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Analysis of the Philosophy of *Ya Na Anmgbian* and its Impact on the Growth of Africa's Cultural Values

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Abstract

This paper attempts to analyze the philosophy of *Ya Na Anngbian* (eat and give your brother), and examine its impact on the growth of Africa's cultural values. The paper highlights and discusses the various ways in which Individualism is a privation of the rich African heritage. It identifies the effect of individualism and suggests possible ways to restoring Africa's lost glory. The paper makes use of primary and secondary data as sources of information. It adopts critical, analytic, and descriptive methods for data analysis and concludes that individualism is alien to Africa and should be disregarded

Key words: *Ya na Anngbian*, Communalism, Individualism.

Introduction

Africa is generally known for her communitarian culture. For some selfish reasons this culture is gradually washing away by a growing trend of individualism. Some traditional values such as love, selflessness, fairness, brotherhood and the likes have been relegated to the background. Contemporary African society has replaced the ancient communal dictum "be your brother's keeper" with "to your tent O Israel". Consequently, the cases of social vices such as corruption, kidnapping, cultism, political assassination, insurgency, and very many others, have come as necessary acts to complement the gospel of self-centeredness and individualism which was hardly mentioned in the traditional African society. This paper sets out to identify and discuss some important philosophical and ideological doctrines that unite Africans together before the advent of colonialism. Also, the paper decries the antisocial culture (individualism), exposed the evil effects of individualism and recommends that the African mode of socialism be made to take its full implementation by our present leaders. More so, the paper recommends the philosophy of *Ya na Anngbian* which emphasizes justice, fairness, altruism, accountability and responsibility in all our actions, both as leaders and as followers. It considers primary and secondary data as sources of information while it adopts the critical, analytic, and descriptive methods for data analysis. The paper concludes that individualism is alien to Africans, and a privation of the rich African heritage. Therefore, it should be disregarded by all well-meaning Africans.

The philosophy of *Ya na Anngbian*

The philosophy of *Ya na Anngbian* is a socio-political and cultural philosophy of the Tiv people of Central Nigeria, however, other tribes in Africa particularly, in Nigeria may have built their uniqueness on the principles of this philosophy. It is an old-aged philosophy whose origin cannot be absolutely ascertained. The reason is that the Tiv nation was caught up in the cobweb of majority/minority issues with some northern tribes who initially considered Benue State (where the Tiv people dominate) an annexation of the North. Secondly, the majority/minority dispute that characterized the power sharing formula in the days of Benue-Plateau informed the Tiv people to come up with an ideology that will bind them together, hence; the philosophy of *Ya na Anngbian*. Briefly speaking, the philosophy of *Ya na Anngbian* became widely known at the beginning of the 19th century as one of the major African existential philosophies. It was then championed by Anshi Martin Wang of blessed memory. In his book titled *Ieren: An Introduction to Tiv Philosophy*, Wang discussed extensively the cultural and historical experiences of the Tiv people including the philosophical aspects of Tiv cosmology. He also x-rays the importance of the philosophy of *Ya na Anngbian* to the contemporary political issues in Nigeria and states how these problems could be resolved by applying the principles of *Ya na Anngbian*.

“Eat and give your brother” is the transliteration of the term- *Ya na Anmgbian*. In other words, it connotes what Julius Nyerere confronts in his political system of Ujamaa, which basically revolved around the indigenous practice of African brotherhood, family assembly and being your brothers’ keeper. This philosophy is simply summed up in the principle of fraternity. *Ya na Anmgbian* as a Tiv socio-political philosophy is built on the idea of kinship ties and has long been in the body politics of the people. It is a philosophy of fairness and altruism, equity and responsibility (Wang 5).

Principles of *Ya na Anmgbian*

The philosophy of *Ya na Anmgbian* is built on the following principles; fairness/justice/equity, altruism, and hospitality. Others include; responsibility and transparency. These principles are briefly explained below:

Fairness/Justice/Equity

Ya na Anmgbian is a philosophy that is grounded heavily on the idea of fairness. It also dwells on justice principle and believes that leadership at all levels should not be confirmed on one particular tribe, region, or group of persons. But rather, it should be a shared responsibility to all qualify individuals, tribes or groups. Politically, *Ya na Anmgbian* defamed the Nigeria popular adage of “winner takes all and ethnic based politic, greed and selfishness. It is a philosophical principle which advocate fairness in everything be it political or economic resources. For Akiga, therefore, the entire philosophy of *Ya na Anmgbian* is built on equity (Qtd in Kerker 30).

Altruism/Brotherly

This principle is opposed to egoism or selfishness. Altruism connotes regards for others, both natural and moral or it means devotion to the interest of others. A Tiv person is unselfish and eschews all attempts to greed. He gives his brother the last lump of the food in his palm and confirms that, *ka ingin i waren or ye* _it is this one that saves somebody’. He practically invites you to eat with him no matter how small the food is. The brotherhood of the Tiv man consecrates the family piety that was (is) crusaded by Confucius in his principle of the “jen”. No matter what comes to play, the Tiv man is hospitable and open to others.

Hospitality

Hospitality means the act or service of welcoming, receiving, hosting, or entertaining guests. The philosophy of *Ya na Anmgbian* is also built on hospitality. This sense of hospitality is inherently essential in the currently surviving African values. There is always spontaneous welcome and accommodation to strangers and visitors. The Tiv man easily incorporate stranger and give him lands to settle hoping that he would go one day, and the land would be reverted to the owner. This is usually done with the belief that one will never opt out of his own community.

Unlike his Western counterpart, no appointment and special invitation are needed for one to visit a distant relation or neighbour. On arrival, once there is food the visitor is invited to eat. He is treated kindly, just as one would wish to be treated when visiting another home. Like other Africans the Tiv man has symbolic ways of expressing welcome. These include the presentation of drinking water from calabash along with native fruits called *Nyakough* (black nightshade-solanum nigrum), *Mngishim* (garden egg), slaughtering of fowl to prepare the meal in honour of the guest. The basis of this hospitality is that —a guest must not harm his host for whatsoever intention he has before he visit him, and that when he goes home; he should not develop a hunch backl (Interview with Torkula).

It is very unfortunate that this level of hospitality is interpreted differently by many un-informed scholars. Some persons even alleged that the Tiv man normally give out his wife to his guest for sexual satisfaction. This position is recently debunked by prominent Tiv elders including the Tor Tiv Chief Dr. Alfred Akawe Torkula (now late), during an interactive session with Traditional Chiefs and Elders at the Traditional Council Meeting held in Gboko. According to the Tor Tiv, the Tiv culture does not warrant such sacrilegious act whatsoever the level of hospitality. He asked thus: if the Tiv man would not permit his blood brother to see the nakedness of his wife, how then would he offer his wife to his guest for sexual gratification? What the Tiv man does was to leave his matrimonial bed for the guest while he resorts to manage a locally made bed (usually, one made of palm fronts) with his wife and probably, the children. The reason was that there was no alternative bed that was meant for visitors due to the level of poverty at that time. Do we interpret this act to mean what is fictitiously not obtainable within the Tiv culture? He asked. This negative perception according to him, has almost elopes the spirit of hospitality among the Tiv people.

Another aspect of hospitality which is highly cherished is sharing with a needy neighbour who comes for assistance. Anybody who has and does not assist is taken to be a bad fellow. Hence, Akiga introduces the selfless Tiv communal system and fraternity of the universal brotherhood with the cricket story: where the

cricket is shared among those who are at the meal table and other parts reserved for those absent. The head of the cricket is given to the owner whereas; the hind legs to the other and so on till the parts are conveniently shared amongst the people (Cited in Kerker 30). This second distributive attitude at meal extends to all aspects of the political and community life. This is why J.S Tarkaa could call on a Hausa man from outside the Tiv division to contest and win an election under the cognomen of *Iwarwar*.

Responsibility

Responsibility connotes one's duty to deal with or take care of somebody or something to avoid blame. *Ya na Anmgbian* is a philosophy that entrust a lot of responsibility on the leader to the people whom he rule. Hence, the principles of *Ya na Anmgbian* are opposed to any attempt by an individual to accumulate material wealth and use it to grasp absolute power because power is given by the people (Wegh 15). It is a democratic principle which bestows absolute power to the people. The principle further enjoins our leaders to dissuade themselves from the irresponsible act of selfishness, corruption and all the public vices that provoke and endanger the masses' confidence in the leadership.

Transparency/Public Purity

Apart from the above mentioned principles, *Ya na Anmgbian* had the principle of transparency and public purity as the basic regulatory principle which seeks to regulate the life of the leader and his followers. Mvendaga Jibo shows this feature in his analysis of Tiv political behaviour from 1959-1993 during which Tiv sons swore affidavits to expose the uncompromising attitudes of their fellow Tiv brothers in positions of leadership (22). Similarly this socio-political philosophy is egalitarian and avoids individualism. This expresses the collective, communal and brotherly piety for one another. Therefore, the love of your brother goes a long way to explaining your benevolence towards him. His needs are your needs and you strive to apportion to him what is his due. Provided you are there he feels represented and accumulates a lot of confidence and trust in you, that all is well with him too. This confidence is founded on the premise that, you cannot fail him and he finds it naturally ungrateful if he attempts to agitate for your position (23). This confidence and trust on the leaders culminates into a sense of responsibility and altruism and also the challenge to live up to expectation. One essential fact to note is that the promotion of these principles will curb the menace of deprivation and the far cry of public marginalization, oppression, and abandonment, or selected treatment of other ethnic groups within the society.

Impact of the Philosophy of *Ya na Anmgbian* on the Growth of Africa's Cultural Values

Ya na Anmgbian is a political and cultural philosophy which has far reaching effect on African value systems. Its principles discussed above can help African States to eschew self-centeredness, injustice, corrupt practices, and ethnic bias in dealing with national issues. For instance, the principle of fairness will help African States to learn to be diligent and just in the treatment of fellow human beings. Politically, the principle will help to shape the power rotation policy as well as the allocation of resources equitably for the welfare of everybody. This will go a long way to cubing inter-ethnic and intra-ethnic rivalries across African States. On the other hand, the principle of hospitality will help to build the spirit of tolerance among different ethnic groups. It will also help to cushion the negative effect of religious intolerance, and tribal sentiment which has disengaged people from their original settlements. Most importantly, the spirit of hospitality will help to unite African nations whose bilateral and unilateral agreement has been terminated as a result of one disagreement to another. Hospitality if inculcated will help to build a peaceful nation where citizens will be free to move and free to settle anywhere. Finally, the principle of responsibility will help to direct leaders on their respective duties and service to humanity. Most of the African leaders today lack the zeal and vision to govern. Consequently, these leaders turn tyrant to scare their subjects away from demanding for what is due for them. Therefore, if the principles of Philosophy of *Ya na Anmgbian* are adopted and put into practice by well meaning Africans, there will not only be justice, tolerance and commitment in governance, but also, the story of Africa's cultural heritage will change and her glory restore.

Communalism

The concept "communalism" is not applicable only to Africa; it also applies to other continents of the world. Communalism is synonymous to Africa because, it finds its usefulness within the African way of life, or what we can conveniently call African world view. Communalism normally takes the form of communal living or communal property, among others. It is sometimes said to put the interests of the community above the interests of the individual, but this is usually only done on the principle that the community exists for the benefit of the individuals who participate in it. In several parts of the world, communalism is considered as a modern term that seeks to describe a broad range of social movements and social theories which are in some ways centred upon

the community. Therefore, to serve the interests of the individual is to indirectly serve the interests of the community, because community exists for the well being of man.

Olasunkanmi defined Communalism in the light of Naomi as ‘a system or ideology that is both supersensible and material in its terms of reference. According to him, both are found in a society that is believed by the Africans to be originally ‘_god-made’ because it transcends the people who live in it now and it is ‘_man-made’ because it cannot be culturally understood independent of those who live in it’ (Naomi cited in Olasunkanmi 61). In this context however, we define Communalism to mean a theory or belief or ideology in which individual states or local communities, sometimes seek virtual autonomy within a federated state on the basis of religio-cultural or ethnic inclination. A comprehensive grasp of communalism presupposes knowledge of what a community is, and upon this knowledge lays the bedrock for our explication. According to Kohn, ‘a community is a group of people who share the same culture. It comprises of individuals who form a network of reciprocal human relationship, which provide a bounded and focused context for human actions’ (Qtd from Mvenda 55). He further explained thus; ‘within this community of individuals, goals are set, which becomes the ‘_focus’ for all sundry, and the common good because it were the common denominator of a actions’ (55).

Features of Communalism

Olasunkanmi highlights the features of communalism in his work titled ‘Economic Globalization and its Effect on Community in Africa’. These include; Communalism is a strong identity with and devotion to the interests of one’s own minority or ethnic group; it is a form of nationalism at the sub-national level; it is based on the assumption of common identity and belief that people belong to specific groups, sharing history, language, culture and historic space; the membership of this group is strictly determined by the criteria that define the community and afford members rights and loyalty (61).

The dictum —no man is an island according to Mvenda finds a patent expression in the communal character of African life. Communal living which breeds solidarity is a value that makes an African realizes his needs within the community stating the importance and indispensability of communal living (55). Hence; Aristotle once declared, ‘he who is unable to live in a society or who has no need because he is sufficient for himself, must either be a beast or a god’ (Qtd in Stumpf 103). Mvenda affirmed Aristotle’s position when he declared thus;

In the communitarian culture of Africa, man finds fulfillment and the sense of belonging. He sees his contribution and those of others not as infinitesimal but as enormous and vital to the growth of all. For him, ‘we are the community and the community is us, nobody may be treated as stronger either in right or in responsibilities (55).

In fact, Mbiti, J.S. expresses the communal attitude of the African thus, ‘I am because we are; and since we are, I am’ (Qtd in Ekwuru 11). This value is of great importance. It makes the African his brother’s keeper as it ensures mutual protection among people. He asserts further that a brother’s misfortune was a common misfortune. For instance;

If there was fire outbreak in one’s house immediately and spontaneously, the whole community will gather, work hard to extinguish the flames; and in the instance where they failed, rebuilding the damaged house would be resorted to. People would assist with labour and building materials without been begged to do so. This was not only spontaneous; it was also ‘gratis’. Also, a brother’s success was equally a common success, celebrated as such ‘we have made it in you’, it is echoed (12-13).

The philosophy behind the African Communalism, therefore guarantees individual responsibility within the communal ownership and relationship. And this is exactly what individualism is out to destroy. Individualism is creating a situation of ‘_all to himself’ where the only governing principle is to ‘_survive by all means’. Survival in this case, is not seen as a community phenomenon but within the context of (egocentrism) the ‘_I’ in exclusion of others. The scenario today in Africa is an indication that ‘the ground has been pulled under one’s feet and with this emergent situation, survival has replaced rationality and desperation replaces reason.

Individualism

In contrast to *Ya na Anmgbiam* and Communalism is individualism which is both opposite and antagonistic to the duo. Communalism and *Ya na Anmgbian* are fast giving way to individualism and a cross glorification of the self. The ‘_ego’ is given pride of place while altruism is repudiated courtesy of Western institutions and subjugation via the evils of colonialism and slave trade. Slave trade and colonialism gave heavy blows on the foundation of African values for example humanism. Decades after liberation from colonial bondage, the

continent of Africa finds itself plugged into a cultural system that has made it lose the sense of its traditional value system (Oota 44 emphasis added).

Darwish and Huber carefully defined individualism in the light of Hofstede and Bond, as “a situation in which people are concerned with themselves and close family members only” (47). This definition appeals to the interest of the paper and is therefore adopted. Individualism holds sway all in the name of ‘civilization’. And as Chinua Achebe says; “the white man has put a knife on the things that held Africans together and they have fallen apart” (44). He went further to state that “today, many African elite have become prisoners of their egoism in the high walls and iron gates, which are constitutive parts of their houses and for them they serve as defensive mechanisms against armed robbery, banding, and other alien vices which were not predominant in the past”(45). The scourge of individualism and maladministration in governance is the cause of recent upheavals that left hundreds of deaths in some parts of Africa like Egypt, Libya, and Ivory Coast, etc. On the chaotic atmosphere pervading the political and economic sphere of the continent, Africans now possess lethal weapons and even charms for sorcery which they use, experimentally, on their brothers and sisters. Consequently, many have become refugees constantly in their own land, always fleeing for their lives. Africa is no more a home for some as they pass everyday in fear (Cited from Oota 45).

To Ehusani, it is obvious that in contemporary Africa, individualism has pushed the communal spirit of Africans to the background. The “we” mentality has crumbled given room for the “I” approach to life. Ehusani further observed that individualistic pursuit of wealth and self-aggrandizement rise very quickly in Africa. Thus, according to him, selfishness is so common that lack of altruism today is like describing to a fish in an ocean what fire looks like. The sacredness and purity of life now sounds so strange to many. Consequently, African now uses his brother (to whom he should be a keeper) as a means to his own ends (103).

The culture of visiting and rejoicing with our neighbour in times of prosperity and sympathizing in times of adversity is gradually fading and if caution is not taken, it may soon become history. For instance, some of our relatives have suffered various degrees of sickness, depression and death unattended to. There are cases of abandonments of parents or relatives who have contributed immensely in the lives of those who had abandoned them. Most painful is the fact that at death, these same persons who abandoned their parents and relatives budget huge sums of money for funeral arrangement. Sometimes the corpse will be kept for quite a long time in the pretence of giving the person a “befitting burial” but while alive, the person never drank a cup of cold water from the neighbour or relatives. There is no doubt that such abandonment can cause desperation, which will even lead someone to commit suicide (Cited from Iyabosa 6 emphasis added).

The contemporary Africans have forgotten the real cultural values that were attached to human life hence; the taken of one’s life today is just like crushing an ant. They have also forgotten that food is very important and should be made available to a hungry person who desires it except, on medical ground. This is why, in the traditional African Society when cooking is done there is always surplus, in case of unexpected visitors. But in the contemporary African society the opposite is the case. For instance, a fellow African on seeing a neighbour while at table will hide his dish. In such a situation, the excuse normally given by the supposed host would be “we have just finished our meal. The question is why are we changing our normal African communalistic culture to individualism? Why are we changing the “we” for the “I”? To address these questions therefore, we turn to evaluation and way forward as both have something to ponder about.

Evaluation

From the course of our research, we have observed that poor economic planning and the culture of overdependence are the two major factors shaking African cultural heritage. Because the situation today is that people are now re-examining the size and essence of extended families. For some people, the large size of the extended families appears as a huge burden that needed to do away with in order to manage the meager available resources. As a result, many well-to-do families today try to block the poorer ones from accessing them personally. Consequently, they created bureaucratic conditions which are not favourable to the poor. They also tend to see them as parasites and nuisance to them.

We also observed that the introduction of individualism to Africa has bastardized the communalistic culture, and the spirits of unity and fairness which Africans were known for. This unbending reputation for individualism also makes African States almost impossible to rule because an individual is more concerned about his own success than the communal success.

However, all these factors seem amenable; they are not enough to derail the African values that were held in higher esteem. The economic crises and poor planning can be taken care of if available resources are adequately channel to appropriate quarters for effective use. Also, if we actually value our culture we can guarantee its survival for the benefit of the future generation. By so doing, individualism will have no place to reign in our lives.

Conclusion/ Way Forward

It is fundamental to every research that the first step to tackle a problem is to be aware of it. If we are to restore the lost glory of African culture then, all hands must be on deck, beginning from the mini society, which is the family, to the larger society. This is why Ireogbu posits thus;

the family makes indispensable contribution to the progress and unity of the society. It can also contribute to the downfall of a society when its work is neglected. A family may be taken as a miniature state where law, peace and unity abound. It is the family, which teaches one as a child to practice the virtues of charity, unity and justice towards brothers and sisters and parents. It is worthy of note that, the family is a training school for social virtues (89).

Similarly, A.C. Obi suggests that, in the struggle to regain our communitarian culture the three dominant religions namely; Traditional, Christianity and Islamic religions must play their part. He affirmed that Africa is highly religious therefore; leaders of the three dominant religions should inculcate the teaching and practice of African value systems in their respective domains. They should endeavour to teach adherents ways which will help them to live lives of love and service to humanity. Also, they should refuse being suffocated in the practice of individualism (60).

The African mode of socialism should also be made to take its full implementation by our present leaders. It must be developed by those free from what Tom Mboya called “intellectual imperialism” referring of course, those Africans who are still trapped by Western doctrinarism and fanaticism. Traditional African society is not based on conflict, struggle or tension but on “familyhood”, that is, family relationship. However, in the contemporary world this familyhood will have to be extended beyond the continuums of the tribe and made to embrace the whole society, the whole country, the whole of Africa and indeed the whole human race.

Most importantly, we should re-align ourselves with the philosophy of *Ya na Anmgbian* which emphasize justice, fairness, altruism, accountability and responsibility in all our actions, both as leaders and as followers. The time has come for all of us to work together for the realization of the new Africa. And it all depends on the right steps of collective action taken by virtually, every reasonable individual in the new century. It is true that Africa has borrowed extensively from her colonial masters but it is time we start appropriating these gifts with African trademarks (which include communal living, brotherliness, selflessness, and love etc). And finally, let us accept our root that we are Africans, therefore, our Africanness should reside in the happiness we give to others.

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Sustainability and the Renewable Energy Alternative in Niger Delta Novels

By

Chinonye C. Ekwueme-Ugwu, Ph.D.**Abstract**

Ecological degradation and petroleum have, for more than a decade now, sustained many of the Niger Delta novels. These novels reveal evidences of the realities of despoliation of the setting, as the consequence of exploitation of petroleum energy. However, the want of similar artistic representations of sustainable alternatives to petroleum creates a serious gap in the Nigerian literature that needs to be urgently filled. Adopting the methods of ecocriticism and energy humanism, this paper examines renewable energy alternatives in two Niger Delta novels. It is discovered, among others, that renewable energy alternatives, though lacking in the novels, may be represented as subject, theme, and even character.

Key ideas: Sustainability, Niger Delta Novels, Petroleum, Renewable Energy

Introduction

Recent comment by the physicist and Professor, Stephen Hawking that “our rush to understand and improve life through science and technology could be humanity’s undoing”, captures succinctly current global energy and environmental concerns and to some extent, the concern of this paper. But humanity’s undoing is her disregard of the adverse effects of the science and technological cultures. We are too slow to acknowledge and mitigate the inherent negative consequences of the science and technological inventions and cultures. This probably accounts for the near absence of some of these in our literary creations and criticisms. Energy demands to power science and technology, locally and internationally, continue to increase as the demands for science and technological goods increase. And everywhere, there is concern over sustainability in energy production, distribution and consumption. Available science and energy literatures reveal the drive towards enthronement of the new renewable energy culture. But the same cannot be said of literary works, in spite of the incessant outcry in Niger Delta literature, particularly the novels, against the harmful ecological consequences of crude oil exploitation in the area.

“Ecological Degradation in Selected Niger Delta Novels”, is an ecocritical analysis of a number of novels set in Nigeria’s Niger Delta area (ND). That research addressed primarily the problem of despoliation of the physical ND environment occasioned by the activities of petroleum energy exploiters. Indeed, petroleum, as theme, has sustained several other genres from this region, with poverty, prostitution, corruption, kidnapping and armed aggression as subthemes. Isidore Okpewho’s *Tides* and Helon Habila’s *Oil on Water* are two examples. Secondary texts equally support the earlier research. For instance, Prof. Dara G.G. opens his 2008 keynote address titled —Revolutionary Pressures in Niger Delta Literature, with the assertion that: —the radicalisation of the Niger Delta political space has had its effect on the themes and rhetoric of works by the region’s writers [and] activist thinkers. The outcry against degradation of the place, notwithstanding, there remains a significant gap that needs to be filled, if the novels would transcend propaganda. This gap is the lack of intentional representation of sustainability and renewable energy alternatives as subjects or themes in Niger Delta literature, the novel in particular; and this is the major problem this current research addresses.

This paper is essentially a reexamination of the issue of petroleum exploitation in Okpewho’s *Tides* and Habila’s *Oil on Water* as representatives of Niger Delta literature, the novel in particular, and of the imaginative genre generally. The paper examines as well evidences of representations of renewable energy alternatives, as theme or subject, in the novels. It seeks, moreover, to discover literary artistic methods of representation of renewable energy alternatives to petroleum. It seeks to contribute to the growing ecocritical and energy humanities’ discourses on global energy and environmental sustainability.

The interdisciplinary methods of ecocriticism and energy humanities are employed in the analysis of the textual and contextual issues of energy and environmental sustainability in the novels, as primary data sources. These are supported by a number secondary, but related data.

Ecocriticism’s primary concern, according to Cheryl Glotfelty, is with “the relationship between literature and the environment” (xix). And from the perspective of energy humanities, Boyer and Szeman assert that the method “highlights the essential contribution that the insights and methods of the human sciences can

make to areas of study and analysis that were once thought best left to the natural sciences". In its ecological centeredness, ecocriticism differs significantly from energy humanities' anthropocentric stance, a concern for what becomes of humanity. However, ecocriticism's consideration of the environment as home for all makes it all-embracing; bringing together, according to William Rueckert, the "old pair of antagonists, science and [Arts] ... to lie down together and be generative after all" (107) in the current global quest for answers to energy environmental issues.

Writing in the late 1990s, on "the Humanities in National Development", Abiodun Adetugbo posits that "man's humanity overrides" advancements in science, technology and other spheres of human endeavour. He insists that "all developments, humane, technological and scientific, are measured as advances only in terms of their amelioration of the human condition" (103). From ecocritical perspective, argument may, in addition, be advanced for the amelioration of the condition of the natural environment, the *oikos*, home for all – humans and the flora and fauna, and without which humanity become cold insensitive machines.

Sustainable Energy in the Novels

In Okpewho's *Tides*, the minister of petroleum clearly reminds everyone that "the Federal Government was committed to petroleum as the mainstay of the nation's economy, its chief source of wealth (126). In a non-fictional representation of this reality, Oyedepo asserts that "Energy plays a double role in Nigeria's economy: as an input into all economic activities and as the mainstay of Nigeria's foreign exchange earnings through the export of crude oil and, more recently, from increasing natural gas exports". The implication of this is the irrevocable nature of the Nigerian and global energy need.

Energy, as theme, is directly not mentioned either in *Tides* or *Oil on Water*. However, both of them present the reader with energy as an underlining issue. *Tides*, for example, opens with two energy sources, crude oil and water, with the technological methods of their exploitation as subject and the genesis of the crises in the setting:

You know very well how the traditional economy of the Delta communities has been faring as a result of two modern industrial projects which purport to enhance the economy of this country. First there is the Kwara Dam, which has severely reduced the volume of water flowing down the Niger and so curtailed the fishing activity in the Delta "and our people are nothing if not fishermen. Secondly, the spillage of crude petroleum from the oil rigs down there...has proved an absolute menace to agricultural life, for many farms are practically buried in thick layers of crude, which kills off many fishes and other forms of life (2).

Although the narrator here attaches damming of the Niger River as an issue, the major problem, which attracts local and international attention in the novels, is that of oil and its method of exploitation. All through the plot, only the militant and apparently well-informed character, Bickerbug, is aware of damming as a danger to the people's traditional fishing economy. The energy sourcing – Oil exploitation and water damming – is the key, underlying issue in the novel; and Okpewho exquisitely employs character, eloquent narrative and vivid power of description of scenes and entities to expose the technicalities of petroleum oil exploitation and its consequences on the environment. "The oil exploration is the biggest problem of our people down in the Delta, so how can you understand the problem if you don't study it?" (143) Bickerbug asks, as a prelude to his exposition of the issue, and goes ahead to describe the complex oil drilling process as the source of pollution of the area:

There are many kinds of oil rigs, but every one of them is fabricated on-shore, or assembled from component parts, as her in Nigeria, and transported to the offshore drilling site on a barge. There are two main parts to the rig. First, there's the substructure which provides the stable base for the drilling operation, and then there's the deck on which the entire exploration tackle is mounted. The substructure itself is of two kinds – the steel template kind and the gravity kind. The steel template structure rests on some four or eight legs lowered to the sea-floor and secured to the sea-bed by pipe piles driven some two to three hundred feet below the sea-floor. The gravity structure is used in places where the sea-floor is too hard to be bored by pipe piles, as in icy Alaska, or where there is some rock in the area that may prove to be an obstacle. So the gravity structure consists of heavy concrete cylinders – metal cylinders have also been used, even here in Nigerian off-shore rigs. These are lowered to the sea-floor, sixteen of them or so, holding in place the three or four other cylinders on which the operations deck is going to rest. It just sits on the sea-floor. The deck itself must be sufficiently high above the water not to be buffeted by waves. Then the well-head, from which the borehole is going to be sunk, is fitted on a cellar-deck about fifteen feet below the main or operations deck. You must understand that all this rigging is a massive structure – what you see rising from the waters like one huge Christmas tree or mast is a mighty bulk...

A standard operations deck is some two million pounds in weight, while the substructure – because it has to withstand the various environmental forces or loadings like wind, current, waves, even seismic action – is

usually twice that weight. In fact, the gravity structure may be as much as ten or twenty times the weight of the steel template, and can therefore carry a correspondingly heavier operations deck (143 – 144).

The exploitation efforts made here underscores oil as essential to sustainability in energy production, besides the economic gains. This lengthy passage also reveals the extent the modern writer and critic could go in creatively exposing a crucial issue. Undoubtedly, this descriptive passage is a product of research and creativity, combined, as it were also, to bring insight to the interdisciplinary nature of the twenty-first century enquiry. This same techno-scientific approach to literature could well be employed in the treatment of possibilities of exploitation of renewable energy – solar, wind, hydro – borrowing of course from available science and technological methods of their exploitation. This way, attention would gradually shift from petroleum, already proven to be non-renewable and fraught with harmful ecological impacts. Exposed below are some of these harmful ecological consequences, unintended though it may be:

Then comes the drilling itself...and the resultant pollution which has made life virtually unlivable for our people down in the Delta... Now let's look at the various sources of pollution. First, the wellhead is fitted with what's known as blowout preventer... But the preventer is never able to stop a blowout... The only effort made so far is to reduce the volume of oil blown out, from some one or two thousand tonnes to about six hundred tonnes per rig.

'So there is always an overspill'

'There's always an overspill... And when I talk about a blowout, it's really a *blowout*, an explosion. The rig can take it, because it's got the weight to absorb the shock. But what about the villages in the environs? For them it's another tremor, and this goes on constantly even before the oil drifts to their fishing enclaves and their farms.

'... Overspills occur from various other sources. The pipes... may spring a leak or get fractured... and of course the oil escapes into the water. Or the barges and bunkers carrying the oil may lose some of it for various reasons – leakages, overloading, blown gaskets, even corrosion from prolonged chemical action of brine and other things – and again all that oil is emptied into the water...

Every once in a while the oil tankers are washed – and that's another source of pollution... the ballast and oil are thrown out into the surrounding water... and as the volume of exploration from the various oil companies increases the volume of oil pollution increases also'

... the fishes die because the floating oil blocks the oxygen from the water or because their respiratory membranes are clogged by the oil. Even the birds that dip in the water to catch fish and other foods suffer – their wings are matted by the oil and they cannot fly so they sink and drown or die on dry land by asphyxiation, having taken in so much grease. The farms, too, are ruined – the crops won't grow because the oil floating on the irrigation chokes the soil. Even the drinking water is affected ... (144 – 146).

Every other issue – despoliation of the environment, poverty, disease, illiteracy, corruption, militancy or violence, is attributable to the one problem – petroleum crude exploitation. This issue is rendered a global one with the involvement of the oil companies, all foreign, with their engineers and their host country's government and allies. This representation of an assemblage of stakeholders in the impasse is a testimony of this fact:

...the Minister called on the representatives of the oil companies ... to state their case and declare the plans their companies had in respect of the objectives stated by the government. Frank Segal was the first to raise his hand ... He spoke for a rather long time about Freland's International [oil company] reputation, both as a long-established company with the most sophisticated exploration and refining technology in the world, and as a committed partner in progress of every community that they had worked in across the globe: from Alaska and Texas to Nigeria and Gabon, and all the way to Southeast Asia...(127).

A gathering like this, ostensibly to find solution to pollutions in the area, only end up in more violence as the likes of Zuokumor, a corrupt community leader, would often receive outrageous sums from the oil companies and mobilize support of many of the largely uninformed locals, for the oil exploiters. Buttressing further petro-crisis in the area is this scene from *Oil on Water*:

It turned out to be the excuse the oil companies and the politicians who worked for them needed to make their next move. One day the patrol [local militants] came upon two oil workers piling soil samples into a speedboat. There was a brief skirmish... one of the oil workers escaped with a swollen jaw, the other with a broken arm... the next day the soldiers came. Chief Malabo was arrested, his hands tied behind his back as if he were a petty criminal, on charges of supporting the militants and plotting against the federal government and threatening to kidnap foreign oil workers (40)

While Chief Malabo chooses the people's traditional way of earning a living and strongly opposes exploration and exploitation of oil in the area, to the point of organizing local patrol over his territory, there are others like Okpewho's Zuokumor referred to in the following words: "other villages that had taken the oil money... Their rivers were already polluted and useless for fishing, and the land grew only gas flares and pipelines (39 – 40). So, recriminations, counter-recriminations and violence ebb and tide endlessly in the novels, with no solution to the problem.

Oil on Water, though centred on the kidnapped British woman, wife of a British petroleum engineer and the two journalists, who are paid to find her and negotiate her release, the themes of petroleum oil exploration and the attendant evil consequences of its exploitation sustain the tale to its end, but with no hint of an alternative energy source.

In the end, the British woman, wife of the oil engineer is found. But many lives of the local people are lost. Oil exploration and exploitation continues and so do pollution and violence in the area, making the crisis seem a retribution for ecological crimes.

Outside fiction, Emily Buckley asserts: "There is no longer any denying that we need to reassess how we generate our energy... the diminishing levels of fossil fuels will eventually cause an energy crisis... Added to that [is] the enormous damage the burning of those fossil fuels is doing to our planet and it is clear that we need to find alternative means of producing enough energy to power the globe". Yet, the nearest hint to the presence of the sun, a natural element and an alternative source of energy in *Oil on Water* is this clipped reportage: "the sun is bright. I am talking to Zaq in the hut. It is one of those days when he looks spry and full of energy" (176). The Sun thus possesses healing and energizing powers. But there is no specific reference or insight to the benefits of the Sun to the environment and to the overall energy needs of humanity. This reference to the brightness of the Sun could have been more advantageously employed, emphasized as a means of harnessing energy, for sustainability and for ecological benefits, rather than decrying or bemoaning the crisis.

The narrator, assumes an omniscient status, enters the mind of the British woman, the object of the search and instrument for exposing the oil evils in the area:

I looked outside at the forest and the abandoned boats on the water, the few thatched huts and I thought, what could fate possibly want with her [the British woman] on these oil-polluted waters? The forsaken villages, the gas flares, the stumps of pipes from exhausted wells with their heads capped and left jutting out of the oil-scorched earth, and the ever-present pipelines crisscrossing the landscape, sometimes like tree roots surfacing far away from the parent tree, sometimes like diseased veins on the back of an old shriveled hand, and sometimes in squiggles like ominous writing on the wall. Maybe fate wanted to show her firsthand the carcasses of the fish and crabs and waterbirds that floated on the deserted beaches of these tiny towns and villages and islands every morning, killed by the oil her husband was helping to produce.

Oil, from the narrator's perspective above, is obviously of no benefit; it portends only evil. But it is not so from the perspective of the oil exploiters and its intermediate beneficiaries represented by Okpewho's "Minister for Petroleum and Power" (125). Further disadvantages of oil as an energy source is revealed in *Tides* as follows:

Now, the dangers of all this oil pollution to the environment are sufficiently known... The fishes die because the floating oil blocks oxygen from the water or because their respiratory membranes are clogged by oil. Even the birds that dip in the water to catch fish and other foods suffer – their wings are matted by the oil and they cannot fly so they sink and drown or die on dry land from asphyxiation... the farms, too, are ruined – the crops won't grow because the oil floating on the irrigation chokes the soil (146).

The novels are indeed replete with graphic pictures of the evils association with generation of crude oil, making imperative a counter literary artistic representations of alternative, renewable energy sources, with their prospects of sustainability. There is thus need for as much knowledge about these other energy sources as have been revealed, in the novels, of petroleum, its exploitation process and negative impacts on the ecosystem. This is the gap in the story that needs to be filled.

"Quite unintentionally", says Lynn White Jr., "changes in human ways often affect nonhuman nature" (4). As such, even as scientists, technologists, energy experts and environmentalists become committed to

finding solutions to the problems of oil and other nonrenewable energy sources, literary artists: poets, prose writers and dramatists, must play their parts, employ their methods to sensitize their audience towards better ethical technological cultures. Is it possible to represent renewable energy sources and sustainability in the same, or even better, manner than petroleum, a non-renewable energy source and its degrading consequences are represented in these and other Niger Delta novels? Only intentional efforts would provide the answer.

Recognising that over time, nature has variously been annihilated and then redeemed, Lawrence Buell's "Nature's Personhood" is a critical examination of the place of natural elements and organism in an anthropocentric social milieu, and even in modern ecocentricism. Referring to nature, he says: "high modernism announced its death; modern ecogism has brought it back" providing all the "motive for personifying nature" (180 – 181). Citing sources, secular and sacred, Buell exposes how all attempts, past and present, to accord nature personhood status become exercises in futility, since the right things are still not done. Buell thus proposes an "ethics of care", which he says: "promises to quicken the sense of caring for nature and to help humans compensate for the legacy of mind-nature dualism while at the same time respecting nature's otherness" (218). But then Nature probably already cares for herself and does not need human beings to care for her. Ecological and other disasters, which humanity experience globally may just be nature's way of taking back her own.

Wind and solar energy sources clearly feature as subject or theme, but apparently only in non-fiction science literature. Emily Buckley expressed the view that: "The methods by which we harness solar power are constantly being improved and, although efficiency and cost are not ideal right now, the future looks like it might be bright, sunny and solar powered." This was in 2010. Most recent findings by Oyedepo and others reveal more rapid improvement. The question, from the humanist artistic point of view, is: what contributions have the Nigerian literary art and criticism made towards our local and global energy and environmental needs?

Renewable energy sources have equally become major themes in energy ecological discourses that aim at repositioning them as sources for sustainability in energy generation, ecological balance and purity. This passage from "An Analysis of the Potential Impact of Wind Turbine" is an additional instance of the commitment of science and energy experts to a more viable energy ecological future: In addressing wind power as a source of renewable energy a great many questions have been raised and concerns have surfaced ... addressing wind turbines, the sound produced and health effects associated with them. Publications, journal articles, books and various studies have been reviewed and summarized to give an impression of wind as a part of the renewable energy sector in comparison with traditional electricity production (see "Sierra Club Canada").

Reading the well over twenty-page article, it is all about the Wind; what it can do; how it can help; its place or acceptability in the modern world, etc. etc. The possibilities, benefits and methods of generation, distribution and consumption of energy, from the renewable sources become the hub of every segment of the discourse. But such representations are very much lacking as the subject or theme of a popular folk literature, the novel particularly.

Representing Renewable Energy Alternatives

Literature, from its earliest beginnings, has remained a reinvention of reality, accurately or otherwise, depending on the perspective of the inventor. Arguments abound, moreover, for the representation of nature in literature; in fact, it is the canon upon which ecological or green literature is founded. The question then is: can the same be said of renewable energy sources? May be not so. But much can be borrowed in this regard from available works on nature and literature. This is particularly as modern literary inventions cannot, but represent the realities of local and global energy environmental needs. Buell contending that personification of the natural elements, has been endorsed as a way of recognizing their importance, appeals to the bible: "Psalm 148 calls on the sun, moon, stars, waters, fire and hail, mountains... to praise the name of the Lord" (183). But are not represented as the subject or theme in the way that petroleum or crude oil is represented in Niger Delta novels.

As more information about the benefits of energy from the sun, water and the wind become popular, literary artists would do well to take up these themes in works of literature, the novel especially. As the subjects of any narrative, the positive effects of exploitation and consumption of these equally natural but environmentally friendlier elements would recommend them to energy users and de-emphasise fossil fuel.

Mane's recommendation of "a viable environmental ethics [to] confront "the silence of nature" "the fact that... only humans have status as speaking subjects" (26), might be construed as an admonition on the anthropocentric West; and as an approbation of the animist cultures for whom the natural world is inspirited (15). However, it has clearly been proven that nature speaks, has always spoken and has, in recent times, spoken very loudly, through natural or ecological disasters. There is thus no better time to take practical steps to represent in folk and popular literature, the more subtle language of hope encapsulated in the renewable energy alternatives proposed and propagated in energy ecological discourses. Such representations would help to raise

an ecologically and culturally literate generation, to sustain modern global science and technological gains, in energy and other productions, as well as combat global ecological degradation and imbalance.

What, after all is wrong with a character (instructor) being portrayed in a class room to educate scholars on the latest invention of solar or wind energy? The students upon graduation get integrated into the various sectors of the society – in government, politics, industries, etc. – propagating the values of renewable energy sources through their own products. Employing the various literary elements, renewable energy sources may be projected in works of literature.

Conclusion

There is no better way of repositioning researches in Arts and the Social Sciences than to turn our searchlights on the twin issues of energy generation and the environment in this age, when the world yearns for greater energy supplies to sustain the ever-changing faces of her science and technological cultures. It is ironical that as the demand for energy increases, so does global outcry against methods and sources of energy generation and consumption, as the causes of present global ecological woes. In the words of Jonathan Bate, —as political and moral visions change, so literary criticism will change tool (168). To this end, the twin concepts of ecocriticism and energy humanities become imperative approaches to the study of sustainability and renewable energy sources as concepts in ecological novels; and for advancing the possibility of the novel and popular literature as tool for mitigating human and environmental degradation. These methods would entail, in creativity, representations of renewable energy sources and analyzing same within the context of their impacts on humanity and the flora and fauna in any setting.

In both novels, there is an inconclusive end to the tales. In *Tides*, for instance, following the final outbreak of violence, and the consequent chaos, these broken and unfinished words of one of the characters ends the tale: “Please take my advice. Find somewhere [to] hide. Until this thing settles. Must stop at once. I can hear sombo[dy]” (200).

This simply is an indication that there is no solution yet to the problem of the place and of fossil fuel exploitation. It is also an indication of the need for imaginative representations of sustainable alternative to petroleum.

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Constructing a Four Generation of Christian Ecological Motifs and the Need for African Traditional Ecological Knowledge as the Fifth Generation

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Abstract

This paper traces the evolution of some key components of the classical Christian ecological thoughts represented in the 'four generations' and seeks to introduce the need for, as well as explore the resources of African indigenous ecological ethics as the 'fifth generation' of ecological motif. The methodology used was critical review of some eco-theological materials, the result of which was the construction of 'four generations' of ecological motifs in Christianity running through centuries. The paper argues that in this age of 'cultural erosion' caused by modernity, globalisation and development, the appropriation of African indigenous ecological ethics could provide the much needed solutions to Africa's and indeed global environmental challenges.

Introduction: Analyzing the Generations of Christian Ecological Motifs

In a continued response to the environmentally challenging situations, numerous interdisciplinary conferences, seminars and workshops have been held and the current anthropocentric attitude to nature has often been blamed on many factors including the influence of Christianity's teachings on nature.¹ Critiques of Christianity have two fundamental premises. First, bible and Christianity are very anthropocentric and thereby teach that human beings are divinely ordained to rule over and dominate nature. Second, many Christian writings and theologies denigrate nature and matter generally in comparison to the divine, which is equated with the spirit alone.² The main thrust of this paper is to examine these accusations, to see how Christianity has articulated some classical theological thoughts about nature in its attempt to further develop an all inclusive ecological theology that seeks to protect the integrity of creation. This is done mainly by a literature survey of the evolution of Christian thoughts regarding nature by constructing four major components of eco-theological motifs collectively exercising a formative influence on Christianity at different periods in its history emerges.

The First Generation:3 Dominion Thinking

Allegedly, the Christian creation account (Genesis 1:28 ff.) erroneously understood as absolute dominion over the earth, encourages ruthless and selfish exploitation of nature.⁴ The creation story acknowledges that the non human world share in the *nephehs*, the breath of God which serves as the invigorating life force.⁵ Although both humans and non-humans share the *nephehs*, there is certainly a clear distinction according to the interpretation of the creation account between them- only humans are made in the image of God. Early writers-St. Augustine and Boethius have presented this sharp distinction between humans and non humans in terms of reason, intelligence and the ability to be aware of oneself.⁶ According to St. Augustine, there is no place for nature in the kingdom of God- kingdom has only to do with spiritual beings, with eternal souls. This distinction, -the *imago Dei*, (Latin phrase for image of God) introduces dominion thought over creation.⁷ *Imago Dei* is fraught with controversies,⁸ but implies whatever quality that makes humanity and only them, an image of God. However, it is this picture of *imago Dei* that gave humanity the impression of having dominion and power over creation-earth. Dominion essentially carries with it a sense of authority to subdue and trample on the rest of creation. Thus after the creation, humanity was given the privilege to name the animals, thus establishing his dominion over them. Mackinnon and McIntyre, point to an erroneous impression that "God planned this dominion explicitly for man's benefit and rule: no item in the physical creation had any purpose save to serve man's purposes. And although man's body is made of clay, he is not simply part of nature: he is made in the image of God.⁹ Irenaeus, also opines that the whole purpose of the creation history is to provide a place for human life and to bless human life.¹⁰ Wingren Gustaf has therefore suggested that:

Irenaeus does not want to maintain that human beings are not only at home in the whole nature and in their bodies, in particular, but that the whole creation was made for the sake of human beings. Man was not made for its sake (the creation's) he says in a characteristic utterance, but creation for the sake of man. *non enim homo propter ilam, sed condition facta est propter hominem.*¹¹

The above suggests that humanity was privileged to share in great measure, God's transcendence of nature.

Based on the dominion motif, Christianity and Judaism have been accused of worse than anthropocentricity. For example, Lyn White and Ian McHarg argue that dominion in Genesis 1: 26 has been turned into domination and exploitation. White wrote that Christianity teaches that:

We are superior to nature, contemptuous of it, willing to use it for our slightest whim... We shall continue to have a worsening ecological crisis until we reject the Christian axiom that nature has no reason for existence but to serve man ...both our present science and our present technology are so tinctured with orthodox Christian arrogance towards nature that no solution for our ecologic crisis can be expected from them alone. Since the roots of our trouble are so largely religious, the remedy must also be essentially religious, whether we call it that or not.¹²

Ian McHarg, the well-known environmentalist similarly notes that:

In the history of human development, man has long been puny in the face of overwhelming powerful nature. His religions, philosophies, ethics and acts have tended to reflect a slave mentality, alternately submissive or arrogant towards nature. Judaism and Christianity tend to assert outrageously the separateness and dominance of man over nature ...these same attitudes become of first importance when man holds the power to cause evolutionary regressions of unimaginable effect or even to destroy all life.¹³

This fundamental notion of human dominion over nature considers humanity no more as part of nature but rather as its lord; thereby emphasizing humanity's ability to use nature's resources unsustainably. As a result, nature has been viewed as a raw material warehouse, a manipulative object and a means of achieving technological ends.¹⁴

Added to the dominion accusation is the influence of Platonic Greek thought and continuing strands of Gnosticism¹⁵ in Christian tradition which had tended to —spiritualize| Christianity to the detriment of the world of matter.¹⁶ Both Plato and Descartes viewed the physical world of matter as a dim reflection of a shadow of a timeless world of ideals, which they conceived as existing in a higher reality. They acknowledged that within each person —there was an eternal spirit, which had an inherent urge to escape its earthly body and regain its original heavenly abode.¹⁷ The spirit is distinct and separate from the body. The idea of two distinct bodies residing in one substance, (hypostatic union) explains Descartes notion of human beings as being two distinct essences combining to form one composite person.¹⁸ For them it may be said that the body is not essential, it is the spirit itself which is immortal, eternal, incorruptible and separate from the body.¹⁹ The influence of this philosophical doctrine produced a number of sects which caused conflict within the early church as it attempts to formulate a doctrinal position. Paul Santmire, one of the most respected eco-theologians of recent times, acknowledges that the influence of the Platonic dualistic tradition in the early ages of Christianity strengthened the anthropocentric stance for which Christianity was accused of.²⁰

In trying to absolve Christianity of anthropocentricism, attempts were made by apologists to construct better hermeneutics of the dominion thought by arguing that the verse does not suggest exploitation as the accusers had argued.²¹ Instead, it describes humanity acting as God's representative. The problem with this is that it is still about humanity representing God in the exercise of authority over the rest of the creation. In this hierarchical structure, it is God, humans and then the rest. The logic here is that God who is pure spirit, is at the apex of this hierarchy, while non-spiritual beings which include plants, animals and inanimate objects, are at the bottom. Among the spiritual beings, besides God, are the angels and human beings. All other creatures below human beings in the hierarchy are non-spiritual beings. In this arrangement, human beings do not see themselves as part of the whole because of the dominion they were understood to be exercising over nature. This image of hierarchical structure inherent in Platonic thought runs through the writings of some of the early

Christian theologians. For example, Origen, posits that God created the world primarily as a kind of purgatory where fallen human beings are educated through trials and tribulations to return to the realm of pure spirit from which they have fallen.²² Origen's understanding of the relationship between humanity and nature is radically opinionated judging from his statement that "the world of flesh is the world of demons and that nature is a cage or prison and humanity's spiritual quest is to extricate themselves from it."²³ Similarly, Thomas Aquinas, though he lived nearly a thousand years after Origen reflected in his theology themes which are similar to Origen. Although Aquinas admitted that each being has integrity of its own, he emphasized the hierarchical nature of creation much like Origen. According to him, among living creatures, human being is the most spiritual, rational and sublime. He therefore concludes that:

As we observe ... imperfect beings serve the needs of more noble beings; plants draw their nutrients from the earth, animals feed on plants, and these in turn serve man's (sic) use. We conclude, then, that lifeless beings exist for living beings, plants for animals, and the latter for man.... The whole of material nature exists for man, inasmuch as he is a rational animal.²⁴

With the dominion understanding and the Greek dualistic thinking about the world, the seed of alienation from nature was sown. This alienation seed has grown and actually influenced many of the church writings from the pre-reformation to post reformation period. The writings of theologians such as Martin Luther and Calvin, especially in their thinking about salvation, attest to the above point. Similarly, Martin Ibe, accused Protestantism represented by Luther and Calvin of being responsible for the elimination of the notion of natural revelation to the extent that it focussed almost exclusively on the question of salvation of the individual through personal faith at the detriment of the sacramental, instinctive and natural symbols.²⁵

The major weakness of the dominion motif is that it has made humans to become alienated from nature because of our anthropocentric thinking that we are superior and separate from it. Larry Rasmussen, identified the alienation thinking with the "apartheid habit" of distinguishing between humanity and non-nature, leaving the impression that we are an ecologically segregated species, that we are somehow separate, hence "apart" from the ecosystems in which we live.²⁶ This 'alienation thinking' has fuelled the quest to dominate, manipulate and exploit nature for human purposes especially in the advancement of science and technology.

The dominion, dualistic, and apartheid thinking significantly influenced the thinking of the Western society in many ways about, first the environment, and secondly about the less civilized people of the world including Africans. The slave traders, the colonizers and the apartheid perpetrators did not see Africans as fully humans enough.²⁷ They see Africans as people to be dominated and exploited because they are inferior and therefore apart from them, the colonizers.

The first generation has been heavily criticised and rejected, because of the above mentioned influences. More so it is not appealing to the Africans because it reminds them of their historical experiences-slavery and colonialism. As a result we move to the second generation of ecological motif in search of an eco-theological motif which does not emphasize domination over nature and which could be more acceptable to Africans.

The Second Generation: Stewardship

The attempt to re-create the doctrine of nature with lesser emphasis on domination, dualistic and apartheid thinking, lead us to the second generation analysis which introduced the idea of stewardship. This second generation seeks among other things to affirm the inherent worth, the goodness and the integrity of creation. Mc-Donough reminds us God's command in Gen. 1:28 should be seen as a key text in re-shaping the human-earth relationship from the perspective of dominion to stewardship.²⁸ This mandate suggests that human beings as stewards have the role of managing and preserving the creation for God. In the biblical understanding and usage, a steward is one given responsibility for what belongs to another.²⁹ The Greek word that is translated as steward is *oikonomos*, one who cares for the household or acts as its trustee.³⁰ The *oikos metaphor* implying household, is used for God's household. Christians, then, are to be stewards of the whole household (creation) of God. *Oikonomia*, "Stewardship," is also the root of our word "economics." *Oikos*, also is the root of our modern word, "ecology." Thus in a broad sense, stewardship, economics, and ecology are, and should be, related. Stewardship deals with how we bring all of the earth's resources at our disposal into efficient use in our participation in the saving activity of God.³¹ Environmental stewardship is one part of our work as God's stewards. As stewards of the natural environment we are called to preserve and restore the air, water, and land on which life depends. Moreover, we are called to see that all life has a sufficient share of the resources of nature.

An appreciation of the concept of stewardship is the recognition that it has at least shifted from the strong anthropocentric position inherent in the first generation of ecological motif. However, even if it is granted that our care for God's property is to be viewed from the context of managerial premise, its anthropocentric emphasis still persists. Apart from the picture of God as an absentee landlord with humans as the landlord's steward, the relationship of humans to the rest of nature can still be construed as one of management. Stewardship responsibility in this regard, is therefore, not enough to provide us with the notion of the inherent worth, the goodness and the integrity of creation. This is because the stewardship motif is still not able to counter the flawed interpretation of *imago Dei*, the thinking and belief that the human person being made in the image of God is the steward of the earth, and therefore acting on God's behalf as God's vice-regent. The stewardship motif is reflective of the hierarchical dualism that perpetuates the vision of humanity as superior to other life forms. Human superiority reflected in the stewardship motif is fundamentally flawed because it made the exploitation of the rest of nature possible in the first place. According to Ruth Page "stewardship, even when enlightened by modern knowledge, chastened by past excess, and Christianized, is still basically about manipulation of the natural world..."³²

From the above therefore, it is apparent that a major weakness of the stewardship motif is that much of the ecological theology and secular ethics, values in nature and the ethical obligations are articulated in languages and categories that reflect only human perspectives, capacities and experiences.³³ The inherent and intrinsic worth of nature is in most of these eco-theological discussions relegated to the background. As a result, humans still see themselves as being at the top of a hierarchy rather than as simply a part of the web of life created by God. This arrogant attitude which makes humanity to feel 'in charge' of nature has contributed to the exploitative attitude of humanity towards nature. The exploitative attitude expressed in the view of 'human-centered-ism', has led Christopher Southgate to refer to stewardship as the "default position" of our time for persons concerned about the environment.³⁴

Another major criticism of the stewardship motif has come from Ruth Page and others who apply a feminist hermeneutic approach to the stewardship interpretation of *imago Dei*. They draw attention to "a danger of one-sidedness in the exclusive use of the (managerial) stewardship model" to paternalistic thinking.³⁵ The problem with the assumption that only humans are made in the image of God is that humans, therefore, are bestowed with a God-ordained superiority over creation. "That superiority, even if exercised in the form of benevolent stewardship, may be but a mere reflection of a concept of God that envisions the divine primarily as a transcendent sovereign acting from a distance, present to creation only when God chooses to intervene, either directly or indirectly through appointed emissaries."³⁶ To counter anthropocentrism, including that of the stewardship model, ecofeminists draw attention to the connection between patriarchy and androcentrism directed toward women (and to others of secondary status on the basis of race and class) and to that directed to Earth's other kind. There is therefore a need for continued search. This leads to the third generation analysis.

The Third Generation: Eco-theology

It is because of the excesses of anthropocentrism inherent in the second generation-stewardship motif, that eco theology emerged to propose a "more modest, eco-centered attitude" to nature that will replace what Robert Leal calls anthropo-solism (human-only-ism).³⁷ The third generation stresses the idea of interconnectedness. Interconnectedness is what eco theologians think when they speak of "our own nature as constituted by our relationships with other living things".³⁸ Eco theology emphasizes that "all that exists, coexists".³⁹ This was implied by Larry Rasmussen's idea of 'earth community' to acknowledge the shift in science from the mechanistic to the relational understanding of natural systems,⁴⁰ to the affirmation of the doctrine of creation in theological connotation which emphasises that creation is a community in which the whole and its parts bear an integral dynamism and spirit both of which are expressions of divine creativity.⁴¹ Essential to the principle of earth community is the understanding that there ought not to be a distinction between human life and nonhuman life. Both share the same source of being. We are kin to all else because we share a common origin in divine creativity including an ongoing journey as *creation continua*.⁴²

A dominant thought in eco-theological discourse is that humans are kin with all other life-forms because of humanity's common genealogical heritage. In this sense interdependence as a biological continuum stresses human genealogical relationship, a shared genetic material with other organisms.⁴³ From eco-theological perspectives, interconnectedness is the fabric of nature's well being. It is used to express the eco-systemic relationships in which the activities and fate of one member of the system have consequences for all others.⁴⁴ The idea of interdependence is offered as a corrective, a better alternative to relationships of domination,

oppression and models of anthropocentric ideology that reinforce a mechanistic world view that objectifies nature. Interdependence promotes solidarity and expresses human similarity, our kinship with other life-forms and situates humanity within a larger network of beings.⁴⁵ Emphasis on solidarity serves as a remedial to the shortcomings of an anthropocentric stewardship interpretation of human superiority. Solidarity stresses that “the ‘right relationship’ of humans with the Creator and with the earth is marked by the humble awareness, brought to our attention by biological and genealogical heritage, that like the rest of creation, we are made of elements found throughout the cosmos”.⁴⁶ A solidarity relationship to all other creatures of earth is not one of sameness but of mutual connectedness and interdependence. As such, every aspect of creation, alone and collectively, reflects the glory of the triune God. So long as these solidarity links are not damaged or severed, the ecosystem health would be ensured and all beings will generally flourish.

Though there has been a significant shift from dominion to stewardship and to co-existence expressed from the first generation of ecological motifs to ecotheology, its major weakness is that it is developed and championed from the global North by the rich. Much of the ecological theology and environmental ethics, are articulated in languages and categories that reflect a romantic attitude to nature.⁴⁷ It does not deal in pragmatic ways with issues of poverty and ethical responsibility of humans especially with regards to economic activities. This criticism becomes a relevant one from an African perspective where poverty is wide spread. From African poverty context it is difficult for Africans to take the issue of ecotheology seriously unless issues of economy are addressed. Until this is done, ecotheological discourse will remain distrusted as a white people’s (Western) romanticism for the earth. Bearing this criticism in mind, I now continue the search for an eco-theological discourse uncritical of unacceptable anthropocentric influences and able to deal with the reality of people in the South. I now move to an analysis of the fourth generation, *Oikothology*.

The Fourth Generation: *Oikothology*

Oikothology responds to the criticisms made against the previous three generations. It is critical of the abusiveness that comes from dominion and anthropocentrism inherent in previous generations. While supporting the basic concerns of eco-theology, it seeks a greater relationship between ecology and economy so that the issues of the environment and poverty can be strongly related. In this section I now discuss *oikothology*.

***Oikos* as the link between Ecology and Economy**

Within the notion of *oikos*- theology, is the etymological link between ecology and economy. Ecology was first used by the biologist Ernst Heckle (1834-1919) to refer to the scientific discipline that concerns itself with relationships between a living thing and its outside world.⁴⁸ It is the study of organisms in relation to the place in which they live (their habitat) and the interaction among and between the living and non living components of the place being studied (the eco systems). Ecology studies the conditions of existence of living beings and interactions of all kinds between them and their environment.⁴⁹ Ecology combines two Greek words, *oikos* and *logos*. *Oikos* means house or home (family) and *logos* means word or study. In this sense, ecology may be defined as a study or the ‘logic’ of one’s house or home. It relates to the dynamic relationship that constitutes the total life of the household. It could also be expanded to include the whole resources, life-forms and all the supporting systems available to the ecosystem. Here, life or life-form is understood in a more comprehensive and non technical form, to refer to what biologists classify as non-living, rivers, landscapes, ecosystems in general.⁵⁰ Economy on the other hand, relates to laws or rules (*oikos-nomos*) for the household or the art of administering the household.⁵¹ Larry Rasmussen suggests that economics implies “knowing how things work and arranging these ‘home systems’-ecosystems, so that the material requirements of the household of life are met and sustained”.⁵²

The word *oikos* is also the root of *oikoumene*- the whole inhabited world. This is used broadly and interchangeably by different ecological theologians. For example, Schubert Ogden opines that “because God’s love itself is subject to no bounds and excludes nothing from His embrace, there is no creature’s interest that is not also God’s interest and therefore, necessarily included in the redeeming love of God”.⁵³ Konrad Raiser, reminds us that human history is bound up with the history of all living things and the human household is incapable of surviving without being related to the other households which are its natural environment.⁵⁴

The relevance of this term is appreciated in its ability to integrate economy, ecology and the entire world order as a holistic entity. It advocates a comprehensive notion of justice which is capable of speaking to both economic injustice and ecological degradation. Janet Parker and Robert Richards had similarly criticized the prevailing economic dogma based on abstractions and reductions which conflate human well-being with

increasing GNP and a reductive view of the human person as *homo economicus* whose essence is unlimited wants. Rather, they argue that relationships-to other individuals, to community, to the land, are at least as important as possession of commodities, and these relationships are often destroyed by growth-oriented economies which alienate individuals from their human and natural communities.⁵⁵

The Emergence of *Oikos* as Eco-Theological Concept

In Christian ecological theology, the concept of *oikothology* recently propounded by Warmback and popularised by Alokwu, is fast gaining ground as the ideal eco-theological orientation and model of relationship which humans ought to exhibit in the utilization of ecological resources to advance economic growth. Fundamental to *Oikothology* is the conceptualization of ideal human relationship to earth as our 'home' which humans inhabit together with multiple other forms of life.⁵⁶ The idea of "home for all expressed in *Oikothology* includes the material as well the non material entities as belonging to the bigger family of God. It includes a wider family setting (especially in the African context), extended family members, ancestors, friends, neighbours, visitors, foreigners. It also includes domestic animals and is extended to other life forms.

Oikothology provides a dynamic framework which does not only challenge our current life styles and the global economic system that undermines nature; it also provides individual Christians and the society at large with a praxis that fosters environmental integrity and the struggle for social and economic justice. It is "a cry for the church to proclaim its relevance to the society that has lost its way environmentally and economically".⁵⁷ It critiques the current global anthropocentrism, utilitarianism and the capitalist system and further expresses the idea that certain things should not be done to nature and that wanton acts of despoliation or cruelty or over-exploitation of natural resources, should be avoided as exceeding the legitimate role of humanity will be disastrous to itself and the environment.

The Need for a Fifth Generation: African Traditional Ecological Knowledge

We have spent a great deal of time trying to understand the series of generations of Christian ecological motifs in Christian ecological engagement from the first generation to the fourth generation. Like the previous three motifs, *Oikothology* has key weaknesses, namely that within the African context it is not fully accessible to African Christianity. It is also laden with Western terminologies. This is because its proponent, Andrew Warback, is particularly of English origin who lacked the African cultural orientation, knowledge of African cosmology and terminology (proverbs and idioms) to drive home the fundamental issues which *oikothology* is dealing with in the African way. Furthermore, it uses a lot of 'white' personalities as its reference points, its appeal and accessibility to African Christians remains doubtful. This is not a criticism of the work done by Warmback, but rather a challenge to others to take up the task of relating and situating *Oikothology* within the African cultural context. In spite of its weakness, especially from African cultural perspective, *oikothology* still appears as a better eco-theological model so far. It is based on the above understanding that we seek to strengthen the concept of *oikothology* to provide us with a conscience that seeks the common good of the *oikos* and to abhor actions against the environment. In recognition of the fact that *oikothology* is not a stand-alone concept, we propose to synthesize it with African indigenous ecological ethics to provide a comprehensive model of ecological theology suitable for African theology in general and African Christianity in particular.

In doing this, the perspective of African culture on the environment has to be reflected. The importance of making *oikothology* an integral part of the ongoing 'African eco-theological engagement' is underpinned by the need to use indigenous ethics and theologies to connect to the gospel in a more creative and appealing manner. My argument for the indigenization of *oikothology* is that it is a creative way of responding to ecological challenges in an African Christian way since *oikothology* uses Western terminology to articulate its appeal. African indigenous ecological ethics uses idioms, storytelling and proverbs which unlike the Western terminology is reflective of African culture and hence more appealing to the African mind.

Furthermore, the need for this dialogue has become compelling because of some negative influences of the Western traditional Christianity on African cosmology.⁵⁸ Before the advent of Christian religion in Africa, Africans had a well articulated cosmology and particularly ecological ethics which served their time and age. The African cosmology had for many distant centuries as far as one could dig into the past, presented a concept of the world which is diametrically opposed to the traditional Western cosmology.⁵⁹

One could argue that the influence of the Western cosmology and particularly Western traditional Christian thinking, together with modernity, is to a certain extent at the heart of the current moral erosion and hence ecological chaos in Africa. Friday Mbon critiques

Africans' unreasonable copying of Western ideology when he observes that: One of the greatest social as well as religious problems facing contemporary Africans is that they are too easily susceptible to borrowing ideologies and *modus operandi* from other cultures usually without thinking carefully and critically enough about the possible consequences and implications of what they are borrowing. Africans borrow, for instance, Western political and economic schemes, Western academic programmes, Western religious models of worship, alien criteria for judging what is right or wrong-in other words, they even borrow alien ethics. That kind of uncritical borrowing has led many Africa countries to what Joseph Kenny has called "identity fluctuation" by which he means the assimilation of new or outside values.⁶⁰

As a result of the erosion of "African morality" which I vehemently argue, has resulted in the current environment and poverty challenges, we need therefore, to intensify efforts at re-discovering African cultural values in general and ecological ethics in particular by inquiring and rediscovering those ecological resources which restrained exploitation of the environment as well as protected the poor in African societies over the centuries. This inquiry is vital, because if our forebears in Africa had lived in their environment over the centuries without degrading it or depleting its resources unsustainably, and if poverty is not a phenomenon that was not widespread as we experience it today; then there is obviously a need for the children of Africa to drink from the 'well of morality' and 'wealth of ecological knowledge' of our fathers and mothers which had sustained them and their environment.

The need for the above inquiry is important because indigenous ecological knowledge or traditional environmental knowledge (TEK) has a lot to offer to the modern Africa as a contribution to the struggle to deal with the challenges of poverty and environmental criticality. In this regard, TEK needs to be recovered not just in argument with Westerners, but for the sake of Africans themselves. The recovery of the indigenous ecological knowledge should not be seen as an attempt to reify "Africanness", but on the contrary to contribute to a global discussion on the environment by finding a language and cosmology that roots Christianity in African culture. In this way it could contribute significantly to the global environmental discussion on the current 'earth crisis'. Poverty and environmental criticality as fundamental issues of concern to Africa's development needs to be tackled from the perspective of African indigenous ecological ethics. The process of the re-discovery of African morality mentioned earlier would provide this and as such strengthen and make *oikothology* an indigenous 'property'.

We are not left in doubt that this 'indigenous property', the synthesis of *oikothology* and African ecological ethics, should be seen as a welcome development in the emerging theological discourse on ecology especially one that deals with the response of the church in Africa.

Furthermore, this synthesis is also of significant importance for some theological considerations. There has been a growing concern, indeed a loud acclamation expressed by many African theologians on the need for African theology not only to be independent of theologies from 'outside' but also to take a giant lead in the world Christianity whose centre of gravity is gradually shifting southwards with Africa becoming the most Christian continent.⁶¹ These theologians and others have argued, and in fact, stressed the need for African theology to take the centre stage in the continent.⁶² African theology speaks to the historical situation of African people and seeks to relate the African personality to the Divine life.⁶³ Therefore, such calls coming from erudite theologians of African descent who contend that "a high proposition of the world's serious theological thinking and writing will have to be done in Africa, if it is to be done at all",⁶⁴ further motivates the need for indigenous eco-theological model. With *oikothology* pulling the economic and ecological strings together, we can conclude without doubts that there is a real need for this indigenous eco-theological engagement in Africa where both economic and social issues are at the moment plaguing developmental efforts.

Conclusion

We have examined four generations of ecological motifs in theology, namely, dominion, stewardship, eco-theology, and now *oikothology*. We have seen how *oikothology* has sought to consciously integrate the concerns of ecology and the environment with concerns of economics and poverty. It is a theological way of expressing the 'olive agenda'⁶⁵ which seeks to integrate the brown agenda of poverty with the green agenda of the environment. For these reasons I recommend that *Oikothology* as an important theological contribution to the earth crisis, should be synthesised with African indigenous ecological knowledge as a global input to the search for all inclusive and participatory response to the current earth and poverty crisis.

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3. The use of four —generations! of ecological motifs is not strictly to be viewed in historical sequence, but as a continuum. Each —generation! builds on the weakness of the previous one. However, as a new generation comes into place the thinking of the older generations remains. This means that any given time there are always Christians who hold on to the different views represented by the previous generations.
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The Scary Future of the Cameroon University System in its Bilingual Context Reflections from the Universities of Buea and Bamenda

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Abstract

The emergence of a higher educational system in Cameroon saw the creation of the Cameroon federal university which following the country's constitutional formula, adopted a bilingual approach to integrate the two principal cultures that made up the country. In 1993, university reforms were put to ameliorate the difficulties facing higher education in Cameroon. This brought on board unilingual universities; a context within which the Universities of Buea, Ngaoundere and Bamenda were established. This paper examines the Universities of Buea and Bamenda Anglo-Saxon culture as entities wherein the bilingual aspirations of Cameroon are frustratingly exploited. It argues that the establishment of unilingual universities, such as those of Buea and Bamenda, in a country with bilingual structures that are not well fed, subjects one identity to the other and weakens the universities' ability to attend the country's higher education goals. It sustains that in the face of such lingual discrimination, the Cameroon university system breeds national division and hence disparities that do not fan scientific and bilingual progress in the country. It concludes that the exploitation of an Anglo-saxon principle as applied in these institutions frustrate their accurate emergence in the world of university and graduate competitiveness. The paper proposes that upgrading all state universities in Cameroon to a bilingual status will encourage inter-university competition, joint research and enhance cohesion among students as well as among dons.

Key words: Bilingualism, Competitiveness, Identity and Unilingual.

Introduction

Education policy in Cameroon like elsewhere in Africa developed from colonial cultures which the African people inherited from their colonial masters. In the case of Cameroon, a bilingual system evolved from the system of colonial administration in which the country developed from 1884 to 1960. It is worth noting that the country was colonised by the Germans in 1884. In 1916, the Germans were ousted from the territory in the course of the First World War by a combined Anglo-French effort. The victorious powers after a failed condominium opted to partition the territory for effective wartime administration. In the partition, Britain got 1/5 of the territory composed of two discontinuous strips of land of about 90,000sqkm while France got 4/5 corresponding to about 400,000sqkm. These terms were accepted by the post war settlement at Paris out of which was born the League of Nations that was given the mandate to oversee the administration of former vanquish territories. Cameroon being one therefore became a mandated territory under Britain and France. The two portions of the territory were administered from the cultural background of the administering authorities. At the end of the Second World War, The United Nations Organisation replaced the League of Nations and the UN Trusteeship Council took over the responsibilities formerly ensured by the League of Nations Mandate Commission. Thus, it was within the brackets of the Trusteeship Council that independence was granted to French Cameroon. In the case of British Cameroon, independence was obtained through a UN organised plebiscite whose results implicated loss of British Northern Cameroon to Nigeria while British Southern Cameroon reunited with French Cameroon to form the Federal Republic of Cameroon with a bi-cultural constitution that adopted a bilingual status.

The bilingual status adopted by Cameroon at independence was expressed among other aspects, through the educational sector according to which two sub-systems of education emerged (English for West

Cameroon and French for East Cameroon) at the elementary and secondary levels. For the provision of higher education suitable for the specific needs and realities of the newly independent nation, the Federal government established a University Complex in 1961 known as the National Institute for University Studies (Institut National d'Etudes Universitaires). Its activities started modestly in October 1961 with the assistance of the French Government. Its mandate was to prepare students for degrees in Education, Law, Economics and the Arts. Professional training programmes were developed at the same time through the School of Administration, School of Agriculture and the Military Academy. In 1962 the National Institute for University Studies evolved into the Federal University of Cameroon, created to take over the role of training senior cadres in Science, Education and Technology.² The influence of French presence in the country led to the adoption of the binary system of traditional universities and *grandes écoles* or specialised institutions. This system was meant to serve both the English-speaking and French-speaking Cameroonians.³

Other establishments were created and attached to the University of Yaoundé by 1967 among which were; the University Centre for Health Sciences (CUSS) and Institute of Management ' Institut de l'Administration des Entreprises (IAE) in 1969, Ecole Supérieure Internationale de Journalisme de Yaoundé (ESIJY) in 1970, the Institute of International Relations (Institut des Relations Internationales de Yaoundé) and the National Advanced School of Engineering (Ecole Nationale Supérieure Polytechnique – ENSP) in 1971.⁴ Both the traditional university and the *grand école* were all classified as bilingual and considering the demographic affluence of French speaking Cameroon, French speaking Cameroonians formed a majority of the teaching staff in all these institutions of higher learning. This became the first educational problem within a bilingual frame considering that students who emerged from the Anglo-Saxon styled pre-tertiary education recorded poor performances and low graduate rates which they blamed on language disparity and began pressing for reform in the higher education system. This paper therefore investigates the problems of higher education within a bilingual context and questions the extent to which higher education reforms have been able to address these worries. The paper posits that reforms in the higher education took half-baked majors in addressing worries emanating from the bilingual nature of the system. On this premise the paper asserts that reforms in the higher education system have failed to establish adequate grounds for the attainment of university teaching and learning goals within the nation's bilingual context thereby leaving a bleak future to the system.

The 1993 University Reforms

The Cameroon university system like others in Africa was faced with a number of reformation demands from their very inception. It should be noted at this instance that the higher education system was primarily formulated to train national cadres for senior positions in the civil service which was and remains the major employer in Cameroon. This system of educational policy definition was converse to that within which Cameroonians had been trained abroad prior to independence. According to Chan et al, higher education provision should take into consideration a wide range of competency and generic skills that includes but are not limited to communication skills, problem-solving skills, self-directed learning skills, the ability to integrate ideas and concepts, and the capacity to work in teams and group environments.⁵ Thus the educational system was not adequately adapted to suit the needs of Cameroon and Cameroonian students in particular.⁶ The Association of American Colleges and Universities identified three goals students should develop by the completion of a U.S. bachelor's degree: (1) be informed by knowledge about the natural and social worlds, (2) be empowered through the mastery of intellectual and practical skills, and (3) be responsible for their personal actions and for civic values.⁷ Therefore, the higher education policy in Cameroon did not adequately integrate the needs for mass education and excellence which could translate graduates into self-confident and civic responsible persons empowered by the mastery of intellectual and practical skills. This need for mass education in Cameroon is illustrated by the fact that when the Federal University of Cameroon opened its doors in 1962, it had an intake of 600 students. This figure rose to 7,000 in 1970, 18,000 in 1984, 32,000 in 1990, 45,000 in 1991 and over 50,000 in 1992.⁸ This rising intake jeopardised excellence and expansionist efforts were made to redress the situation.

At the start of the 1977/78 academic year, the University of Yaoundé comprised ten organisational units comprising of; three faculties, four schools, one specialised centre and two institutes. In spite of this, student population was rising above infrastructure and staffing viability orchestrating numerous deficiencies among which was that of language use. To address the problem of student numerical explosion, four University Centres were created in 1977 with specific educational mandates: Buea University Centre for languages, translation/ interpretation, and the arts; Douala University Centre for Business Studies and the training of technical education teachers; Dschang University Centre for Agricultural Sciences; Ngaoundere University Centre for Food Science and Food Technology.⁹ Unfortunately, these centres and specialised institutions could not solve the problem of overcrowding considering that entry positions were few and competitive; based on recruitment opportunities in the public service.¹⁰

The problem of student-lecturer ratio and congestion posed the problem of success rates which in 1992 stood at 30% resulting from congested lecture rooms and the problem of linguistic balance. Within the context of linguistic balance, the numerical superiority of French speaking lecturers made things worse as marginalisation was decried by English speaking students.¹¹ According to Tambi¹² and Njeck¹³ at the University of Yaounde 80% of lectures are delivered in French and only 20% in English. In the mist of these disparities, it became common for English speaking students to blame poor results to the fact that the professors lacked the linguistic competence to properly understand scripts in his second language. This provoked the rise of a series of strikes from English speaking students which Konings call; Anglophone Nationalist struggle.¹⁴ As a result of these pressures and other weaknesses suffered by the system, the Cameroon university system was reformed. This reformation gave birth to five additional universities out of which three were bilingual and two others unilingual. Did variations in language options appropriately address the language problem?

Pitfalls of Bilingual Settings in the Cameroon University Milieu

The Cameroon bilingual system has been classified as having adopted an official rather than an integral approach that could generate the interest of nationals into putting bilingualism in practice. To Ayafor, two languages became official languages in Cameroon as a bequeathed colonial policy acclaimed by decision makers at the time of reunification in 1961. These languages were thought to be neutral, thus, suitable for the typical political objective of holding the two states together.¹⁵ This view illustrates that the need for the integration of the bicultural nation through bilingualism was not intended to be a language policy worthy of being defined and pursued in linguistic principles. Based on the nation's decision maker's objectives of bilingualism; it did not receive any reasonable attention in the education sector which could contextually boast academics. Echu emphasises this in the following words:

En préférant ainsi le français et l'anglais, les autorités camerounaises ont été sûrement influencées par les mêmes critères ayant motivé le choix des deux langues au lendemain des indépendances: résoudre le problème de plurilinguisme existant dans le pays, préserver l'unité nationale dans une nouvelle fédération encore fragile, continuer la politique coloniale en matière de politique linguistique.¹⁶

Thus the high concentration on integrative politics in Cameroon exposed leadership to the risk of establishing half-baked language policies in the academia which was not sustained by staff balance such as described by Ngwana:

Bilingualism as a language policy in the university was not effective since teaching was carried out predominantly in French thereby creating a situation of imbalance between the two languages. The English-speaking students increasingly felt marginalised because this situation also caused them to register very high rates of failure in examinations.¹⁷

By this system, French speaking lecturers took a bulk of the lectures due to their numerical superiority. And because they were inapt to deliver lectures as well evaluate in English, students who graduated from the Anglophone subsystem of education recorded low success rates and consequently dropped out. The problem of French language dominance was further compounded by that of library facilities. The about 80% French speaking lectures it can be assumed meant approximately the same percentage of documents in French in the university libraries. These instances inspired what Echu like Konings describe as Anglophone Nationalism¹⁸ characterised by the struggle for equality of learning opportunities. Unfortunately, the inability of policy makers to immediately redress the situation due to the lack of necessary staff instigated widespread discontent among English speaking Cameroonians who resorted to strikes. During these strikes, the academic environment became unsafe as demonstrating students scared even the administrative staff; resulting to the occupation of the campus by forces of the law and order as was the case in 1983 and 1991. Given these circumstances, the bilingual status of the country and of the academic system which would have served the greater interest of the nation through inculcating civic responsibility among students rather became a basis for which an identity bloc developed to challenge the status quo resulting in disruptions in academic programs.

The development of an identity bloc reflects what Echu upholds that "The Anglophones have remained very jealous about maintaining their geographical territory within the Cameroon state."¹⁹ This, they do by trying to retain the cultural aspects which colonialism bequeathed to them such as the English language and

an Anglo-Saxon styled education. It was in this context that they decried French language domination and advocated an Anglo-Saxon educational system in the higher education milieu as it existed in the primary and secondary education levels wherein they hoped to guarantee educational favours to their off-springs. Their argument is not judgemental, rather it is constitutional as the 1961 constitution in its article 1, paragraph 2 made provisions for English and French to be official languages in Cameroon with equal status. This was reiterated in article 1, paragraph 3 of the Cameroon Constitution of January 18, 1996. These struggle among other non-linguistic exigencies such as the problem of over-crowding, definition of teaching staff career and reformulation of the higher education goals resulted in the establishment of unilingual universities in Cameroon with effect from 1993. How apt was the introduction of unilingual options to redress the situation?

Unilingual the Settings in the Cameroon University Milieu

The reforms of 1993 which apart from reorganising the Cameroon university system resulted in the raising of five university centres to universities and introduced two unilingual universities. These were the universities of Buea and Ngaoundere which were Anglophone and francophone respectively. In 2010, a presidential decree raised the Bambili University Center which before now was host to the Higher Teacher Training College (HTTC) and the Higher Technical Teacher Training College (HTTTC) to a university in the Anglo-Saxon tradition. According to Ngwana, the birth of unilingual universities actually helped in increasing university success rate in the country. Students' success rate which in 1992 stood at 30% in the then university of Yaounde generally observed an increase as in 1995/96 that of the University of Buea was 70%, University of Dschang 48%, and University of Yaounde one 48%. Thus the reforms did well in shifting success rates upward.²⁰ The increase in success rate was not however directly translated into increase post university success rates considering that in the professional institutions which till present are the major access routes to public service in Cameroon were French language dominated and considering that the public service is the biggest employer in Cameroon. In addition to French speaking staff dominance in these institutions of higher learning, access was a great problem as competitive entrance examinations in institutions like ENSET Douala and Polytechnic were often in French language. Therefore, the policy of introducing unilingual universities did not establish any save haven for English speaking students in the country within a context where higher education was designed to train cadres for the public service. It is worthy to emphasise that students' academic efforts are primarily guided by the need to acquire a better job, to earn a good salary, to gain an appreciation of ideas, and to prepare for graduate or professional school.²¹ As such, the reform failed to give the students their academic desires. What then were the goals of the reform?

Enshrined in the 1993 reform objectives were the need to; Grant universities more academic and management autonomy by providing basic infrastructure and finances, provide a more conducive environment for teaching and research by creating a better atmosphere for teachers, teaching and research and revive as well as maximise inter-university and international co-operation.²² These objectives were conversely challenged through the establishment of unilingual institutions in two instances. In the first, the introduction of universities with autonomy paved the way for university systems privatisation wherein some institutions were made to be unilingual against state policy of "official bilingualism". In the second, teaching and research became rather complex as young researchers who emerged from these unilingual universities had difficulties to exploit research infrastructure outside their language of university training. This did not encourage cooperation between universities of diverse institutional systems and language policy within the same national territory and especially within the limited resources reserved for education by policy makers.

Another plague to the unilingual system was quality of teaching. As already mentioned, one of the problems of higher education in Cameroon prior to 1993, was that of imbalance of lecturers between English speaking and French speaking resulting principally from demographic differences. This problem as already stated created the problem of drop outs. The creation of unilingual universities with emphasis on Anglo-Saxon universities exacerbated this problem as lecturers of French expression were still recruited to teach in these universities and in English language. In the case of the University of Bamenda wherein creation coincided with mass recruitment into the Cameroon public service of 25000 young people, a thousand of who were designated to higher education as teaching staff. Of this number, about one hundred were posted to teach in the Anglo-Saxon University of Bamenda. Surprisingly, over 60% were French speaking and were obliged to lecture in English, a language they did not master.

Language weakness on the part of the new recruits obliged some of them to adopt coping strategies. In this way, they prepared lecture notes and simply dictated them to the students. This method of teaching did not establish close contact between the lecturers and the students which according to Graham Gibbs is a major dimension of high quality learning.²³ Consequently, cognitive academic engagement which according to the National Student Forum Annual Report of 2010 requires that lecturers are trained supported and incentivised to teach well and be able to inspire and challenge²⁴ was not attained. In this way, the goal of teaching was not

fully attained by teachers as they were deprived of expressing acquired as well as desired knowledge through language barriers.

Relative to the foregoing, quality education which Hawes and Stephens define as a process that requires “efficiency in meeting the setgoals, relevance to human and developmental needs and conditions, something more in relation to the pursuit of excellence and human betterment”²⁵ which to Bandary encompasses a range of elements including; the level of student achievement; the ability and qualification of staff; the effectiveness of teaching, and the relevance of programmes to the needs of students and the nation in an emerging global knowledge economy²⁶ among others were not satisfactorily attained. In this pursuit of excellence, education requires communication by way of aptly used and understandable language expressed by both learners and trainers. The policy of training as well as staff recruitment within the unilingual context to satisfy a bilingual state policy particularly in the Universities of Buea and Bamenda jeopardised quality learning and outcomes. This derives amplification from the need for apt contact which could drive the lecturer from being a transmitter of knowledge to being a mediator in the construction of knowledge. According to Ombe et al, “This may enable teachers to become agents for fostering the development of social skills and creating a learning environment that will encourage young people to live together and to become responsible citizens.”²⁷ Considering the absence of these qualities what does the future reserve for the Cameroon higher education system in its bilingual context?

Implications of Linguistic Policy and Practice in Cameroon Universities

The bilingual construct of Cameroon as a matter of policy, with the attempt of communicating through the educational system, herein referred to as a communication channel, leaves very little admirable implications in terms of matching policy and practice. This stems from the basis of adopting a bilingual policy for Cameroon which rather than being exploited for inclusion and national benefit, it was designed by decision makers to suit the political objectives of holding the two cultural identities together.²⁸ With no thought of the implication of failure in the effort to attain this objective, policy makers within the higher education setting have rather made bilingualism scary.

To begin with, the bilingual system of higher education in Cameroon seemingly did not take into consideration the need to set clearly articulated institutional missions that stipulate in no vague terms the kind of person they wished their educational system could produce which according to Mooko et al is a major challenge facing African nations²⁹ Within linguistic brackets therefore, students of unilingual universities will find it difficult to attain their academic aspirations given that they are denied access to bilingual university studies. This will expand into difficulties of competing equally with students from universities that have adopted a bilingual character and therefore have the aptitude to produce graduates for a wider world and a bilingual Cameroon. This becomes more emphatic when considering that public service institutions are generally bilingual with French language dominance. In-competitiveness could leave the impression that students from unilingual universities such as the Universities of Buea and Bamenda are less apt and therefore scare young high school graduates from seeking admissions into the institutions in the future.

Also, the creation of unilingual universities, and by virtue of the mission assigned to them, it could be inferred that there was the political will to adopt an alternative higher education model in the country (i.e. the Anglo-Saxon system). This implies that the Anglo-American model through the Universities of Buea and Bamenda will complement the existing French model. Since the problem of the system has always been attributed to the inability to shift from *policy transfer* to *policy learning*, the 1993 reform is susceptible to provide an opportunity for a more consensual decision-making.³⁰ However, the adoption of the Anglo-Saxon model with emphasis on the use of English language in a bilingual styled country rather expands frustration on the expression and exploitation of academic opportunities. This is particularly true because of the nine institutions of the University of Bamenda for instance, three are public service schools (HTTC, HTTTC and the Faculty of Health Science) and two others are professional training schools (College of Technology and Higher Institute of Commerce and Management). These institutions have the responsibility of providing cadres for both the public service and the private sector in bilingual Cameroon. In a country with a dominant French speaking geographical sphere which in this case corresponds to demographic dominance, the fear is that the trained graduates will fail to effectively deliver due to failures in linguistic links. In this situation graduates will not effectively deliver the services for which they were trained and employed and the university's ability to develop cognitive skills will remain questioned with no reference to the official policy that influences its being.

Accruing from this is the fact that English and French are considered to be equal in status as per the Cameroon Constitution, yet French language has a *de facto* dominance over English in the areas of administration, education and the media. With this dominance concentration on English as a language of communication in the two universities in Anglophone Cameroon will jeopardise the emergence of the Anglophone community in a context where home proximity and the desire to hold up to a strong Anglo-Saxon identity cajole

most parents of Anglophone Cameroon to send their children to these institutions as opposed to bilingual universities. Language weakness certainly will make access to further education within the national territory complex. This complexity stems from the fact that any well-articulated social science subject of research covering the entire Cameroon territory will warrant the use of both languages at the level of documentary and archival research as well as interviewing and other research interactions.

A look into the problem of mass education leaves another fear. The 1993 reforms prescribed that universities should admit students depending on available infrastructure as well as available human and financial resource. Although the universities were given the autonomy to set their own in-take levels, they remain under enormous social and political pressure to admit students in excess of these capacities.³¹ However policy might have designed this, while the bilingual universities give open access to traditional university faculties, the Universities of Buea and Bamenda under the cover of Anglo-saxon tradition are forced by lack of facilities to adopt a strict cut-off policy in their admission requirements.³² This opposes state policy of mass education. Such a policy still eliminates a substantial number of qualified English-speaking Cameroonians from taking advantage of the institution. Meanwhile the other universities have a completely open door policy. This indicates that the English speaking population is gradually still being forced to register in the French language dominated universities with the same implications for their rates of success as earlier discussed.

Additionally, the strict cut-off policy in its admission requirements discriminates on English speaking students to the advantage of French speaking students in a situation wherein English speaking students who did not make a pass in the English language at the Ordinary Level examination cannot gain admission into the universities of Buea and Bamenda whereas French speaking candidates with complete French educational backgrounds are given access to the same institutions on grounds that they are evaluated by the average system while the English speaking students are evaluated by the Subject system. This could be the cause of future crises as was the case in the 1980s and 1990s in the then university of Yaounde wherein language disparity resulted to student strikes and consequential property damage. In this regard the university milieu became a source of public disorder and national instability which it actually has the duty to protect through the civic engagement goal of university education.

Currently, one principal issue that places the university of Bamenda in a wanting situation is the writing of term papers by students who have spent seven years of secondary education in francophone colleges and then three years in French dominated bilingual universities in English language to meet up with what the authorities call Anglo-Saxon stands. These projects in the case of HTTTC are written in an English language that is not communicative and placed on library shelves for younger students and other researchers. What future does this leave? In HTTTC, it was recently resolved that students present their term papers in the language they best understand. While this solves the problem of language lapses, it establishes clashes in policy definition and application. This emanates from the fact that to solve the problem of supervision, the institution opened up for French lecturers without terminal degrees to co-supervise post graduate term papers written by French speaking students which is not within the prescriptions of higher education policy. While this paper does not have the aptness to query this clash between policy and practice as orchestrated by a bilingual system, it observes that such clashes could result in professional mal practices.

Conclusion

The future of the university system within the Cameroon bilingual context therefore scares. This scary nature of the future develops from two perspectives which are the inclusive and the exclusive perspectives. By inclusion, the paper stresses on the fact that bilingual institutions failed to adequately provide knowledge in the context of cognitive learning. This emanated and continues to emanate from one language persistently dominating the other within state policy and resource provision. In this regard mass education disregards quality and the outcomes of success rates both at graduate level and after school job engagement. While this seems to be personal to the laureates in question, the long term repercussion is distrust in the university system as a viable source of human resource provision for both the public and private sector. On the exclusive perspective, unilingual institutions do not serve as veritable sources of knowledge for national well-being as they restrict access to only those who can study in English language. The denial of access to non-English speaking citizens limits interaction and reduces the chances of the unilingual universities' outreach activities which are veritable outlets for knowledge reinforcement in the higher educational system. Again this mars the attainment of goals on the part of graduates from these institutions who during training do not effectively benefit from interactive teaching and learning that could result to establishing coaching relations between learners and trainers that are necessary for improving laureates' productivity on the job. Hence, the exclusivist policy of unilingual institutions is likely to leave a negative impression. The right balance between preserving national identity and entering the global economy therefore demands a skilfully designed curriculum with strong emphasis on educational equality and multiculturalism

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Entrepreneurship Development and its Sustainability in Imo State: Emerging Perspectives

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Abstract

This study is on entrepreneurship development and its sustainability in Imo State. This paper was informed by the urgency for developing nations of the world to encourage the growth, development and sustenance of entrepreneurship as an agent for economic transformation. This investigation therefore identifies and analyses the challenges facing entrepreneurship development in Imo state in particular and Nigeria at large. We relied for materials principally on secondary sources derived from scientific journals, governments departments, SMIEIS national summit reports, governmental policy trust documents etc .The study recommended that government should prioritize policies towards development and sustenance of entrepreneurship through the establishment of agro-based industries. It further recommended that government should provide the needed platform to enhance the smooth take-off of sustainable entrepreneurship development through the provision and maintenance of infrastructural facilities such as roads, electricity, drainages and water supply. Government should also encourage continuity in economic developmental projects especially when there is change in administration and be guided by principles of good governance of public administration with improved efficiency, transparency and accountability

Key words: Entrepreneurship, Development, Sustainability, Imo State

Introduction

Entrepreneurship development is not new in Africa. In fact it dates back to the pre-colonial era. The traditional African societies independently acquired, developed and specialized in the production of different goods and services which formed the basis for their survival, interrelationship and mutual interdependence. In Nigeria, most people in the rural communities had started transacting businesses and maximizing profits in their own little ways before the coming of the colonial masters (Onwuka E.M. et. al, 2014). The people became experts at certain tasks, such as farming, hunting, gathering, fishing, cooking, tool-making, shelter-building, clothes-making, creating jobs in blacksmith, pottery, carpentry, wool-making, and masonry, among others. Again, African forebears who were doing subsistence farming and later diversified into craft trade to produce goods and services to satisfy their various needs were into entrepreneurship. (Onwuka E.M , et al: op.cit). The stage for the spread of human knowledge, speedy innovation and economic development was henceforth set. As different people got better at different tasks through specialization, they were then able to exchange with one another for the various goods and services needed (trade by barter), increasing the benefits for all. Ebo N.(2012), stressed that before the advent of the white man in the mangrove forests and woodlands of [southern Nigeria](#) and the savanna of northern Nigeria, the indigenous African peoples had been engaged in businesses in their own way. We had the trans-Saharan trade between the various empires that dotted the areas known as West and North Africa. The Songhai (15th-16th century); Kanem-Bornu (9th-19th century); Mali (13th-14th century); Ghana (circa 700-1240) and the Benin empire (16th-18th century) – all traded with and amongst themselves, generating revenues/incomes and maintaining their dominions and spheres of influence. They all had their own entrepreneurial *ideas and mind-set; were creative, had sources of capital and business plans* – which they guarded jealously. These concepts were rooted and steeped in their own ways of doing business. Hence, there was entrepreneurial development in Nigeria during this —old eral (Onwuka et.al, 2014).

Contemporaneously , having embraced liberal democracy, advancement in science and technology, campaign for mass literacy, improved involvement in western education, increased social awareness, enhanced opportunities through globalization, myriads of entrepreneurship development policies, programmes and institutions etc, Nigeria, is yet to institutionalize and actualize entrepreneurship development. To address

entrepreneurship development problems in Nigeria, government has introduced such programs and policies as Indigenization programme (onwuka & Chika:2006), Industrial Development Centers(IDC's), Small Scale Industries Credit Scheme(SSICS),The Nigerian Industrial Development Bank(NIDB), Nigerian Bank for Commerce and industry, National Directorates for Employment(NDE), National Economic Reconstruction fund(NERFUND), Family Economic Advancement Programme(FEAP), Peoples Bank, Community Bank, Better Life Programmes/ Family support Programme(BLP/FSP) , Small and Medium Enterprises Development Agency of Nigeria(SMEDAN), Small and medium Enterprises Equity Investment Scheme (SMEEIS) and Micro Finance Banks (Sanusi, 2003). The aggregate goal of these policies and programmes include, amongst others, stimulation of economic development, empowerment of the disadvantaged portion of the population, employment generation and invariably poverty reduction (Oluremi H.A&Gbenga M.A,2011) The fact that has emerged from the appraisal of the various past schemes and policy initiatives on the promotion of SMEs in Nigeria is that although finance is a major constraint to the development of SMEs in Nigeria, it is by no means the only or most important constraint. Indeed, the effective utilization of the substantial financial resources provided under the various past programmes, was constrained by such factors as lack of adequate entrepreneurship and managerial skills as well as absence of the enabling environment for investment in small and medium scale industries(Sanusi,2003:19) Entrepreneurship development in Nigeria is also affected by the following; lack of basic amenities or infrastructural facilities; lack of power supply: inconsistencies in government policies; unfriendly fiscal policies or excess taxes and duties; high cost of production as a result of inadequate infrastructure; insecurity of people and property; competition with foreign products or restricted access to market and absence of sustainable institutional mechanisms(Eriobunah & Nosakhare:2013). Other entrepreneurship challenges in Nigeria include insufficient capital, lack of focus, inadequate market research, overconcentration of one or two markets for finished products, lack of succession plan, inexperience, lack of proper book keeping, inability to separate business or family or personal finances, lack of business strategy, inability to procure the right plant and machinery, planlessness, cut-throat competition, lack of official patronage of locally produced goods and services, dumping of foreign goods and over-concentration of decision making on one(key) person usually the owner (Onugu, 2005) . According to Onugu(2005), quoted in Anietie E.E. et. al (2012), their characteristics and attendant challenges notwithstanding, it is the consensus that SMEs, which globally are regarded as the strategic and essential fulcrum for any nations economic development and growth has performed rather poorly in Nigeria . Therefore the SMEs have not made the desired impact on the Nigerian Economy in spite of all the efforts and support of succeeding government administrations (udochukwu: 2013) This ugly situation is affecting the youths negatively as it is responsible for acute unemployment which is a very serious problem facing the nation as a whole . Recent studies conducted by Olusakin (2010) found out that even though up-to-date statistical data are lacking, local media reports indicate that half of the Nigerian population of 148 million are youths, 95% of whom are unemployed. Decades of economic stagnation and poverty have driven a large percentage of this figure to crime and violence in their early years. Hence making the youths and unemployed graduates in Nigeria susceptible to low level of income, crimes and criminality, armed robbery, kidnapping, occultism, smoking, alcoholism, rapes and prostitution, ritual killing, looting, wanton destruction of lives and property, terrorism, political thugry, hunger and starvation, diseases and epidemic, untimely and sudden deaths.

It therefore becomes imperative to state that several attempts made by successive governments (past and present) in Nigeria towards institutionalizing entrepreneurship development, to avail the youths opportunities to be self reliant and independent in their endeavors thereby contributing meaningfully to the growth and development of the economy are adversely affected by the multifarious and multidimensional factors inherent in the entrepreneurial environments. However, the dividends accruing from adequate entrepreneurship development can be exploited and harnessed for the benefit of the Imolites(people in Imo State) in particular and Nigerians at large if these challenges are properly identified, tackled and addressed through proper overhauling of the entire political, economic and socio-cultural environments in Imo state.

The plan of this paper is as follows. Section 2 presents literature review related to definitions and concepts of entrepreneurship, objectives of entrepreneurship development in Nigeria and sustainability. Section 3 highlights the research methodology. Section 4 concludes by drawing the challenges affecting entrepreneurship development in Imo state. Section 5 makes recommendations.

Literature Review

2.1 The Conceptual & Theoretical Framework

There is no commonly and generally accepted definition of entrepreneurship, as such there exists myriads of views within the research field. Etymologically, the word Entrepreneurship is derived from a French word “entreprendre” meaning “to undertake”, “between-taker” (Onwuliri O.2009, Kuratko & Hodgetts, 2001), “to take into ones own hands” (Roberts & Woods, 2005, p. 46) and has been used since the 12th century (Bacq & Janssen, 2011, p. 377). Agbionu,(2008) stated that entrepreneurship involves a process aimed at creating wealth for the purpose of growth, development of the environment and eradication of unemployment for national sustainability. It is the ability to put together tangible and intangible resources to set up a business with the view to maximizing profits, job creation, reduction of unemployment and being self reliant. Entrepreneurship in Nigeria shall in no small measure assist the youths and unemployed graduates to exploit their potentials to the fullest while contributing their quota to the growth and development of the nation. This will to a large extent reduce government expenditure in a way and thus contribute to the balanced budget of the economy(Abosede M.E. et al, 2012). Schumpeter described entrepreneurs as “innovators who drive the creative-destructive process of capitalism” (Dees, 2001, p. 1). Entrepreneurs are perceived as the coordinators of production and instruments of change. As such the “Schumpeterian” entrepreneur is above all an innovator. Scholars who share this view of entrepreneurship do not consider entrepreneurship to be very important in the early stage of economic development. They see the contribution of entrepreneurship to be much more important at the later stages of development, where economic growth is driven by knowledge and competition (Acs & Naude, 2013) Entrepreneurship is also seen as the totality of self-asserting attributes, identification of latent business opportunities, risk-taking, capacity for organization and co-ordination of factors of production in the creation of new products or services for new and existing users in the society(Essien,2006;Acs&Storey, 2004; Minniti & Levesque, 2008; Naude, 2007; Kanothi, 2009) An entrepreneur is someone that coordinates other factors of production such as land, labor, and capital. He is the owner or manager of a business. An entrepreneur is a person who engages in a venture with the objective of creating wealth through production, distribution and selling of goods and services to the public and thereby developing a specific kind of economic behavior. (Onwuliri, O.,2009). The Entrepreneur is a risk taker as he shoulders the financial burden of paying his workers wage which seldom is higher than the profits thereof. ACS & Naude (2013) argues that such definition of an entrepreneur is seen as very relevant for developing country context characterized by high risk and uncertainty. Hence, government policy implications towards entrepreneurship should address uncertainty and high transaction costs. Policy though is only a proximate cost for risk and uncertainty, in recent years; development scholars have recognized “institutions” (the “rules of the game”) as the ultimate determinant of development.

Institutions affect not only the supply but, perhaps even more importantly, the allocation of entrepreneurship (ACS & Naude, 2013). Development is a process of continual improvement and positive transformation of any economic activity with the proper application of techniques or technology towards improved production of goods and services.

Hence, it emphasizes, the ability of people to undertake an economic endeavor in an appropriate and enabling environment duly encouraged by the government institutions in such a manner that productivity is actualized. Sustainability means the ability to hold, to retain, to keep and build on what has been built, reclaimed or achieved (Abosede M.E. et al : 2012). It is the capacity to endure, to blossom, to be long-lived and be indefinitely productive. Entrepreneurship development and its sustainability is what will guarantee the ultimate income generation, wealth distribution, employment creation, financial independence and self reliance in Imo state and in Nigeria at large. This move towards institutionalizing entrepreneurship development should not be considered and treated in isolation. Strategies that involve the active and reactive governmental participation especially in political, economic and socio-cultural aspects of the society with a view to addressing their inherent anomalies in combination with the role of our financial institutions must be considered as the foundations for this sustainable developments.

From literature review, two theories appear to become popular in the analysis of entrepreneurship development, namely sociological and resource-based entrepreneurship theory. These theories have been extensively treated by Kwabena, N.S.(2011) and we wish to adopt it based on its suitability to this study.

The sociological enterprise focuses on the social context. In other words, in the sociological theories the level of analysis is traditionally the society (Landstrom, 1998). Reynolds (1991) has identified four social contexts that relates to entrepreneurial opportunity. The first one is social networks. Here, the focus is on building social relationships and bonds that promote trust and not opportunism. In other words, the entrepreneur should not take undue advantage of people to be successful; rather success comes as a result of keeping faith with the people. The second he called the life course stage context which involves analyzing the life situations and characteristic of individuals who have decided to become entrepreneurs. The experiences of people could influence their

thought and action so they want to do something meaningful with their lives. The third context is ethnic identification. One's sociological background is one of the decisive —push factors to become an entrepreneur. For example, the social background of a person determines how far he/she can go. Marginalized groups may violate all obstacles and strive for success, spurred on by their disadvantaged background to make life better. The fourth social context is called population ecology. The idea is that environmental factors play an important role in the survival of businesses. The political system, government legislation, customers, employees and competition are some of the environmental factors that may have an impact on survival of new venture or the success of the entrepreneur.

The resource-based theory of entrepreneurship argues that access to resources by founders is an important predictor of opportunity based entrepreneurship and new venture growth (Alvarez & Busenitz, 2001). This theory stresses the importance of financial, social and human resources (Aldrich, 1999). Thus, access to resources enhances the individual's ability to detect and act upon discovered opportunities (Davidson & Honing, 2003). Financial, social and human capital represents three classes of theories under the resource – based entrepreneurship theories.

Research Methodology

The research methodology adopted for this work is mainly desk research involving review of existing literatures on the subject matter of the topic of the paper. This existing literature comprises of books, journals, official documents, periodicals, newspapers, written articles, government policy thrust documents, state government development plan documents, annual budget speech of government and internet to enable the accomplishment of this task.

Entrepreneurship Development in Imo State of Nigeria

Imo state was created in 1976 and it is located at the eastern zone of Nigeria. Imo state currently has three(3) major cities namely: Owerri (the capital city), Orlu and Okigwe and it is delineated into 27 Local government areas with a population of 3,934,899 (NPC, 2006 and NBS, 2007) and a population density of about 5,067.20/km² (Ministry of Lands and Survey Owerri, 1992). The climate is tropical, humid and the vegetation is equatorial rain forest with an average maximum temperature of 34°C and average minimum temperature of 25°C. The two major seasons experienced in the state are dry season (November-March) and rainy season (April-October).

The successive governments in Imo state have in diversified ways shown their concern on the need for entrepreneurship development in the state through their numerous policy statements and developmental plans and actions in the state. There are also institutions and centers established in a bid to fight poverty, generate income and create jobs in the state. Prominent among them is the establishment of the bureau for poverty alleviation, establishment of Imo College of Advanced Professional Studies (ICAPS), establishment of skill acquisition centers like ICT training institutions for computer literacy, setting-up of Imo medium and small scale industries corporation (IMSICORP), establishment of industrial acquisition centers to train small scale industrialists in furniture, shoe, leather etc, using the Public Private Partnership (PPP) to rehabilitate the moribund industries in the state, such as Avutu poultry in Obowo, Adapalm in Ohaji, Nsu Tiles, Nsu and Shoe Industry, Owerri, Technological Incubation Center (TIC) at Naze to offer extension services to Artisans at Naze. Other policies and programmes designed for increased food and agricultural production in the state include, securing agricultural development funds from national and international development agencies, institution of re-orientation programmes for youths in agriculture, development of policies on train-the-trainer programmes for extension workers and seminars and workshops for farmers, surplus production in cassava for export purposes, establishment of small scale agro processing industries etc.

However, there are also a few large private industries and a handful of small scale commercial ventures in Imo state whose operations include small scale manufacturing, transportation/property investment, building and construction. The most vibrant private sector investment activity is distributive trade, particularly retail trade, subsistence agriculture, commercial motorcycle and tricycle operations which continue to be a haven for the unemployed (four (4) year development plan for Imo State 2012-2015).

Recommendations

Particularly, for the purposes of actualizing a sustainable entrepreneurial development in Imo state and in Nigeria at large, we wish to make the following recommendations;

- The government should take appropriate measures towards the development of infrastructure in terms of roads, electricity, drainages and water supply. Resources should be channeled towards rehabilitation and maintenance of the existing ones. This shall provide the needed platform for smooth take-off of sustainable entrepreneurship development in the state.
- The government should pay remarkable attention to the orientation, re-orientation as well as training, re-training and continuous training of the potential and existing entrepreneurs. Hence, human resources development should be prioritized by the government. Training & orientation centers be opened and established in the state where proper education and training shall be availed to workers engaged in small and medium scale enterprises as per the changing needs of the society.
- The government should prioritize policies towards industrialization. Sitting of Agro-based industries at strategic places chosen on the basis of cost-benefit consideration should be vigorously pursued. Government should embark on aggressive rehabilitation of all moribund industries.
- Government should stimulate investments through appropriate fiscal and monetary policies. There should be fair and reasonable (reduction) taxation in small and medium scale businesses thereby fostering a conducive economic environment.
- Government should encourage continuity of economic development projects especially whenever there is change in administration. They should be guided by principles of good governance of public administration with improved efficiency and transparency.
- Government should be more focused in initiating and supporting entrepreneurship development in small and medium scale sectors. It is pertinent to further liberalize the rules and practices of the banking and other financial institutions supplying credit to entrepreneurs so that they can easily and affordably access funds and credit facilities.
- The governments through the activities of the various security operatives maintain peace, law and order thereby safeguarding the lives and property of all individuals. This shall guarantee the much desired entrepreneurial atmospheric tranquility to attract investors.

Conclusion

In view of the fore-going discussion, it is crystal clear that there are spirited efforts made by the Imo state past and present administration (governments) towards the development and sustainability of entrepreneurship in the state. Some of these efforts have either been truncated or have not yielded the expected and desired results for which they were introduced by such challenges as poor infrastructural facilities like good road network, availability of portable water and irregular supply of power, Lack of proper entrepreneurial orientation and re-orientation of the youths, lack of training, re-training and continuous training of the youths on entrepreneurship, lack of effective extension services and training for farmers, poor management of finance and human resources, lack of industrialization, lack of continuity on entrepreneurship policies, low internally generated revenue(IGR), poor implementation and monitoring of policies, corruption, lack of financial empowerment to the potential and existing entrepreneurs, inconsistency in governmental policies, high taxation, levies and rates, poor entrepreneurial succession plans, gender challenges, lack of state patronage in locally produced good and lack adequate security of lives and property.

Poor road network is obviously a hindrance to the entrepreneurial development in Imo state as some of the major roads leading to the commercial centers are in a deplorable condition. In some cases it becomes a challenge to transport goods and raw materials easily and safely from one part of the state to another. The bad road condition becomes worsened during the rainy season in the state as most of roads are impassable and sometimes become death traps for the majority of the road users. This ugly development is hindering the growth of entrepreneurial development in the state. Also insufficient or lack of portable water and electric power supply needed for various entrepreneurial activities in the state to flourish constitutes a clog in the wheel for the realization of a sustainable entrepreneurial development in Imo state. Without constant power supply in the state, the manufacturing and services sectors suffer tremendous setback and are grossly discouraged in business due to high cost of diesel, fuel etc especially during the periods of fuel and diesel scarcity in the country. In addition, there is little or no orientation for the youths to realize the importance of entrepreneurship and the benefits thereof. Majority of parents are not yet allowing / encouraging their children to engage in entrepreneurial activities. Some youths in the state are still with the orientation that entrepreneurial ventures and activities are for people who cannot gain admission into the universities or institutions of higher learning in the country. This mentality has bewitched immensely the development and sustainability of entrepreneurship in Imo state. On the contrary, the great development noticed in the western world in the 19th century was attributable to the entrepreneurial orientation that was present in the society (Weber, 1904). Also training, re-training and continuous entrepreneurship training for the teeming population of the state is lacking. This has affected adversely the potential and existing entrepreneurs in the state who are in sincere need for these training

programmes. Also affected are those involved in agriculture and aquaculture etc in the form of lack of adequate agricultural training and extension services. This development is also partly responsible for the poor management of financial and human resources by the entrepreneurs which are basically the heartbeat of any meaningful economic undertaking. Another factor contributing to the challenges of entrepreneurship development in Imo state is lack of industrialization. There are no agro-based industries sited in the state. This has grossly affected entrepreneurs in the state especially in the continued engagement and production of several agricultural products which should have served as available sources of raw materials to these infant industries. More so, corruption has been identified to be very inimical to the overall development of any economy. According to the Rescue development plan (2012-2015),¹ The Imo State socio-economic and political environment is a mirror image of what obtains in the larger Nigeria Society. Consequently, incidences of corrupt practices are not entirely ruled out of the system.....In a country where corruption has been pervasive and continues to be the single, most formidable obstacle to real economic growth and development. Hence, the sustainability of entrepreneurship development in the state has been seriously challenged by corruption and its practices. These challenges faced by the state could be summarized according to the Four (4) year Rescue Development Plan for Imo State (2012-2015) which laments that —Imo state is rich in human and natural resources. The socio-economic reality of the state today however, is a paradox of poverty amidst plenty. The state faces a wide range of challenges, which include;

1. Deplorable infrastructural base especially Power supply, transportation infrastructure and water supply.
2. Paucity of entrepreneurial activities and high unemployment;
3. Very low internally Generated Revenue(IGR)
4. Inadequate institutional and managerial capacity of quality public service delivery;
5. An impoverished citizenry, mainly subsistence farmers with abysmally low output and very low purchasing power
6. Large fiscal deficits, poor cash management and lack of fiscal discipline especially at the L.G.A. levels
7. Unsustainable recurrent expenditure profile payroll, overheads and debt service obligations leaving little room for capital expenditures needed to promote growth;
8. Inadequate educational facilities
9. Shortage of land for Agricultural and Industrial purposes due to land tenure system.
10. Gender challenges

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Household Wood Fuel Consumption and Effect on Climate Change Mitigation in Taraba State, Nigeria

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Abstract

This study examined the effects of woodfuel consumption as a source of household cooking choice on climate change mitigation in Taraba State, Nigeria. The study was a survey research. A total of two hundred and forty respondents from four wards in Jalingo metropolis were randomly selected and data collected was analyzed using SPSS 17.0. The study also used the Environmental Kuznets Curve (EKC) which explains the relationship between environmental quality and income. The EKC hypothesis states that there is an inverted U-shaped relationship between environmental degradation and the level of income. The study showed that households consume more of woodfuel for cooking and heating needs than other energy substitutes like kerosene, liquefied gas (LPG) and electricity due to higher cost, unavailability of the substitutes and other major determinants like income, population of the household, usage and equipment. The study revealed that climate change is a serious problem that affects health, agriculture and water, rainfall, biodiversity, air quality etc. The study recommended more availability of substitute energy to households by the Federal Government at cheaper costs which will in-turn cut household's dependence on wood fuel and reduce environmental and socio-economic problems not only in Taraba State but Nigeria at large.

Introduction

Household woodfuel consumption has mainly been studied in developing countries. These studies include (Hosier, 1987; Leach, 1992; Smith et al., 1994; Masera et al., 2000; Ouedrago, 2006; Gupta and Kohlin, 2006) as reported by Fatihi Elrahman Eldirdiri, Yahia Omar Adam Guma and Mohammed Hamid (2012). Analysis of wood fuel over the decades has revealed certain trends in the woodfuel consumption. Woodfuel is the predominant fuel used in the rural areas of developing countries whereas charcoal is the preferred fuel in urban centers replacing woodfuel as income rises (Arnold et al., 2006; Kituyi, 2003) as cited by Zaku, Kabir, Tukur and Jiment (2003). This is why many studies like Blackwood and Lynch (1994) and Doessel (1994) follow the conventional view of identifying the poor using the criteria of consumption and expenditure. Woodfuel can indeed be considered as an inferior and more polluting energy source (Arnold et al., 2003). At the household level the potential problem of woodfuel consumption concerns the health of people who are exposed to indoor air pollution stemming from incomplete combustion of wood due to using inefficient stoves. The consequences of this are respiratory diseases and lung cancer which culminate into unwarranted deaths (Smith, 2003), hence causing social and economic problems. Woodfuel consumption has adverse effects on the environment as reflected by deforestation, which leads to extinction of species, habitat destruction, ecosystem simplification and climate change.

Climatic change is an important issue that has been in global spotlight because of its attendant problems threatening the sustenance of man and his immediate environment. Climate change has been defined as any change in climate over time, whether due to natural variability or as a result of human activity. Current global concern is focused on climate change resulting from human activity, and specifically from the release of carbon dioxide and other greenhouse gases to the atmosphere. The burning of fossil fuels, clearing of forests, and certain other human activities are major sources of greenhouse gas emissions. These problems are more prominent in developing countries. Nigeria is one of the densely populated countries with a population of about 180 million people, half of which are estimated to live in abject poverty.

Problem Statement

Climate change is already having significant impacts in Nigeria, and these impacts are expected to increase in the future. According to Africa Development Bank Group,(2013), recent estimates suggest that, in the absence of adaptation, climate change could result in a loss of between 2% and 11% of Nigeria's GDP by 2020, rising to between 6% and 30% by the year 2050. This loss is equivalent to between N15 trillion (US\$100 billion) and N69 trillion (US\$460 billion). Also, according to Babanyara and Saleh (2010), between 1990 and 2000, Nigeria lost an average of 409,700 hectares of forest, equal to an average annual deforestation rate of 2.38%. Against this backdrop, this paper examines the effects of household woodfuel consumption on climate change mitigation in Taraba State.

Objectives of the Study

The main objective of this study is to examine the effect of household woodfuel consumption on climate change mitigation in Nigeria, while the specific objectives are: -examine the relationship between woodfuel consumption and the effects on climate change; - examine the relationship between income and climate change; -examine the determinants of woodfuel consumption in the study area

Research Question

-What is the effect of woodfuel consumption on climate change mitigation in the study area? - Is there any significant relationship between income and climate change? - What are the major determinants of woodfuel consumption?

Literature Review/Theoretical Framework

This study is anchored on the environmental Kuznet Curve (EKC).The EKC hypothesizes that the relationship between per capita income and the use of natural resources and or the emission of wastes has an inverted U-shape. According to the specification, at relatively low levels of income the use of natural resources and or the emission of wastes increase with income. Beyond some turning point, the use of the natural resources and or the emission of wastes decline with income. Reasons for this inverted U-shaped relationship are hypothesized to include income-driven changes in: (1) the composition of production or consumption ;(2) the preference for environmental quality; (3) institutions that are needed to internalize externalities and / or (4) increasing returns to scale associated with pollution abatement (Amy and Eric, 2007). Grossman and Krueger (1995), among others, found that for a number of environment variables, the relationship between per capita income and the environmental degradation takes an inverted U- shaped form that is, environmental quality initially worsens but ultimately improves with an increase in income. Economic theory relates that an array of factors influence how much will be demanded of any given commodity at any given price: average levels of income, the size of the population (e.g household size), the prices of and availability of related goods (in this case, kerosene, cooking gas and coal), individual and social tastes, special influences (e.g. distance of household to common forests and region), and season (Samuelson & Nordhaus , 2005; Reddy, Ram, Sastry& Devi, 2008), as reported by Anthony and Ojochenemi, (2012).

Igugu (2003) and Ebe (2006) noted that woodfuel demand in Nigeria is specifically determined by the factors reported by Anthony and Ojochenemi (2012). According to Zakeriah,Ampadu and Asante (2000), as reported by Anthony and Ojochenemi, (2012), local people, particularly the resource poor farmers in the rural areas, contribute most to environmental resource degradation. Hansen (1992), as cited by Anthony and Ojochenemi, (2012) holds that environmental degradation itself can result in the poor's productivity. Desai (1992) establishes that population has linkages with poverty and environmental resource degradation. Thus household size can affect woodfuel consumption and scarcity. The Indicator theory given by Dewees (1989) considers other factors besides population explained by indices (factors) such as labor, time, consumption of less preferred biofuels, cutting of live wood and people's perception of woodfuel, as determinants of woodfuel crisis.

Energy is one the critical inputs for economic growth of any country. Per capita income is strongly correlated with the per capita consumption of energy in both developing and industrialized countries (Devendra,2007). Low-income and poverty are closely linked, while energy consumption level and income are highly correlated (Dewees ,1989). The energy ladder model portrays a three- stage fuel switching process. The first stage is manifested by universal reliance on biomass. In the second stage households move to "transition" fuels such as kerosene, coal, and charcoal in response to higher incomes and other factors such as deforestation and urbanization. In the third phase, households switch to LPG, natural gas or electricity. The main driver affecting the movement up the ladder is hypothesized to income and relative fuel prices (Barnes et al.,2002) as cited by(Helen,20060). In Nigeria, government policy through subsidy on energy substitutes like kerosene, gas and electricity which are meant to reduce the demand for wood fuel consumption by household have failed because of unavailability and high prices of these substitute products, hence, making it impossible for cleaner

and safer energy consumption by low income earners to meet their cooking and heating needs. Environment plays a major role. In 1987 the Brundtland Commission, also known as the World Commission on Environment and Development (WCED) issued its first report on poverty and environment. Subsequently, theories and analyses have been deepening the understanding of the phenomenon. Among them the energy ladder hypothesis (Arnold, Köhlin, & Persson, 2006), the poverty-environment hypothesis (Duraiappah, 1998; Wunder, 2001), the environmental Kuznets curve (Foster & Rosenzweig, 2003) and the village computable general equilibrium (CGE) models (Shi, Heerink, & QU, 2009).

Climate change refers to some observable wastes and fossil fuels in industrial and agricultural variations in the climate system that is attributable to activities, bush burning, and deforestation. All these human (anthropogenic) activities contribute to alter the atmospheric composition of the earth and balance of the equilibrium between the natural Green House Gases (GHS) and ultimately lead to global warming. Climate change refers to some observable wastes and fossil fuels in industrial and agricultural variations in the climate system that are attributable to activities; bush burning; and deforestation. All these human (anthropogenic) activities, especially those that human (anthropogenic) activities contribute to alter the atmospheric composition of the earth and balance of the equilibrium between the natural GHGs ultimately lead to global warming. Global warming is (water vapour, carbon dioxide, methane and nitrous oxide) closely associated with climate change especially as they are man-made GHGs (sulfur hexane fluoride-SF).

The Study Area

Taraba state was created out of the defunct Gongola State on 27th August, 1991. Taraba State has total land mass covering 60, 291.822 kilometers. Based on the 2006 census figures the state has total population of two million three hundred thousand, seven hundred and thirty six people (2, 300,736). Taraba State has 16 Local Government Area and Jalingo is the state capital. Being an agrarian state, about 75% of the people in Taraba State engage in farming. Most workers are civil servants. Taraba State has sixteen (16) Local Government Areas. (Publication of Taraba State Ministry of Information, 2012). Though Jalingo Local Government has ten (10) wards, this study is restricted to four wards in Jalingo Metropolis namely; Kona 1 and Kona 2, Mayo-Gwoi and Sintalli ward.

Woodfuel Consumption and its effects on Climate Change

According to Pearce & Atkinson (1993), as cited by Unekwu (2010), the sustainability of the Nigeria economy is negative. One of the key resources in Nigeria that is increasing fast in its non-sustainability status is the forest. The forest is important in view of its role in economic development and trapping of CO₂ to slow down the process of global warming. The rapid rate of deforestation has been linked with increases in prices of petroleum products, especially dual purpose kerosene.

A key sector of both economic and environmental concern is the forestry sector. Forest provides many social, economic, and environmental benefits. In addition to timber paper products, forests provide wildlife habitat and recreational opportunities, prevent soil erosion and flooding, help provide clean air and water, and contain tremendous biodiversity. Forest litters and soil microbes, together, constitute an important resource that makes forests fertile for arable farming in the tropics (Akachukwu, 2006), as reported by Unekwu, (2010). Also, the ecotourism value of the forest is a formidable tool for sustainable economic development in Nigeria (Adeyemo & Okosodo, 2005; Akachukwu, 2005), as reported by Unekwu, (2010). Again, forests are an important defense against the global climate change. Through the process of photosynthesis, forests produce life-giving oxygen and consume huge amounts of carbon dioxide, the atmospheric chemical most responsible for global warming. By decreasing the amount of carbon dioxide in the atmosphere, forests can reduce the effects of global warming (Mastrandrea & Schneider, 2009), as reported by Unekwu, (2010).

Degradation of the natural environment is an increasing concern to policy makers and researchers in recent times. Woodfuel or wood fuel consumption is one of many causes of ecological degradation as a result of increasing population, low-income (poverty), high cost of energy substitutes (kerosene, cooking gas and electricity). Human consumption of natural resources is generally identified as the key link between human behavior and degradation of the natural environment (Stern *et al*, 1997). In addition to the scarcity of woodfuel as a crisis per se, deforestation has numerous other harmful consequences such as loss of biodiversity and soil erosion (Heltberg *et al*. 2000).

Globally, the improvement in the carbon intensity of economies, a measure of carbon emissions per unit of gross domestic product, has stalled since 2005. While it was still technically possible to limit warming to below two degrees Celsius, emissions growth would have to rapidly come to a halt and then fall quickly which would require a rapid shift to greener energy and even net negative emissions in the future, where more CO₂ is taken out of the air than added.

Effect of woodfuelconsumption on Emissions and Cycles (Air quality)

Even where traditional biomass is harvested sustainably, wood fuel use may not be carbon neutral due to incomplete combustion- the idealized fuel cycle in which all carbon is converted to carbon-dioxide is unrealistic. Instead, due to incomplete combustion, carbon is released in other forms, including methane, nitrous oxide, carbon monoxide and non-methane hydrocarbons. These compounds are referred to as products of incomplete combustion (PICs) and have much higher global warming potential than carbon dioxide. According to IPCC (2007), the 100- year global- warming potentials of methane and nitrous oxide are 25 and 298 times than of carbon, respectively. Because of the incomplete combustion of wood fuels, between 10 and 20 percent of carbon released is in the form of PICs. Alternative cooking fuels typically have much lower factors than wood fuel (Smith, et al 2009).

The potential to reduce carbon emissions in sub-Saharan Africa by shifting to clean cooking fuel is significant. Aside from low k- factor, fossil fuels have several other advantages over wood fuels; higher energy density, a higher nominal combustion efficiency, and a higher heat transfer efficiency. These factors offset their higher carbon density, as both Liquefied Petroleum Gas (LPG) and kerosene produce less carbon per unit of useful energy than wood fuel. At the same time, because the factor is lower, even less of the carbon is released as PICs (Smith ,et al 2000).

Notable potential impacts of wood fuel processing and energy production include emissions such as dust or fly ash that could affect sensitivity plant species such as lichens , and the emissions of dioxins and metals (depending on the combustibles used). Air- quality regulations could be used to control a range of such emissions (Scottish Natural Heritage, 2007).

Effects of harvesting woodfuel on Water

Poorly conducted, woodfuelharvesting can have significant effects on water quality and quantity, leading, for example, to increased soil erosion and run-off. On the other hand, forest plantations can require fewer fertilizers and pesticides than annual agricultural crops, thus reducing the risk of water pollution. In addition, forest root systems help to filter pollutants in surface water (Woods *et al.*, 2006).

In some cases, forest plantations use less water than annual agricultural crops, but this is highly dependent on the species used and management regime imposed. Fast- growing, short- rotation forest plantations use more water than plantations composed of slower- growing species. Because of their large leaf area, willow and poplar, for example, intercept more rainfall than agricultural crop reducing the amount of water reaching the soil and recharging aquifers or nearby surface water. In addition, they have high transpiration rates and deep root systems. As a result, willow and poplar short-rotation crops use more water than annual agricultural crops and can also tap into underground water in times of low rainfall (Woods *et al.*, 2006).The effects of short-rotation forest plantations on hydrology should be evaluated through location-specific analysis that includes the species grown, soils, topography, and rainfall and management practices (RCEP, 2004; IEA, 2008).

The high water requirement of willow may constrain its use to areas where sufficient irrigation water is available (RCEP, 2004). Sewage or sewage sludge can be used to irrigate willow and will also provide additional nutrients (although the high heavy –metal content of sewage can potentially pollute the soil).Willow can be used to reduce soil contamination by absorbing heavy metals, but this, in turn, may affect the composition of the ash following the combustion of the wood.

On good land, short-rotation forest plantations are likely to increase water quality compared with land used for agriculture because of its lower agro-chemical requirements. There is some evidence that, in particular locations, the application of fertilizers and sewage sludge can cause nitrate leaching. However, it has also been suggested that mixtures of trees and grasses used as bio-energy crops could be cultivated along waterways to act as buffers, limiting nutrient runoff from agricultural land (Woods *et al.*, 2006).

Effect of wood fuel consumption on Soil nutrient, Agronomy and Topography

Forest plantations for woodfuelremain in place for a number of years, establish good root systems, and develop leaf litter layers, all of which helps to conserve or promote soil fertility and prevent soil erosion. When harvesting forest residues for bio-energy, site-specific considerations should take into account the unique qualities of both the soil and the topography to avoid soil-related damage, especially on low-fertility sites (Mead, 2005). Harvesting should aim to minimize nutrient removal and physical damage to the soil. Ideally, most of the nutrient-rich foliage will be retained on the site. Minerals such as calcium, magnesium and, to a lesser extent, potassium and phosphorus, are contained in the bark of eucalypts and some other hardwoods.

According to Santana, Barros and Comerford (2000), leaving the bark on site is a good nutrient conservation practice for eucalypt plantations in Brazil. Another common practice is to return the ash generated

by combustion to the site to help compensate for the loss of nutrients caused by biomass removal. Nevertheless, this is not fully achieved and some sites need additional fertilizers (Mead, 2005).

A set of ten principles has been developed for nutrient management in woodfuel production with the aim of assisting foresters to strike a balance between production, ecological services and carbon management (IEA, 2008). The principles include the idea of a strong commitment to adaptive forest management, which requires continual monitoring and adjustment (Raison, 2002).

Income (Poverty) and wood fuel Consumption

Low- Income and Poverty are closely linked while Energy consumption level and income level are highly correlated (Deweese 1989). Poverty may also arise from changes in average income or changes in the distribution of income (Doessel, 1994). It is generally agreed that in conceptualizing poverty, low income (low consumption) is a symptom. This has been used in the construction of poverty lines (Obadan, 1997).

A positive approach to defining what is perceived as — low-income household is to describe the most common or repeated characteristics: people living in places that do not provide healthful living conditions for its inhabitants, a place that lacks the minimum of amenities and infrastructure, people who can hardly sustain the harmonic development of the community, people whose inhabitants do not have resources to improve that condition themselves, or whose improvements demand efforts beyond the capacity of local or national agencies. For instance, Sagar (2005) reported an estimate of 2 billion people worldwide suffering from energy poverty. Low income families are constrained in their consumption and so the opportunities for them to meet their consumption expenditures are very minimal. Low income earners with a large household size face more devastating experience in providing basic needs for their families, that is why pooling (in the financial sense) or wife management of finances is more common in low rather than high-income households (John & Adisa 2012). Household energy surveys have found income to be a major determinant of the energy transition (Alam, Rawat and Menaria, 1998; Davis 1998; Campbell, Miles, Lysenko, Gibbs and Hughes, 2003; Ouedraogo 2006). For instance, Campbell *et al.*, (2003) found that in the four largest cities in Zimbabwe higher income households were less likely to use wood as their primary cooking fuel, switching to kerosene and electricity. Ouedraogo (2006) found that household woodfuel utilization rate decreases with increasing household income in the capital city of Burkina Faso.

Access to electricity has been found to be another important determinant of the energy transition (Davis 1998; Campbell *et al.*, 2003; Ouedraogo 2006). However, Madubansi and Shackleton (2007) found that the introduction of electricity into a rural region of South Africa had little impact on woodfuel consumption. Other factors associated with reduced consumption of woodfuel and instead use of alternative fuels are forest scarcity and increased woodfuel collection time (Heltberg, Arndt, and Sekhar, 2000) and household size (Alam *et al.*, 1998; Ouedraogo 2006).

Determinants of Woodfuel Consumption

According to Arntzen and Kgathi (1984), for the majority of the world population, woodfuel is the main energy source. Moss and Morgan quoted from a report by FAO (1974) stating that woodfuel contributes up to 58.4% of energy consumption in Africa. In many developing countries, woodfuel is depleting rapidly due to the rapid population growth. Below are the major and immediate determinants of wood for fuel.

Population: Generally, population growth is associated with an increase in the energy demand of households. In most developing countries, population growth rates are considerably high hence in reality, the households as the usual consumption unit of energy demands more energy. It would therefore be more accurate to link energy demand for domestic purposes to the number of households rather than to the overall population. Furthermore, population density results in high pressure on land and its related resources, including wood. Thus, an increase in energy needs by households depends heavily on the high population in a household.

Equipment: According to Arntzen and Kgathi (1984), Stoves are not frequently used among low income households. The cost of buying them may be an obstacle. People will be more inclined to use stoves if wood becomes scarce with accompanying greater efforts to collect wood. In rural and urban areas, wood fuel consumption is used for domestic purposes such as cooking, heating and lighting. It is also used for rural industrial activities like beer brewing and brick moulding. Wood fuel for cooking is still most popular because it is easy to handle wood and the fact that no special provisions are required. More so, open fires allow for more pots at the same time, which is more difficult with stoves. Finally it has to be realized that a change in habit of people usually takes time even when cheaper stoves and alternative lanterns are available.

Availability of Alternative Energy Sources: According to Arntzen and Kgathi (1984), access to energy sources has two different aspects; first, physical access and second, economic access (that is the prices of the

energy sources available). Even if alternative energy sources are physically available, they may be too expensive for widespread utilization. This of course, depends on the income situation of individual households. Wood is usually collected locally and access to wood decreases if wood becomes scarce, given increase in physical and economic access to alternative energy sources. In Nigeria, the major alternative sources to household energy are liquefied petroleum gas (LPG), kerosene and electricity. Unfortunately, these alternatives are not physically available or economically viable to many households.

Income: income level is an important factor in household energy choice. Acquisition of cooking and lighting equipment and the convenience of using them depend largely on income. In developing countries, the percentage of low income earners is usually very high. Agriculture, the main source of income to households in developing countries does not provide adequate income to meet rising costs of living. Difference in socio-economic position between households will usually be reflected in different energy consumption patterns (Arntzen and Kgathi, 1984).

Marital Status: Marital status is whether you are married, single or divorce. The status of household members reflects an additional demand for energy consumption. Married members usually cook more meals than single members making them opt for cheaper and available energy like woodfuel compared to single and divorce households whose demand for energy is usually low and its use sometimes frequent (FAO,1997).

Level of Education of household head: The level of education of the household head may determine the type of energy consumed because more educated members usually receive higher incomes than less or illiterate members. This implies that a higher level of educational qualification may enable a household to switch from one energy source to another and from a stressful energy like woodfuel to less stressful and expensive energy like gas and electricity.

Gender: Gender specific roles and responsibilities are often conditioned by household structure, access to resources, specific impacts of the global economy, and other locally relevant factors such as ecological conditions. Hence, gender plays a major role in determining woodfuel consumption as women do the cooking and heating in homes since household chores are done by women than men. This implies that gender composition can positively or negatively influence energy consumption (Bravo-Baumann,2000).

Methodology This study was a survey research which adopted the primary source of data. The data were collected using a structured questionnaire from four wards in the study area. A total of two hundred and forty (240) questionnaires were randomly selected with each ward having sixty (60) selected questionnaires in order to have an even representation from the uneven number of questionnaires retrieved. The study used the multiple regression method with the help of E-view 17.0 econometrics software for analysis.

Model Specification

$$Y_t = \beta_0 + \beta_1 GNDR + \beta_2 MRST + \beta_3 HSZ + \beta_4 NDP + \beta_5 EDU + \beta_6 AES + \beta_7 U_i$$

Where; Y_t = Household income spent on woodfuel (household expenditure on woodfuel)

GNDR = Dummy for gender of household (0=female, 1= otherwise),

MRST = Dummy for marital Status, (0 = single, 1= otherwise),

HSZ = Household size,

NDP = Number of Dependants (member in family),

EDU = Dummy for educational Qualification (1= Secondary education or greater 0 = otherwise),

AES = Dummy for alternative energy sources (1= kerosene; 0 = otherwise),

U_i = Error term.

Results and Discussions

The regression result from individual wards showed that there is a significant relationship between income spent on woodfuel consumption and Household size in Kona 1 ward (0.000) while, determinants like Gender of household head (0.004) and level of Education of household head (0.000) have significant relationship on income spent on woodfuel consumption in Kona 2 ward. Results from Mayo-Gwoi ward also showed that Household Size (0.003) and Alternative source of energy (0.007) have significant relationship on income spent on woodfuel consumption. Furthermore, results from Sintalli ward showed that Household size (0.003) and Availability of Alternative source of energy (0.007) have significant relationship on income spent on woodfuel consumption.

Summary, Conclusion and Recommendation

Woodfuel is the most available and cheapest source of energy among households especially those living in urban cities in Nigeria. This study concludes from its findings that woodfuel consumption is a problem affecting climate change mitigation in the study area. Consumption of woodfuel by households in the study area contributes negatively to climate change thereby causing environmental, health and socio-economic problems not only to households but also loss of GDP to the Nigerian government. These problems can be curtailed if the following recommendations are implemented:

- Massive campaign against indiscriminate felling of trees for woodfuel and charcoal production by households and the public. Also, environmental protection techniques be included in educational curriculum as this will increase and culture the need to protect our environment;
- Massive tree planting campaign and program should be introduced to reduce the already growing deforestation and desert encroachment in Nigeria.
- Efforts should be doubled by the Nigerian government to make available, alternative source of cooking and heating energy like LPG, kerosene and electricity to households which will reduce dependence on woodfuel by households;

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APPENDIX

Regressytgndrmrsthszndteduaes

Source | SS df MS

Model | 6.8739e+09 6 1.1457e+09
 2.8617e+10 229 124965786

151025968

Number of obs = 240 -----
 F(6, 229) = 9.17

Prob> F = 0.0000 Residual |

R-squared = 0.1937 -----+-----

Adj R-squared = 0.1726 Total | 3.5491e+10 235

Root MSE = 11179-----

yt | Coef. Std. Err. t P>|t| [95% Conf. Interval]

gndr | 3589.547 1538.68 2.33 0.021 557.7663 6621.327
 mrst | 945.1174 2373.978 0.40 0.691 -3732.515 5622.75
 hsz | 1103.645 309.5338 3.57 0.000 493.7464 1713.543
 ndt | 2478.369 531.4036 4.66 0.000 1431.303 3525.435 edu
 | 2192.074 1908.296 1.15 0.252 -1567.99 5952.137
 aes | 3299.333 1632.667 2.02 0.044 82.36336 6516.303
 _cons | -11374.83 3648.975 -3.12 0.002 -18564.69 -4184.972

Challenges of Geographical Research in Sub-Sahara Africa: A Case Study of Nigeria.

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&

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Abstract

Man does not longer ascribe natural phenomena to supernatural influences and no longer does he rely blindly upon accepted authority. Ever since man found himself on this planet (Earth), he has been bothered by many problems such as environmental, climatic, health, social, economic as well as political. However, for most of these problems, man has developed an orderly system of searching for solutions by passing conclusions upon factual evidence and by using logic as a means of findings. This research therefore uses phenomenological method to assess the nature of research in geography, challenges, and prospects and how it can be reposition. The paper recommended the need to train competence skilled research personnel and professionals in geographical research for national development in Sub-Sahara Africa.

Key Words: Research in Geography, Challenges, Sub-Africa, National Development.

Introduction

Man does not longer ascribe natural phenomena to supernatural influences and no longer does he rely blindly upon accepted authority. He has developed an orderly system of Searching for the truth, by passing conclusions upon factual evidence and by using logic as a means of showing relationship between related ideas which has given him better and more accurate answers to his many questions. Ever since, man found himself on this planet (Earth), he has been bothered by many problems such as religious, environmental, climatic, social, economic as well as political (Olufunmbi, 2005). However, for most of these problems it requires “intellectualization”, the scientific inquiry method which is heavily relied on and it incorporates logical reasoning. This orderly inquiry system is what is referred to as research (Brown, 2013).

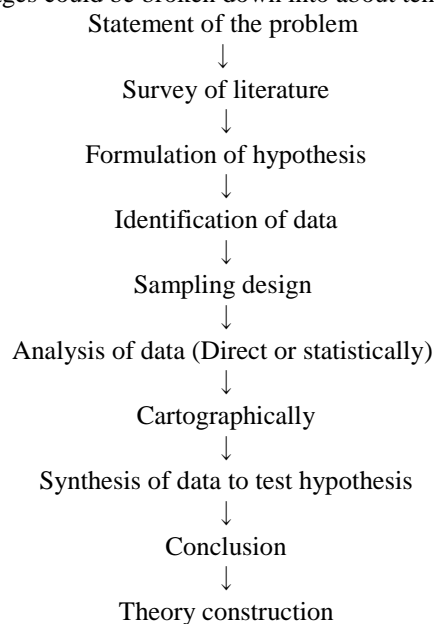
The word ‘research’ is derived from the middle French word “recherché” which means “to go about seeking” or “to travel through or to survey”. To a layman, research means finding out about a phenomenon of interest, but this finding out must be systematic and objective for it to be called a research (Amos and Danbala, 2015). According to Ituma (2015), research is a systematic inquiry into the status quo with the aim of finding better ways of solving problems. Nwogu (2012), defines research as the orderly investigation of a subject matter for the purpose of adding knowledge. It is referred to a formal, logical, systematic, objective and intensive analysis and recording of carefully controlled observations that may leads to the development of generalizations or theories resulting in prediction and ultimate solution to problems. It can therefore implies an activity with a clear purpose in mind, namely, an activity, which results will contribute to, or constitute the solution of real problem. Unfortunately, of recent, the quality of geographical research does not result to, or constitute to the solution of the problems that bothered man. This may be attributed to the fact that the intellectual scientific inquiry method is not heavily relied on. The objective of this paper is to look at the research training programmes and equipment use in Sub-Sahara Africa, using Nigeria as a case study. The paper therefore uses phenomenological method to assess the nature and challenges of geographical research in Sub-Sahara Africa and how it can be repositioned for national development.

Nature of Research in Geography

Geography as a discipline is concerned with identification, analysis and interpretation of spatial distribution of phenomenon on the earth surface over time. Geography utilizes scientific research method and procedures to produce result similar to other scientific disciplines. Basically, the nature of research in geography involve the application of scientific methods in the study of problems. It is a systematic attempt to obtain answers to meaningful questions about phenomena or event through the application of scientific procedures (Anikweze, 2012). In geography according to Adedokun and Ejeh (2009), there are approaches or stages to research. These stages include:

- • **Observation:** A geography research starts with the observation and identification of a problem in the environment that is in need of solution. The problem indentify must be clearly defined in such a manner that observation or experimentation in the scientific world can provide solution.
- • **Definition of Hypothesis:** In geography, once a problem is identified or defined the next step is to formulate the hypothesis. Hypothesis is an intelligent guess for the solution to the problem indentified. That is, a tentative solution of the problem under investigation. It requires a critical review of knowledge or information related to the problem or geographical phenomena under investigation and deduces the implication of the suggested hypothesis that is what would be observed if the hypothesis is true.
- **Data Collection:** Data collection in geography according to Brown (2013) is of two main sources, based on whether the data was collected by oneself from the source of the data (Primary source). To collect primary data, researchers in geography can use any of the following methods; interview, administration of questionnaires or observation of geographical features of interest. The second method is using data already collected by others (secondary source).
- **Analysis and Synthesis of Data:** After data collection from the primary, secondary or both, the next stage of research in geography is to analyse the data. Data analysis refers to the strategies or procedures for summarizing or exploring the relationships among variable on which the data have been collected (Adedokun and Ejeh, 2009). The process of data analysis and synthesis in geography include ;
 - ✓ Organization e.g putting down ideas, filing, indexing, referencing e.t.c
 - ✓ Manipulation e.g tabulation, statistical analysis, machine processing or cartographic analysis.
 - ✓ Consideration or Explanation e.g explanation of relationships between variables or explanation of what happens when a third variable is added.
- **Writing of Research Report:** Research report writing is one of the most important parts of research in geography. It involves communicating results of research findings. The nature of the report, forms, styles, language, length and the scope varies with the intended audience, e.g in academics they are interested in any contribution to knowledge, while the general public want anything that is new.

They further observed that these stages could be broken down into about ten (10) steps as follows:



Characteristics of a Good Research in Geography

Research generally and particularly in geography can be characterized in several ways. Some of the characteristics of a good research in geography as observed by Blunt and Souch (2006) include:

- It is directed toward the solution of a problem, that is, it involves the quest for answers to unsolved problems.
- It is based upon observable experience or empirical evidence, rejecting revelation and dogma as methods of establishing knowledge.
- Geographical findings must be tentative, verifiable and replicable.
- Geographical research must involve careful collection, organization and articulation of what is already known about a problem and what is yet to be known.
- It must be a careful structured process and careful designed procedures, which follows a systematic order or rule of execution.
- Geographical research is characterized by rigorous logic and objectivity in a carefully designed procedures and analysis.
- It must demands accurate observation and description of geographical phenomena, using quantitative or qualitative measuring devices.
- Geographical research involves gathering of new data from primary or first-hand sources or using existing data for new purposes.
- It must be replicable and emphasizes the development of generalizations, principles, or theories that can be used in predicting future occurrences.
- Geographical research must involve expertise. It knows what is already known about a problem and how others have investigated it.

Challenges of Geographical Research in Sub-Sahara Africa

Following the recent dramatic rise in the global interest by individuals, Head of government, and Non-governmental organizations in geographical research and the yawning desire to find solutions to environmental problems of drought, flooding, desert encroachments, coastal erosion, ozone deflation, global warming and climate change, the developing nations of Africa such as Libya, Guinea, Nigeria, Chad, Niger, etc are facing an unprecedented shortage of competence in research skilled personnel require to support such a massive interest and yawning desire to find solution to these environmental problems which Sub-Sahara Africa seems to be the most hit.

It was observed by Dogo (2002), Obtero (2004) and Okafor (2001) that the current shortage of competence in research skilled personnel in geographical research could hinder the academic sector's contribution to national development in Sub-Sahara Africa, considering the African Union (AU) and the various Head of government plan to diversify the economy. The shortage of competence research skilled personnel in geographical research can be attributed to;

- Poor research training in Sub-Sahara African Universities and other higher institution of learning.
- Inadequate exposure to high-technical geographical research equipments such as Geographical positioning System (GPS), Multi Spectral scanner (MSS), Thermal Infrared Scanner (TIS), Lab-band Radiometer, Aerial Photographic Camera (APC) etc.
- Low level of awareness on the latest trend of geographical research in sub-Sahara Africa.
- Outdated research curriculum
- Low level of Sub-Sahara African youth's interest to pursued career in geography.
- Poor geographical training and certification in Sub-Sahara Africa.
- Inadequate skills in Information and Communication Technology (ICT).

The shortage of competence research skilled personnel in geographical research in sub-Sahara Africa, according to Otuka *et al* (2014), are seen to be more acute in the area of; formulation of research problem, testing of hypothesis, multivariate investigation, observing geographical phenomena, skills in Information and Communication Technology and writing geographical research reports.

Prospects of Geographical Research and National Development in Sub-Sahara Africa

If geographical research is properly reposition it findings will be highly significant and it will serve as an important tool for policy makers, administrators environmental planners, academicians, and other environmental scientist in discharging their duties for national development in Sub-Sahara Africa. It provide data and information which can be used for solving environmental problems of drought, flooding, global warming and climate change as well as improving environmental process. Other prospects of research in geography according to Blunt and Souch (2006) and Olayinka *et al* (2006) include:

- Acquiring of knowledge and learn to think and solve problems.

- Generation of new geographical theories and confirmation of existing ones or disprove them.
- Providing answers to unresolved questions in geography or to push back the frontiers of ignorance.
- The results and findings of researchers can be added to the pool of data which are much required for planning and national development.
- It helps in the advancement of knowledge in geography and to increase understanding of geographical phenomenon.
- Participation in geographical research provides training in problem –solving as well as in leadership.
- Continuous professional growth of teachers and teaching is enhanced by reading geographical research reports.

Recommendations

Looking at the prospects of research in geography and shortage that exist in the area of competence research skilled personnel, it is recommended that:

- There is the need for a periodic training and retraining of geographers in the area of research.
- An improvement in the quality of teaching and research training in Sub-Saharan Africa Universities and other higher institutions of learning.
- High level of awareness should be created on the latest trend of geographical and general environmental research.
- Updated geographical curriculum to meet the latest global research procedures.
- Researchers in geography should be exposed to high -technical geographical research equipments such as the I.C.T, A.P.C, M.S.S, T.I.S etc.

Conclusion

At whatever level a research is been carried out, it is aim at solving a problem. The researcher therefore needs certain research competencies, skills, enabling behaviours and certain personality attributes essential for the investigation of a particular geographical phenomenon. It is also good to point out here that another outcome of the shortage of competence skilled personnel in geographical research is that, the overall contribution of geographical studies to the productivity of other critical sector of the economy in Sub-Saharan Africa such as in health, agriculture, industry, mining and water resources will be severely hampered. Most importantly, without the requisite research skills set in place to support the massive and dramatic rise in global interest in geographical research is a waste (Okafor, 2002). Conclusively, there is the need to train more competence research skilled personnel and professionals over the next ten (10) years in Sub-Sahara Africa to reposition geographical research if the region intends to meet it massive growth interest in finding solution to the environmental problems that are becoming a threat not only to Africa but the world at large.

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Knowledge of Immunisation Services Provided to Infants in Onicha Local Government Area, Ebonyi State, Nigeria.

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Abstract

This study examined the level of knowledge possessed by residents of Onicha Local Government Area Ebonyi state, Nigeria on immunisation services provided to infants in the area. Survey research design was adopted for this study because of widespread variables that were needed to be captured for the study. Symbolic interactionism was adopted as the frame for the study. The Yaro Yamane formula was used to determine the sample size of 339 respondents from the research population. The questionnaire and the structured interview schedule were used to collect data from respondents. From the study, it is revealed that the female respondents had more knowledge of the functions of immunisation services provided to infants than the male respondents. Heads of health facilities had more knowledge of functions of immunisation services provided to infants than heads of households among other findings. Based on these findings, it was recommended that the gap between health facility and household knowledge of immunisation services should be bridged. Also, immunisology should be introduced as a general studies course in institutions of higher learning among other recommendations.

Key Words: Household, Immunisation, Immunisology, Interactionism, Knowledge

Introduction

Immunisation services are often provided to infants. Across the globe, the adequate application of measures including immunisation services for infant well-being was less than 50 per cent. Vulnerable populations as a result need to be provided with information, education and protected from risks and damages (World Bank, 2004) which would emanate from the former. More worrisome also could be the less inclusion of the “non-formal system of education (UNESCO, 1997) for providing information on immunisation with the use of the mother tongue for parents, care givers and other stakeholders in immunisation activities. Often times, immunisation sessions were not carried out at the parent and care givers’ convenience (Reaching Every Ward Field Guide, 2007).

Fifty-five per cent more Nigerian infants were not vaccinated with DPT-3 in 2011 compared with 2010 (WHO, 2012). In 2012, Borno, Kano, Sokoto and Yobe states received the 62, 64, 65 and 63 per cent of oral polio vaccines respectively. In Borno state, the 11 per cent of children were still 0-dose (WHO, 2012). Immunisation coverage in the country was only accessible to only 28.5% of infants in the rural settings, and 52% in the urban settings of the country (WHO, 2007). Immunisation coverage in parts of the country was therefore not optimal and unsatisfactory (Antai, 2009; UNDP, 2011).

The research examined the level of knowledge the residents of Onicha Local Government Area had on the provision of immunisation services to infants in the area. These include gender, educational attainment and income level factors on knowledge of immunisation services in the local government area. Recommendations were given based on the findings of the study.

Provision of Immunisation Services in Nigeria

Immunisation entails the administration of vaccines to infants in order to prevent the occurrence of certain diseases like polio and pertussis etc. In Nigeria the Expanded Programme on Immunisation (EPI) is facilitated through the efforts of many government bodies and various stakeholders. Active immunisation involves the administration of live attenuated organism or its proteins to the body of infants (Panda, Behera & Mohanty, 1996). Immunisation services to infants in Nigeria, appears to be free. In practice it may not be so. This is because most at times the service providers collect some money from parents before their infants are given such immunisation services.

In 2003, global immunisation vision and strategy was set up to improve infant health (Arevshahana, Clements, Lwanga, Misore, Ndumbe, Sewardf & Taylor, 2007). A high vaccination coverage was encouraged upon in Africa (Arevshahana et al, 2007). The introduction of appropriate vaccines such as BCG, HBV, and OPV etc. for routine use on infants has led to less incidences of vaccine preventable diseases in the African continent (Antai, 2009:3).

Women play a bigger part in immunisation of their children. A target of 95% immunisation coverage and reduction in partial immunisation are encouraged upon in Nigeria (Arevshahana et al, 2007). This may be evident in Unwana, Amoha, Amasiri and Mgbowo communities etc. These communities are rural settings.

As at March 2012, polio cases nearly double the numbers of cases that have been reported and states infected compared with the same period in 2011 (WHO, 2012). In the poor performing areas, non-compliance and absence of vaccination team accounted for 45% and 32% respectively of missed children much higher proportion than typically reported (WHO, 2012). Since polio prevalence is still rampant in the country after several promises made to eradicate it, then something may be wrong somewhere. It all borders on political leaders' sincerity towards eradicating the disease in the country. That notwithstanding, one may not really exclude the impact of cultural factors from the above. For instance, some people in Northern Nigeria believe that the vaccines could lead to impotency. However, the claim has not attracted any scientific proof.

Antai (2009) in his own line of thought believes that, Nigeria has high incidences of measles-related deaths. Nigeria also has high incidences of polio. She also has low immunisation coverage rates. This is usually less than 50%. This is quite pathetic. It is doubtful where the country is heading for. Meanwhile, ethnicity, mother's occupation and mother's household wealth were related to full immunisation of infants (Antai, 2009). In 1988 global polio eradication initiative was established. This led to 99 per cent reduction in global occurrences of poliomyelitis (Antai, 2009). However, this contradicts the above report by the World Health Organisation that polio cases are on the increase in the country. 'Democratic countries often have lower immunisation coverage rates than autocratic countries owing to the fact that in autocracies bureaucratic elites may have an affinity for immunisation programmes and often enjoying more autonomy and resources' (Gauri, Khaleghian, Baya & Santiago, 2006). Nigeria being a democratic nation may have the above applicable to her immunisation coverage rates. High immunisation coverage rates are correlated with education and literacy (Gauri et al, 2006).

Antai (2009) in support to the above attributed inequitable access to routine immunisation in Nigeria to low socio-economic status, less education and settlement in rural settings. Other factors include fear and confusion (Antai, 2009). This is because, some parents may feel that if their infants take the vaccines it may likely have some adverse effects on their bodies. Even though some of these vaccines have some adverse effects on the bodies of some infants, its positive effects seem to outweigh their negative effects on the bodies of infants. It is therefore, on the onus of the parents especially the mothers to make the right choices.

In Ekiti state also, "Christians had 24.2% immunisation coverage rate. There was 8.81% immunisation coverage rate for Muslims. Money was usually paid for immunisation in health centres. In some health centres there was free immunisation. Women take decisions over immunisation in South West Nigeria" (Oluwadare, 2009:54). This is a gender issue in health seeking behaviour (Erinosho, 2006). Even though the Nigerian government promised to totally eradicate polio in the country by 2012 (Radio Nigeria Network News, 29 -05 -12) its achievability was not realised. This may be moreso because of the nonchalant attitudes paid by some parents towards their children receiving the vaccines. Some others live in difficult terrains where the health workers could not easily reach them. There was a DPT-3 coverage rate of 24.8% in 2003. This varied from 8.8% in the North Western Nigeria to 45.1% in the South Eastern Nigeria. This dismal performance has increased the burden of vaccine preventable diseases in Nigeria (Reaching Every Ward Field Guide, 2007:7). The above do not clearly indicate the level of knowledge possessed by people on immunisation services based on their sex, educational attainment and religious affiliation etc.

Knowledge of Immunisation Services Provided to Infants in Nigeria

Authors have made some notable contributions on knowledge of immunisation services provided to infants in Nigeria. Notable among them are Ngwu, Ezeh and Iyiani (2014). Ngwu et al (2014) therefore identified the need for education on infant health issues. This emanates from one of their findings that mothers in Enugu state Nigeria had a very low perception on ways of improving children's health. This includes that of immunisation services and nutrition provided to infants in the country. Agreeing with the above view points, Libwea, Kobela and Ollgreen (2014) believed that only 19% of the parents/guardians were aware of the availability of the pneumococcal conjugate vaccine (PCV-13) in two health districts in Cameroon. This Libwea et al (2014) also noted to have emanated from an association which was identified to exist between parental socio-economic/demographic factors and good knowledge of pneumonia disease burden and prevention.

However, Ekure et al (2013) identified knowledge gaps and negative attitudes towards childhood immunisation in their study. This could be a barrier towards effective immunisation of infants in Nigeria.

The above could be linked to knowledge of other immunisation services. As a result, out of the mothers interviewed in a study in Kosofe L. G. A. Lagos state, Nigeria by Abidoye and Odeyemi (2013), those who know about Bacille Calmette Guerin (BCG), oral polio vaccine (OPV), diphtheria, pertussis and tetanus (DPT) vaccine, Hepatitis B vaccine (HBV) and meningococcal vaccinations varied dramatically. These variations were 89.5%, 85.5%, 78.5%, 71.0%, 73.5%, 42.0% and 6.5% respectively. In a like manner, over 54.5% of them did not know actually the diseases that these vaccines prevent. This could be a barrier towards improving the health of the infants in the country. However, the 95.5% of these people showed good attitudes towards immunisation due to its perceived benefits to child survival. Health of infants is a prime for socio-economic status determinant of the country. This could be one of the reasons why most mothers studied in Enugu state had good knowledge and positive perception of immunisation services (Tagbo, Uleanya, Nwokoye, Eze & Omotowo: 2013). Positive perception of immunisation services by parents could encourage the effective provision and utilisation of immunisation services by infants.

Theoretical Framework

The symbolic interactionist perspective (S.I.) was applied to the work. Interactionism is a sociological framework for viewing human beings as living in a world of meaningful objects. The proponents of symbolic interactionism include George Herbert Mead, Williams James and Charles Horton Cooley (Nnonyele, 1997). The theory centres its unit of analysis on the self especially as it is formed and changed in the process of social interaction. No wonder Egbue and Edokobi (2002) observed that almost all interactions between human individuals involve an exchange of symbols such as ideas, signs and languages. Cooley used the phrase looking-glass-self to emphasise that the self is the product of our social interactions with other people (Schaefer, 2001:94).

The immunisation ad hoc workers and health staff often provide immunisation services to infants. The health workers usually move from one house to another during immunisation plus days or house to house immunisation. The health workers often provide counselling services to parents on how to ensure that their infants get adequately immunised. This is in a bid to avert pertussis, tuberculosis, measles and other medically preventable diseases (MPDs) from attacking the bodies of the infants. Routine immunisation services are often provided to infants in the various health facilities across Nigeria by the health workers. In cases where any immunisation vaccine (e.g. DPT vaccine, OPV and measles vaccine etc.) is not available in a health facility where an infant is registered for immunisation services, the mother could be referred to another health facility where the vaccine is available. The provision of immunisation services to infants therefore involves a form of interaction. The mode of interaction embarked upon would make or mar the level of knowledge possessed by individuals on immunisation issues in Nigeria. For instance, positive interactive mechanism could facilitate high level of knowledge on immunisation issues. On the other hand, poor interactive mechanism could lead to poor knowledge on immunisation issues.

Methods of Data Collection

The survey research design was used in this research work because the study focused on people's knowledge, of the provision of immunisation services. Onicha Local Government Area is one of the 774 local government areas in Nigeria. It is also one of the 13 local government areas in Ebonyi state. Majority of the inhabitants of Onicha L.G.A. are farmers. Onicha L.G.A. was chosen for the study because there are no available data on awareness level of residents on immunisation services in the area. This made it imperative for the study to be conducted in the area. As a result, it may help attract concerned agencies and organisations to Onicha L.G.A., in order to offer necessary assistance to the people in the area.

The population of infants in Onicha L.G.A. was 2,228. This was obtained from the Vital Registration Department of the National Population Commission (NPC) Abakaliki. The systematic sampling technique was used in the administration of questionnaire on respondents. Systematic sampling involves the picking of members of sample at a predetermined regular space/time interval. Consequently, the first element was picked randomly and others were picked at regular intervals predetermined by the researcher. For instance, when the house number five was randomly picked at first, the house numbers 10, 15, 20, 25 were picked and so on until the whole households were covered to obtain a truly representative sample. Questionnaire was then administered to respondents from the selected households for their responses. This way, every household had an equal chance of being selected. Ten key informants from the four wards (Agbabor, Ebia, Ebiaoma and Ogudu-Okwor wards) that were purposively selected were interviewed.

The questionnaire method and the structured interview schedule were used in the study because a combination of the quantitative and qualitative instruments helped the researcher to arrive at more reliable

findings. The questionnaire consisted two sections namely sections A and B. Section A contains the personal data of respondents. These include the respondent's sex, age, marital status, educational attainment, religious affiliation, occupation, the area of residence and income level. The section A of the questionnaire contained items one to eight. Section B asked questions on the substantive areas of the research. This part asked such questions that helped the researcher to ascertain the level of relationship between gender, educational level and income level factors on knowledge of immunisation services in Onicha L.G.A. The section B of the questionnaire contained items nine to 17. The closed ended and open ended questions were used.

The structured interview schedule asked such questions as awareness of immunisation vaccines and its provision to infants among others. This helped to ascertain the respondent's knowledge level on immunisation services in Onicha Local Government Area.

The sample size obtained using the Yaro Yamane formular was 339 respondents. Ten key informants from Onicha Local Government Area were also closely interviewed. The first five informants were health staff that were interviewed. The remaining five informants were heads of households that were closely interviewed. The questionnaire was administered to respondents by the researcher and two trained research assistants.

Results

Two hundred and forty one respondents (82.8%) were males. Fifty respondents (17.2%) were females. However, 21.6% (52) male respondents had high level of knowledge of functions of immunisation services to infants. Twenty four female respondents (50.90%) had high level of knowledge of functions of immunisation services to infants. One hundred and eighty nine male respondents (78.4%) had low level of knowledge of functions of immunisation services to infants. Twenty four female respondents (50.0%) had low level of knowledge of functions of immunisation services to infants. These are contained in tables 1 and 2.

Twenty three respondents (37.1%) with no formal education had high level of knowledge of functions of immunisation services to infants. Thirty nine respondents (62.9%) with no formal education had low level of knowledge of functions of immunisation services to infants. Twelve respondents (25.0%) with primary education had high level of knowledge of functions of immunisation services to infants.

Thirty six respondents (75.0%) with primary education had low level of knowledge of functions of immunisation services to infants. Thirty four respondents (19.9%) with secondary education had high level of knowledge of functions of immunisation services to infants. One hundred and thirty seven respondents (80.1%) with secondary education had low level of knowledge of functions of immunisation services to infants. Six respondents (85.7%) with tertiary education had high level of knowledge of functions of immunisation services to infants. One respondent (14.3%) with tertiary education had low level of knowledge of functions of immunisation services to infants. See tables 3 and 4 for more details.

Ten respondents (27.8%) with 500 Naira to 1000 Naira daily had high level of knowledge of functions of immunisation services to infants. One respondent (20.0%) with 1000 Naira to 5000 Naira daily had high level of knowledge of functions of immunisation services to infants. One hundred and eighty three respondents (74.1%) with less than 500 Naira daily had low level of knowledge of functions of immunisation services to infants. Twenty six respondents (72.2%) with 500 Naira to 1000 Naira daily had low level of knowledge of functions of immunisation services to infants. Four respondents (80.0%) with 1000 Naira to 5000 Naira daily had low level of knowledge of functions of immunisation services to infants. Seventy six respondents (26.1%) had a high level of knowledge of functions of immunisation services to infants. Heads of health facilities had more knowledge of immunisation vaccines than heads of households. Tables 5 and 6 contain more details of the above findings on income level and knowledge of immunisation services.

TABLE 1

Sex of respondents in sampled households in Onicha L.G.A.				
Sex	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Male	241	82.8	82.8	82.8
Female	50	17.2	17.2	100.0
Total	291	100.0	100.0	

Source: Fieldwork (2013)

TABLE 2

Education				
Primary Education				
50	17.2	17.2		38.6
Secondary Education				
171	58.8	59.0		97.6
Tertiary Education	7	2.4	2.4	100.0
Total	290	99.7		100.0
Invalid	1	.3		
Total	291	100.0		

Source: Fieldwork (2013)

Educational qualification of respondents and knowledge of functions of immunisation services

Source: Fieldwork (2013)

of Knowledge of Function of Immunisation Service	No Formal Ed	Primary	Secondary	Tertiary	Total	X ² Degree	Probability		Va ns
High Level of knowledge	1	10 per cent	19 per cent	7 per cent	1.0 percent		20	3	00
Low Level of knowledge	1	9 per cent	10 per cent	11 per cent	3 per cent	1.0 percent	0.0 percent	0.0 per cent	

TABLE 5

Income level of respondents in sampled households in Onicha L.G.A.

Income Level of Respondent	Frequency	Percentage	Valid Percentage	Cumulative Percentage
Less than 500 Naira Daily	249	85.6	85.9	85.9
500 Naira - 1000 Naira Daily	36	12.4	12.4	98.3
1000 Naira – 5000 Naira Daily	5	1.7	1.7	100.0
Total	290	99.7	100.0	
Invalid	1	.3		
Total	291	100.0		

Source: Fieldwork (2013)

TABLE 6

Income Level of respondents and knowledge of functions of immunisation services in sampled households in Onicha L.G.A .

Level of Knowledge of Functions of Immunisation Services Income Level of Respondent Total
 Immunisation Services Less than 500 Naira -1000 Naira Daily 1000 Naira -5000

	Naira Daily	Naira Daily	Naira Daily
High Level of Knowledge	64 10 1 75 25.9 per cent	27.8 per cent	20.0 per cent 26.0 per cent
Low Level of Knowledge	1 percent	2 percent	0 percent 0 percent
al	0 percent	0 percent	0 percent 0 percent
Statistical Tool	degree of Freedom	probability Value	

Source: Fieldwork (2013)

TABLE 7

Respondents' reasons for having high level of knowledge of the functions of immunisation services in sampled households in Onicha L.G.A.

Reason for having High Level of Knowledge of Functions of Immunisation Services	Frequency	Percentage	Valid Percentage	Cumulative Percentage
There is an Adequate Immunisation Education in My Community	27	9.3	25.2	25.2
I hear of the Vaccines in Health Facilities and can Name and Explain Three of Them	29	10.0	27.1	52.3
I Read through the Immunisation Card Regularly	12	4.1	24.3	76.6
Others	8	2.7	23.4	100.0
Total	76	26.1	100.0	
Invalid	215		74.0	
Total	291		100.0	

Source: Fieldwork (2013)

TABLE 8

Respondents' reasons for having low level of knowledge of the functions of immunisation services in sampled households in Onicha L.G.A.

Reason for having Low Level of Knowledge of Functions of Immunisation Services	Frequency	Percentage	Valid Percentage	Cumulative Percentage
There is no Immunisation Education in My Community	29	10.0	14.6	14.6
The Vaccines are only Known to Health Staff	40	13.7	20.2	34.8
I have not heard of the Vaccines and can not Name and Explain Them	49	16.8	24.7	59.6
The Health Staff Mark the Cards but don't Explain to Me				
38	13.1	19.2	78.8	
I Hear of Polio Campaign and Measles Campaign in	24	8.2	12.1	90.9

Radio but can't Explain Them				
I do not have any Interest in knowing the Names of the Vaccines nor Explaining Them				
17	5.8	8.6		99.5
Others	1	.3	.5	100.0
Total	198	68.0		100.0
Invalid	93		32.0	
Total	291		100.0	

Source: Fieldwork (2013)

Discussion

Twenty respondents (9.3%) had high level of knowledge of the functions of immunisation services to infants, because there is an adequate immunisation education in their community. Twenty nine respondents (10.0%) had high level of knowledge of the functions of immunisation services to infants, because they hear of the vaccines in health facilities and could name and explain three of the vaccines. Twelve respondents (4.1%) had high level of knowledge of the functions of immunisation services to infants, because they read through the immunisation card regularly. Eight respondents (2.7%) attributed such high level of knowledge of functions of immunisation services to other issues. Two hundred and thirteen respondents (73.2%) had low level of knowledge of functions of immunisation services to infants. See table 7 for more details.

Twenty nine respondents (10.0%) had low level of knowledge of functions of immunisation services to infants, because there is no immunisation education in their community. Forty respondents (13.7%) had low level of knowledge of functions of immunisation services to infants, because the vaccines are only known to health staff. Forty nine respondents (16.8%) had low level of knowledge of functions of immunisation services to infants, because they have not heard of the vaccines and could not name and explain them. Thirty eight respondents (13.1%) had low level of knowledge of functions of immunisation services to infants, because the health staff mark the immunisation cards but don't explain to them. Twenty four respondents (8.2%) had low level of knowledge of functions of immunisation services to infants, because they hear of polio campaign and measles campaign in radio but could not explain them. Seventeen respondents (5.8%) do not have any interest in knowing the names of the vaccines nor explaining them. One respondent (.3%) had other reasons for that. These informations are contained in table 8.

The symbolic interactionist perspective applied to the work suits its findings. This is because a cordial interactive mechanism facilitated a good knowledge of immunisation services. On the other hand, a poor interactive mechanism led to poor knowledge of immunisation services. High and low knowledge of immunisation services is a function of the level of interaction between the health workers and the members of households.

Conclusion

Knowledge of immunisation services provided to infants in Onicha L.G.A. varied across sexual lines of respondents. Knowledge of immunisation services provided to infants in Onicha L.G.A. varied across educational lines of respondents. Knowledge of immunisation services provided to infants in Onicha L.G.A. varied across income level of respondents among others.

Recommendations

All village squares in the Local Government Area should be utilised for immunisation awareness campaigns (IAC) to all elders during their village meetings. This would help to adequately keep them informed of the current state of immunisation services in Nigeria. All the churches in the Local Government Area should help in sensitising their members on the positive effects of immunisation services on infant health. Immunisation studies should be made a compulsory subject from the primary to the tertiary levels in the country. In the primary school level this subject should be called immunisation studies. At the secondary school level it should be called immunisation awareness studies (IAS). At the tertiary level immunisology should be introduced as a general studies course. Immunisology is the scientific study of all issues relating to immunisation services. Heads of health facilities/heads of households disparities in knowledge of immunisation services should be checked. This could be done through the health facilities-households continuum. This is an interactive approach between the health staff and the members of different households. The health staff should

always embark on household visits in order to sensitise them on immunisation issues in Nigeria. This would help to bridge the gap between the high awareness on immunisation issues possessed by the former and the low awareness on immunisation issues possessed by the latter. Immunisation specific sensitisation approach (ISSA) should also be embarked on. This would help to sensitise people on the essence of immunisation services. It would be specific as to whether it is for adequate sensitisation on vaccination, health education, sanitation education, home visits or nutrition education. ISSA should also be age specific. The Igbo language should be employed in sensitising the rural dwellers on immunisation issues. This would enable them to understand the issues involved in immunisation services and vaccine preventable diseases. Use of local dialects would also help in bridging the knowledge gap between heads of households and health staff's knowledge of immunisation services. This would make the people to feel more relaxed and assimilate what they are being taught.

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The Status of Nigeria in Religion and Sustainable Development in Africa

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Abstract

The paper focused on the status of Nigeria in religion and sustainable development in Africa. Religion promotes integrated development as it influences the development of a better world. Thus religion and development are discussed. Africa and religion are further discussed because there is no separation between religion and life, body and soul in African thinking. African religion in sustainable development and underdevelopment are highlighted. The role of religion in sustainable development in Nigeria is seen to be both positive and negative. Positively it is a stepping stone to sustainable development through provision of education and healthcare institutions and organizations. Negatively it has immensely contributed to Nigeria's underdevelopment through numerous religious riots in some regions of the country that have led to the loss of many lives and properties. Recommendations such as: Religious education should emphasize the importance of science in technological development, hard work and good governance for sustainable development, among others are proffered.

Introduction

There is reluctance to consider the influence of religion in contemporary discussions, of ways to attain sustainable human development in Africa, especially in Nigeria. This arises from the diverseness and intolerance among the various religious groups in the country, especially Islam and Christianity. This has occasionally resulted in violent conflicts and destruction of lives and property. This hampers, and in some cases destroys developmental projects and can precipitate the decline of nations. Thus development institutions and agencies often refer to religious wars and their attendant consequences as one of the reasons or a total neglect of religion and discourse or preferring civil religion devoid of creed, code and cult-committed humanism, as partners in development (Ogbonnaya, 2012). Ogbonnaya (2012) further states that —*in addition, when religion becomes involved in alleviating hunger by various forms of charity through faith-based organizations, contemporary developmental discourse finds itself in a dilemma as to what form their relationship with religion ought to be, in promoting religion, especially at the grass root level*”.

Since religion promotes integral development that goes beyond economic globalization, this paper defends the view that religion plays a vital role in the sustainable development in Africa despite the conflicts, which are sometimes violent, arising from intolerance. Drawing from Africa's religious world view, with special respect to Nigeria, this paper urges religious groups in Africa to inculcate in their adherents the importance of hard work and ingenuity in the quest for sustainable development.

Religion and Development

Religion can be involved in influencing the development of a better world. Its innumerable adherents have a common belief in the dignity of man under God. It is committed to the promotion of the human good so as to provide basic human needs, guarantee protection of human rights and promote integral development of the world. Thus neglecting religion, the source of normative meaning that grounds the architecture of infrastructural and super-structural development institutions of society, is misunderstanding world progress as a whole.

As long as secular discourse continues to exclude religion in its analysis of globalization, progress and development of mankind, its analysis will always give rise to defective results. Thus Stackhouse (2009) asserts that —*the neglect of religion as an ordering, uniting and dividing factor in a number of influential interpretations of globalization is a major cause of misunderstanding and a studied blindness regarding what is going on in the world*”.

At various times in the not too distant past, the recognition of indispensability of religion in the development discourse has given rise to changes of attitude leading to a series of dialogues between religion and various agencies concerned with the promotion of sustainable development. For instance, during the period of the food and energy crises of the 1970s the world's religions met at the Interreligious Peace Colloquium on Food and Energy in 1975 and declared food and energy a basic human right. They issued a statement urging structural changes in world societies in order to alleviate hunger and malnutrition (Gremillion, 1978). Lessons of that conference bring to the fore the complexity of such simple acts of charity like feeding the hungry as well as

the interdependency of the basic organs of society for the realization of integral development viz technological, economic, ideological and political will, religious and cultural for world peace.

On another occasion, with the gradual onset of economic globalization accompanying the call for a New International Economic Order, selected leaders of the major world religions, particularly monotheistic ones. Christianity, Judaism and Islam in an interreligious Peace Colloquium in Lisbon, Portugal in 1977 reiterated the importance of religion in the emerging world order. They proposed a comprehensive grasp of the political, economic, religio-cultural, ethnic, faith communities and ideologies as necessary for peace in the new human order, especially as all these transitional actors in the world scene are significantly affected with fifth dimensions (Germillion and Ryan, 1978).

Furthermore, the World Faiths Development Dialogue (WFDD) set up in 1998 continues the dialogue of religion and development agencies such as the World Bank, and the International Monetary Fund (IMF, 2001). The result of such dialogue has been an emphasis on *integral development*, that is, development that is not merely economic but one that includes the political, social, cultural, economic, technological as well as the religio-spiritual aspects of human life. Thus such development must focus on the human person, involved in development and promoting his overall development: social, cultural, personal and religious (Ogboonnaya, 2012).

Institutions now appreciate the position of faith-based groups: that —*economic development programmes will not be sustainable, even within their own terms of reference, unless they incorporate the spiritual as well as the cultural, political and environmental dimensions of life* (Tyndale, 2011). Wolfensohn (2011) foresaw the need for closer collaboration of the World Bank and other development institutions with religion and remarked: *Religion is an omnipresent and seamless part of daily life, taking an infinite variety of forms that are part of the distinctive quality of each community*. Thus religion should not be seen as something apart and personal. It is, rather a dimension of life that suffuses whatever people do. Religion has an effect on almost everybody's attitude to everything, including such matters as savings investment and a host of economic decisions. It influences we have seen as vital for successful development, in issues, such as schooling, gender quality, and approaches to health care. This dialogue has led to the realization that the religious faith of people help shape their views on development. Religion provides the unifying power that grounds the socio-political, economic, technological, cultural and moral dynamics of a culture. This is particularly true of Africans for whom life is an intricate web of the sacred and the secular.

Africa and Religion

There is no separation between religion and life, body and soul in African thinking. This means that mankind is best seen as a life force harmoniously interacting with life forces in the universe such as God, deities, founding ancestors of clans and ethnic groups as well as the ancestors of living and dead of other families and tribes. According to Mbiti (1969), it is religion more than anything else that colour an African's understanding of the universe and his empirical participation in the universe, making life a profoundly religious phenomenon. The philosophical understanding of African myths, customs, traditions, beliefs, moral actions and social relationship lies in the thinking that —*to be is to be religious in a religious world*. If Africans are —*very religious* does religion in Africa promote or hinder sustainable development? If African religious values promote the human good by their emphasis on the community, does the modern religious value from the Christian, Islamic and traditional religions in Africa promote or retard sustainable, integral development?

African Development and Underdevelopment

Development in Africa can be interpreted in two ways: from the preview of underdevelopment which emphasis African's material poverty in comparison to developed world economies; and secondly from the viewpoint of Africa being part of the developing world. In case of the former, African underdevelopment reveals that the continent is almost synonymous with poverty, disease, malnutrition, political instability, violence, dependence by corruption and injustice. This is captured vividly in Ali Mazrui (1986) *in the Tripe Heritage*, asserts: "*Things are not working in Africa. From Dakar to Dares Salaam, from Marakesh to Maputo, institutions are decaying, structures are rusting away. It is as if the ancestors had pronounced the curse of cultural sabotage*". The report of the Economic Commission for Africa (2010) corroborates this and asserts; "*Today Africa is the poorest region in the world. Half of the population lives on less than one dollar a day. Life expectancy is actually falling. People live on average, to the age of just 46. In India and Bandladesh, by contrast, that figure is now a staggering 17 years higher*".

The challenges of Africa's underdevelopment are systemic, and things are going wrong in all directions. There are problems arising from poor governance and economic mismanagement, corruption and embezzlement of public funds. There are social upheavals arising from distorted border demarcations and the combination of incompatible people in one nation. This has in consequence led to nepotism and ethnocentrism.

Another problem is the decay of infrastructure and or total absence of it. This makes it difficult for Africa to compete profitably in the global market; and has led to greater dependence on food importation. Thus there is unequal relationship in terms of trade, debt and aid from developed countries.

There are however, signs of improvement in development in the African continent. Many African countries now boast of democratically elected governments, but much still needs to be done to ensure free and fair elections. There is also greater regional integration with the creation of the African union which has replaced the toddler Organization of African Unity. There is also peer review mechanism by which African heads of State can learn from one another through a programme called New Partnership for African Development (NEPAD).

Despite decades of overall continental stagnation, growth exceeded 5 percent in 24 countries in Sub-Saharan Africa in 2003; and everywhere now there are signs that there is going to be a real momentum change (The Economic Commission for Africa-ECA, 2010). There is also improvement as reported in the *Financial Post of Canada* (2011:1-6): “The region is shaking off economic chaos to become one of the most incredible success stories of the global economy”. The McKinsey Global Institute report: on Africa’s development (2010) titled “*Lions on the move: the Progress and Potential of African Economies*”, similarly extolled the economic development of Africa and its potentials.

Unfortunately, despite increase in Africa’s Gross Domestic Product (GDP) in recent years this does not translate to improvement for most of the people. For instance, while Nigeria’s GDP increased, paradoxically her poverty level has increased throwing more people below the poverty line of less than \$1 a day (Ogboonnaya, 2012). According to the report on poverty head count figures for 2010 and forecast estimate for 2011 released by the National Bureau for Statistics (NBS), “the incidence of poverty worsened between 2004 and 2010. Adebayo (2012) states that during that period, the Nigerian economy was growing strongly at an average growth rate in excess of 6.6%, making the country the 5th fastest growing economies in the world in 2010 at 7.87% real growth rate”. This paradox in the growth on the face of poverty and inequality is as a result of the inequality and injustice in Nigeria’s socio-politico-economic distribution, with 1% of the population (politicians and bureaucrats) allocating most of the resources to themselves while the rest of the populace wallow in abject poverty. The role of religion in the sustainable development of Africa, particularly Nigeria, will be assessed based on the performance of Christianity, traditional religion and Islam in addressing these socio-politico-economic issues bedeviling Africa.

Religion and Development in Nigeria

The role of religion for sustainable development in Nigeria has been both positive and negative. Positively, religion stands as a reliable institution providing stepping stones to sustainable development. According to Sanne (2003), —*although they were little prepared for, the churches found themselves as the only viable structure remaining after the break down of state institutions; and as such had to shoulder a disproportionate burden of the problems of their societies.* In another statement the author further states: “*from the days of the missionaries to the present, the church in Africa has focused its development strategy in two areas: education and healthcare*”. The details below show that they have done remarkably well:

- The Christian Association of Nigeria (CAN) and the Nigerian Supreme Council for Islamic Affairs (NSCIA) contribute in many ways to sustainable development of Nigeria (Olarinmoye, 2011). In the face of weakness of the Nigerian state and the inefficiency of its constitutions to provide the human good to its citizens, these two faith-based organizations (FBOs) supplement and complement government’s effort toward improving the standard of living of Nigerians. These FBOs in Nigeria are involved in pro-poor charitable works, alleviate poverty, promote progress, and serve as agents of progress. According to Olarinmoye (2011), FBOs in Nigeria provide health and educational services through their health and educational institutions. They own economic institutions such as bookshops, hotels, insurance and mass media, among others.
- The Christian Rural and Urban Development of Nigeria (CRUDAN) partners with the government and other FBOs to promote rural and urban development especially in areas of agriculture, water and sanitation, micro-finance and livelihoods development and training.
- The Federation of Muslim Women Association of Nigeria (FOMWAN) with consultative status in the United Nations, among other things, aims at the intellectual and economic empowerment of Muslim women, the rehabilitation of children and orphan, centres, the encouragement of young girls to embrace education and proper and adequate healthcare, etc. It does this in partnership with the Nigerian Programme of Nomadic Education Programmes.
- Although not institutionalized like Christianity and Islam, African traditional religion contributes to the sustainable development of Nigeria psychologically. According to the Ogboonnaya (2012) it provides a sense of security and assurance of assistance from the spirit of the ancestors which Africans believe

serve as a protective shield against such evil forces as witches and wizards which can disrupt individual and communal development. Therefore, when faced with the riddles of life, and in moments of suffering and difficulty, a good number of Nigerians fall back on their traditional religious cultural beliefs.

Religion and Underdevelopment in Nigeria

In spite of their laudable involvement in promoting progress and sustainable development, religions in Nigeria have in some ways been inhibiting sustainable development. Christianity and Islam are often antagonists, leading to ethnic and religious conflicts which result in loss of lives and destruction of properties. For instance, between 1980-2011 more than eleven thousand Nigerians died and properties worth millions of dollars were destroyed in riots between Muslims and Christians. A few of the facts of countless tragedies to exemplify religious violence in Nigeria are presented below:

In 1980, the Maitasine crisis claimed thousands of lives (the government conservatively estimated the death toll at just over four thousand) and caused millions of naira and property damaged. On the last day of October 1982, eight churches were burnt in Kano city. Another riot in Kaduna that same year claimed more than four hundred lives. In 1984, violence sparked by Muslims in Yola and Jimeta killed approximately seven hundred people (including policemen) and left nearly six thousand people homeless. In the first week of February 1986 at Ilorin-Kwara State, the Palm Sunday procession turned disastrous as Christians clashed with Muslims, leading to the destruction of three churches... (Falola, 1998).

Similarly, religious conflicts, riots and violence arising from clashes between Muslims and Christians regularly occur in Nigeria. Rioting outbreak in 2004 and 2008 between Muslims and Christians claimed about 1000 lives, while various attacks by Boko Haram insurgents since 2009 has claimed more than 5,000 lives and destroyed valuable properties worth millions of dollars. Its terrorists activities in Nigeria are crippling the economy of Nigeria, especially Northern Nigeria, creating insecurity in the country, driving away foreign and local investors, thus resulting in much government spending on security instead of infrastructures.

It should be noted, however, that economic status is another reason for the upsurge of religious intolerance in Nigeria. According to Odozor (2011) —*A cruel irony in oil fields, a sizeable proportion of the population sinks more deeply into poverty. The concomitant decline of investment in the education and economic well-being of people, especially the young, makes the latter easy prey for religious fanatics or lunatics who promise them something greater than themselves, whether in this world or in the next.* For instance, the present terrorist activities of Boko Haram arise from endemic poverty arising from bad governance and dissatisfaction with the structure of the Nigerian State.

Religion also implies sustainable development through tacit collaboration in corruption and mismanagement of the economy because religious leaders have failed to challenge the structures that give rise to bad governance, corruption and social malaise. They have not spoken with one voice against the cycles of injustice, greed and self-aggrandizement of the political class that confiscates the state resources for personal use, thus dehumanizing Nigerians. On the contrary, various religious groups have sought to benefit from the corruption and nepotism in the Nigerian system when a member of their religion is in power as the president, governor or local government chairman, etc. By so doing, religions in Nigeria put themselves in a position to be used at will by the political class. Thus, religion instead of being an agent of development has at times been an instrument of decline, destruction, violence and revenge.

Conclusion

Although there are many factors inhibiting the contribution of religion to development in Nigeria, it is still an important agent for sustainable development. This is because there are a good number of Nigerians identifying themselves with religions and belong to the various FBOs that abound in the country. A survey of people's religious beliefs carried out in ten countries in 2004 by British Broadcasting Corporation (BBC NEWS) shows that Nigeria is the most religious nation in the world, topping the list by ninety percent of the population opting for their religious beliefs as a moral guide to life. This religiousness can be utilized for the development of the country. Normally, instead of impeding sustainable development, religion ought to promote it, because faith addresses the ultimate concerns of humans because it permeates all aspects of human life. Thus religion provides an anchor in giving meaning to various forms of human experiences, life and actions. If religion is used to promote interreligious dialogue and education it will reduce religious conflicts, hence contributing to sustainable development through the nurturing of human conscience for honesty and transparency.

Recommendations

- Since it is not enough for religions to contribute to the sustainable development of Nigeria merely by providing social services as they have been doing, religious leaders in the country should figure out a way to honestly embrace peace and promote mutual coexistence by understanding one another's religious beliefs.
- In view of their contributions to sustainable development, religions should be integrated to the development plans of the country through education in order to contribute to the industrial development. This is necessary because religions have direct access to the people who are involved in national development through FBOs.
- Civic education should be included in the curriculum of religious education because this could inculcate in Nigerians a nationalist spirit and patriotism to make them love their country, be involved in the political process and demands justice by holding their officers and elected leaders accountable.
- Religious education should emphasize the importance of science in technological advancement, hard work and the importance of good governance for sustainable development of the population.
- While they are involved in national development through their FBOs, religious leaders must fight corruption and injustice. Their influence in public policy must be to promote the common good and sustainable development of Nigeria.

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Repositioning Biblical Theology in Response to Merchantile Christianity in Nigeria

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Abstract

Biblical theology and its consequent product of biblical Christianity have been under severe fire by the wide spread of the impact of mercantile Christianity. The sort of Christianity that focuses on money and makes money the sole aim of setting up such churches, the pastors or the founders of such congregations specializes on twisting the bible passages to favour their extortive and exploitative practices, conjure up miracles and fake up prophecies to entice the innocent and unsuspecting congregation. The problem here is that such mercantile gospel preachers pull the largest crowd whose sole aim of following the Lord Jesus is to get money; the issues of personal salvation and holiness are never hammered home. This paper through investigative research aims at repositioning the biblical theology by studying the foundational roots of mercantile Christianity, the manipulative practices, the content of their gospel and the negative impact of this kind of Christianity. This paper in repositioning biblical theology recommends a journey back to the bible as a way of salvaging the gospel of Jesus Christ from this bastardization.

Introduction

Money is very essential for man's survival and as a legal tender, the major means of exchange and transaction; its pursuit takes the whole time of man. Its power is the only drive that keeps man on the move all the time. It is believed to have the ability to answer to all things; money is seen as the beauty and the strength of man. It gives sure defense to its holder, creates path and offer confidence and boldness to whoever that has it irrespective of age, gender, race or even religion. Money shows its possessive face all over the spheres of human existence, it is the main objectives of the political class so much that the politicians can do anything to grab and keep power for life. Worst still is the possessive face of money reflected in our religious circle and the church business in particular. It has become the major purpose of setting up several Christian denominations today in Nigeria. This has made Christianity not only focusing on money solely, but has also made Christianity to be the fastest money making factory. This money oriented Christianity has produced greedy merchants inform of prosperity preachers whose gospel has nothing to do with the biblical kerygma that is soul saving oriented. These merchants conjure all sort of attractive manipulations that aim only at the pockets of the victims. These merchants with their several unbiblical wares pull the largest crowd in town away from the biblical Christianity. This paper seeks to study this damning virus particularly from its foundational roots, its practices, the content of the gospel it proclaims and the deadly impact on the Christendom. This paper will seek to reposition biblical theology as the major source of biblical orthodox Christianity and to show that the way out of this menace is back to the Bible.

The Conceptual Analysis

Biblical theology as an attempt to dig out what the bible writers, through the divine guidance, believed, described, and taught in the context of their own times. It is based according to Yarbrough (1999) on the Bible itself, and takes the Scriptures as they are given to us to be the inspired, authoritative word of God. Further, biblical theology assumes that the canon was provided by the Holy Spirit through the instrumentality of human authors. From an evangelical perspective, biblical theology also assumes that the original autographs of Scripture were inerrant. Donald Hagner defining biblical theology in Ladd (1993) believes it to be

"That discipline which sets forth the message of the books of the Bible in their historical setting. Biblical theology is primarily a descriptive discipline. It is not initially concerned with the final meaning of the teachings of the Bible or their relevance for today. This is

the task of systematic theology. Biblical theology has the task of expounding the theology found in the Bible in its own historical setting, and its own terms, categories, and thought forms. It is the obvious intent of the Bible to tell a story about God and his acts in history for humanity's salvation."

Biblical theology for the most part is a Christian approach in which the scholar studies the Bible from the point of understanding the progressive history of God as God reveals Himself to humanity from the Fall and throughout the Old Testament and New Testament. It particularly focuses on the epochs of the Old Testament in order to understand how each part of it ultimately points forward to fulfillment in the life mission of Jesus Christ. Biblical theology of course focuses on the whole bible so Carson (1995), see biblical theology as the theology of the whole bible, descriptively and historically considered. Carson holds that the two verbs are relevant in understanding this concept; the verb "descriptively" refers to the inductive study of the biblical text which creates a closer connection with the bible. The verb "historically" looks at the biblical text from the historical settings and sequence. Biblical theology is the theology of the various corpora or strata which obviously refers to the both Testaments. This makes both Testaments corroborate each other and so a balanced biblical theology should draw promises and fulfillment from the Old and New Testaments. This is somehow not a job for the lazy preachers and this explains the reason for the mercantile preachers who enter the bible with monetary view and so come out with conjured messages that appeals to their congregations. House (1998) in agreeing with this view states that:

"Though Old Testament theology has a close relationship to the New Testament the two have discrete witnesses of their own. Therefore Old Testament theology must state the Old Testament's unique message before incorporating the New Testament perspective. The ultimate goal is still to produce biblical theology yet to unite the testaments at the proper moment. This procedure is sound on historical, canonical and exegetical grounds and will make scriptural unity plainer than starting from the opposite end of the canon. It will also make the Old Testament's unique value for theology clearer."

Marshall (2004) writing from the new testament contends that the aim of the student of the biblical theology should be to explore the New Testament writer developing understanding of God and the world, especially the world of people and their relationship to one another. Wright (1992) observed that New Testament theology as a branch of biblical theology designates more or less, the attempt to read the New Testament from historical point view and either simultaneously or subsequently, to draw its major theological emphases together into a coherent statement that can address generations to come. Biblical theology therefore seeks to put individual texts in their historical context since what came before them is the foundation on which they are laid and what comes after is what they anticipate. Biblical theology is sometimes called the "history of special revelation" since it deals with the unfolding and expanding nature of revelation as history progresses through the Bible.

This branch of theology is motivated by such passages like Luke 24.27: "And beginning with Moses and all the Prophets, [Jesus] explained to [the disciples] what was said in all the Scriptures concerning himself." The assumption of this text seems to be that the Old Testament anticipated the messiah and that Jesus fulfilled those prophecies. Thus, Biblical theologians suggest that, in order to understand the intended meaning of a Biblical text, one must understand what the text points toward or back to. For instance, when reading about the sacrificial system in the Old Testament, Biblical theologians follow the trajectory the Bible lays out for that system (namely, pointing to Jesus as the true sacrifice), and likewise, when a New Testament text refers back to the Old Testament (for example, Jesus being the son of David and heir of his covenant), they try to understand that text against its proper, specified background.

Mercantile Christianity

Error or heresy is never put forward in a manner that exposes its grotesque deformities; instead it is packaged in outward adornment so appealing that it appears truer than truth itself. The tremendous appeal of this heresy is that it looks and sounds like the real thing, these were the words of McConnell (1995) as he describes the danger of heresy. I find it relevant in talking about mercantile Christianity because this Christianity unquestionably has the most attractive message proclaimed today in Nigeria. Mercantile gospel promises so much and demand so little. This message suits the Nigerian economy of poverty, such economy fueled by materialism and fired by the ambitions of the upwardly class. Mercantile Christianity preaches wealth and prosperity, promising health and long life to a world surrounded by myriads of death of different kind. In an environment of great insecurity like Nigeria with terrorist and kidnappers and all kinds of dangers this kind of Christianity confers authority on the believer to control his own environment. According to Martin (1977) the danger of this gospel is shredded in "the language barrier of terminology". The mercantile Christianity uses so much evangelical and Pentecostal terminology and so many biblical proof-texting that most believers are lured into a false sense of security as to its orthodoxy. This 'mercantile gospel' which is also variously referred to as

the 'health and wealth gospel', 'Name it, claim it gospel', or 'Gospel of greed' is one of the fastest growing emphasis within the contemporary Church in Nigeria. Initially prominent in Pentecostal and Charismatic Churches, it has now spread across various denominations and Church traditions. The gospel focuses primarily on material possessions, physical well-being and success in this life: which mostly includes abundant financial resources, good health, clothes, housing, cars, and promotion at work, success in business as well as other endeavours of life. This gospel asserts that believers have the right to the blessings of health and wealth and that they can obtain these blessings through positive confessions of faith and that of 'sowing of seeds' through the faithful payments of tithes and offerings. The extent of material acquisition and well-being is often equated with God's approval. Although the Bible affirms that God cares enough to bless his people and provide for their needs- and although there are legitimate ways to work for such needs to be met- this gospel often makes the pursuit of material things and physical well-being ends in themselves. Scripture is always applied and sometimes miss-interpreted or manipulated to promote the main emphasis of the 'mercantile gospel'. Accordingly Eyre (1987) identifies this cultural trend in Nigeria as the Dragon of Materialism that is leading us to become pre-occupied with the material side of life. Eyre laments that all our time, energy and thoughts are focused in the physical aspects of life. We became practical materialists. We know that there is more to life, but the way we live shows that we have adopted the creed of the Dragon of materialism.

The Foundational Roots

The roots of the mercantile gospel also called prosperity gospel in some circles can easily be traced back to the United States. It is largely American televangelists that have given prominence to the pursuit of materialism and upward mobility through the 'Mercantile gospel'. This gospel is nothing but the good old American Dream re-clothed in Biblical garments. According to McConnell, (1995) 'the doctrine of prosperity is a gross example of the church's cultural accommodation to the worldly values of American materialism. Wiersbe (1980) identifies the 'success gospel' as one that is perfectly suited to American society that 'worships health, wealth and happiness.' Fee, (1990) opine that,

American Christianity is rapidly being infected by an insidious disease, the so-called "wealth and health" gospel – although it has a very little of the character of the gospel in it. In its more brazen forms...it simply says, "Serve God and get rich"...in its more respectable – but pernicious-forms it builds fifteen million-dollar crystal Cathedrals to the glory of affluent suburban Christianity.

This is greatly duplicated in Nigeria today since such gospel is imported from America, all who proclaim such mercantile gospel are raising such structures like cathedral with sitting capacity of between 30,000 to 50,000 congregation. So this gospel is rooted in money and their congregations are also money chasing congregations whose only proofs of serving God is the fat bank account and physical affluence. This cultural virus is traced to some prominent Americans whose prosperity gospel has influenced the church in Nigeria and Africa, such as Oral Roberts and his son Richard Roberts with their 'seed-faith' gospel. Then we have Kenneth and Gloria Copeland with their 'hundredfold return' heresy; John Avanzini who markets a super-rich Jesus as well as Frederick Price who claims the reason he rides in a Rolls Royce is because he is following in Jesus' steps others are Morris Cerullo and Robert Tilton. They are mostly of the televangelist tradition. Other faith teachers closely associated with their tradition are Kenneth Hagin, Fred Price and Paul Couch and many more.

It is also worthy of note here that the foundational roots to this mercantile gospel is also traced to metaphysical cults. According to McConnell (1995), The metaphysical cults, particularly New Thought and the Unity School of Christianity, were the first to propagate the idea that God will make rich all those who know—the laws of prosperity which govern the universe. Through Kenyon, this cultic belief entered the faith movement and was expanded by Kenneth Hagin and the Faith teachers to a degree which even he himself would never have approved.

McConnell (1980) observed that even some of the associates of such mercantile gospel preacher like Waldo, an associate of E.W. Kenyon, advocated the occult practice of visualization as a means to prosperity. According to him,

Suggest prosperity to yourself; see yourself in a prosperous condition. Affirm that you will before long be in prosperous condition. Affirm it calmly and quietly but strongly and confidently. Believe it, believe it absolutely. Expect it – keep it continually watered with expectation. You thus make yourself a magnet to attract the things that you desire.

Hanegraaff (1995) pointing to Kenyon's life and ministry observed that she was 'enormously influenced by such cults as Science of Mind, the Unity school of Christianity, Christian Science, and New Thought metaphysics.' This is the background to the mercantile gospel, which has become so popular in many

other parts of the world. So in Nigeria we have these mercantile preachers like the founder of this gospel in Nigeria, late Archbishop Benson Idahosa of the church of God Mission with its headquarter in Benin, David Oyedepo of winners chapel, Chris Oyakilome of believers love world and host of others which space will not permit me to mention here.

Basic Features of Mercantile Christianity

The greatest and the most common feature of this mercantile gospel is the demand for and practice of seed-faith. This practice is traced back to Oral Roberts whose teaching was embraced and taught by Archbishop Benson Idahosa – the undisputed father of mercantile gospel in Nigeria. Oral Roberts believes that ‘whatever you can conceive, and believe, you can do’ he (1970) declared that: I could feel my inner man being to stir.

I could feel myself standing up on the inside. I became excited as I began to see the meaning of the idea that God brought into my mind, *whatever you can conceive, and believe, you can do!* I saw God had first conceived the world and man. I saw He had believed. And what faith it was! God had believed in man enough to create him with the power to choose good and evil, to live positively or negatively, to believe or to doubt, to respond to God or to denounce Him.

Adeleye (2015) identified two major errors in Roberts’ seed faith First; he failed to see that he was not God as to conceive ‘whatever’. Secondly, Biblical faith is not about ‘conceiving whatever’; it is confidence in God. Yet it was that thought that convinced Roberts that ‘everything God does start with a seed planted’. Such practice of money centered gospel makes God indebted to whoever is sowing the seed for according to Roberts it’s only what you give or sow, that God will multiply, so where you gave nothing there will be nothing for God to multiply. This is also making God a “money doubler! so to say. Just as it is common among the mercantile preachers to twist the bible text to suit the money centered gospel, Roberts backed up his seed faith teaching with the instruction to bring the tithes into the store house. Our tithes or offerings to God are therefore SEED-FAITH. Roberts quoting Gen 8:22 ‘While the earth remained, seed time and harvest and cold and heat, and summer and winter and day and night shall not cease’ commented that, we are to receive back from God only as much as we sow as seeds. Seed-faith is seed giving. To Roberts, our seed giving is multiplied and given back to us so that we have “meat! in our houses ‘or more than enough for our personal needs. From this, Roberts developed his “Expect a Miracle! principle, which stresses that through seed-giving, all insurmountable problems can be solved. God here according to Adeleye (2015), essentially becomes an insurance agent to whom one invests with expectations of returns. Our giving to God is first and foremost an act of worship. We worship Him by offering our lives and resources to him as gifts with no strings attached. God is not an insurance agent who needs our seed-faith investments. The sacrifice of the wicked, the bible describes as abomination how much more when he offers it with wicked heart, so the one who sows the seed faith without a regenerated heart is offering a wicked sacrifice to God.

The other main feature of this mercantile Christianity is the deification of objects as either sacred or anointed with power and is sold to gullible members. Objects like handkerchiefs, anointed oil, anointed water, and sacred sand from the sacred land or even bishop’s mantle. Such objects are believed to have super spiritual power in themselves. Oyedepo (1995) contends that

The anointing oil is not a chemical product. It is the Spirit of God mysteriously put in a bottle, mysteriously designed to communicate the power of God bodily. It is the power of God in your hand, in the person of the Holy Spirit, to humiliate Satan. It is the power of God placed in a tangible form in the hand of man, to make an open show of the devil.

Just like every other congregation, the followers of Oyedepo see the oil as “the! solution to every problem because the oil is believed to have protective power against thieves, witches, or any form of dangerous attacks. The people therefore anoint their cars, houses, properties etc. others like kwakpovwe of daily manner has what he called anointed page with the picture of human hands and followers are expected to put their five fingers in the picture in an expectation of miracle. Prophets like Iginla of Abuja, T.B,Joshua, of Lagos, etc. all produce and sale anointed water and oil which in most cases are sold between one and five thousand Naira. Some of these “men of God “ taught secrets of success and promotion, as well as victory from poverty and diseases, based on the power of the anointing oil. Adeleye (2015) correlated this:

Closely related to this is the belief that when black currant is put into water and prayed over by the bishop, it becomes the blood of Jesus. This can be placed at strategic points in a house, particularly at doorposts and windows to act as protection over demonic attacks. It is also used to deliver from oppression, poverty, sickness and so on. White handkerchiefs, at times referred to as mantles that have been prayed over by the bishop are believed to be so powerful that they can meet all their needs. Some members hang them on the

entrance of their offices or shops to attract customers. Some on their door post to drive away demons. The faith of the people is gradually shifted from the ability of God to protect or heal to these deified objects which is nothing short of refurbished witchcraft and “talismanism”

Mercantile Christianity is also characterized by the ‘hundredfold’ return heresy which is a distortion of Christ’s promise to provide a ‘hundredfold’ return to those who leave behind everything for the kingdom of God. Gloria and Kenneth Copeland champion this heresy. Copeland (1978) teaches that:

You give \$1 for the Gospel’s sake and \$100 belongs to you; give \$10 and receive \$1,000; give \$1,000 and receive \$100,000. I know that you can multiply, but I want you to see in black and white how tremendous the hundredfold return is... Give one house and receive hundred houses or one house worth one hundred times as much. Give one airplane and receive one hundred times the value of the airplanes. Give one car and the return would furnish you with a lifetime of cars. In short, Mark 10:30 is a good deal.

The poverty ridden congregation that seeks a way out of poverty becomes easily swayed and path-way with their hard earned little money or property believing to harvest hundred folds. This mercantile preachers end up impoverishing the people. The Copeland’s ‘one hundred fold heresy is the twisting of Mark 10:29-30; “I tell you the truth,” Jesus replied, “no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age (homes, brothers, sisters, mothers, children and fields- and with them, persecutions) and in the age to come, eternal life.” The preachers tactically avoid the persecutions and the warning in Mark 10:25, (“It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God”) which cannot be interpreted in the same literal way. It is a common practice among these preachers to build doctrines in texts taken out of context and manipulate them to suit their ends. The strongest and the richest of these preachers in Nigeria, David Oyedepo believes that poverty is due to disobedience to God and so it is a curse. Oyedepo (1995) says God has given him the mission to eradicate it. He believes his primary call and mission is to make people rich. According to him, God gave him the covenant hammer to break all chains of poverty “I took hold of it and declared “I can never be poor!” That was not an empty confession; I knew what I was saying, and what had been delivered to me. It has never disappointed me once! Friend, it is time to begin to hunger and thirst for this same hammer to be delivered to you.” For Oyedepo, money is the answer to all things. It is a defense against being arrested for preaching the gospel. He says,

“Some preachers in Nigeria have been arrested over and over again for preaching in some places. But, some others have gone to preach in the same place and they gave them police security. Why? One has defense, while the other hasn’t. Money answers all things. That is why God has designed wealth for his people so He can establish them in dominion.”

Mercantile Christianity shifts the focus of their followers from the true gospel and made the pursuit of wealth and health the sole purpose in following Christ. This mercantile gospel has the method that appeal to the masses.

REPOSITIONING BIBLICAL THEOLOGY

Biblical theology articulates the theology of the Bible reflected as the writers addressed their particular settings. The bible is the product of works of many centuries, from different authors in different social settings, and different geographical locations. They are written in three different languages and numerous literary genres. Therefore analytic study leading to synthetic understanding is required to grasp their overarching themes and underlying unities. Biblical theology should arrive at a coherent synthetic overview without denying the fragmentary nature of the light the Bible sheds on some matters, and without glossing over tensions that may exist as various themes overlap. This is what is lacking in the mercantile theology that leads to text lifting and text twisting. Biblical theology that can address the menace of the mercantile Christianity has some basic truths that should be noted.

The first major truth is that the whole Bible is given by God. While it clearly affirms and reflects its human authorship, it is also emphatic on its divine origin and message. None can separate the word of God from God “for all scripture is given by inspiration of God and it’s profitable for correction for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work (2 Timothy 3:16-17). The bible according to its purpose is to train in righteousness not a book of fables to make men wealthy.

It is also noteworthy here that while contrasts and tensions exist within the biblical corpus due to the local and temporal soil from which its components first sprang, there is a solidarity that underlies them. This comes from the back drop of the oneness of God's identity and redemptive plan. It is also rooted in humankind's sinful solidarity in the wake of Adam's fall. Scripture's undeniable diversity, commonly overplayed in current critical discussion, complements rather than obliterates its profound unity. Scripture is its own best interpreter,

and uncertainties raised by one portion are often legitimately settled by appeal to another. The theology of the mercantile preachers, should be put side by side with the entire bible to reveal what it is.

Moreover Jesus explicitly stated that the Scriptures point to him “and beginning from Moses and all the prophets, he expounded to them in all scriptures the things concerning himself” (Luke 24:27) again in verse 44 He said “these are the words which I spoke to you, while I was still with you that all things must be fulfilled which were written in the Law of Moses and the Prophets and Psalms concerning me” The New Testament writers follow Jesus in this conviction. The Old Testament writers are aware of a future fulfillment to Yahweh's present promises to his people; that fulfillment, while multifaceted, is summed up in Jesus messianic ministry. Biblical theology emphasizes the ways the Old Testament foreshadows and predicts the Messiah, and the ways, in which the New Testament finds its meaning in Jesus Christ, and so gives him the central place in both biblical and world history. To get these truths over and against the heresy of the mercantile gospel there are giving principles of doing the biblical theology. The major part of this is proper exegesis because whatever that comes as sound biblical theology must be the work of through exegesis which these mercantile preachers lack greatly. Ossai-Ugbah (2001) defines exegesis as “a systematic bit-by-bit investigation of the historical tradition behind a text and the grammatical meaning revealed in context by a text for productive interpretation so exegesis is a method of enquiry into the meaning of a text the author intended for the original audience. This is a process of enquiry that involves a journey back to the original life situation that brought about the writing of the text without embellishing the thought or intension of the original author by either changing the meaning or focus of the text for the original first century audience. Exegesis helps the preacher to discover meaning from a text and then apply it in another context that share the same contextual peculiarity. According to Martin (1977) people take various approaches towards the exegesis of the Scripture. These include: allegorical interpretation where literary terms or words are held to be the way they are written; spiritualizing: where spiritual meaning is attached and given to every object and narrative in scripture, ‘sensus plenior’: where meaning is read into a text that was not intended by the author sometimes under the guise of revelational knowledge by the interpreter; dogmatic method: follows the traditional line of denominational interpretation, or in key words/ phrases in neglect of the context in which such is used and the presupposition approach: where the interpreter comes with an already made up mind to a text just to use it as a support for a theological position without digging into it. The mercantile preachers approach the Bible with the *sensus plenior* and so read foreign meaning into the text and this they do claiming they have divine revelations. They also use the presupposition approach and twist text to suit their theology of wealth and health. Biblical theology holds that the interpreter's thought form and exegesis must be subject to the context of Scripture. An interpretation based on experience is improper having reached a “predetermined conclusion”. The bible becomes truly meaningful when read with a first century mind-set. Moreover such exegesis that will produce sound theology of the bible will have followed these principles of ascertaining the mind of the original authors and their original settings.

The Historical Principle

Fee (1991) contends that:

The gap between the first century audience and the present day reader/interpreter of the Bible is great which calls for faithfulness in dealing with a text. The first century audience's culture, literary form,

grammatical syntax and presuppositions that made decoded messages easily understood are not the same in today's 21st century context. This call for a closer and much more appropriate means for both understanding and interpreting a text in its original context is imperative for today. Even though the Bible is believed to be the inspired word of God, yet Davidson (1999) believes that inspiration “does not assure intelligibility” since divine ideas were written in a historical setting through human words. Erickson (1993) suggested that though the “authorial intent of the Bible is human but was identical with the divine intention. The human author simply corporated with the divine author, the Holy Spirit, in order to achieve his aim. These human authors lived in a particular historical setting wherein God spoke to them, so we are to draw from what God spoke to them for our present historical context. Therefore this principle is interested in digging out facts about the following concerning any particular text of study: Who is the author of the book? Who was the original audience? What is the date of the book? What is the cultural or geographical setting of the text?

The Grammatical Principle

“The Bible says is usually an assertive declaration made to buttress a point during a session of preaching or teaching. However, what the Bible says and what the Bible mean are two different things. (Ossai-Ugbah, 2001). The meaning is not always found in the very literal words of Scripture but, most often in the grammatical structure and words that make up a sentence. The two major languages of the bible (Hebrew/Greek) are no longer spoken just the way they were written. These languages have gone through several changes and

modifications with time so, the onus is on the preacher to find out the meaning of a text in a language that has lost connection with time. This can be done by aligning such biblical words with their usage in a text to the period in history that relates to it. This principle is interested in investigating into these facts about the text: What is the literary context/character of the text? What is the history of the text? What are the textual issues raised in the text? What are the grammatical structure/syntactical relationship in the text? What is the meaning of a word in its historical usage?

The Contextual Principle

Fuller (1978) describes contextual principle as the transition of a message in a text for specific application to the lives of present day hearers. It is a "method of transition...from what did the text mean to what does the text say and how do I understand it for myself today". Ossai-Ughah (2001) conceives the context to mean a "connective circumstances of historical and or grammatical transition between a passage of Scripture and another". So in order to produce sound and balanced biblical theology there is the need to closely examine the sectional, immediate, book, biblical, historical, logical or theological contexts of a text. The context of the text is very important in getting a balanced and sound theology of the bible and this can be found in the study of the pretext, a context and a post-text. A pretext is the issues or events that occur before a text, a context is the matter that is at play in the present text while a post-text is the issue or event that occur just after the text in focus. To achieve this, Ossai-Ughah suggested the following:

Invite the Holy Spirit for insight based on your historical/grammatical context? Stay with the passion of a text that is meant for today's audience? Stay within the biblical/theological context of the first audience? Develop or adopt a personal translation of the text that to be interpreted? Pick out the significant words/phrases in the text for better explanation? Apply the meaning of the text in today's context that does not betray the purpose of the text? Employ cultural/contemporary equivalents that can illustrate the meaning of the text better for today's audience?

One therefore wonders where these mercantile preachers got their training from, the church ministry is one profession that does not have a strict entry requirement and this is why we have so much proliferation or break-away of merchants all in the name of Christianity. The above biblical principles are not procedures for the lazy or microwaved preachers of today.

Biblical Theology and Major Heretical Doctrines of Mercantile Christianity

The Abrahamic covenant is a means to material entitlement.

The Abrahamic covenant as reflected in God's encounter with Abraham in Genesis chapters 12, 15, 17, and 22 forms one of the theological bases of the mercantile preachers. They accept the fulfillment of this covenant in the bible yet they refuse or ignore the orthodox view of this covenant. To them the inception of the covenant is more significant than the application of the covenant. Pousson (1992) opine the prosperity view on the application of the Abrahamic covenant: "Christians are Abraham's spiritual children and heirs to the blessings of faith... This Abrahamic inheritance is unpacked *primarily in terms of material entitlements*." So the mercantile gospel believes and teaches that the primary purpose of the Abrahamic covenant was for God to bless Abraham materially. Since believers are now Abraham's spiritual children, we have inherited these financial blessings. Kenneth Copeland (1974) asserted that "Since God's covenant has been established and prosperity is a provision of this covenant, you need to realize that prosperity belongs to you now!" these mercantile preachers erroneously refer to Galatians 3:14 "the blessings of Abraham [that] come upon the Gentiles in Christ Jesus." These teachers ignore the second half of the verse: "that we might receive the promise of the Spirit through faith." Paul is clearly reminding the Galatians of the spiritual blessing of salvation, not the material blessing of wealth.

Jesus's atonement extends to the "sin" of material poverty.

The mercantile gospel claims that "both physical healing and financial prosperity have been provided for in the atonement." This is confirmed in Copeland's statement that "the basic principle of the Christian life is to know that God put our sin, sickness, disease, sorrow, grief, *and poverty* on Jesus at Calvary." This is a complete deviation from the scope of the Christ atonement on the cross. The mercantile theology portray a fundamental misconception of the life of Jesus, for believing Jesus had "a nice house," "a big house," "Jesus was handling big money," and he even "wore designer clothes." It's easy to see how such a warped view of the life of Christ could lead to an equally warped misconception of the death of Christ. Again as part of their misinterpretation of the atonement they also refer to 2 Corinthians 8:9 "For you know the grace of our Lord

Jesus Christ, that though he was rich, yet for your sakes he became poor, that you through his poverty might become rich.” The mercantile shallow reading of this passage lead them to believe that Paul was teaching about an increase in material wealth, but a contextual reading reveals he was actually teaching the exact opposite principle. Indeed, Paul was teaching the Corinthians that since Christ accomplished so much for them through the atonement, they should empty themselves of their riches in service of the Savior. This is why in verse 14 Paul would urge the Corinthians to give their wealth away to their needy brothers, writing “that now at this time your abundance may supply their lack”

Christians give in order to gain material compensation from God.

The mercantile preachers manipulate the people through the act of giving. They confront their victims with such pious statements like, “True prosperity is the ability to use God’s power to meet the needs of mankind in any realm of life and, “We have been called to finance the gospel to the world.” As praiseworthy as this sound, yet the emphasis on giving is built on motives that are anything but philanthropic. The motivation for such hand twisting message is “Law of Compensation. It purportedly based on Mark 10:30. Gloria Copeland (2012) put it this way” Give \$10 and receive \$1,000; give \$1,000 and receive \$100,000... In short, Mark 10:30 is a very good deal this shows clearly that this doctrine of giving is built on faulty motives. Whereas Jesus taught his disciples to “give, hoping for nothing in return” as stated earlier the act of giving should be outward flow of true worship of God for who he is, but mercantile theologians teach their disciples to give *because* they will get a great return.

Faith is a self-generated spiritual force that leads to prosperity.

The orthodox Christianity understands faith to be trust in the person of Jesus Christ; the mercantile gospel teaches that “Faith is a spiritual force, a spiritual energy, a spiritual power. It is this force of faith which makes the laws of the spirit world function” according to Copeland “There are certain laws governing prosperity revealed in God’s Word. Faith causes them to function.” This is dangerous because according to this theology, faith is not a God-granted, God-centered act of the will. Rather, it is a humanly wrought spiritual force, directed at God. So, any theology that views faith chiefly as a means to material gain rather than justification before God must be judged heretical because such faith only makes God the errand god and not the God of salvation.

Conclusion

Mercantile gospel has been defined as the teaching that believers have a right to the blessings of health and wealth and these blessings can be received through positive confessions of faith and the “sowing of seeds” through the faithful payments of tithes and offerings. This teaching cuts across denominational barriers; it is reflected in varying degrees in mainstream Protestant, Pentecostal as well as Charismatic Churches. Though there are traces of prosperity promises rooted in the bible yet this paper posited that the overall view of the teachings of those who most vigorously promote the ‘mercantile gospel’ are false and gravely distorting of the Bible, that their practice is often unethical and unChristlike, and that the impact on many churches is pastorally damaging, spiritually unhealthy, and not only offers no lasting hope, but may even deflect people from the message and means of eternal salvation. In such dimensions, it can be soberly described as a false gospel. It is a gospel while promising so much ends up dragging the people further down into poverty, it is a teaching grossly incompatible with both orthodox and evangelical Christianity. It is however painful that mercantile gospel stressed individual wealth and success, and ignored the need for community accountability, and so damaged a traditional feature of African society, which was commitment to care within the extended family and wider social community.

Recommendations

This Teaching flourishes in Nigerian contexts of terrible poverty, and so for many people, it presents their only hope, in the face of constant frustration due to the failure of politicians and the federal government in providing a better future, or even for a more bearable present. So the true church should rise up with her prophetic voice to denounce the high rate of poverty in Nigeria which has aided this dangerous gospel.

The world council of churches and the Christian Association of Nigeria should stop being political and palace prophets to the failing Nigerian politicians and government and do an in house cleaning of all the mercantile preachers by either closing down such business centers or insisting on proper entry qualifications for all preachers.

The Federal Government through her Corporate Affairs Commission should insist on proper statement of faith of these churches which must be in line with sound biblical doctrine, before registering them and deregister or even close down all such erring ones.

The Federal Government should strictly enforce the taxation of these churches and insist on their total asserts declarations yearly, this will bring in some level of sanity in the operations of these merchants.

The congregations of these mercantile Christianity should imbibe the attitudes of the biblical Bearean believers who took out their private times to investigate all they were taught by their teachers so as to ascertain and verify the truth of their teachings.

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The Effect of Modelling and Direct Teaching Strategy on Achievement of Primary School Pupils in Basic Sciences

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Abstract

This study is quasi-experimental involving the use of pretest, post-test control group design. The independent variable was instructional strategy which was stratified into three, while the dependent variable was achievement in basic science. The pretest was a modified form of the posttest. Three equivalent coeducational primary schools which were distant from one another were purposively drawn from one Local Government Area (LGA) of one state in Nigeria for this study. Three treatment conditions employed for the study were modeling, demonstration and direct teaching strategies. The three conditions were randomized among the three schools. The target class for the study was primary four and all the class four pupils in each school received the treatment. The study lasted six weeks before the posttest was administered and scored. The sample size was 60 consisting boys and girls in equal numbers from each of the schools. The pretest was used as a covariate of the posttest. The results of the study revealed that modeling instructional strategy was significantly better than both demonstration and direct teaching ($F(2, 59) = 29.830$; $P < .05$). Pair-wise comparison of means scores showed that modeling (16.811) was significantly higher than Demonstration (12.409) and significantly higher than direct teaching (10.130); and Demonstration (12.409) was significantly higher than direct teaching (10.130). The results showed that there was a significant gender effect ($F(1, 59) = 4.605$; $p < .05$). The mean score of males (13.887) was significantly higher than that of females (12.346). Treatment *gender interaction was not significant. The implications of these results were discussed and it was recommended that teachers should use active learning strategies such as modeling to teach science for improved learner achievement.

Key words: Modeling, Demonstration, Direct teaching, gender, basic science

Introduction:

Science is one of the most important subjects in the school curriculum of most nations. Its importance derives from its utilitarian value to scientists, engineers, researchers and other professionals who employ science and its products to solve both environmental and numerous human problems. That is why science teaching is a highly valued curriculum activity in western education. The high status accorded to science in such nations is evidenced by the adequacy of provision, of various learning materials, special teacher preparation and very secure, adequately furnished well ventilated rooms or laboratories, where teaching and learning of science take place. These special provisions made for science teaching in schools are strategic designs laid out to ensure that learners acquire significant amounts of content knowledge and unparalleled levels of procedural and practical skills. In the process, the learner acquires the skills of problem identification and problem solving. The acquisition of these skills is the ultimate aim of science teaching, a situation which according to Maloney (1994) and Iroegbu, (2002) produce for society, proficient problem solvers.

National, economic and political development of nations depend in the main on in-depth knowledge of the facts, concepts, and principles of science coupled with the appropriate application of technology which is a

product of science (Bello and Famakinwa, 2014). There are evidences from literature that show that science has contributed immensely to the provision of better living conditions and longevity for man, animals and plants (Adeniyi, 2005; Bello, 2012). Shaw and Nagashima, 2009 has shown that the developed nations of the world have employed their knowledge in science and technology to promote their peoples' well being and accelerate their education and national development. Nations like the United States of America, Russia, France, Britain, Japan, to mention just a few, are nations that have used science and technology to improve their peoples' welfare while achieving spectacular socio-economic development.

Having realized the great potential of science and technology to promote the rapid attainment of high socio-economic and national development, the Federal Government of Nigeria introduced the study of Basic science and Technology into the curriculum of its primary schools (FGN, 2013). However, the teaching of basic science and technology at the primary school level has been bugged with many problems such as the use of poorly trained teachers in teaching science (Iroegbu, 2009); the use of inappropriate teaching strategies and rote learning by pupils (Ogunkola and Bilesanmi-Awoderu, 2000; Salami, 2012). These special problems must be eliminated from science teaching and learning at the primary school level if the essential content knowledge and skills must be acquired by learners.

The practice of teaching science theoretically by adopting the narrative approach at the basic level has proved difficult to be stopped even when the outcome of the process had been found to be poor (Salami, 2012). The simple reason adduced by teachers is that pupils at the basic level have not acquired sufficient knowledge and experiences to enable them engage in abstract reasoning. The consequence of the learners' lack of adequate knowledge, usually lead them to rote memorization. The young learners involved need to acquire their initial knowledge from direct experience. Therefore, useful instructional strategies must be those that will expose the learner to learn first-hand, from practical activity. The problem of rote learning at this level is further promoted by the fact that most science teachers at the basic level do not have in-depth knowledge in the sciences they are employed to teach. Their training in science is usually superficial, while their teaching assignments require in-depth knowledge in science. There is therefore a problem.

A problem that must be over-come therefore is the use of poorly trained teachers, with poor science background to teach basic science and technology at the primary schools (Oludipe, 2006). This aspect of the problem is being tackled by the curriculum review for colleges of education. Experienced science teachers with adequate science training must be employed to lay the foundation for science for these basic science pupils. The teachers required for this group of learners must be so proficient that the learners will be confident to follow their patterns. Such teachers must use simple and familiar objects and materials to present their lessons meaningfully. The teachers must be those that have developed expertise in the use of models to help young learners comprehend the concepts that they learn. It is hoped that by adopting teaching strategies such as modeling, teachers will be able to reduce the tendency of young learners resorting to rote memorization in learning science (Iroegbu, 2012).

Ogunkola and Bilesanmi-Awoderu (2000) experimented with laboratory method and lecture method and obtained a result that favored the laboratory method for Biology; they also found that their strategy showed no gender effect. The problem with the study is that there are no science laboratories in Nigeria for studying basic science at the primary school level and there are no proposals for providing primary schools with science laboratories in the future. The laboratory method cannot therefore provide the rescue at this time for poor attitude to the study of science and the generally low level of science learning outcomes associated with their strategy (Shaibu and Mari, 1997).

Further, Iroegbu (1998) experimented with problem based learning model as a strategy for teaching physics at the senior secondary school level. The experiment produced improved achievements in physics, problem solving and line graphing skills for both boys and girls in the study. The benefits of problem based learning in promoting 'learning by doing' instead of 'by being told' have been documented in literature (West, 1992). Based on these and other practical benefits, Nigerian Educational Research and Development Council (NERDC) in 2011, included the use of Problem-based learning as a strategy for teaching science and technology at the basic level of education in Nigeria. It may be noted that the Nigerian basic education covers nine years of schooling, starting from primary one through six and running through the third year of junior secondary education.

Most primary school teachers know little about problem based learning, and hardly apply it to their teaching. The prevailing strategy of instruction in most schools in Nigeria is expository strategy, whereby the teacher talks non-stop, whether the children are following the teaching or not. Agusiobo, (2012) opined that the Federal Government of Nigeria had a very serious view on the problem. There is therefore the need to investigate the use of other teaching strategies which have been found to be effective for teaching this level of pupils in other cultures.

Objectives of the study: Despite the introduction of new curricular for all levels of the Nigerian school system, and the writing and publication of school books for different levels of education by Nigerians, the study of science in Nigerian schools has declined in popularity in recent years. When compared with the situation in the last two decades ago, one may conclude that most Nigerians have lost interest in the study of science. Subjects such as computer science, law, social studies, economics and accounting have surpassed basic science in popularity among students. It was speculated that the use of interesting but meaningful activities which would engage learners in participatory science activities might possess the potential to improve both the popularity of science among the learners as well as science achievement. This study was therefore designed to investigate the effect if any, of modeling, demonstration and direct teaching instructional strategies on achievement in science of boys and girls at the basic (primary) level of education.

Statement of the problem: At the level of the primary school in Nigeria, pupils are compelled to offer too many subjects in the curriculum, including science. The primary schools do not usually possess the trained science personnel and requisite equipment for teaching science practically. As a consequence, most children do not show sufficient interest in the study of science when compared with other subjects in the curriculum. The problem of this study therefore was to investigate the effect of modeling, demonstration and direct teaching strategies on pupils' achievement in basic science at the primary school level.

Null hypotheses: Two null hypotheses were generated for evaluating the performance of the pupils in the course of this study.

Hypothesis 1: There is no significant effect of strategy of instruction on the achievement of pupils in basic science.

Hypothesis 2: There is no significant effect of gender on primary schools pupils' achievement in basic science.

Hypothesis 3: There is no significant interaction of teaching strategy and gender in pupils' achievement in primary basic science.

Significance of the study: There is the need to restore the interest, love and improved achievement of young Nigerian school children in science. Nigeria had proposed in its 'Vision 20:2020' that the country hoped to be one top 20 economies in the world by the year 2020. The 'Development Plan' has objectives that include achieving for Nigerians, a high standard of living; a knowledge-based economy; efficient use of human and natural resources to achieve rapid economic growth, among others. The revitalizing of interest in the study of science is a condition that must prevail in Nigeria if the nation must make appreciable progress on its quest for accelerated economic and scientific development. It is hoped that teachers can achieve this feat through the use of teaching strategies that involve meaningful hands-on activities in the study of science at school.

Methodology: This study was a quasi-experiment, in which the pretest posttest, control group design was used in order to ascertain more clearly the effect if the independent variables and also the extent of interaction between the independent variables. A purposive sampling technique was used in selecting 60 pupils consisting of boys and girls in equal proportion from the three schools. Three coeducational public primary schools that have qualified National Certificate of Education (NCE) teachers charged with basic science teaching, were purposively selected for this study. The schools were distantly separated from one another in order to limit the possibility of exchange of research information. Primary 4 was selected as the class for this experiment because they had been receiving lessons in English language for at least four years and might not have developed the apathy to science that are noticeable in higher classes.

Three experimental conditions were randomized among the three schools as follows:

School A: Hands-on Modeling teaching strategy

School B: Teacher Demonstration teaching strategy

School C: Direct instruction teaching strategy.

One teacher and one research assistant were trained by the researcher for each school. They were separately given micro teaching practice on the teaching strategy they were going to implement until there was intra-rater agreement on their teaching procedure, content sequencing and presentation as well as timing. The study lasted seven weeks. The first week was used for training the teachers, while six weeks were used for the actual study. A pretest was administered on the pupils during the first day of study in each of the schools. The research assistants kept a register of participation for the students and also assisted the classroom teacher in marking take-home assignments.

The instrument for this study was a 20 item researcher made primary school basic science achievement test (PBSAT) with test-retest reliability of 0.72. The items on the instrument were distributed as follows: Remembering, 6 items; understanding, 5 items; observational skills, 5 items and analysis, 4 items. The pretest was a modified objective test that was adapted from the PBSAT but required the pupils to complete the gaps left in statements. For both the pretest and the post test, each correct option was awarded one mark. Wrong answer attracted zero score.

A maximum of 20 marks were obtainable for each test. At the last day of the study, the post test was administered in each school. The scripts were collected and scored. The list of all pupils who attended all the lessons and completed all assignments and the tests was compiled for each school. Stratified purposive sampling technique was used in selecting the scripts of 60 participants for analysis, from the pool of those who attended all the lessons and completed the tests.

Results: The data collected from this study was analyzed using analysis of covariance ANCOVA, the results of the pretest being used as covariate of the post test. Levene's test of equality of error variances of PBSAT yielded ($F(5, 54) = 1.106$), which was not significant at .05 level. The test of between-subjects effects is presented in Table 1.

Table 1: Analysis of covariance of Pupils' Post test Scores on PBSAT

Source	Type III sum of square	df.	Mean Square	F	Sig.	Partial Eta Squared
Corrected model	709.079a	6	118.180	15.310	.000	.634
Intercept	983.267	1	983.267	127.382	.000	.706
Pretest	141.996	1	141.996	18.396	.000	.258
Teaching strategy	460.514	2	230.257	29.830	.000	.530
Gender	35.546	1	35.546	4.605	.036	.080
Strategy * Gender	27.983	2	13.992	1.813	.173	.064
Error	409.104	53	7.719			
Total	11441	60				
Corrected Total	1118.183	59				

Key: a. R Squared = .634 (Adjusted R squared = .593)

Null hypothesis 1 postulated that there is no significant effect of strategy of instruction on the achievement of pupils in basic science. The data in Table 1 shows that the effect of strategy of teaching is significant, ($F(2, 59) = 29.830$, $P < .05$). Null hypothesis 1 was therefore rejected. The implication of this result is that there exist some fundamental differences in the various teaching strategies that could not have occurred by chance. In order to locate the treatment condition that differed significantly from others, pair wise comparison of post test mean scores are required for treatment conditions. The group means scores for the three experimental conditions is presented in Table 2.

Table 2: Post test mean scores for treatment groups, Grand mean=13.117

Treatment condition	Mean	Std. Error	95% confidence interval
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			Lower Bond	Upper Bound
Modelling strategy	16.811*	.622	15.564	18.059
Demonstration strategy	12.409a	.622	11.160	13.657
Direct teaching strategy	10.130a	.621	8.884	11.376

Key: a. Covariates appearing in the model are evaluated at the following values: Pupils' pretest score= 2.8333.

The data in Table 2 show that the group taught with modeling strategy obtained a group mean score of 16.811, which is above the Grand Mean of 13.117. The Demonstration strategy group obtained a group mean score of 12.409 and Direct teaching strategy group 10.130, both of which were below the Grand Mean score. The significance of these group scores were evaluated with the pair wise comparisons in Table 3 .

Table 3: Pair wise comparison of Mean Science post test achievement scores for treatment groups

(i)Strategy	(j)Strategy	Mean Difference (i-J)	Std. Error	Sig.
Modeling	Demonstration	4.403*	.881	.000
	Direct teaching	6.681*	.879	.000
Demonstration	Modeling	-4.403*	.881	.000
	Direct teaching	2.278*	.880	0.1 ²
Direct teaching	Modeling	-6.681*	.789	.000
	Demonstration	-2.278*	.880	.012

Key: * = The mean difference is significant at .05 levels

The data in Table 3 show that the groups mean achievement score of 16.811 for modeling instruction strategy is significantly higher than the mean of 12.409 obtained by the Demonstration strategy group, and also significantly higher than the group mean score of 10.130 obtained by the direct teaching strategy group. Similarly, the mean achievement score of 12.409 obtained by the Demonstration strategy group is significantly higher than the groups mean achievement score of 10.130 obtained by the direct teaching strategy group. The order of increasing effect is Direct teaching < Demonstration strategy < Modeling strategy. Thus modeling instruction strategy is the most facilitating instructional strategy among the three teaching strategies tried in this experiment.

Null hypothesis 2 stated that there is no significant effect of gender on primary schools pupils' achievement in basic science. The result for testing this null hypothesis is contained in Table 1. The data in Table 1 reveal that there is a significant gender effect ($F(1, 59) = 4.605, p < .05$). The null hypothesis was therefore rejected. In this study, the post test achievement mean score for the males was 13.887, while the one for females was 12.346. The Grand Mean score for the post test was 13.177. The pair wise comparison for male and female data is contained in Table 4.

Table 4: Pair wise comparison for male and female post-test mean achievement scores

(i) gender of pupil	(j) gender of pupil	Mean difference(I – j)	Std. Error	Sig.
Male	Female	1.541*	.718	.036
Female	Male	-1.541*	.718	.036

Key: * = Significant at the .05 level

The data in Table 4 show that the males were significantly higher achievers in primary basic science than the females of this study. This experiment was therefore more favorable to males than females.

Null hypothesis 3 stated that there is no significant interaction of teaching strategy and gender in pupils' achievement in primary basic science. The data analysis contained in Table 1 reveals that the interaction of teaching strategy and gender of pupil did not reach significant level ($F(2, 59) = 1.813, P > .05$). Null hypothesis 3 was not therefore rejected. This result therefore implies that whatever interaction that might have existed in the data of this study could have occurred by chance and chance alone and its presence in this result is of no consequence.

Discussion: The result of this experiment has revealed that the strategy of instruction is significant in determining the outcome of the experiment. Teaching strategy accounted for 53% of the variance due to the experiment. This is particularly worthy of note. Three variants of the instructional strategy employed were modeling, demonstration and direct teaching. Modeling strategy produced a significantly higher achievement level than either demonstration or direct teaching. Also demonstration was significantly better than direct teaching in enhancing learner achievement. It should be noted that both modeling and demonstration strategies involve learners in more meaningful physical and mental activities than teacher talk alone can afford. This factor may provide a little insight to the cause of the result of this experiment. These results and observation support the findings of Opara (2004) and Iroegbu (2009).

The effect of gender in this study was found to be significant and accounted for 8% of the variance in this experiment. Further analysis revealed that the males were significantly higher achievers than the females. This result seems to support the view of most students that physics is a difficult subject good only for the ablest males (STAN 19). This perception of numerous students has often failed to gain support in the face of properly designed studies (Shaibu and Mari, 1997). Many girls at the basic level of education do not perceive science as being important for their career. This wrong perception of girls in the main, accounts for their poorer performance in situations such as in this study. Teachers and parents should try to re-educate the girl child on the importance of science to them as future mothers, and even for their future careers. On interaction of teaching strategy and gender, the result in Table 1 shows the interaction was not significant. This implies that the level of interaction that existed between strategy of instruction and gender might have occurred by chance.

Conclusion: This study had the objective of investigating the effect of strategy of instruction on the achievement of primary school pupils in basic science. The results of the study have shown that modeling instructional strategy group achieved higher mean science score than either the demonstration strategy group or the direct instructional strategy group. This result demonstrates that the use of modeling strategy, which is a hands-on teaching, could be adopted to improve science achievement of primary school children. In this study, demonstration strategy produced a higher mean achievement science score than direct teaching. These results of this experiment lead to the conclusion that teaching strategies which involve meaningful learner participation yield improved learner achievement. These results also imply that even without the use of traditional science laboratories for teaching basic science at the primary school level, improved science achievement scores could be obtained by adopting meaningful and active learner-centered teaching strategies in the classroom.

Recommendation: Based on these results, it is recommended that more teachers should embrace the use of modeling or other active learner based teaching strategies for teaching basic science at the primary school level.

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The Polis is the centre-piece of the political contrivance by man. It is at once a philosophical and physical epitomization of the political recrudescence of man away from the naked animus dominandi in the state of nature. This is the trajectory that would inexorably lead to the inauguration of the Commonwealth and the banishment of the short, brutish, nasty and intolerably bestial conundrum that the conflictual Contractual Theorist, Thomas Hobbes adumbrated on in his Leviathan (Hobbes:1651).

The Greeks in their somewhat romanticized form of the Polis characterized it as the best organization that is capable of allowing man or indeed his collective idiosyncrasy the ultimate manifestation of his potentials in his interest and for the good of all.

In other words, the escape from the Hobbesian state of nature into the political community or the Commonwealth was an ingenious attempt by man to solve the problem of the unstable, unpredictable and unbecoming inanities of a situation in which the war of man against each other and all against all had become the order of the day. It is instructive to note that here the bellicose predispositions of an otherwise innately infused belligerency had constituted an infamous or ignominious drawback on the match of man and his inchoate civilization. Alas the creation of the Commonwealth or the Polis had succeeded in checkmating this Frankenstein monster that was capable of inflicting the most mortal blow to the match of progress. That was the note of optimism that had heralded the celebration of mankind resulting in the eulogies that the academia in the four corners of the globe has continued to pour on the Greeks and the philosophers of the old. That was also the misplaced hope on which mankind had anchored the apparently blissful Eldorado that the state as an institution had represented in the chequered odyssey of man from primitive to the modern times. This is to say that the pessimism that life in the state of nature and the volcanic disruptions that would implode within the matrix of the state had been vitiated by one magical master-stroke encapsulated in the emergence of the politically unmatched invention of the political community and an appreciative world had also responded with all the acclaim at its disposal. It is indeed on the affirmed indestructibility of this ubiquitously benevolent creation that man and the academia had built mountainous bodies of theory particularly of the liberal democratic hew.

Once the efficacy of the political community and the enabling democratic credentials of same were established and its concomitant elixir as the bedrock of man's unstoppable instrumentality in the transcendental existence of the state, all kinds of novel ideas; some sublime to the extreme, got canvassed as the right path for all who desired the dividends or the spin-offs of the life in the commonwealth. Put in another way, the biblical Armageddon had been surmounted and the apocalyptic predictions it portended had been preempted by man. This is perhaps the most misplaced optimism of man during the last five, six or seven hundred years and beyond.

With the benefit of hindsight, it appears like the Greeks and their famed philosophers had celebrated too soon. They had basked in a euphoria that would soon cajole the world into a bottomless pit of political destruction; an unexpected destruction that would not only take its toll on the world's human and material resources but would eventually accentuate the menacing harassment of a hypothetical sword of Democles on the world.

Make no mistakes about it; the dynamics of the state of nature were antithetical to the activation of the possibilities inherent in man. And because that was so, it did not allow for the maximization of the potentialities of man because its precarious nature had manifestly crippled the animators of the engine room of development nay progress. But with the benefit of hindsight today, it is safe to volunteer the position that if that escape was anything at all, it amounted to a little more than the proverbial pyrrhic victory because in actuality, in escaping from the state of nature, humanity did not know that it was escaping from the innocence of that state of affairs into an unmitigated socio-political cul-de-sac in which its ultimate annihilation would be shamelessly authored by the emergent modern day nation state. To be exact, this is our point of departure and must form the underlying philosophical thesis from which this short essay must unveil a new paradigm for peering into the future.

We posit that in lunging into the edifice that is the modern day nation-state with its characteristic sovereign supremacy within its territoriality, mankind escaped from the small, innocuous and perhaps atomistic state of nature, but unwittingly created a marauding monster of untrammelled power potential that would at once cancel out the anticipated gains of the escape from the original state of nature. To be exact, the unintended

consequences of the negative spin-offs from what could today be described as the 1648 Mistake of Westphalia is the audacious challenge to the continued existence of the world. Hitherto, the world had existed without the menacing existence of geo-political entities that are capable of mustering enough power to effect unimaginable destructive afflictions on man and his civilization. Yes wars and conflicts had existed but never in the nature of what they are today and the injuries they are capable of inflicting. To be exact, man had not always existed in a situation in which conflicts were totally absent. Indeed wars; inter-tribal and ethno-nationalistic, religious and economically rooted had always been the accompanying feature of man and his society.

However it is instructive to reckon with the fact that wars both of the ancient or even medieval orientations did not always aim at the total annihilation of populations (Paret:1986, Booth:2002) In fact the annals of the strategic thought posit that warfare whether it was anchored on the ancient or even medieval organizational hew, were demonstrably scheduled in theaters where maneuvers and a refusal to inflict what could be described as collateral damages particularly in human lives were the unwritten codes (Hart:1967) This is to say that modern wars of total annihilation with the attendant deployment of weapons of mass destructions are the creations of the post Westphalia Conference of 1648 during which the nation-states as contemporaneously constituted emerged on the world scene

The State as the Recrudescence of the Animus in Man

Man did escape from the state of nature and its negative afflictions or so it seemed. He did by the dint of his ingenuity inaugurate a superior political organization in the Hobessian Leviathan. He did also invest a lot of hope in the ultimate goodness of the political community.

Sadly enough, man did not escape from himself. He did not. Indeed it seemed and still seems like he was incapable of escaping from himself; and if he was incapable of escaping from himself, he must have been incapable of divesting the state of the concatenations of debilitating afflictions inherent in himself. The result is that in escaping from the state of nature, man created an octopus with all the manifestations of self before others, of self interest and of animalistic inclinations.

Let us admit that this development was the result of an unparalleled mistake. This mistake if truly, it was, did not appreciate the dynamics of the phenomenon of power and particularly in its amazing but delicate mix with human inclinations. Hence man made the almost mortal mistake of creating a mega political community with the enormous potentials of inflicting itself with murderous collateral damage potentials. Let us state right away that the mistake of the escape from the Hobbesian state of nature and the eventual creation of the modern day nation-state after the 30 year internecine war among the Europeans was that in making that move man concentrated power in the hands of the state and ipso facto in the hands of greedy man himself.

Herein lies the main kernel of the Realist School in international politics. Realism as epitomized by Morgenthau (1967) conceives of the actions of the modern day nation-state as animated by the national interest. It goes on to state that statesmen in wanting to realize the national interest of their countries are invariably seeking to acquire, maintain or demonstrate power (Morgenthau:1967:36) Now listen to this; the said interest divested of any outward trappings is power. This is to say that nation-states seek power not only as an instrumentality but also as a utilitarian end in itself.

It is in power as an instrumentality and as an end in itself that Art and Waltz (2009) enter into the discourse with their concept of power as the most **fungible currency** of international politics. Indeed according to these scholars, power is not just the single most important element of international politics, it is the **_ultimo ratio** of same'.

We note that it is in the manifestation of a very important instrument (particularly when it is in the hands of the potentates of the nation-states) in a world in which every resource of imaginable conception is relatively scarce that the problematic arises. The result is that there is a live-and-death struggle that is even worse than the struggle that man had tried to run away from in the state of nature. To be exact, the almost cyclical eruptions that mankind has witnessed in the annals of history (such as the First and Second World Wars) are the result of the animus that is the essential characteristic of man and with which he did infest his own creation namely, the nation state.

Now man is faced with a very terrible paradox. Is he to commit political suicide and denounce the state or take a retreat into an impenetrable cocoon of the territorial nation state barring any kind of intercourse with the outside world? Indeed, is man safe within the confines of the internal dynamics of the nation state? Your guess is as

good as mine! But whatever is your guess, I want to remind us of the sit-tight syndrome that had been the unfortunate lot of Africa in which totalitarian dictators have tended to dominate the African political firmament with the consequent draconian contraptions against their citizens. In most of these states life has become something much more unsafe and unpredictable than the original state of nature. And what about the activities of terrorist and insurgent organizations that have tended to kill, rape and kidnap in orgies of violence much more injuries than those said to exist in the state of nature. And what of other violent crimes vis-à-vis life in the contemporary nation state? The paradox that humanity faces either within or outside the nation-states is subliminal and far in excess of what was obtainable in the simple world of the state of nature.

Needless to say, these are manifestations of horrendous infractions on the freedom and wellbeing of man in the society; all evidences of the failure of the tauted bid by man to escape from the inconveniences of the so-called state of nature.

The Nation-state and Power Coordinates within its Territory; Robert Dahl and New Haven in the United States of America.

Power is at the epicenter of the life of the modern day nation-state. Needless to say, it is the single most important variable that moderates the interaction of these nation-states as they interact among themselves in international politics. Indeed it is through the instrumentality of power that a given nation-state is able to project, manifest and push the frontiers of its national interest. In fact, it could be said that the nation-state is selfish once it comes to the realization of the national interest. We note also that the national interest is often defined in terms of power (Morgenthau:1967:26) To be exact, according to Morgenthau (1967:25) “International Politics, like all politics, is a struggle for power. Whatever the ultimate aims of international politics, power is always the immediate aim “It is indeed safe to conclude that Art and Waltz (2009:6) were alluding to the same position when they posited that “ In politics force is said to be the ultimo ratio. In international politics, force serves not only as the ultimo ratio, but indeed as the first and constant one”

This is the philosophical assumption that underpins our point of departure. We posit that realism is the overwhelming dominant feature of contemporary international politics. The ever present proclivity of the nation-states to single mindedly achieve their national interests nearly always at the expense of the other contending nation-states has readily turned international politics into a mindless struggle for power with the attendant anarchic consequences.

We are deliberate in our refusal to adopt an atomistic approach in locating the particular class or classes of people that are the holders of power in all known human societies. But that task has been exhaustively deliberated upon by Dahl in his study of New Haven which is a city in the United States of America (2005)

In the study under reference, Dahl tried to locate those who hold political power in a city as complex as New Haven. His findings are as informative as they are interesting. It was found that a small clique of people hold political power and that nearly always this power was rooted in the economic realm of the society. This is to say that among those who controlled the economic fortresses of New Haven, an abiding majority also exercise an overwhelming influence and authority in the political sphere of the city. Needless to say, New Haven is a microcosm of the political behemoth that is the United States of America.

Nonetheless our thesis is that the selfish proclivity of the modern day nation-state is a recrudescence from the animus or bellicose nature of man. He had attempted to shed off the precarious nature of life in the state of nature. We posit that with the benefit of hindsight, man was unable to do so as the attempt to escape from the state of nature was vitiated by his infusing into the nation-state which is his creation with the same unabashed animus in himself; humanity.

We state at once that although most actions in politics but particularly international politics are said to be taken by the nation-states, such actions are in fact the direct actions of men who act on behalf of the state. Mesquita (2000:14) was alluding to this fact when he stated that “Interstate relations are motivated by leaders’ preferences for certain goals over other goals. These preferences are tempered by the power to pursue those goals and by perceptions or beliefs about the costs and benefits associated with seeking out one goal over another “ Let us hasten to add that perhaps no better statement about the action tendencies of the nation-state and the influences exerted on such actions by leaders could have been made,

In other words, the man or the homo sapien is reincarnated in the nation-state in terms of both its *modus operandum* and *modus Vivendi* as it interacts with others in the contemporary world order. Needless to remind us that the nation-state as we know it today is a phenomenon created by man in his attempt to alleviate and solve the problems associated with the state of nature. Indeed according to at least one of the contractual theorist; Thomas Hobbes, it was an ingenious attempt by man to escape from the inanities of the state of nature where life was nasty, brutish, short and poor (Hobbes:1651)

Our thesis is that man did not quite succeed in escaping from the drawbacks associated with life in the state of nature. Indeed we contend that in attempting to escape from life in the state of nature, man inadvertently created a kind of Frankenstein monster that has impinged not only on his freedom of action as a freewill agent but also even on the freedom of action of fellow nation-states. Indeed to put it succinctly, the greed, the avarice and the animus in man were all reproduced in the resultant contraption; the nation-state and this has resulted not in the banishment and or amelioration of the evils extant in the state of nature which man had tried to escape from but a reinforcement of same.

(2) International Politics and the Games that Nations Play; Realism, Neo-realism or Complex Interdependence?

There is a welter of opinions and positions as to the structure of the contemporary international political system and the configuration of forces within it. We already mentioned the celebrated position of the realist tendency and do not wish to repeat ourselves here. Suffice it to say that for realism, politics particularly international politics is nearly always an attempt at the acquisition, maintenance, demonstration and the projection of power. This is also the trajectory followed by the neo-realist school whose position does not depart markedly from that of the realist school which could be said to be its progenitor.

However when we encounter the Functionalist theory of politics particularly at the international level, we are confronted with a different scenario. Starting with Mitrany (1943) the functionalist theory has adopted a much more optimistic perspective about the inclinations of man. The view of functionalism is that the tendency towards acrimony among nation-states would disappear as a result of cooperation first in certain functional areas. These areas which could be economic, cultural, defense, etc would in the course of time cajole or push the nation-states involved into a political union at least of the federation type. Indeed in the words of Mitrany (1943:55) “ Promisory Covenants and Charters may remain a headstone to unfulfilled good intentions, but the functional way is action itself, and therefore an inescapable test of where we stand and how far we are willing to go in building up a new international society”

Nonetheless, it is crucial to highlight the fact that the envisaged integration of the nation-states would come about as a result of the emergent advantages that would ensure from the ongoing cooperation in the said functional areas. To be exact, according to Pavenhouse and Goldstein (2008:250) “Thus the thesis of national exclusiveness can be outflanked by the antithesis of creative work dedicated to welfare, yielding the eventual synthesis of world community”. The position of the functionalist was given a robust acceptance by Haas (1968) who did not only emphasize the essential ramifications of functionalism but indeed went ahead to amplify what he calls the “automaticity of the integration process from the cooperative effort in the functional area.

However the lofty ideals of the functional theory has come under a barrage of attacks by commentators who are of the view that the excessive optimism that prompted the functionalist to talk glibly in terms of the cooperative inclinations of the nation-states overlaying the territorial exclusiveness of national boundaries is highly misplaced. Indeed ours is not a treatise on functionalism per se but suffice it to say that scholars such as Claude, Sowell and Engle have in their studies of the European Coal and Steel Corporation, the World Health Organization and the International Bank for Reconstruction and Development respectively found out that this has not been the exact outcome (Pavenhouse and Goldstein:257) Indeed the overtly misplaced optimistic position of the functionalist is as a result of a mistaken premise on the awesome power of the nation-state and the kind of loyalty it commands from its citizens. As rightly pointed out by Claude (1959; 379)

“There is room for doubt that functionalists have found the key which infallibly opens the doors that keep human loyalties piled up in sovereign warehouses, thereby permitting those loyalties to spill out into the receptacles of internationalism”

In any case, bringing the functionalist theory nearer to West Africa and applying it to the Economic Community of West African States, ECOWAS, a number of observations that readily challenge the overt optimism of the

functionalist readily appear on the horizon. In the first place, the spill-over effect that would readily cajole the functional organization into the automaticity of the integrative process has not occurred more than forty years after the formation of that organization in 1975. In any case, there is nothing palpably tangible in the way of the emergence of an inchoate common Customs Union among the west African states today. Indeed the abysmal failure of ECOWAS when it is examined on all the major critical milestones of Mitrany's Functionalism is best encapsulated in the inability of the organization in the area of a common currency. To date most of the countries in the region are still holding tenaciously to their national currencies.

In other words, a number of interlocking factors that emanate from the sovereign attributes of the modern day nation-state no doubt have conspired to vitiate the applicability of the functionalist theory. The nation-state is sovereign and accepts no other higher authority within the confines of its territoriality. Needless to say, its leaders are men who are imbued with the same selfish inclinations which in the first place had made the Hobbesian state of nature a very difficult place to live in. Note also that in a place like the West African sub region, the debilitating effects of colonialism in terms of not only the engrossing paternalism of the former colonial lords but also the overlaying economic interest of these imperial powers are factors that are in place and these the very factors that the functionalist theory has tended to ignore.

Furthermore, the Complex Interdependent paradigm of Koehane and Nye (2012:3) does quite diminish the overarching rambunctious role of the nation-state in allowing for the realization of the ultimate hope of man in wanting to escape from the Hobbesian state of nature. The position of these authors that the abiding gains that derivable by countries engaged in interactions at the international level, would conduce to cooperation rather than conflict has not been borne out by events in the recent past. Suffice it to say that the anarchical nature of the international political system and its apparent glorification of power as the main currency of its interactions are all spill-over effects from the ingrained psychological orientations of man; the same attributes which made life in the state of nature unattractive and which he had tried to escape from.

The point to note is that man was unable to escape from the state of nature. Worst still, the contrivance which he was able to create—the nation-state—is bedeviled by his selfish inclinations. The result is that this contraption has even advanced and reinforced the very vicissitudes that are inherent in man as it has become an octopus of immense dimensions which has infested the international system with its bellicose characteristics. The unfortunate result is that with the technological breakthroughs that it has made and with these the crescendo in weapons of mass destruction that were hitherto unknown by man in the state of nature, a worst fate seems to be awaiting man and his civilization.

At this stage a question could be asked as to whether there is ever a lee-way to escape from what is clearly a seeming intractable malfeasance of man from the burden of his own creation? The remaining part of this essay will attempt to proffer some answers.

(3) The Possibility and Feasibility of a World Government; Pull down the Strongholds of a Ravenous World Order.

Having come to terms with the obvious fact that using the bellicose nature of the modern day nation state and the danger it portends as our compass, the original intentions of man in wanting to escape from the Hobbesian state of nature was defeated. This we must reiterate is because the outcome of that escape bid; the nation-state was contaminated by the selfish virus inherent in man himself. The result is that the nation-state is bellicose and belligerent and with the acquisitive achievements in technological inventions have at its disposal enough destructive capability to inflict injuries that would readily dwarf those originally obtainable in the state nature.

A way out of this quagmire has been suggested by pacifists (Clark and Sohn: 1960,) who have proposed the possibility of a world government. These pacifists have advanced reasons to hope that the possibility of a mega world government under whose auspices all the countries of the world coalesce is a distinct proposition. The hope is that under this universal government, supranational organizations with headquarters in God-knows-where would coordinate a government that would be able to clip the wings of the modern day nation-state.

Nonetheless these pacifists' optimism has not been able to answer a number of questions that are germane to the feasibility of their proposition. In the first place, which country of the world is going to host the headquarters of this world government? Again questions could be raised as who is going to be the pioneer Head of State or Head of Government of the taut universal world government? Indeed what is going to be the modus operandum in the electoral processes that would be deployed in choosing the said pioneer Head of State? Is there going to be an interim government that is going to oversee the affairs of the world in the immediate pre-election period and

what is the manner of choice of the personnel of such a contraption? In other words, is the world going to be an acephalous polity existing on its accord before the first signs of this world government emerges? What would the world government do to curtail the selfish excesses of man which in the first place is the real reason for the nasty life in the Hobbesian state of nature? In other words, is the proposed world government capable of generating a magic wand with which it is going to re-create man away from his animalistic instincts? Indeed one could go on with questions on end as to the viability of this proposition.

However a possible leeway in proposing solutions to the complex problems of man in the contemporary nation-state is first and foremost to seek ways of disarmaments. Perhaps a gradual incremental approach would be appropriate here. Indeed it has been suggested that the countries with the military industrial complexes should be made to stop arming conflicts in the world for economic gains. The countries in question are those that have arms and ammunitions factories who in order to sale such weapons stoke the fire of disagreements all around the world. Indeed as stated by Ekwe Ekwe (2011:130) "Britain should ban all arms sales to Africa immediately and comprehensively".

This must form the fulcrum of a new beginning. Again there is the urgent need to fundamentally alter both the financial and political architecture of the post 1945 world. The configuration of that architecture is grossly unjust particularly to the so-called third world nation-states who were not part of the making of the agreements that led to the formation of these organizations. There is therefore a need to alter the nature of the Bretton Woods financial institutions and of course the United Nations Organization. We are optimistic that genuine actions in these directions would readily reduce the pervading culture of wars and conflicts around the world.

Summary and Conclusion

The nation state as it exists today is the creation of man. It is the off- short of the Leviathan which according to Thomas Hobbes is the result of man's attempt to escape from the state of nature. Man did succeed in creating the commonwealth or the political community. However the result of his creation; the nation-state is bedeviled by the same selfish instincts which made life in the state of nature unbearable. Worst still the problem that the modern day nation-state is capable of unleashing on man is much more problematic when compared to that in the state of nature. Therefore man did not quite succeed in escaping from the inanities of the state of nature. This is because in wanting to escape from the state of nature, he ought to have tried to escape from himself first. In that way he would have first been able to purge himself of all his bestial instincts. Unfortunately, that did not happen with the regrettable result that the emergent nation-state became infested with the original belligerent nature of man which it has magnified to poison the nature of the interactive process in contemporary politics both at home and abroad. The way forward is to go back to the immediate post World War two period to effect a new beginning in the architectural configurations that govern international politics and that do exert an overwhelming influence on internal politics within the nation-states.

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The Demonization of Woman in Femi Osofisan's *Women of Owu***By****Ndubuisi Nnanna****Department of Theatre and Film Studies****University of Nigeria Nsukka****08038684409****Abstract**

Critical opinions on Femi Osofisan's *Women of Owu* are largely stereotypical. They lament the plunder of Owu and compare it to that of Troy, drawing some parallels between Euripides' *The Trojan Women* and Osofisan's adaptation of it. There is a clear effort to assume some kind of historical and cultural affinity between the women of ancient Owu and Troy. But most of these assumptions are apparently contrived. It seems that there has been no attempt to consider Osofisan's play in its own right. This study is an endeavor in that direction. It adopts the Reader-Response approach as a framework to conduct a phenomenological analysis of Osofisan's *Women of Owu* to discover the extent to which it truly reflects the true picture of the Owu war in the 17th century and portrays the cultural identity of the women of Owu. It also compares Euripides' parent play with Osofisan's version in the context of their individual historical backgrounds to determine how each play captures the realities of their specific cultural milieu. Its conclusion is that in an attempt to find parallels to fit into the mould of his source play, Osofisan has inadvertently extrapolated the cultural essence of a society that had little regard for women into the cultural history of an African community, where women had a lot of respect, and in the process has demonized womanhood and given impetus to some flawed assumptions and misinterpretations of history.

Femi Osofisan's *Women of Owu* is a sordid tale of unimaginable grief. It is a story of extreme plunder, pillage, and dehumanization, especially, of womanhood. Little wonder that its blurb is replete with dolorous reviews that evoke the most intense image of suffering and ravishment.

The play is Femi Osofisan's retelling of Euripides' classic *The Trojan Women* in an African (Yoruba) garb. But beneath the surface of this gory narrative that so evidently bemoans the fate of some helpless women is a cultural aberration that inadvertently casts African womanhood in a strange mold that could be regarded as demonizing.

This paper adopts the Reader-Response approach in a Phenomenological framework to interrogate the consequence of Osofisan's adaptation of Euripides on the cultural credibility of the Yoruba women he has adopted for his artistic modeling. The first task here is to examine the structure of textual relationship between Euripides' play and Osofisan's adaptation of it, for the purpose of determining if there is mutual enhancement between them or if one text is privileged over the other. The second is to situate both plays within their respective cultural matrices to appraise the extent to which they, individually, reflect the realities of gender value and expectations within those cultures.

With over fifty plays to his credit Femi Osofisan is, undoubtedly, one of Nigeria's, nay, Africa's most prolific playwrights. He is usually categorized among the second generation of Nigerian playwrights, after the likes of Wole Soyinka and J.P. Clark-Bekederemo who are usually considered the forerunners of Nigerian drama. However, Osofisan is equally a trailblazer in his own right for, as Olu Obafemi rightly says in *The Continuum Companion to Twentieth Century Theatre*, he is "... a pioneer of the drama of conscious ideological commitment. His plays deal with topical political issues from a philosophically materialistic perspective" (575). He is usually interested in narratives that capture the peculiar experiences of intersecting social processes, shifting locations and identities. According to Emeka Nwabueze;

Osofisan has consistently attempted to arouse revolutionary consciousness in his readers and audience. His works combine effectively his astonishing expression of anger, frustration, and outrage against Nigeria's socio-political milieu, his penchant for avant-

garde dramatic structure, his love of symbolic dialogue and his pre-occupation with political consciousness, mass mobilization and revolution (141).

The themes of these plays usually revolve around deprivation, subordination, exclusion, and marginalization within cultural spaces, and organized social relations. Femi Osofisan has remained an activist of sorts, seeking for an end to injustice and class tyranny in Nigeria. As Muyiwa Awodiya affirms, "...the thematic preoccupation of his works remains the same: a vision of a better society that is free from the shackles of oppression, injustice and corruption" (102). It is, therefore, not surprising that Femi Osofisan would be interested in the story of Owu and the women who were the victims of indescribable injustice and extreme internecine plunder.

Commissioned by the Chipping Norton Theatre, UK in 2004 and published by the University Press Ibadan in 2006, *Women of Owu* is a testimony of the depth of Femi Osofisan's creative versatility. The play is a continuation of his interest in the adaptation of European classics. In 1999 he had successfully adapted Sophocles' *Antigone* into what he titled *Tegonni, An African Antigone*. And in 2010 he continued with the publication of a rereading of Shakespeare's *The Merchant of Venice*. The resulting play, *Love's Unlike Lading: A Comedy from Shakespeare* was commissioned by The Rainbow Book Club in Port Harcourt, Nigeria.

The 2004 premiere English tour of *Women of Owu* was very successful. The play was well received and attracted so many positive reviews. Most of these, as already mentioned, are on the blurb of the published play. They capture the grief and empathy that Osofisan's *Women of Owu* evoke whether on stage or on the page and the very powerful language and lasting images contained in every scene of the play, which are, to say the least, heartrending. Olakunbi Olasope rightly observes the paucity of scholarly opinions on the play. But the few that exist, as well as his own, follow the same trend as the production reviews. In his article "To Sack a City or to Breach a Woman's Chastity: Euripides' *Trojan Women* and Osofisan's *Women of Owu*", Olasope is of the opinion that the play is "...a play about the sufferings encountered by women during and after war... Owu is looted, desolate and in ruins; psychologically, culturally, politically and economically" (112-3). According to Felix Budelmann too,

The play is set outside the burning city, not of Troy, but of Owu in Yorubaland, part of what is now Nigeria. It tells about the sufferings imposed by war. Its main mode is empathy and pity for the victims of war, especially the women. Owu is in ruins, and its former inhabitants are constantly threatened by rape, displacement, slavery, degradation, and death (15).

There can hardly be any encounter with the play that would produce a contrary opinion. But in my view such opinions are more automatic than critical. To arrive at a more critical appreciation of the play, this study will suspend already formed knowledge of the text and author. The Reader-Response and Phenomenological critical frameworks offer the appropriate platforms for this intention.

The Reader-Response critical approach allows a reader to complement the writing process through direct impressions formed from a mental engagement with a text. One of the major proponents of the reader-response criticism, Wolfgang Iser, provides a definition of the approach in the preface to his book *Prospecting: From Reader-Response to Literary Anthropology* (1989); "What has come to be called reader-response criticism provides a framework for understanding text processing, revealing the way in which the reader's faculties are both acted upon and activated. By putting the response-inviting structures of a literary text under scrutiny, a theory of aesthetic response provides guidelines for elucidating the interaction between text and reader" (vii).

M.H.Abrams and Geoffrey Harpham, too, in *A Glossary of Literary Terms* (2005), offer a comprehensive insight into the guiding principles of this approach;

Reader-Response critics turn from the traditional conception of a work as an achieved structure of meanings to the ongoing mental operations and responses of readers as their eyes follow a text on the page before them. In more drastic forms of such criticism, matters that had been considered by critics to be features of the work itself are dissolved into an evolving process, consisting primarily of diverse expectations, and the violations, deferments, satisfactions, and restructurings of expectations, in the flow of a reader's experience. Reader-response critics of all theoretical persuasions agree that, at least to

some considerable degree, the meanings of a text are the “production or “creation” of the individual reader, hence that there is no one “correct” meaning for all readers either of the linguistic parts or of the artistic whole of a text (265-6).

To Reader-Response critics, the effects of a literary work”... psychological and otherwise, are essential to any accurate description of its meaning, since that meaning has no effective existence outside of its realization in the mind of a reader” (Tompkins ix). The implication of the above assertions is that the meaning of a text cannot be divorced from its effect upon the mind of a reader and consequently should not be dependent on any extraneous assumptions that are not connected with the direct interaction between the mind of the reader and the text. Marvin Carlson affirms the significance of this mind-text engagement by pointing out albeit unwittingly, the creative role of the reader in the interpretative process (292). The Reader is thus by implication privileged over the text. Gerry Brenner calls attention to this privileging by pointing out that;

One virtue of reader-response criticism has been its allowance- some would say indulgence- of every reader’s interaction with the text he or she reads. Diverse though reader-response theorists and practitioners are, fundamental to the theory is its seldom-expressed goal of democratizing the practice of literary criticism. In theory it manipulates readers from subservience not only to the meanings assigned to a text by figures of authority and even its author, but also to the authority of the presumably objective text itself and linguistic structures that supposedly control readers’ constructions of meaning (1).

Similarly, Elizabeth Freund opines that “Theories of reader-response seek to revise the aims and methods of literary study not only by reminding us that the reader is an active participant in the production of meaning, but also by impersonating or characterizing, in some form or other, a reader who assumes dominance or authority over a text” (152).

The ultimate goal of the reader-response approach to the appreciation of literature is the discovery of hitherto ignored or hidden meaning devoid of extraneous interference. Obviously a reaction against the Formalistic and New Critical methods that deemphasized the role or even importance of the reader in the production of textual meaning, reader-response sought to reinstate the significance of the reading process as a means of protecting literary appreciation from the straight-jacketed interpretations that, all too often, stultify scholarship. As Fowler Robert enunciates;

By redirecting our critical focus away from the text per se and toward the reading of the text, we shall not only better understand what we have been doing all along as we were reading and talking about our reading but also gain new sensibilities that should enable us to read in new ways and achieve new insights (1).

Although the reader-response approach yields to several methods of literary criticism, the phenomenological analytical process is one of its most complementary frameworks. This is because phenomenology, too, preaches a focus on the object of interpretation and closure of assumptions not immediately experienced. Christiana Howells explains that;

Phenomenology is a philosophy of consciousness which attempts to avoid the reefs of dualistic views such as empiricism and idealism by putting aside preconceptions about the relationship between mind and world. It sets out to go beyond naturalistic epistemology to describe afresh how consciousness relates to the world of phenomena (6).

The usual predilection of the mind is to interpret new phenomena with data from previous experiences. This, of course, would result in interpretations that may be affected by biases and assumptions that are actually unrelated to the immediate phenomenon. Therefore, phenomenological criticism...desires to study only the eidetic aspects of phenomenon without allowing our presuppositions and ideas that are not immediately given to that act experience to interrupt our interpretation of that experience” (Owolabi 134). To achieve this deliberate exclusion of extraneous influence, phenomenological critics adopt “bracketing”. In this way any potential interference is more or less shut out of the immediate material.

This study shall, therefore, “bracket” the assumptions derived from previous studies of Femi Osofisan and his *Women of Owu*, to allow for a fresh insight on this very important play by one of Africa’s most important playwrights. Euripedes’ *The Trojan Women*, also known as *Troades*, was produced in 415 BC at the City

Dionysia in Athens during the famous Peloponnesian war. It was the third in a trilogy on the Trojan War. It followed the lesser known *Alexandros* and the subsequent *Palamedes*. The plays were derived from Homer's *Illiad* and are usually believed to have been a cautionary commentary to Athenians, who had the previous year plundered the island of Melos and dealt with its citizens, slaughtering all male adults and enslaving the women. The play shows the victorious Greeks basking in the glory of victory over Troy after ten long years. The victors set fire to the vanquished city, massacre all the men and dole out the helpless women to the conquerors. It is a gory tale of extreme brutality, rapine, and grief. In the Prologue of the play, Athene and Poseidon, who had abandoned Troy to her own devices, swear to bring extreme calamity and humiliation upon the Greeks on their journey back home for desecrating their altars and violating the sacredness of Cassandra. One very significant factor in the play is that the cause of the war is laid on Helen, Menelaus' errant wife. Hecabe, the former queen of Troy hold her responsible for all the misery that Troy had suffered at the hands of the Greeks.

Apart from *Medea* (431 BC), another popular play by Euripedes, *The Trojan Women* is the playwright's most frequently performed play. It has also been variously adapted, notably, by Jean-Paul Sartre and Hanoch Levin. The play is indeed a classic in every sense of the word. But this paper is not about Euripedes' play. It is about Osofisan's adaptation of it. So the foregoing brief introduction will suffice.

Femi Osofisan's *Women of Owu*, as already mentioned was commissioned by the Chipping Norton Theatre, UK in 2004. It is important to note Osofisan's revealing disclosure in the "A Note on the Play's Genesis"; "So it was quite logical therefore that, as I pondered over this adaptation of Euripides's play, in the season of the Iraqi War, the memories that were awakened in me should be those of the tragic Owu War..." (*Women of Owu* vii). The Iraqi War of 2003 was a modern-day plunder of mammoth proportions. It was an epic demonstration of the supremacy of might over right and the tyranny of power. Iraq's unprovoked annexation of her gulf neighbor, Kuwait, provided a convenient excuse for the (capitalist) Allied Forces, led by the almighty America, to whip the recalcitrant Saddam Hussein into line and punish him for his unrepentant anti-imperialist idiosyncrasies. In less than a year the oil-rich gulf nation was literally reduced to rubble. The aftermath of that massive allied assault with the individual and group socio-psychological reconfigurations that resulted from it, on both sides of the divide, is still a major source of global anxiety till date. It is instructive that the motivation for both *The Trojan Women* and *The Women of Owu* was a concern for the ravages of war and the extreme oppression of the weak by the strong. This is the basic ideological thread that connects both plays.

Like its source play, *Women of Owu* opens with lamentation and an epiphany. The patron god of Owu, Anlugbua, appears to two women against the backdrop of the smoldering Owu. Anlugbua has taken the form of an old man and queries the women about the carnage he beholds before him;

ANLUGBUA: Tell me, dear Women-

You seem to come from there-

What's the name of the city I see

Smouldering over there?

WOMAN: Stranger, you don't know? Look at

My tears! That was once

The proud city of Owu, reduced to ruin

Yesterday- (1)

This encounter initiates the pathetic story of the play. Owu is burning. The once strong city has been plundered by the Allied Forces of Ijebu, Ife, and Oyo soldiers who have razed Owu, decimated her adult male population and unleashed untold bodily and mental humiliation on the women. The Women of Owu are utterly devastated. The two women narrate their collective ordeal to the equally grief-stricken Anlugbua. In this scene, too, the author seems to betray the first hint of an impending textual dilemma: the actual cause of the war. In an apparent reference to the Iraqi War scenario one of the women mentions that the Allied Forces had penetrated Owu town under the pretext of freeing it from the tyranny of a despot; **WOMAN:**.... For seven years we had held them off,

These invaders from Ijebu and Ife, together

With mercenaries from Oyo fleeing south from the

Fulani forces. They said our Oba

Was a despot, that they came to free us

From his cruel yoke! (2)

From this allusion to the Iraqi War, during which that country was invaded on the excuse of liberating it from Saddam Hussein, one of the women flip-flops to another reason for the war; **WOMAN:** Ancestral father, the armies of Ijebu, Oyo and Ife,

Who call themselves the Allied Forces,
Under the command of that demon
Maye Okunade,
 Caused this havoc.

ANLUGBUA: Okunade? Not the man I know? Gbenagbena
Okunade, the one endowed by Obatala
With the gift of creativity, to shape wood
And stone into new forms? The fabled artist
Who also dreamed those arresting patterns on virgin cloth?

WOMAN: The very one! But when his favourite wife,
 Iyunloye, was captured and brought here, and given as
Wife to one of our princes, Okunade became bitter, and
Swore to get her back. Shamed and disgraced,
He abandoned his tools and took to arms....
Maye besieged our city for seven full years
Because of a woman, and would not go away!
For seven full years, the people of Owu
Suffered and refused to open the city gates (5-7).

In the preceding exchange it is clear that the author used Woman as a voice to introduce some element of faithfulness to the original text, for of a truth the immediate cause of the Trojan War was Helen, the errant wife of Menelaus. But in the third scene, Lawumi, Anlugbua's mother (a goddess and former princess of Ife) introduces another dimension to the genesis of the war. She attributes the destruction of Owu to haughtiness;

LAWUMI: Good, let the Owus eat that superiority now!
They sacked the Ife army, and took back
The Apomu market. But that was their undoing,
Because I led them on. I made them attack
The Ijebu traders at the market too,
Yes, I made sure of that! Recklessly
They looted the stalls of the Ijebu, killed many
And sold the others into slavery! And of course
As I expected, the Ijebu rose in response
And sent their dreaded army up against the city.
That was the beginning of the story
Whose consequences you see now before you! (19-20).

The above obviously calls to mind Euripides' textual undertone condemning the sacking of the Island of Melos. Thus, we see that Osofisan has tried to accommodate his sentiments about the Iraqi war, the root cause of the Trojan War, and Euripides' veiled caution against the brutality of the Melos onslaught into one textual umbrella. If all these possible reasons for the Owu tragedy were allowed to run their individual courses in the play, there might have been plot confusion. But from Scene Five only one causal thread is allowed to persist: the culpability of Iyunloye.

To qualify for condemnation, Iyunloye is cast in the mould of a whore, a temptress, and a witch. As soon as the infamous Maye makes his first entrance he rejoices with malicious satisfaction for the opportunity to get back at Iyunloye;

MAYE:...This is a happy day!
Yes at last, the day I have been waiting for, dreaming about!
The woman is in my hands at last, that,
Shameful whore I called my wife! There she waits now,
Inside there, trussed up with others
Like a common slave! Yes, Iyunloye! ...
 I am going to make her suffer as much as she made me.
 She'll beg, and crawl in the sand till both her knees
 Are in tatters. And then I'll kill her (46).

Iyunloye becomes the bug that must be eliminated to return health to the perished body politic of Owu. For the moment Erelu forgets her role as protector/guardian, she suspends her recognition of Maye as a common enemy and addresses him as if he were a messiah of sorts;

ERELU: Oh you gods, how strange your ways!
So you are still there after all, giving pain one moment
And then joy the next! So with all your mischief, you can still
Met out punishment to whom it is due
I salute you, Maye, for being the hand of justice!

MAYE: Do I know you?

ERELU: Kill your wife, MayeOkunade, and you will have my blessings.

MAYE: What strange prayers! What's she done to you?

ERELU: I am the EreluAfin of Owu. That should tell you who I am. It was my son your wife bewitched and led us to this calamity (47).

As if it is not enough to throw Iyunloye up as a licentious vermin, Erelu goes on to paint her as a medusoid personality with the powers of vitriolic enchantment and transformative hypnosis;

ERELU: Let her death be slow and cruel. But be careful!

When they bring her out here, turn away your eyes, I beg you,
Don't look at her.

MAYE: That's a funny request.

ERELU: Maye, I know what I am saying! Women like her are dangerous,
Especially to their lovers. Once they catch you, you're are hooked
For ever. They have such powers of enchantment, eyes
That will set cities ablaze. You know what I am talking about,
The proof is over there. One look at her again,
Believe me, all your anger will melt away (47-48).

The negative characteristics that Iyunloye is garbed in obviously represent a form of demonization. Among the gods it is Lawumi, another woman, who is so demonized. She is made to admit responsibility for the woes of Owu. She does so when she meets her son, Anlugbua, in the third scene of the play;

LAWUMI: It's about Owu, your city.

ANLUGBUA: My former city, you mean?

You are satisfied, I hope, with your work.

LAWUMI: So you know.

ANLUGBUA: It had to be you, mother! That such

A disaster would happen here, and I not know

About it. But why did you do it?

LAWUMI: They had to be punished!

Lawumi's reason for the destruction of Owu is that the Owus became power drunk and attacked the erstwhile weaker Ifes. When Anlugbua reminds her that Ife had attacked Owu first she replies that the attack was justified because the Owus had broken an ancestral law by selling their fellow Yorubas into slavery. It is instructive that Anlugbua is well aware of the history of the war. Yet he claims ignorance of the Owu carnage during his discussion with the two women in the first scene. It is apparent, then, that Anlugbua shirked his responsibility to Owu: the city that venerated and worshipped him. His city. But he is not condemned for this negligence. Some other person/goddess had to take the blame. Is this apportioning of faults gender-determined? Would Anlugbua's "maleness" have been diminished if he was made to admit culpability in the ominous fate of Owu? Lawumi becomes not just a punitive scoundrel but also a fatuous avenger who delights in punishment just for the sake of personal superbia. Not satisfied with the destruction of Owu she seeks to punish the Allied Forces for desecrating her shrine in the course of plundering the city;

ANLUGBUA: Well, I hope you are satisfied now!

LAWUMI: No. The city is in ruins, all right, but I'm not satisfied.

ANLUGBUA: No? What more can you want, mother?

LAWUMI: These Allied Forces, they need to be punished in their turn. **ANLUGBUA:** What!...

LAWUMI: Because they too, they have no regard for me.

Just imagine, when they set the town on fire,

Desperate men and women ran

To my shrine for protection. But do you know,
These Allied Forces, the very soldiers
I gave my total support, did not spare them Can you believe the insult!...
To cap the insult, look! They have set fire to my shrine! (20-21).

So Luwumi is reduced to a petty conceited bickerer who does not care about all the bloodshed and pillage that Owu suffered but who is more concerned about her selfish resplendency. She is made to fit into the routinized image of the fussing vainglorious woman.

Perhaps the women mentioned above were presented in such negative light for the purpose of remaining as close as possible to the parent play. This raises the question of whether Osofisan's *Women of Owu* represents the truth of the Owu war or if it merely complements Euripides' *The Trojan Women*, even at the risk of historical misrepresentation.

In classical Athens women were not respected. Chinenye Amonyeze calls attention to this gender imbalance during the classical Greek period (46) Olasope, too, observes that "In Homeric society and most pre-industrial states, women were treated as chattels, objects and victims taken in marriage by capture or contest and subjected to a sharp sexual double standard (117). So the portrayal of women as weak, wicked and wayward in classical literature is consistent with the cultural reality of the Attic society. On the contrary, Yoruba women had some respect. They were usually integrated into the mainstream of the political economy of Yoruba communities and were in control of huge commercial enterprises. As Onaiwu Ogbomo says, "Yoruba women were probably among the most influential and wealthy, equal and independent in Africa because they concentrated on commerce (361). As a matter of fact the famous Madam Tinubu of Badagry, known for her economic and political prowess, was an indigene of Owu. Owu women were among the richest and most politically active of all Yoruba women.

Comparably, therefore, whereas it could be argued that Euripides' play truthfully reflects the reality of the lived experience of classical Greek women, the same could hardly be said about Osofisan's adaptation and the Yoruba woman. Thus Osofisan's version of Euripides' classic merely privileges the latter. Analyzing the 2004 London production of Osofisa's *Women of Owu*, Kacke Gotrick captures the fact that —In most cases the aim of Osofisan's intertextuality is to oppose the rewritten drama, but there are also cases where he intensifies the message of the original drama (82). *Women of Owu* is one of such cases. Indeed, as Osofisan himself admits in an interview with Olu Obafemi;

Yes, I find it that I have done a lot of adaptations, or if you like, re-readings. They can be broadly classified into two, you see, if you look at them from the angle of how they came to being, their genesis. The first are those that were commissioned. In these, I am mostly responding to a given brief, to the specific demands of the sponsors. You know, they give you a certain agenda, which you more or less have to comply with, and so your freedom as an artist is somewhat curtailed (Olasope 138).

Similarly, he tells Olakunbi Olasope, in reaction to a question about striking a balance between his adaptations and the original texts, that;

I have to admit that other considerations sometimes come into play...It always depends on the circumstances leading to the adaptation... Now with the commissioned work, that is, the *Women of Owu*, I felt obliged to stay close to the original work, keeping to the basic outline, while merely substituting Yoruba rituals for the Greek. It was an obligation that I felt I owed the sponsors (Olasope 17).

Osofisan clearly does not make excuses about his having had to stay as close as possible to the original text, even to the detriment of his own version, to satisfy the obvious imperial interests of his Chipping Norton Theatre sponsors. It is, therefore, very interesting when scholars like Astrid Van Weyenberg resolve that "There are indeed notable correspondences between the stories of Owu and Troy. In Osofisan's rendition, the Owu war similarly started over a woman..." (143). This is a nonsensical conclusion. Weyenberg should have limited her sweeping statement to the two plays and not to Troy and Owu. Osofisan was not chronicling the history of Owu in his play. As a matter of fact, in popular Yoruba oral history the Owu war was not fought over a woman. Instead, the Apomu market incident that actually escalated to the Owu carnage is said to have started from an argument over a few bunches of alligator pepper.

Of course Folorunso Taiwo may be right to suggest that "Indeed African dramatists have found an affinity between Europe and the continent, in terms of cultural diversity and specificity"(121). But this situation is

hardly peculiar to Africa and Europe. Affinities exist between various global cultures and these constitute one of the driving forces of cultural globalization, despite the obvious imbalances that all too often mediate such interactions. In Osofisan's very seminal essay, "Theatre and the Rites of 'Post-Negritude' Remembering", he laments that;

Eagerly and enthusiastically, we consume the movies, CD-ROMs, records, books and magazines, comic cartoons, etc; produced in Hollywood, India, or Japan. But nobody elsewhere watches our own football matches, or cares about the ongoing debacle in, say, Sierra Leone. Nor about the disastrous oil spillage ravaging the delta region of the mighty River Niger and its peoples, conquered by the mighty (2).

One could also wonder why European playwrights are not in the habit of churning out adaptations of African plays. The process of adaptation is equally controlled by a similar attitude as that which concerns Osofisan above. It perpetuates the notion of High and Low art, which is elitist and hegemonic in nature and validates the superiority of artistic products considered by dominant groups as significant. In the defining structure of literary adaptation there is a privileged and a deprived text, an autonomous and a dependent one, a hegemonic and a subservient one, because adapting is a form of borrowing. The relationship between lender and borrower is, necessarily, hierarchical. It is a largely osmotic relationship but the end product is hardly ever an equalized concentration of cultural realities.

Femi Osofisan's *Women of Owu* is, undeniably, a fine work. But in an attempt to find parallels to fit into the mould of his source play, the playwright has inadvertently extrapolated the cultural essence of a society that had little regard for women into the cultural history of an African community, where women had a lot of respect, and thereby has given impetus to some flawed assumptions and misinterpretations of that history. In an apparent bid to satisfy the arbitrary demands of his commission, the author of *Women of Owu* seems to have ignored the peculiar localized realities that shape the cultural lived experience of indigenous African Women distinct from their Classical Greek counterparts. By attempting to present a sort of metanarrative that totalizes the condition of women as a universal reality the play, deliberately or otherwise, demonizes womanhood.

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Divine Fluidity and Fragmentation Model of God: A Theological Basis for Profound Muslim/Christian Dialogue in Nigeria

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Abstract

This paper adopts an inductive qualitative research approach to address a theological gridlock between Islam and Christianity, that is, the divinity of Jesus. It argues from the common religious heritage of Christianity and Islam to present an early Judaic fluidity model of God as platform to establish a more profound interreligious dialogue between both religions. The paper hopes that the proposed model would aid a more robust conversation between Islam and Christianity on the vexed issue, and facilitate better understanding of each other's religion for a more peaceful coexistence in the country.

Keywords: God's Fluidity and Fragmentation, Theophanies, Christian/Muslim interreligious Dialogue

Introduction

This paper takes on one of the vexed issues of Christianity being considered a polytheistic religion on the basis of her teaching on Jesus as Lord. Jesus as Lord is one of the major areas of differences between Islam and Christianity. In places like Nigeria, Christians have been labelled as 'arna' or 'kafiri' (pagan) on that basis and have been persecuted at critical magnitude for the same reason.¹ Nevertheless, religious dialogue has been one of the means through which resolution of such issues have been attempted. At such instances, exploration of common basis for dialogue from the Qur'an and the Bible, like having the same Creator, common religious ancestry and that both religions have common call to serve humanity, are made. The results of such efforts are often tentative because the major point of Christians as 'arna' or 'kafiri' are not addressed. This paper takes up the issue from the common Scriptural heritage of Christianity and Islam to propose a model for a theological discourse. It argues that the ancient Judaic religion from which came the Old Testament has the idea of fluidity of divine selfhood or of fragmentation and overlapping of identity of God inherent in it. The paper proposes that the idea is not unfounded in the Qur'an and the hadith and that such of fluidity of divine selfhood remains a reference point to Christians' acceptance and teachings on Jesus as Lord and God. The paper is not an exercise in comparative studies of the two religions, but an attempt to provide a platform from the Old Testament to help dialoguing partners in Christianity and Islam to begin to appreciate each other's spiritual and religious values and promote communion and fellowship among their adherents.

Background to the problem

It must be stated from the outset that this paper does not intend a comparative study of Islam and Christianity nor of such study with Judaism and Christianity. It is an academic attempt at relating the Christian doctrine of Jesus as Lord with the idea of fluidity of *divine selfhood* or of *fragmentation* and *overlapping of identity*² as perceived by some scholars in theophanic experiences in the Old Testament. The intention is to establish an argument that the doctrine of *divine fragmentation* is not strange to early Judaism, a religion to which Islam also claim some form of relationship. It is assumed that the effort at establishing a review of Christian doctrine on the basis of the ancient Judaic belief in divine fragmentation is possible on the foundation that the message of God to Moses, Jesus and Muhammad was one, the very same message given to Abraham...³ and that such idea, as confirming the Christian understanding of Jesus, as God, is not unexplainable in presenting Christianity as a monotheistic religion to Islam.

The task outlined above is processed through an inductive qualitative research approach that interacts with related Old Testament texts which justify the argument for God's fluidity. The paper engages Sommer⁴ and Camilla Helena von Heinje⁵ in shedding light on the Old Testament's theophanic experiences. In related manner, the perception of the Qur'an on Theophanies, divine fluidity and religious dialogue will be explored

while engaging some patristic writings in the service of Christian apologetics on Jesus as the Son of God, co-substantial with the Father.

It is hoped that such arguments as presented in this paper would go a long way in achieving a better understanding of the Christian adherence to the teaching of Jesus as Lord within theological discourses among Christians and Muslims.

The Fluidity model of God

Deuteronomy 6:4, the *Shema Yisrael*: שמע ישראל: “Hear, O Israel: The Lord is our God, the Lord alone [RSV] captures the profoundness and non-compromising disposition of early Judaism to monotheism. It is a defining anthem that underlies the peoples’ understanding of the worship of God as distinct from the practices and understanding of their contemporaneous Ancient Near East world. However, details of the people’s understanding of God’s relationship with them as one God leaves much details to be understood. This is because, from the genealogies in Genesis 5 and 11 through the Patriarchal narratives and experiences of various theophanies, there exist religious experiences that raise questions on the nature of relational modality of God with His people. Instances of such questions border on ‘God being seen’⁶ in spite of claims that no one has seen God and live.⁷

The idea of God been “seen” and “not seen” has captured the attention of theologians and scholars who have attempted a study of such conceptions of the divine in ancient Near East (ANE) and in the Hebrew Bible. Quite revealing is the notion asserted by many of these scholars of a divine corporeality and elusiveness in the Hebrew Bible and ANE religious traditions. Notable among these works is the work of Benjamin Sommer who categorically infers that “the Hebrew God has a body⁸ and that “... God has many bodies located in sundry places in the world that God created.⁹ Sommer’s work explores a model that recognizes the fluid notion of divinity, where a single deity may adopt multiple forms in multiple contexts simultaneously. This idea challenges the common conceptions of divinity in terms of corporeality and fluidity and provides a better platform for the understanding of how God could be Father and Son, one God, two persons as taught in Christianity.

Sommer presents historical and textual analyses of relevant ANE and Old Testament texts to present ‘what the Jewish God is and might be’.¹⁰ He argues that there are evidences of divine fragmentation, in which several divinities with a single name “somehow are and are not the same deity”.¹¹ Basic to his idea of fluidity of divine selfhood are the concept of fragmentation and overlapping of identity where he proposes fragmentation as a non contradictory paradoxical extremes nor diachronic process, but as gods manifesting in several independent yet parallel beings.¹²

While Sommer’s work must be read within its scholarly exercise, using it as basis for doing practical theology is quite attractive. It is a work of high relevance with high attraction to research proclivity. Its relevance in attempting an explanation of Christianity as a non-polytheistic religion is though academic but clarifies a complex dogma of one God three persons. The basis of his argument is however not new as Justin Martyr had made such claim in the past.¹³

Divine fluidity in the Old Testament

The Bible remains a sacred scripture to the Christians, and a revelation of God, a ‘proto-Scripture of the heavenly type’, to the Muslims.¹⁴ It is a source book to what Christians know about God and a basis on which Christians conduct their everyday business – personal and public. That the Bible is relevant and primal to the adherents of the triad religions of Judaism, Christianity and Islam cannot be overemphasised, yet the contemporary users are not the originally intended recipients. Obviously, given this situation cultural and semantic gap must be bridged in attaining good grasp of its contents. In this respect a comprehensive hermeneutics of the passages cannot be devoid of knowledge of the history, context, language, beliefs and practice of those whose stories and experiences are documented on those pages. This is where works as Sommer’s becomes quite handy.

As noted earlier, one of the major claims of the Jews whose religious beliefs and practices are documented in the Bible is that God is One. This monotheistic notion was well guarded against undue interference of their neighbours’ polytheistic religious views. To them, God is invisible and lives in heaven and according to the Bible no one has ever seen God.¹⁵ In fact, God declares, “You cannot see my face, for no one may see me and live.”¹⁶ However, there are scriptural passages that tend to contradict this declaration; for instance in the same book of Exodus Moses was said to have spoken to God “face to face.”¹⁷

The above citation is not a singular or an isolated instance of such divine encounter as will seem to contradict what God has said concerning seeing Him.¹⁸ While experiences of such encounter with God could be

explained away as a figurative expressions for some kind of intimate religious experiences, some other theophanic experiences defy such explanations. For instance, the Lord *appearing* to Abraham on his arrival to the land promised to him and his descendants¹⁹ or in a more tangible encounter of Abraham with two angels and God Himself.²⁰ In the latter narrative, Abraham invited the visitors to a meal which they ate.²¹

Similarly, in Genesis 32:22-30, Jacob was recorded to have wrestled with what appeared to be a man, but the man later said, "You shall no longer be called Jacob, but Israel, for you have striven with God....". Outside the burning but not consumed bush experience of Moses in Exodus 3:2 - 4:17, there are other encounters including the appearance of God to Moses with Aaron and his sons and the seventy elders in Exodus 24:9-11. All these point at the question: who was being seen? God? - Who is not seen by anyone and live? An angel? - claiming and acting God? If it was an angel, what sort of angel was he? Was the angel a manifestation of God himself, or an independent angelic being, a messenger distinct from God or a hypostasis of God ...?22 These and related questions have not only generated the question of *'who?'* appeared, but also *'why?'* He appeared.

Camilla Helena von Heijne did a great work in investigating who was been seen in Genesis.²³ She dealt extensively with such questions in her book, observing that "knowledge of the Hebrew Bible alone is not sufficient for a proper understanding of Judaism", hence she advocated for an addition of the "oral Torah" which was also revealed by God. Consequently, she attempted a profound midrashic excursus of the issues in her book, especially, in chapter three where she examined a wide range of texts from Genesis with explicit references to *angel of the Lord/God*. Generally, her work offers insights into the Angel's identity. Beginning with the Gen. 16:7-14 pericope on Hagar and the Angel, Heijne notes that the Angel speaks in the first person as if he were God. While the Angel never says that God sent him, the Angel talks about Yahweh as someone distinct from himself (v. 11), and as far as Hagar is concerned her encounter was with God. Similarly, in the Gen 18-19:29 pericope on the three heavenly visitors of Abraham and the destruction of Sodom and Gomorrah, "the term *'the Angel of the Lord'* is not mentioned, but the narrative is reminiscent of *'the angel of the Lord text'* which describes the appearance of a divine messenger in the form of a man".²⁴ There are other periscopes like the *Aqedah* in Genesis 22:1-19, the wooing of Rebekah (Gen 24:1-4) and Jacob's various encounters with the Angel of the Lord.

What is clear in all the citations above is that "he who is said to have appeared to Abraham, Jacob and Moses, and is called God, is distinct from God, the Creator... in number, but not in mind".²⁵ Coupled with that, though not precisely clear, in most of the theophanic periscopes where the idea of presence [of the Messenger of the Lord/God] is highlighted, the motif of redemption is often linked with it. The appearances of the angel of the Lord/God at certain points of need for deliverance is significant to the overall Christian salvation story and offers a better understanding of a genuine *'biblical'* theology which respects historical complexity when considered in the light of God's presence in Jesus and the Church.²⁶

At this point, we may ask, how does these serve to promote a better understanding of Christian idea of Trinity as Monotheistic to Muslims in a pluralistic society. Before this is done it is appropriate to cast a quick look at what the Qur'an makes of the Old Testament theophanies and what are its vies on the fluidity model of God.

Qur'anic perception of Old Testament Theophanies

Keeping in mind, as stated at the outset that this paper is not a comparative study of two religions on God's fluidity, it is apt to point out that in spite of the conservative pose of Islam on the non-visibility of God,²⁷ one still find instances that betrays that motif in the Qur'an. A section has been dedicated to considering such presence below. However, a quick look is made here of what the Qur'an makes of the Old Testament's theophanies.

In most parallel theophanic narratives found in the Old Testament and in the Qur'an, the motif for the manifestations are in most instances different; accordingly, the presentations seem to differ in response to what they illustrate. Beginning with the *aqedah*, the narrative of Abraham and the sacrifice of Isaac, the Qur'an only said that Abraham had a dream to sacrifice his son, he told his son about the dream and the latter succumbed to the demand that he be sacrificed but at the point of the sacrifice, further variation from the Biblical narrative is noticed: "We called out to him: O Abraham! You have fulfilled the dream!... And We ransomed him with a great sacrifice (i.e. a ram)..."²⁸ Similarly, while God's appearance in Gen 15:5-6 was part of the pericope in proving His being truthful to His promise, the episode in Sura 2:260/262 omits the appearance but proceeded with the inclusion of a ritual reminiscent of the puzzling form of the covenant mentioned in Genesis 15 pericope of the divided heifer.

The pericope of Abraham under the oak of Mamre and his encounter with the three visitors has a parallel in the Quran also, but the narrative is without certain details as recorded in the Bible. The visit was narrated in direct connection with Lot and the judgment on Sodom.²⁹ Significantly, the Qur'an mentioned that

though Abraham offered the ‘visitors’ food, “... their hands went not towards it...”³⁰ It should be noted that the eating of food has continually been one of the supplanting argument for the non-divine status of Jesus according to the Qur’an,³¹ hence any inference that the three visitors of Abraham as recorded in the Bible are divine would be nullify on that ground. Be that as it may, when a similar argument was filed by Trypho to Justin, the latter reiterate that angels do eat, though not the same kind of food human beings eat.³² Thus, the eating by Abraham’s visitors should not be taken literally but should be “understood in the same way as when we say that fire devours everything”³³

In general term, sources of theophanic narratives from which the fluidity model of God is made clear for the Christians are presented in the Qur’an in a somewhat different scenario from their Biblical parallels. As earlier observed, there exist roles for intermediaries as angels in the Qur’an, they feature in similar pericopes where the Christian Bible also feature them but what seem to differ is the role they play in the reported context of both books; hence a variation in doctrinal use of such pericopes.

The guarding against close association of theophanies with God’s direct presence in the Qur’an calls to mind the struggle of Conservative Judaism with such extensions of divine presence at the face of possible influence of their polytheistic neighbors of the Ancient Near East. It is the opinion of this paper that such variations and motif for retelling should nevertheless deter a reasonable attentiveness to the meaning derivable in the context of the documents’ composition.

Perception of the Qur’an on God’s fluidity and the ensuing Trinitarian doctrine

On God’s fluidity

In the above section, it was stated that theophanic narratives of the Old Testament are rendered differently in the Qur’an, probably to guard against inferences that could lead to polytheistic interpretations of such theophanies; however, there are significant references in the Qur’an to establish traits of the divine fluidity tradition in Islamic heritage.

It was demonstrated through the work of Sommer above that hermeneutical analyses of relevant passages from the Bible establish the claim of God having a body. This claim is made in spite of claimed non-visibility of God and despite the fact that no one sees God and lives. If the religion of Mohammad and the Scripture of Islam share basic religious stories with the Old Testament –a product of a people’s culture, is it not likely that certain motif underscoring the understanding of God and His relationship with the human from that background be evident in the Qur’an too? Thus, it of interest to this paper to ask if *Allah* could be said to also have a body and be seen.

God’s fluidity in Islam

As with the Old Testament instances, there are references in the Qur’an and the *hadith* that suggest bodily appearance of Allah to Mohammad. One must however observe that in many translations of the Qur’an, the angel Jibril [Gabriel] is often fingered as the subject of such instances. Nevertheless, apart from passages that specifically make affirmative claims of God’s appearances,³⁴ some of those attributed to the angel Jibril, in some cases, do not make meaningful conclusions when read as such. An example of the latter case is found in the following passage from the Holy Qur’an:

By the Star when it goes down, - Your Companion is neither astray nor being misled. Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him: He was taught by one Mighty in Power, Endued with Wisdom: for he appeared (in stately form);

While he was in the highest part of the horizon: Then he approached and came closer, And was at a distance of but two bow-lengths or (even) nearer; So did ((Allah)) convey the inspiration to His Servant- (conveyed) what He (meant) to convey.³⁵

Questions that comes to mind here include, who *approached* Muhammad in visible form... *Mighty in Power and endued with Wisdom... convey inspiration to His servant?* Who conveyed *inspiration to His servant?*

Going by claims that it was angel Jibril that is referred to in Qur’anic theophanies, the reference will only make *sense* if its meaning is taken to mean Mohammad is the servant of Jibril. If the passage is taken as referring to angel Jibril, how should one understand the *Hadith* that specifically state that Mohammad said:

I saw my Lord, the Exalted and Glorious in the most beautiful form. He said: What do the Angels in the presence of Allah contend about? I said: Thou art the most aware of it. He then placed HIS PALM between my shoulders and I felt its coldness in my chest and I came to know what was in the Heavens and the Earth. He recited: "Thus did we show Ibrahim the kingdom of the Heavens and the Earth and it was so that he might have certainty."³⁶

A quick note that should be taken while the debates continue concerning who appeared in recorded theophanies in Islam, *Allah?* or *Jibril?* is the claim by many Islamic Scholars who have warned, that *Allah* literally descends and ascends, and that he actually does have hands, shin, etc.,³⁷ and that such expressions should not be considered a metaphoric or figurative expression.³⁷ According to Shamoun, it is a position held by the majority of scholars ...and it is not advisable to interpret such traditions figuratively³⁸

On the Trinity

Although, Mohammad did say that Jesus was neither God nor an angel, but a man,³⁹ he did acknowledge that he has no earthly father and was raised up to heaven by God.⁴⁰ Furthermore, apart from saying that Jesus was raised from the dead to heaven,⁴¹ he asserted that Jesus will come down from heaven to earth as a sign for the coming of the hour of the day of resurrection.⁴² Similarly, Mohammad affirms that Jesus' mother is in heaven⁴³. Thus, either by coincidence or by design, Muhammad's Christology and Mariology apparently agree to some extent with similar Christian opinion but widely differ in Jesus' relationship and place in the Godhead. He does not subscribe to the notion of the Trinity. Mohammad's non-acceptance of the doctrine of the Trinity could be presumed on three arguments:

- i. God cannot be seen⁴⁴
- ii. God cannot indulge in act of procreation by which He could get a son
- iii. God is the Third of Three.⁴⁵

The first is reminiscent of defence in cases where monotheistic idea of God need be defended against to persons, one God. The defense is perhaps to guard against relativizing strict monotheistic character where the doctrine of sonship would be struggled against.⁴⁶

On the second argument, Surah 2:116 said: They say: "(Allah) hath begotten a son" and in Surah 39:4, it says, "Had Allah wished to take to Himself a son; He could have chosen whom He pleased out of those whom He doth create: but Glory be to Him! (He is above such things.) He is Allah, the One, the Irresistible." Note here a careful use of the word *_chosen_*; divine paternity is out of the discussion, because it was conceived in the sense of procreation through sexual engagement. According to Dayton,⁴⁷

Muhammad perceived this language to mean that Christians believe that God literally engaged in sexual intercourse with Mary, the mother of Jesus. In light of the historical and religious context into which Muhammad was born, it is no surprise that he would object to a doctrine he believed mirrored the pagan "trinities" existing in Arabia. In summary, the Qur'an proposes that Christians believe the following. First, Mary is literally the wife of God. Second, Allah physically engaged in sexual intercourse with Mary and Jesus of Nazareth is the physical offspring resulting from this carnal encounter. Third, the Christian concept of the Trinity resembles paganism, teaching that a high god (Yahweh) took for Himself a wife (Mary) and sired a half-man-half-God son.

Interestingly, neither the New Testament nor the Qur'an makes such obnoxious claim of sexually procreative activity by God. Both scriptures attest to the miraculous work of the Holy Spirit in the conception of Jesus.⁴⁸ Hence, Jesus is better understood, for the sake of lingual clearness, as *ibnu'llah* and not *waladu'llah* in which most passage that denies the sonship of Jesus is often expressed.⁴⁹ The former expresses sonship in metaphorical sense, while the latter describe offspring resulting from the sexual union of a male and female.⁵⁰

On the third point, evidence of a misunderstanding of the Christian idea of the Trinity is noticeable in the very key text often used in rejecting the teaching: "And behold! Allah will say: 'O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah?'"⁵¹ It is claimed by reference to this question that Christians ascribes a human wife to God in the person of Mary. In fact scholar as IbnTaymiyya has consistently made this claim⁵² in spite of abundant resources available to make such teaching clearer.

The possibility of a probable misconception arising from some Christians that include Mary the mother of Jesus as part of the Trinity may not be ruled out here.⁵³ Such misconception is derivable from a logic

that would conclude that since Mary was assumed into heaven as taught by Modestus,⁵⁴ she lives in heaven with her son and God – hence, the Trinity as Father, Son and Mother. To Mohammad, this is polytheism. Obviously, if the Trinitarian formula is conceived as such, it is polytheistic.

Conclusively, since neither the Islamic concept of Mary as member of the Trinity, nor the understanding of Jesus as *waladu'llah* is what the Christian meant by the doctrine of the trinity, what is needed is a clarification from the Christians of their doctrine on the Trinity and an educative openness from the Muslims for a theological discourse.

The fluidity model of God as Theological basis for inter-religious dialogue

Initially Mohammad did not operate any clear segregating principles between Christians and Muslims in Mecca, however it is characteristic of any multi-religious society to have differences in doctrines and practices which often breed dichotomy in relationships. Nevertheless, it is instructive and relevant to this paper to note that according to al-Bukhari in the work of Murad Wilfried Hofmann, “the Prophet of Islam once said: One who hurts a *dhimmi* hurts me, and one who hurts me, hurts Allah”.⁵⁵ By *dhimmi* is meant non-Muslims in an Islamic State. The principles on which the on-going is operational is the Qur’anic interfaith principles which Roger Boase highlight as including non-compulsion in matters of faith, avoidance of ridicule of others’ beliefs, non-association with “those who ridicule our faith”, speaking with courtesy, invitation to reasoning together, “avoidance of idle speculation about the nature of God” and competing in good works.⁵⁶

Since in principle, Islam encourages non-compulsion in matters of faith,⁵⁷ and categorically recognises divergence in race and religious creeds as God’s doing,⁵⁸ what is required is not necessarily dialogue aimed at conversion of one to the other’s religion but an educative dialogue to know what the other is doing and accept him/her in that context. After all, the same Qur’an advocates and encourages the use of reasoning in the understanding of doctrines.⁵⁹

Given the above background, it must be stated here clearly that the Christian doctrine of and believe in the Trinity is neither an arbitrary doctrine nor polytheistic. We have stated that the basis for this teaching and belief is well rooted in the parent religion of Christianity and Islam, namely Judaism. On similar premise of what Sommer later referred to as fluidity model of God⁶⁰ in which evident overlapping and fragmentation motif of God is experienced and expressed in the Old Testament, the Christians sees these instances as visits from “the angel of the Lord”.⁶¹ Since God cannot be seen, a fact to which both ancient Judaism and Islam squarely agreed, the answer to the question of who appears and fully operates as God in theophanies as recorded in both traditions is, while being enigmatic, considered by Christians as Christ.⁶² To the Christians each of those instances were Christophanies which culminated in the incarnation; the conception of Jesus by Mary under the influence of the Holy Spirit, a fact that is not denied by Islam.

It is not disputed that Muhammad rejected divine paternity of Jesus in the biological sense but we must also note that he did not place a conclusive blanket on what the Christian understanding of Jesus Sonship could be. Accordingly, the Qur’an said, “Say: If the All-merciful [God] had a son, I would be the very first to worship [him].”⁶³ Of course, such statement as this could be interpreted from different stand points. In fact to Chawkat Moucarray “some Islamic commentators believe that in this passage Muhammad was stating that, if it could be proven that Allah had a son, he would be the very first to submit unto and worship him”.⁶⁴

This task of proving the Sonship of Jesus was a task taken up in the early Christian church where the Christians also had to deal with similar questions of concern to issues on Jesus’ Sonship. Trypho, for instance, had told Justin Martyr: “let you who are of Gentile origin, who are all named Christians after Christ, profess him to be the *Lord* and *Christ* and *God*, as the Scripture signify” but Trypho, like his fellow Jews was not going to take that.⁶⁵ Arguing from the background of Moses, the Servant of God, who “speak to God face to face, plainly and not in riddles and sees God’s form,”⁶⁶ Justin argued that, that same Moses “tells us that he who appeared under the oak tree of Mamre was God.”⁶⁷

In the line of Justin’s position, Tertullian also argued that since no one has seen God and lived, what was seen and experienced were rehearsals of the incarnation by the Son,⁶⁸ and a proof that the Son is God who has often been seen at various points of theophanic experiences. According to Tertullian, in a way analogous to the Sun and its rays, a Tree and its root, a Fountain and its river – the □ □ □ □ □ □ □ □ [emanation]⁶⁹ such is the Father related to the Son.

Hippolytus also perceived the same of the Father and the Son as being of the same substance but different individuals. The Father [One God] was alone in Himself ... in this solitary, by exercise of reflection He brought forth the Logos first as a ratiocination of the universe, conceived and residing in *the divine mind*. ... the Logos alone of this God is from God Himself ... being the substance of God. He spoke by the Prophets but became manifest to us at incarnation and thus became Son.⁷⁰

Arguments for the third person of the Trinity is consequent on such antecedents as have been discussed in this paper, that is, of a “more-than-singular God” concept where a second God as a viceroy to God the Father

is one of the oldest of theological ideas in Israel.⁷¹ Hence, If this idea is fully expressed in the Old Testament and in spite of the differences in details as recorded by the Qur'an of these theophanic narratives, the Qur'an still have records of God having a body and was seen by Muhammad, conclusions reached on the bases of the theophanies shouldn't be a reason for aspersions as differences in perceptions among Muslims and Christians only tend to have issued from variation in interest.

Conclusion

The bottom-line in this paper is that Christians are not polytheists but see Jesus Christ as that whom "God has begotten of himself"⁷² as "...when one fire kindles another", or in a way akin to Justin's analogy that "when we utter a word, it can be said that we beget the word, but not by cutting it off, in the sense that our power of uttering words would thereby be diminished".⁷³ Going by the common experiences of Islam and Christianity variously documented in their various Scriptures, it is established that while both religions perceive their religions as monotheistic, they both associate invisibility to God as an attribute, yet recorded instances of human beings seeing God. Such narratives invariably give rise to ambiguity and questions as to who was seen. While such appearances were occasionally ascribed to a particular angel in the Qur'an, instances where such inferences could not be derived without implying idolatry abound and are cited in this work. However, in Christianity such ambiguity was explained as instances of God's fragmentation in a fluid expression, they were Christophanies – considered as a rehearsal of the eventual incarnation of Jesus, God became man, and dwell among us; *ipso facto* the belief in one God – expressed as Father, Son... may not be seen as polytheism.

Notes

1. This is discussed in the work of John N. Paden, *Faith and Politics in Nigeria: Nigeria as a Pivotal State in the Muslim World*, Washington, D.C.: United States Institute of Peace Press, 2008. 21-23.
2. Benjamin Sommer. *The Bodies of God and the World of Ancient Israel*. New York: Cambridge University Press, 2009, 16
3. See Paul Heck L. Common Ground: Islam, Christianity and Religious Pluralism. Washington DC: Georgetown University Press, 2009. P.45 and Busse Heribert. *Islam, Judaism and Christianity: Theological and Historical Affiliations*. Translated by Allison Brown. Princeton, NJ: Markus Wiener Publishers, 1988. p.29.
4. Benjamin Sommer. *The Bodies of God*.
5. Camilla Helena von Heijne. *The Messenger of the Lord in Early Jewish Interpretations of Genesis*. Germany: De Gruyter, 2010.
6. Genesis 18:1, Jacob: Genesis 32:30; Moses: Exodus 33:11; Manoah and his wife: Judges 13:22-24. For other instances when the Bible reported the sighting of God by human beings see —God can be seen?| in <http://skepticsannotatedbible.com/contra/seen.html> accessed 26th November 2015.
7. Exodus 33:20, John 1:18, 4:12
8. Sommer, *Bodies of God*, p.1
9. Sommer, *Bodies of God*, p.1. He further define a body as —something located in a particular place at a particular time, whatever its shape or substance| p.2
10. Adam Kirsch, *Tablet*. Review of *The Bodies of God and the World of Ancient Israel*. Heavenly Bodies : Tablet Magazine - A New Read on... <http://www.tabletmag.com/arts-and-culture/books/18771/heavenly-bodies...>
11. Sommer, p.13
12. Ibid. p.16
13. See Justin Martyr, *Dialogue with Trypho*. Tr. Thomas B. Falls, rev. Thomas Halton, ed. Michael Slusser. Washington, DC: CUA Press, 2003
14. Busse, *Islam, Judaism and Christianity*, p.29
15. Exodus 33:20 and John 1:18
16. Exodus 33:20
17. For instance in the same book of Exodus and in the same chapter 33:19-23, Moses was said to have spoken to God —face to face.|
18. See footnote #6 above
19. Genesis 12:7-9
20. Genesis 18:1-33

21. Ibid, v8 note that in the Qur'anic version, the visitor did not eat the meal offered by Abraham. Mohammad had used this argument against the divinity of Jesus saying that Jesus was neither God nor an angel, but a man, a clear indication of which was the fact that he ate food. See Sura 11:69 – 70 and Sura 5:75/79
22. Camilla Helena von Heijne, *The Messenger of the Lord in Early Jewish Interpretations of Genesis. Germany: De Gruyter, 2010. p.2*
23. Heijne, *The Messenger of the Lord in Early Jewish Interpretations of Genesis*
24. Heijne, *The Messenger of the Lord*, p.61
25. Justin Martyr, *Dialogue with Trypho*. Tr. Thomas B. Falls, rev. Thomas Halton, ed. Michael Slusser. Washington, DC: CUA Press, 2003. 56,11
26. Samuel Terrien. *The Elusive Presence: Toward a New Biblical Theology*. New York: Harper and Row, 1978. Preface.
27. See Quran 6:103: —Vision cannot grasp Him...!. The narrative in Quran 7:143 on the request of Moses to see God and God's reaction to the request is also instructive on human inability to see God (‘My Lord, show me (Yourself) that I may look at You.’ (God) said, ‘You will not see Me, but look at the mountain; if it should remain in place, then you will see Me.’ But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious!).
28. Sura 37:104-107
29. Sura 11:69/72-73/76; 15:51-56; 51:24-30
30. ibid
31. See Sura 11:69 – 70 and Sura 5:75/79
32. See Psalm 78:25. To Justin, angels are fed in heaven, for in speaking of the food with which the Israelites were fed in the desert, it was described as the food of angels.
33. Justin, *Dialogue with Trypho*. 57,2
34. As having a face, S. 89:21-23; eyes, 96:14;52:48; 20:39; 54:14; Hand, 39:67; 48:10 a throne, 81:19-25; 57:4, Adam as icon of God, in *SahihBukhari, Volume 8, Book 74, Number 246:Narrated by Abu Huraira and reported on-line by Abdul-Quddus: Allah: Evidence Of An Anthropomorphic Deity. <http://khalas.wordpress.com/2007/03/02/allah-evidence-of-an-anthropomorphic-deity/> Retrieve 5th Dec.2012.*
35. S. 53:1-10 (*Yusuf Ali's translation*)
36. This passage was quoted by Sam Shamoun in Allah - an immaterial entity or an invisible man? Referring to (6:75). According to him Darimi reported it in a mural form and Tirmidhi also reported. (see, Tirmidhi Hadith, Number 237- ALIM CD-ROM Version)
37. This is an extract by Sam Shamoun [<http://www.answering-islam.org/authors/shamoun.html>] from series of Islamic Scholars whose opinions reflect the view that Allah has a body but not in the manner of a human being; however, that should not mean that because we can't comprehend such as human, we should infer a figurative use of that expression. Sam provided his sources as include: 'Awn al-Ma'bud, I, 506-507) (Sunan Abu Dawud, English Translation with Explanatory Notes by Prof. Ahmad Hasan [Sh. Muhammad Ashraf Publishers, Booksellers & Exporters; Lahore, Pakistan, 1984], Volume I, II. Kitab Al-Salat (Book of Prayer), Chapter 462: Which Part of Night is Better (For Prayer)?, p. 346
38. Sam Shamoun *ibid*
39. Sura 5:75/79
40. Sura 3:55/48
41. Sura 3:55/48
42. Sura 43:61
43. Sura 5:17/19
44. Sura 6:103
45. Sura 5:73
46. See Sommer *Bodies on the Elitist's fluidity model by the Deuteronomy and Deuteronomist school*.
47. Dayton Hartman ‘Did Muhammad Deny the Trinity or Paganism?’ <http://www.answering-islam.org/authors/hartman/sonship.html>
48. Luke 1:34-35 and Sura 19:18-22
49. Dayton, *Did Muhammad Deny the Trinity*, *ibid*
50. Dayton, *ibid*
51. Surah 5:116
52. Ibn Taymiyya, *A Muslim Theologians Response to Christianity*. (Delmar, NY.:Caravan Books, 1984), 260.
53. Busse *Islam, Judaism and Christianity*, reported a Christian sect that worshipped the Virgin in part of the Arabia, the Collyridian/Philomarianites and noted that Mohammad might have had some form of contact with such group. Thus in Sura 5:116, he included Mary as part of the Trinity.

54. The Patriarchy of Jerusalem who was said to be a contemporary of Mohammad. A prominent theologian who had taught Mary's assumption into heaven and Mohammad perhaps heard of the doctrine.
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57. Sura 2:256
58. Sura 42:8, 2:148, 22:67, 11:118, 42:8
59. Sura 3:65
60. This concept has been discussed in details on pages 4-8 above
61. Genesis 16:7-14; Genesis 22:11-18; Judges 5:23; 2 Kings 19:35
62. Detail study of this could be found in John McClintock and James Strong, *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*. (Harper and Brothers: Baker Book House, 1981).
63. Surah 43:81
64. ChawkatMoucarry, *The Prophet and the Messiah* (Downers Grove, IL: IVP, 2001), 187 quoted by Dayton Hartman, *Did Muhammad Deny the Trinity or Paganism?*
65. Justin, *Dialogue with Trypho*. 64,1
66. Numbers 12:7-8
67. Justin, *Dialogue with Trypho*. 56,1
68. *Against Praxeas*, chp 8,14
69. *Ibid*, 8,13
70. Hippolytus, *against Noetius* 29
71. Boyarin, 43
72. Justin, *Dialogue with Trypho*, 61,1

An Appraisal of Nigeria Catholic Bishops' ethics of Forgiveness to the *Boko Haram* Insurgence

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Abstract

This paper recognises forgiveness as one of the core values in Christianity and therefore agrees with the Catholic Bishop of Nigeria to forgive the *boko haram* insurgents. The paper, however argues that adopting such attitude could be problematic. Thus, using a heuristic research approach, the paper engages the theme from various Christian sources to situate the problem in context. It concludes that the Bishops' position is right, but it lacks sufficient impetus for a far-reaching moral application. It therefore suggests a more theologically and ethically based arguments to impress the option on the victims and the aggressors.

Keyword: Boko Haram, Nigeria Catholic Bishops, Forgiveness, Christian ethics.

Introduction

This paper adopts a heuristic research method which is justified by the theme and content of the problem it addresses, namely, forgiving one's aggressive enemy in an unjustifiable aggression on non-combatant individuals and group. It investigates the theme of forgiveness within the context of basic human tendency to revenge. It argues against creedal and doctrinal demands that the Catholic bishops proposed with regards to the *Boko Haram* offensive.

At the height of the Islamic insurgency popularly known as the '*Boko Haram* insurgency' in the Northern part of Nigeria, the then President of the Catholic Bishops Conference of Nigeria declared:

"There is nothing we can do to our enemies but to forgive them... We must show love and forgive one another for peace to reign in our society. We should remember that over 2,000 years ago [Jesus] faced a similar persecution, humiliation and death in the hands of those that were supposed to love Him, but even at that He forgave them."

This response is typical of the Nigerian Catholic Bishops' stance on the insurgency that has hitherto recorded a heavy toll on the lives and properties of Christians in that part of the Country. Individually and collectively as an episcopal body, the Bishops have always avoided the use of any expression that will suggest the possible use of armed defense, armed resistance, or violent reprisal in their pronouncements. At best, their position often places the bulk of responsibility in addressing the problem at the door of the Nigeria government that have been accused by well-meaning Christians, Muslims and civil society groups as being incapable of adequately handling the problem singlehandedly. Christians have continually remained vulnerable to the insurgents' attacks and subsequent traumatic experiences that follow after each attack. Feelers from most mass media reports indicate that the Bishops' call only repressed anger and tentatively soothes a profound inhibited desire for revenge. This is evident in expressed pockets of armed reprisals and instances of Christians' attitudinal resentment of Muslims and Islam. It is from this background that this paper argues that while the Bishops' approach may be good in itself, it lacks sufficient impetus for far-reaching moral application. A good basis and convincing justification for such an option need to be impressed on the victims of this aggression. Hence, this paper attempts a constructive basis and orientation on which the idea of forgiveness may thrive better to the benefit of both the aggressors and the victims in a meaningful ethic of forgiveness. Secondly, it argues for a need to augment the call to forgiveness with an equal compelling action that will make the government take effective practical steps to curtail the insurgents' excesses.

Background to the Problem

Religious and political upheavals resulting in riots that take heavy tolls on the lives and properties of Christians in Northern Nigeria is not uncommon. In recent past, Christians survivors have had to relocate their families on ground of apparent helplessness in facing the killing and maiming of Christians by some Muslims in the North under various pretexts. Continually, many of these aggressive Islamists carry out atrocious attacks on Christians who often run for their lives rather than attack back. The killing of women, children and other unarmed worshippers by the *Boko Haram* became usual sights on Sundays, especially in churches during Christian worship. Other nefarious and heinous crimes were committed by the sect. Often the Christians refrain from appraisals either because they are disadvantaged by their population or inability to match the aggressors

force to force. The aggressors nevertheless boast of their deeds and show no remorse on what they do. This situation necessarily raises questions regarding what should be the Christians response. Should they fight back? What form should their fighting back take, if that is an option? Should Christians talk of forgiveness in such situation? Is it morally right? If forgiveness is adopted, what is the intent and aim of ethic? Will such attitude not be a smokescreen for apparent inability to do otherwise? The Catholic Bishop Conference of Nigeria² finds reason in adopting forgiveness in response to these crimes. At face value, the sense in asking Christians to forgive the *Boko Haram* attacks on Christians' lives and properties apparently betrays a loser's resort. However, the Catholic Bishops Conference of Nigeria thinks differently and offer 'forgiveness' as an option to reprisals.

The call by the bishops on Christians to forgive the *Boko Haram* insurgents has fell on deaf ears in some instances and while not really making a convincing sense to some, it does check the tendency to respond violently. Does such appeal make any ethical sense in the Christian tradition? What goal/s does such call aimed at? Is this approach justified? Are there means by which the bishops could make their option convincingly more effective? This paper addresses these issues and is guided by the conviction that the Bishops position is right but lacks sufficient impetus for far reaching moral application. It moves for a more theologically and ethically based arguments to impress the option on the victims and the aggressors.

The idea of Christian Forgiveness

The conventional meaning of the word forgiveness as letting go of certain feelings for which resentment is felt is often implied when used in popular parlance. It connotes amnesty, mercy or even letting a criminal off the hook of justice on ground of attaining peace. The meaning of the word is often taken for granted in religious discussions, but since this paper has forgiveness as a key concept, there is a need to have a deeper examination of the concept. Attempts shall also be made to find out if the Bishop's use of the word has corresponding meaning to its scriptural sense.

Etymologically, the *International Standard Bible Encyclopaedia* identifies the Hebrew כָּפַר, *kāphar*, נָשָׂא, *nāsā'*, סָלַח, *śālah*; and the Greek ἀπολύειν, *apolúein* χαρίζεσθαι, *charizesthai*, ἀφέσις, *áphesis* πάρεσις, *páresis* as the words used to express the idea of forgiveness in the Bible. It identifies "Apoluein" used in Luke 6:37 as being used "because of the analogy of sin to debt and further "denotes the release from it.¹⁴ But more relatedly to this paper is the two words πάρεσις, *páresis* and φεσις, *áphesis*. Both convey the idea of forgiveness, but while forgiveness as *Paresis* connotes "putting aside," "disregarding," "pretermision, *aphesis* conveys 'putting away' completely and unreservedly."⁵ The latter sense seems to translate what is demanded of a Christians.⁶ That is, not a temporary *putting aside* but an unreserved *putting away*. This understanding also reflects Paul Hughes perception of the concept as 'derives from 'give' or to 'grant', as in _to give up, ' or _cease to harbor (resentment, wrath)'.⁷ In more specific term, Paul went further to say that it specifically "refers to the act of giving up a feeling, such as resentment, or a claim to requital or compensation." Consequently, to him the term forgiveness would be defined as "the action of forgiving, pardoning of a fault, remission of a debt, and similar responses to injury, wrongdoing, or obligation.¹⁸ Even when used in sacramental context, Ryan observes that it refers to "the removal of obstacles that lie in the way of intimate union with God and others.¹⁹ Thus we have the functioning of the concept laden with a taking away of something negative to facilitate something positive. It constitutes "a broader process of reconciliation with God, others, the world, and oneself¹⁰ What is significant in this consideration of the concept of forgiveness is what Hughes referred to as "dyadic relation that take seriously the concerns of "the wrongdoer and a wronged party, and is thought to be a way in which victims of wrong alter their and a wrongdoer's status by, for instance, acknowledging yet moving past a transgression." Dyadic relation does not necessarily limit the interplay of forgiveness "between two persons only" but may extend to forgiveness "between groups of people, as evidenced by intra-national restorative justice efforts and government commissions established to effect truth and reconciliation between perpetrators and victims of historical wrongs." The slant recognizing what 'putting away' of resentment does to a Christian in relation to God, others and to oneself is very important to this paper.

To Villa-Vicencio, "[t]o reach out to your former enemies is not merely altruistic. It is central to self-interest and sustainable peace building.¹¹ To him, "[f]orgiveness in the fullness sense involves a change of heart and mind, which takes a special effort from all concerned and more mutual understanding... the option for forgiveness is an ideal that the world cannot afford to give up on. It is a lure that draws us increasingly forward to deeper levels of integration and healing."¹²

The Boko Haram Insurgents

The expression, *Boko Haram*, is the colloquial name given to the group which formally calls itself *Jama'atu Ahlis Sunna Lidda'awati wal Jihad* ("People Committed to the Propagation of the Prophet's Teachings and Jihad," in Arabic).

The Boko Haram group is an Islamic Fundamentalist group based in the Northern part of Nigeria. The phrase 'boko haram' in the local Hausa Language is a phrase that literally translates into "Western education is forbidden". From the two words, *boko* and *haram*, where the former originally means 'fake' but has come to be associated in significance with Western education, and the latter *haram* which means forbidden, the idea of "Western education is forbidden" is formed. But in line with the Jennifer Cooke's report that the group draw "its adherents largely from disaffected university students",¹³ the name by which they are known does not truly describe their composition nor demonstrate their intent and operational modalities. Simply stated, according to Jennifer Cooke, *Boko Haram* is the colloquial name given to the group which formally calls itself *Jama'atu Ahlis Sunna Lidda'awati wal Jihad* ("People Committed to the Propagation of the Prophet's Teachings and Jihad," in Arabic). At its inception, the group was also locally known as the Nigerian Taliban.¹⁴ They are influenced by the Qur'anic phrase that: "Anyone who is not governed by what Allah has revealed is among the transgressors".¹⁵

The body was originally formed by a Muslim cleric Mohammed Yusuf in Maiduguri in 2002. He had stated a school in Maiduguri where he enrolled many youths from mainly poor background. While they were taught the rudiments of Islam and Arabic language, he was also interested in creating an Islamic state; hence the school became a recruiting ground for jihadis to fight the state.¹⁶ According to Cooke,

The group's demands range from the improbable"including full implementation of Shari'a in northern Nigeria (with some adherents advocating Shari'a for all of Nigeria"to the more plausible"including full accountability for police and security forces involved in the extra-judicial killing of Yusuf and the associated violence that left 700 dead; public access to a former national security adviser's investigation and report on the 2009 crackdown; the release of imprisoned Boko Haram members; and the rebuilding of mosques and other buildings destroyed by security forces.¹⁷

It has gone about these demands in an —array of targets and gradual adoption of modern terror tactics¹⁸ that has touched on the lives and properties of innocent Nigerians.

With the previous administration in Nigeria, The US CSIS, Jennifer Cooke, reported that "there is considerable concern that the [Nigeria] government may lack the capacity and political will to mount an effective, comprehensive response" to the insurgency but encourage the "Nigerian government to formulate and articulate a national security strategy that commits the government to comprehensive, balanced approach and can help guide a more coordinate and effective national and international response."¹⁹

The impact of the boko haram crimes does not only rest on the living victims. Many were killed and many others were left orphaned or maimed. Forgiveness of the boko haram rest not only on those directed affected by the physical impact of these attacks. The memory of the dead and the living images of the havoc they wreck on people are instances that remain and constitute objects that may constitute hindrances to letting go.

Basis for Ethics of forgiveness in Christianity and Islam

In Christianity

At the conclusion of chapter two of her book, *perspectives on New Testament Discipleship, eschatology, and Social Responsibility*, Lisa Cahill wrote: the follower of Jesus ought to live first and foremost by the virtue by the virtues of forgiveness and compassion;... the idea of forgiving love ought not easily be set aside on ground of impossibility of achieving the kingdom in history;... the acts this love sponsors should extend across social and religious boundaries....²⁰

Beginning with the Old Testament through the New Testament and the early Christian writings one can sieve in great measure the ideal that Cahill presents above. It could be said to be *de iure* traditional Christian teaching on forgiveness. It is a Christian spiritual duty to forgive as the forgiveness of a Christian by God seems to be a function of his/her ability to forgive others.²¹ The ideal of not taking vengeance, not bearing grudges and of loving ones neighbor as laid out in Leviticus 19:18 was evidently demonstrated in Jesus asking Peter to shield his sword and healing the wound inflicted on the ear of the aggressor. The forgiveness of an enemy as a Christian function does not seem to have limitation or scope as Matthew 18:21-35 apparently suggests. In like manner, the example of Stephen in the Acts of the Apostle 7:59-60 ruled out a break from Jesus' teaching on forgiveness and retaliations. That also goes for Paul: "It seems to me that God has put us on display at the end of the procession, like those condemned to die in the arena. We have been made a spectacle to the whole universe.

To this very hour we go hungry and thirsty, we are in rags, we are brutally treated, we are homeless. Yet when we are cursed, we bless; when we are persecuted, we endure it; when we are slandered, we answer kindly.”²²

Furthermore, much of the writings among the early Christian writers ruled out retaliations on enemies or aggressors for Christians. This is found among works as Tertullian’s, Hippolytus and many others. Of particular interest is that of Justin Martyr, writing on Christian witnessing, he wrote: “we who formerly used to murder one another ...now refrain from making war upon our enemies.”²³ Above all says Clement of Alexandria, “Christians are not allowed to correct with violence.”²⁴ More so, in his *Apology*, Aristides highlight the Christian virtue of forgiveness of aggressors when he stated that Christians comfort their oppressors and “make them their friends; they do good to their enemies.”²⁵ These and other references that one may glean from the works of these early Christians points to the fact that forgiveness of enemies and a non-violent to dealing with aggressors mark the *modus operandi* of early Christians in conflict situations.

The Roman Catholic Church apparently imbibed this tradition of non-violence and heritage of forgiveness of enemies. Traditional ritual of mediated forgiveness of sin by the church through an ordained priest was crafted into the church’s practice.²⁶ It is therefore, generally not out of place to present forgiveness as an alternative to other options in dealing with insurgencies as Christians and particularly, as Catholics.

One must be quick to note the difference in the ongoing kind of forgiveness elicited by remorsefulness and an unsolicited forgiveness as in the case of the insurgents that see no wrong in one they do. The former is evident in many religious traditions where restitution and a promise not to repeat the action is a precondition to the offer of forgiveness. The latter is often experienced in a political struggle where the aggressor sometime feels that his/her actions are justified in spite of the pains he/she inflicts on the victims – and he/she has no qualms inflicting such.²⁷

In Islam

To sources that are paramount to Islamic tradition are the Qur’an and the Hadith. Both project forgiveness as a relational principle that is encouraged in human relation. Islam, like Christianity has two components to the sphere of forgiveness, namely God’s forgiveness and human forgiveness. It recognizes the existential fact of erring towards God, oneself and towards others, *ipso facto*, the teaching on forgiveness in those areas. From the ninety-nine names of „allah, either conceived as “*Al-Ghafoor*,²⁸*Al-’Afuw*,²⁹ or *Al-Rahman*,³⁰ Allah is understood by Muslims as an embodiment of forgiveness. The human agent is expected to forgive in fairness to others as he/she expects God to forgive him/her.³¹ Reminiscent of Paul’s experience and his forgiveness of those who stoned him to the point of death at , Mohammad was said to have had a similar experience in which he was persecuted and stoned at Ta’if for what he preached. He forgave them. In another instance in Makkah, when he had an ‘upper hand’ against his staunchest enemies he recalled the forgiveness by Joseph on his brothers, and said to the enemies: ‘No blame on you today. Go, you are all free.’³²

One common thing that could be inferred from all that have been said from this background is that neither Christianity nor Islam takes forgiveness out of the purview of its Creed. Hence when adherent are not abided by their creeds it is because of a “disconnect between the preaching of both religions and the actions of their practitioners. Obviously, that attitude “demeans both religions.”³⁴ Essentially then, what the Catholic Bishops are doing in Nigeria is to re-establish such disconnect between what is preached and what is done.

Forgiveness and amnesty: responsive models to armed insurgency in Nigeria

The history of armed Islamists insurgency in Nigeria neither begins with the *Boko Haram* insurgency nor does the response from the Nigeria Catholic Bishops conference begin with it.³⁵ What is however different is the Bishop’s call for forgiveness in the face of the current and most fierce of the various insurgencies, especially in the context of an existing non-conventional connotation of ‘forgiveness’ in Nigeria.

One needs to understand the contextual hermeneutical undertone in which forgiveness is understood in the recent Nigeria history. The concept of ‘forgiveness’ in relation to large scale attacks on people and properties in Nigeria has acquired an image that connotes a political horse trading. It is a means by which the government negotiates peace at the detriment of the victims of the crimes meted. The amnesty granted the Niger-Delta militant by the government is a reference point. The group had attacked public structures, kidnapped factory workers [mostly foreigners], sabotaged various sectors of the country’s economy and constitute themselves a terror group to villagers and residents in their territories. They were *forgiven*, that is, granted amnesty and is being trained in various skills in and outside the country to become better citizens.

The connotation of forgiveness as implied in the context of Niger Delta militancy makes the Bishops’ call for forgiveness in the *Boko Haram* insurgents’ case worrisome. The recent call for amnesty for the *Boko Haram* members by the Sultan of Sokoto with whom Cardinal John Onaiyekan is a co-chairman of the Nigeria Christian-Muslim peace group makes many people even more apprehensive of what ‘forgiveness’ now entails.

From the ongoing background, caution must be exercised in delineating the concept of forgiveness as a political bargaining means and as a Christian virtue. As stated earlier, the latter goes beyond the former in the sense of not necessarily being based on any horse trading as precondition for its exercise. For Jacques Derrida such form of forgiveness as issuing from a Christian virtue “is not normal, normative, normalizing. It should remain exceptional and extraordinary, in the face of the impossible: as if it interrupted the ordinary course of historical temporality.”³⁶ It falls within what John de Gruchy refers to as belonging to a ‘primary level of expression’ in statements concerning reconciliation in conflict situation.

The Nigeria Catholic Bishops’ Conference: *forgiveness* response insurgencies in Nigeria

The Catholic Bishops Conference of Nigeria has often towed the path of forgiveness in response to insurgencies in Nigeria.³⁷ In 1998, having “watched with deep concern the progressively worsening political and social situation in the country,”³⁸ the Bishops issued a *Statement on the State of the Nation: Let us be Reconciled lest we Perish*. In the statement, the Bishops said that “reconciliation entails having the courage to forgive one another.”³⁹ They do not see forgiving the insurgents as an act of weakness or cowardice on the Christian part but do realize that “it demand courage and sometimes even heroism, ... a victory over self rather than over others... it is the patient wise art of peace.”⁴⁰ Subsequent contents of their collective communiqué as well as private and joint statements reflect a basic principle that “our Christian faith enjoins us to live in peace with everyone. It is difficult to justify violence on the basis of our Christian faith.”⁴¹

At a colloquium organized by the Catholic Secretariat of Nigeria, the Catholic Bishop of Kano, John Niyiring points out that “[o]f all the contemporary crises we have witnessed in Nigeria, the Boko Haram religious sect forms the most comprehensive and extensive challenge to our national life and religious freedom posing an insurmountable obstacle to the Christian work of mission and dialogue.”⁴² Nevertheless, the colloquium makes a recourse to the “rich history of the Church| which “demonstrates that the difficulties and challenges from within and without of Christianity can serve as spring bunch for an authentic leaving out of the gospel values.”⁴³ The “spring bunch for an authentic living out of the gospel values| which the Bishop refers could be identified in the Archbishop of Kaduna Archdiocese’s statement to the Catholics on one of the Boko Haram bombing of a church in his diocese; “over 2,000 years, during Jesus time on earth. He faced a similar persecution, humiliation and death in the hands of those that were supposed to love Him, but even at that He forgave them...[s]o violence, being it religious, political, economic and social, has been there long time ago in the history of humanity.”⁴⁴

The Bishops has put the bulk of the problem at the doorsteps of the government. At their 2011 second plenary session in Abakaliki, Nigeria, the then President of the Bishops Conference, Archbishop Felix Alaba Job said, “We have spoken at length on the issue of Boko Haram, the blame as I know it, is with the government.”⁴⁵ However, in recent times, the Bishops have acknowledged what they referred to as “remarkable efforts at controlling the situation,”⁴⁶ but asked the government for a “change of gear in the approach ... at curtailing the situation noting: ‘Much more needs to be done in the area of intelligence gathering, analyzing, interpreting and security equipment procurement.’⁴⁷ It is impressive that clear mapping of areas and means by which the government may improve were outlined but that precision is apparently lacking in how their call on Christians to forgive may be internalised and demonstrated. According to the Bishops, Christians have often been asked to forgive and live by their creedal demands “following the injunction of Christ”⁴⁸ nevertheless, they realise that “if there is no clear and concrete sign of improvement, the patience of many Christians will wear out, our sermons of restraint will fall on many deaf ears, and those who see violent reprisals as justified deterrence will fall beyond our control.”⁴⁹ To the Bishops, they understand that “people are tired” but reiterates that being tired “does not justify our hitting out against one another in violence. Two wrongs do not make a right. Our country is one; hence, we must together find the solution to our woes.”⁵⁰ What sense may one make of this call to forgiveness and restraint to violence given the current context of the on-going killing and maiming of Christians in the northern part of the country? How is that to be done?

An appraisal of the Nigeria Catholic Bishops Ethic of Forgiveness

The rationale for forgiveness in terror context varied from religious through therapeutic to social reasons. Patrick Miller put the gains of forgiveness beautifully when he noted that “real forgiveness is the key not only to healing victimization, but to actually preventing attacks while reducing anxiety, increasing intelligence, and maximizing creativity.”⁵¹ Among the gains of forgiveness outside its ability to remotely stop terrorism and contribute to peace building are the facts that an unforgiving attitude hurts oneself, it hurts others, it denies healing to others, it affects personal relationship with God and in fact, it does not allow one to have an experience of God's forgiveness. For these reasons and for the imperativeness of forgiveness as a Christian virtue, the Bishops’ call for forgiveness as an alternative to reprisals and violent reactions is a very welcome option.

It was pointed out earlier that the understanding of forgiveness in the present context of placating militants in Nigeria, the term now falls within the maze of government's understanding and use of it as a political amnesty and the Bishop's usage of the same word as a Christian virtue and duty. However, it is the same country with the same people perceiving the concept in varied understanding. The burden of explanation thus falls on the Bishops to properly situate their context of usage and the import that it carries. Doing this will make the meaning more sensible and have a more profound impact on Catholics most especially and Nigerian Christian in general.

In making the Bishop's idea of forgiveness as relevant to curbing terror and reaching out for peace in the country, it is theologically significant "to speak about reconciliation as a God-given reality that can be appropriated."⁵² Awkward as it may seem that at the point in which people are clamoring for 'an eye for an eye' theology, the bishops' find it appropriate to ask Christians to forgive. Obviously, it is because such attitude finds expressions in the various traditions from Jesus through the different ages and down to us. However, it is a faith language that can be "highly inappropriate and counter-productive when such faith language is uncritically or directly attached to political discourse."⁵³

Part of the reason for this is that the church's witness to reconciliation relates to a promise that has yet to be fulfilled in social and political terms. Hence there is a need to distinguish between what Dietrich Ritschl refers to as the _levels of primary and secondary statements.

De Gruch went further to make this distinction: "At the primary level of expression the content of reconciliation is invisible and undemonstrable; but it can also be stated in the linguistic form of the hopes and reconciliation of the early church... On the level of secondary statement we have the signs set up by believers and the words that comment on them."

There is the problem of transcending the individual slant to considering forgiveness and moving towards the communal import of the act. To Ryan when individualistic consideration forms the basis for forgiveness, it is "often denied or avoided."⁵⁴ But a wider scope that considers forgiveness from a broad base communal interest impacts more towards reconciliation and faster healing. This paper subscribes to de Gruch's argument that primary expressions about reconciliation to which 'forgiveness' belongs "cannot be directly equated with reconciliation as a political policy and objective without creating conceptual confusion."

Let the one who has not sinned cast the first stone. Forgive us our sins as we forgive others. All have sinned.

In various ways, individually and/or collectively there are moments when our life story is punctuated by occasion of crimes against the other person. The Catholic Church's Act of Contrition which acknowledges chances of sin in thoughts, words, wrong deed and omission of right interventions makes this culpability even more palpable. While the level or gravity of indulgence may be considered insignificant by the violator's standard, it is the victim who can tell the extent of such impact on his/her personality. Infringement on the personality of an individual is a violation of his/her essence as a person. To claim otherwise may either be a deliberate exercise in self-deceit or ignorance perpetuated on self-glorification. Derrida's injunction makes much meaning in this connection when he wrote, "...of all the crimes of the past against humanity, there would no longer be an innocent person on earth' and therefore no one in the position to judge or arbitrate. We are all heir, at least, to persons and events marked, in an essential, interior, inefaceable fashion, by crimes against humanity."⁵⁵ One way therefor to consider the rationale of the Bishop's standpoint is from the point of view that all have sinned, and if everyone is thus a perpetrator of one violence against some other person, let who have not sinned cast the first stone.

I do not by the ongoing mean that violators of others' right should go unpunished, but that the attitude of non-forgiveness borne out of a desire for revenge and retaliation of violence done to one can boomerang on the victim in conscience. After all, some victims of the attacks do not live to see that such justice is meted on their persecutors. Later⁵⁶

Suggestions towards effective internalization of the forgiveness option

At a symposium in which the Nigeria Shari'a conflict was discussed and various Christian responses to religious conflict were examined, the Catholic Cardinal John Onaiyekan of Abuja Arch-diocese observed that "violence does not resolve anything. On the contrary, it leads to unnecessary sufferings and destruction of life and property. Therefore whatever response we may want to give, we have to do our best to remain non-violent... Our Christian faith enjoins us to live in peace with everyone. It is difficult to justify violence on the basis of our Christian faith, even though at times legitimate self-defense can justify a proportionate violent reaction."⁵⁷ Once again the call to what the Christian faith calls the christian to do is presented here as a check on his/her actions in the face of violent attacks. There is no doubt that forgiveness as projected is one of such faith-call but how may we practically apply this? Issuing of communiqué is good and important but it is not adequate.

Unfortunately, that has always been the traditional means through which the Bishops have often reach out to the teeming Catholic populace in Nigeria.

Forgiveness must be taken radically as defined at the beginning of this paper, that is ‘putting away’ of resentment. If putting _aside’ must be distinguished effectively from ‘putting away’ it must be made an attitude and not something that is instantaneously taken, expected to bloom instantly and exercised momentarily. As Miller wrote, it is a kind of disciplines that is learnt. It is “a daily discipline of learning to see things differently, which enables you to respond to challenges with clarity, compassion, and ingenuity.”⁵⁸

From Miller’s point of view, which I think is rightly so, imbibing the Christian attitude of forgiveness requires a discipline that is not instantaneously acquired. By this I mean that the slim line between theory and practice in the translation of the Christian ethical principles to everyday live situation must be made. The work of Don Browning on interpretation of present situation joining hermeneutical process⁵⁹ could be handy in doing this. Similarly, according to Ted and Winnie Brock in their review of Lewis S Mudge and James N. Poling book, *Formation and Reflection: The Promise of Practical Theology* , it is observed that,

the failure to anchor Christian religious education in the more fundamental discipline of practical theology and its key subdiscipline of theological ethics explains much of the confusion that has beset the educational task of the church. It has led us to fail to see Christian education within its proper disciplinary context, and it has blinded us to the truth that a central goal of Christian education is to help create people who are themselves practical theological thinkers and actors.⁶⁰

If the Bishop’s option of forgiveness and non-violence approach should work, the right place to begin is to integrate *what is prayed* (believe) with *what is done* in practical terms. Established as a firm teaching in Christianity that forgiveness is a Christian duty, such that the Christian does not seem to have an option of turning down a plea for forgiveness (Luke 17:4); that fact must be impressively marked on the consciousness of the catechumen.⁶¹ In other words, there must be the understanding that one is learning. The Christian who is following in the path of Christ cannot presume to have mastered an act that has not been tested. The Boko Haram insurgency provides the test ground. Forgiveness as a Christian virtue and as a Christian duty is not attained spontaneously. Hence, it must be be consciously highlighted as such in catechism classes and at every opportunity for such teaching – formally or informally. This has the strength of making it foundational as an attitude to be put into practice at the public arena. That is actualizing at ‘the secondary level of expression’ the gains at the ‘primary level.’⁶²

Another way to do this is by collaborating with the Imams [the Muslim teachers of Islamic catechism]. The Catholic Bishops have often spot the Muslim leaders in a good light, hence the above idea as suggested could also be recommended to them as part of their curricular activities. This suggestion is appropriate because recently, in a jointly signed communiqué by the CBCN President and Secretary, the Catholic Bishops called on the Muslim community in Nigeria to “do all in its powers to reach out to those who foment, plan, encourage and carry out these acts of violence in the name of Islam.” It has being said earlier that Islam itself does not necessarily foment trouble and hence it is not a surprise that the Bishop’s acknowledged that “many of the recognized Muslim leaders have clearly condemned these violent and criminal actions.”⁶³ They however feel that their effort is not enough as it only issue verbal condemnation of terrorist activities. They ask for “for concrete and pro-active action to call to order those responsible and to make and to make them desist from causing any further havoc on our nation in the name of religion.” Again, this is where the concrete steps in the direction of how this could be done become very important. The above suggestions on how Islamic catechesis could be used may be helpful. Such efforts when made could elicit forgiveness from victims of the Islamists’ aggression even though they are not the ones directly attempting the restoration.

Conclusion

Hastings Rashdall would argue against retributive theory of punishment seeing it as “irrational, immoral, and [and even] wholly unchristian”⁶⁴ His contention is further buttressed by his observation that retributive theory does not provide for nor is it consistent with the “duty of forgiveness.”⁶⁵

To his, “Both the ‘deterrent theory’ and the ‘reformatory theory’ are no doubt inadequate to express the whole truth about punishment. There is a side of punishment which might perhaps be best expressed by the term ‘educational theory’; or, perhaps, all the aspects of punishment might be recognized at once by saying that the end of punishment is partly deterrent or utilitarian, and partly ethical”⁶⁶

Hastings links forgiveness to societal common good. Which Schreier will make an emphasis on the individual and personal benefit of forgiveness on the individual, Hastings draws a connection that links the “duty of resentment and the duty of forgiveness.”⁶⁷ He finds that link in “social well-being”; to him “It is our duty to make our own personal resentment subordinate to the general good of society, just as it is a duty to

subordinate good-will towards individuals to the interests of other individuals. In determining whether we should resent or punish an injury (to ourselves or to others) or whether we should forgive, we should simply consider what is best for the interests alike of the individual himself and of society at large, the offender's good and the injured person's interest alike being assigned its due, and no more than its due, importance."⁶⁸

The duty of forgiveness is the general manifestation of the duty of love.⁶⁹ Naturally the punishment of an aggressor is often expected as a pre-condition to forgiveness. Many Christians expect punishment on the insurgents as a precondition to dialogue, but the position of the Bishops dispartate such attitude. The position of Hastings will apparently subscribe to this stance, because he argued that we cannot say "that the duty of forgiveness begins when the due punishment has been exacted. For what will forgiveness mean in [that] case?"⁷⁰ However, this is not to deny the place of punishment but where that must come, it should be meted on the note of good-will.

Notes

1. The Arch Bishop of Abuja, Nigeria Capital state, Cardinal John Onaiyekan also confirmed this recently in Toronto. Cf: Massacres of Christians by Islamic Extremists the —Norml in Nigeria. <http://www.persecution.org/2013/02/07/massacres-of-christians-by-islamic-extremists-the-norm-in-nigeria/> Retrieved, 3/11/2013.
2. The CBCN, Catholic Bishops' Conference of Nigeria, —is the organ of unity, communion and solidarity for the millions of Catholics spread across the thirty-six states of Nigeria and the Federal Capital Territory. It is the forum wherein the collegiality of the Nigeria Catholic bishops, as successors of the Apostles in union with the Pope, is expressed and where the idea of the Church as family is signified. Cf. CBCN at the official site of the Bishop's Conference. <http://www.cbcn-ng.org/> accessed 3/2/2013.
3. Judge not: and you shall not be judged. Condemn not: and you shall not be condemned. Forgive: and you shall be forgiven.
4. ISBE
5. International Standard Bible Encyclopaedia. This source further discussed in some details the theme of forgiveness in various ramifications.
6. The lesson of Luke 17:4 takes for granted the putting away of an initial offense to keep no record at the turn of another plea for forgiveness. Forgiveness in this order is granted without reserve.
7. Paul, Hughes, M, "Forgiveness", The Stanford Encyclopaedia of Philosophy (Winter 2011 Edition), Edward N. Zalta (ed.), URL = <<http://plato.stanford.edu/archives/win2011/entries/forgiveness/>>
8. Paul, Hughes, M., "Forgiveness." *ibid*
9. Thomas Ryan. A Catholic Understanding of Forgiveness and Reconciliation. September 11-15, 2006. <http://www.nccusa.org/pdfs/IFRtomryan.pdf>. Retrieved 3/9/2013. This excerpt is from a part of a panel presentation that he gave at the World's Religions After 9/11 Global Congress in Montreal, September 11-15, 2006.
10. Thomas Ryan. A Catholic Understanding of Forgiveness and Reconciliation.
11. Villa-Vicencio, *Walk with us and Listen*. p.ix
12. Villa-Vincencio, *ibid*.
13. Jennifer Cooke. Statement before the House Committee on Homeland Security Subcommittee on Counterterrorism and Intelligence: —Boko Haram-Emerging threat to the U.S. Homeland. Cannon House Office Building. November 30, 2011. www.csis.org.
14. Jennifer Cooke. *Statement before the House*, 1
15. Farouk Chothia. —Who are Nigeria's Boko Haram Islamists?!. BBC African Service, <http://www.bbc.co.uk/news/world-africa-13809501>. 11 January 2012 Last updated at 11:30 ET
16. BBC Report, —Who are Nigeria's Boko Haram Islamists?!
17. Jennifer Cooke. *Statement before the House*, 4
18. *ibid*
19. Jennifer Cooke. *Statement before the House*. *ibid*
20. Lisa Cahill. *Love your enemies*. p.38
21. Matthew 6:9–13
22. 1 Corinthians 4:9-13 NIV
23. The First Apology of Justin Martyr 39
24. —Maximusl, Sermon 55, p. 661. Translated by William Wilson. From Ante-Nicene Fathers, Vol. 2. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. (Buffalo, NY: Christian Literature Publishing

- Co., 1885.) Revised and edited for New Advent by Kevin Knight. <<http://www.newadvent.org/fathers/0211.htm>>.
25. —The Apology of Aristides| 15. Translated by D.M. Kay. From Ante-Nicene Fathers, Vol. 9. Edited by Allan Menzies. (Buffalo, NY: Christian Literature Publishing Co., 1896.) Revised and edited for New Advent by Kevin Knight. <<http://www.newadvent.org/fathers/1012.htm>>.
26. Protestant Christians also believe that God forgives sins but do not necessarily subscribed to this form of mediated forgiveness through a human agent.
27. New World Encyclopedia contributors, "Forgiveness," New World Encyclopaedia, <http://www.newworldencyclopedia.org/p/index.php?title=Forgiveness&oldid=957246> (accessed March 21, 2013).
28. The one who excuses, pardon, remits or forgive
29. Releases, restores
30. Most merciful/ Compassionate 31. al-Nahl 16:126-127; al-Shura 42:37 and al-Shura 42:40
32. The Holy Qur'an, Yusuf 12:92
33. Forgiveness in Christianity and Islam (2007, May 02) Retrieved March 29, 2013, from <http://www.academon.com/comparison-essay/forgiveness-in-christianity-and-islam-94590/>
34. Forgiveness in Christianity and Islam (2007, May 02) Retrieved March 26, 2013, from <http://www.academon.com/comparison-essay/forgiveness-in-christianity-and-islam-94590/>
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Causes of Inadequate Acquisition of Educational Multimedia among Student-Teachers of Christian Religious Studies in Isi-Uzo Local Government Area of Enugu State

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Abstract

Lack of access to multimedia-capable machines could hinder end users the benefits from multimedia courseware. Studies have shown, as presented in the body of this work, that

causes of inadequate acquisition of educational multimedia are numerous at tertiary level of educational institutions in Nigeria, specifically, among university lecturers in Nigeria; and the gap in literature and empirical studies points to the fact that evidence-based survey needs to be carried out to identify peculiar causative factors militating against acquisition of educational multimedia among student-teachers in post-primary and primary levels of educational institutions in Nigeria. Therefore, this study was carried out, as a descriptive survey and was able to identify barriers to acquisition of educational multimedia among student-teachers of Christian Religious Studies in selected teaching practice schools in Isi-Uzo L.G.A of Enugu State, Nigeria. Causative factors identified include the followings: lack of multimedia support facilities (e.g. room for storage of hardwares); lack of materials to improvise educational multimedia; lack of technological skills to operate multimedia facilities such as computer hardwares; inadequate support from school administration (e. g. for consultation and orientation); and inadequate electricity supply.

Introduction

Educational multimedia refers to applied multimedia hardware and software as solution to solve educational problems, and hence attain pre-determined educational goals and instructional objectives. In other words, multimedia is considered as educational multimedia to the extent its being used or applied as strategy to achieve educational purposes or instructional aims and objectives. On the other hand, the term multimedia itself stands for “the exciting combination of computer hardware and software that allows you to integrate video, animation, audio, graphics, and text resources to develop effective presentations on an affordable desktop computer” (Frenrich as cited in National Open University of Nigeria, 2006).

Reddi (2003) argued that without access to multimedia-capable machines, end users may not benefit from multimedia courseware. Yet, studies have shown that multimedia technology allows creativity in teaching and learning, saves times of both learners and instructors, increases contact time available to learners with which to interact with their instructors, and more importantly, enhances effective presentation of interactive lessons. Krippel, McKee and Moody (2010) attest to the benefits of multimedia utilization in classroom instruction and in industrial training programmes. .

Hofstener(2001) as cited in Dhull and Beniwal(2003) defines educational multimedia as the use of computer to present and combine text, graphics, audio and video with links and tools that let the user navigate, interact, create and communicate. This implies that there is provision for what appeal to sense of sight, hearing, and feeling in learning environment. Reddi (2003), while defining educational multimedia, cautioned against confusing it with judicious mix of various mass media such as print, audio and video on one hand or rendering the concept to mean the development of computer-based hardware and software packages produced on a mass scale. In specific terms, Reddi opined that educational multimedia should be considered as an integration of multiple media elements that could merge multiple levels of learning into an educational tool that allows for diversity in curricula presentation. In other words, such multiple media elements include audio, video, graphics, text, and animation into one synergetic and symbiotic whole that could results in more benefits for the end user than any one of the media element can provide individually.

Summarily, the conceptualization of educational multimedia may be better understood in terms of what Salawu, Ajelabi and Inegbedion (2006) articulated while citing Wikipedia free encyclopedia thus,

The term multimedia describes a number of diverse technologies that allow visual and audio media to be combined in new ways for the purpose of communicating. Applications include entertainment, education and advertising. Multimedia often refers to computer technologies. Nearly every PC built today is capable of multimedia because they include a CD-ROM or DVD drive, and a good sound and video card (often built into the motherboard). But the term multimedia also describes a number of dedicated media appliances, such as digital video recorders (DVRs), interactive television, MP3 players, advanced wireless devices and public video displays (p.3).

Literature Review

Adegoke (2011) examined the effect of multimedia instruction on senior secondary school students’ cognitive achievement in physics. He sampled 198 (106 boys and 92 girls) students who came from four senior secondary schools in Isokan and Ayedeade local Government Areas, Osun State, Nigeria; and organized three experimental groups and a control group. Three courseware versions namely, animation + on-screen text, animation + narration, animation + on – screen text + narration were developed to examine the interface effects.

A conventional lecture method group served as control. Adegoke found out that students under multimedia instruction performed better than their colleagues in the lecture group. These findings suggest that learning outcomes of students in physics can be enhanced with multimedia instruction. It must be noted that for Adegoke, multimedia instruction refers to both *words* and *pictures* that are intended to foster learning, the *word* can be printed (e.g. on-screen text) or spoken (e.g., narration). The *picture* can be static (e.g., illustrations, graphs, charts, photos, or maps) or dynamic (e.g., animation, video, or interactive illustrations). Abubakar(2014) investigated the effect of multimedia facilities on the academic performance of Junior Secondary School Students (JSS) who were taught Islamic studies content of the curriculum. He sampled 100 students who were proportionally selected out of 2162 population and were placed into experimental and control groups. The study made use of a standardized achievement test items as the instrument for data collection, the scores obtained were analysed using the t-test statistical method. Quasi-experiment design involving the pre-test and post-test was employed for the purpose of the study. Abubakar discovered that multimedia facilities have a significant role on the performance of JSS students. Therefore, effective use of multimedia facilities in classroom instructions should be encouraged. Oshinaike and Adekunmisi(2011) carried out a study on the use of multimedia for teaching in Nigerian university system, this was with reference to University of Ibadan. The study employed survey research method; while structured questionnaire, personal observation and short interview served as instruments for data collection. Specifically, the instruments were designed to elicit information on the availability and use of multimedia for teaching and learning among lecturers in the Faculties of Arts and Education. The researchers found the followings:

i. Majority of the respondents do not have access to the multimedia resources on campus probably this might be responsible for use of these materials at their homes and cybercafes. ii. The multimedia collection in these faculties are being viewed by respondents as being grossly inadequate. iii. 28 (35.00%) of the respondents had access to the multimedia resources available on the campus while the remaining 52 (65.00%) do not have access. iv. It was also found that majority of the respondents did not make use of the multimedia resources in practical teaching but rather in forming lecture notes for teaching their students, paper presentations, research and publication activities/outlets. v. It was also found that the mostly used multimedia facilities were being used for research and publication activities rather than for teaching their students. vi. The study further revealed that the Internet and its facilities as well as the Computer and CD-ROMs were the mostly used of the multimedia resources while the television and transparencies were the least being used. vii. Lack of supportive infrastructures; lack of time to spend on technology, inadequate and or lack of training, inadequate fund on the part of individual lecturers and high cost of technology were the major constraint factor limiting the use of multimedia for real – life experience in teaching their students(p.9)

The findings of Adegoke (2011) and Abubakar(2014) as shown above are indicative of the relevance of educational multimedia to motivation, retention of learning, transfer of learning, and academic achievement both at senior secondary school level and at junior secondary school level in Nigeria. Moreover, their studies demonstrate the relevance of educational multimedia to both science and arts education in Nigerian schools and colleges. Importance of educational multimedia to learning cannot be overemphasized even at tertiary level of educational institutions as shown in the work of Oshinaike and Adekunmisi(2011); their research findings equally demonstrate some of the barriers to utilization of educational multimedia among university lecturers in Nigeria. The gap left is whether their observed barriers are the same barriers against acquisition of educational multimedia among student-teachers in Nigeria.

Statement of the Problem

Acquisition of old and newer educational multimedia is beset with apparent barriers. The newer ones include personal computers, internet facilities, and interactive television among others. These newer ones tremendously impact positively on learning outcomes but grossly inadequate in most secondary schools in the study area. Reviewed literature attest to barriers to acquisition of information and communication technology (ICT) facilities in general but lacked evidence-based report to account for gross inadequacy of educational multimedia in the study area. Therefore, this study is a descriptive survey aimed at identifying barriers to acquisition of educational multimedia among student-teachers of Christian Religious Studies in selected teaching practice schools in Isi-Uzo L.G.A of Enugu State, Nigeria

Purpose of Study

The study is a focus on causative factors militating against acquisition of educational multimedia among student-teachers of Christian Religious Studies in selected teaching practice schools in Isi-Uzo L.G.A of Enugu State, Nigeria. Specifically, the study,

1. Identifies devices and materials perceived by student-teachers as educational multimedia for classroom instruction.
2. Identifies causes of inadequate acquisition of educational multimedia in their practice schools.
3. Investigates opportunities available to student-teachers to improvise relevant educational multimedia for classroom instruction in their practice schools.

Research Questions

1. What devices and materials do student-teachers perceive as educational multimedia for classroom instruction?
2. What are the causes of inadequate acquisition of educational multimedia among student-teachers of Christian Religious Studies in their practice schools?
3. What opportunities are available to student-teachers to improvise relevant educational multimedia for classroom instruction in their practice schools?

Methodology

The study employed descriptive survey design. The population for the study comprised all Christian Religious Studies' student-teachers posted to Isi-Uzo L. G. A. of Enugu State by Federal College of Education, Eha-Amufu, Enugu State. The population was made up of 2014/2015 set of student-teachers, who completed their teaching practice exercise in April, 2015. The student-teachers were distributed into four categories of practice schools namely, private-owned schools (4), mission-owned schools (6), community-owned schools(13), and government-owned schools(8). Similarly, 23 male student-teachers and 8 female student-teachers were involved in the survey. The entire population of 31 student-teachers of Christian Religious Studies was used for this study. Structured questionnaire, tagged Questionnaire on Barriers to Acquisition of Educational Multimedia among Student-Teachers of Christian Religious Studies (BAEMSCRS) was developed as instrument for data collection and was personally administered by this researcher. Simple percentage and frequency table were used for data presentation while analysis of data was carried out according to research questions designed to guide this study.

Results and Discussion Three research questions were used to guide this study as shown in the results and discussion presented below:

Research Question 1: What devices and materials do student-teachers perceive as educational multimedia for classroom instruction?

Table 1: Student-Teachers' Perception on what Constitute Educational Multimedia for Classroom Instruction.

S/N	ITEMS	RESPONSE N==31	
		FREQUENCY	PERCENTAGE(%)
1	Personal computer with CD-ROM and DVD Writer	24	77.42
2	Internet facilities	26	83.87
3	Digital video recorder	18	58.06
4	Interactive television	21	67.74
5	MP3/MP4 players	10	32.26
6	Advanced wireless devices (such as i-cloud printers, e.g. Samsung and Google wireless printers)	28	90.32
7	Public video displays (multimedia projector)	24	77.42

8	Multimedia software (Windows movie maker, Adobe Photoshop, Adobe Premier for video editing, 3D Studio Max editing animations, Sound Forge for sound editing, Microsoft Office application such as PowerPoint.	17	54.84
9	Microsoft PowerPoint Slides	25	80.65
10	Electric screen for projection	25	80.65

Source: Field Survey by Author (2015)

Table 1 showed that 10(32.26%) of the student-teachers did not consider MP3 and MP4 players as educational multimedia for classroom instruction in Christian Religious Studies; while all other items in the table were considered to be educational multimedia in their perspective. Note that N=31 referred to the population of the respondents in the survey.

Research Question 2: What are the causes of inadequate acquisition of educational multimedia among student-teachers of Christian Religious Studies in their practice schools?

Table 2: Causes of Inadequate Acquisition of Educational Multimedia among Student-Teachers of Christian Religious Studies in their Practice Schools

S/N	ITEMS	RESPONSE (N=31)	
		FREQUENCY	PERCENTAGE (%)
1	High cost of purchasing educational multimedia hardware and software	28	90.32
2	Lack of support from school administration	24	77.42
3	Negative attitude of student-teachers	12	38.71
4	Inadequate effort to improvise	23	74.19
5	Fear of damage after procurement	22	70.97

Source: Field Survey by Author (2015)

Table 2 showed that 28(90.32%) of student-teachers surveyed considered high cost of purchasing educational multimedia hardware and software as barrier to acquisition of educational multimedia among student-teachers in their teaching practice schools. Similarly, 24(77.42%), 23(74.19%) and 22(70.97%) student-teachers considered lack of support from school administration, inadequate effort to improvise, fear of damage after procurement respectively as additional barriers to acquisition of educational multimedia in their practice schools. However, 12(38.71%) of the respondents did not admit negative attitude of student-teachers as a barrier to acquisition of educational multimedia.

Research Question 3: What opportunities are available to student-teachers to improvise relevant educational multimedia for classroom instruction in their practice schools?

Table 3: Opportunities available to Student-Teachers to Improve Relevant Educational Multimedia for CRS Classroom Instruction in their Practice Schools

S/N	ITEMS	RESPONSE (N=31)	
		FREQUENCY	PERCENTAGE (%)
1	Adequate financial support	25	80.65
2	Administrative support for improvisation(e. g. acquisition and utilization of Multimedia projector and Microsoft PowerPoint Slides for classroom instruction)	20	64.52
3	Workshop on improvisation	23	74.19

4	Adequate supply of electricity	23	74.19
5	Adequate supply of Multimedia software (Windows movie maker, Adobe Photoshop, Adobe Premier for video editing, 3D Studio Max editing animations, Sound Forge for sound editing, Microsoft Office application such as PowerPoint.	20	74.19
6	Provision of School Learning Resources Centres in primary and post-primary institutions of learning.	27	87.1
7	Flexibility in school time-timetable to accommodate change in lesson period	24	77.42
8	Maintaining culture of optimum workload rather than imposing excessive workload on student-teachers	21	67.74
9	Networking and information sharing on available Bible software and applications for classroom instruction	24	77.42
10	Maintaining culture of consultation and orientation on educational technology in teaching practice schools.	25	80.65

Source: Field Survey by Author (2015)

Tables 3 showed that majority of the respondents acknowledged various opportunities that could enhance improvisation of educational multimedia for classroom instruction, for instance, 25(80.65%) considered the need to maintaining culture of consultation and orientation on educational technology in teaching practice schools; provision of adequate financial support; while 27(87.1%) of the respondents accepted the need for provision of school learning resources centres in primary and post-primary institutions of learning, perhaps, to serve as platform to improvise educational multimedia for classroom instruction in Christian Religious Studies in Nigeria.

Summary of Findings

1. Majority of the respondents considered the following items as educational multimedia: personal computer with CD-ROM AND DVD writer; internet facilities; digital video recorder; interactive television; advanced wireless devices (such as i-cloud printers, e.g. Samsung and Google wireless printers); public video displays (multimedia projector); multimedia software (windows movie maker, Adobe Photoshop, Adobe Premier for video editing, 3D Studio Max editing animations, sound forge for sound editing, Microsoft Office application such as PowerPoint; Microsoft PowerPoint slides; electric screen for projection. However, majority did not admit MP3 and MP4 as educational multimedia.
2. Except for advanced wireless devices (such as i-cloud printers, e.g. Samsung and Google wireless printers) used on rare occasion by 17(54.84 %) of the student-teachers surveyed; majority of the respondents admitted that they never used any of the educational multimedia they perceived as appropriate for classroom instruction in Christian Religious Studies throughout their teaching practice period in their respective practice schools.

3. Majority of the respondents, 28(90.32%) of student-teachers surveyed considered high cost of purchasing educational multimedia hardware and software as one of the causes of inadequate acquisition of educational multimedia among student-teachers in their teaching practice schools. Other respondents, 24(77.42%), 23(74.19%) and 22(70.97%) student-teachers considered lack of support from school administration, inadequate effort to improvise, fear of damage after procurement respectively as additional causative factor to inadequate acquisition of educational multimedia in their practice schools. However, 12(38.71%) of the respondents did not admit negative attitude of student-teachers as a barrier to acquisition of educational multimedia.
4. Opportunities for improvisation of educational multimedia were identified namely, the need to maintain culture of consultation and orientation on educational technology in teaching practice schools; provision of adequate financial support; provision of school learning resources centres in primary and post-primary institutions of learning, which could serve as platform to improvise educational multimedia for classroom instruction in Christian Religious Studies in Nigeria.

Conclusion and Contributions to Knowledge

This paper postulates that there are several barriers to acquisition of educational multimedia. Secondly, the study found that collaboration among teaching practice schools, pre-service training institutions and ministries of education in Nigeria will go a long way to overcome identified barriers. Thirdly, this study is both informative and instructive specifically on how stakeholders in Christian Religious Education in Nigeria can enhance the acquisition of newer educational multimedia in classroom instructions, for example, integration of Microsoft PowerPoint and multimedia projector for multimedia instructional slide show (presentation).

Recommendations

Evidence-based research findings as presented above should be of immense benefit to the society, therefore, the following recommendations are offered.

1. Government of Federal Republic of Nigeria should provide school learning resources centres in primary and post-primary institutions of learning in Nigeria.
2. Universities and colleges of education in Nigeria should promote networking and information sharing on available Bible software and applications for classroom instruction in Christian Religious Studies.
3. Teaching practice schools and ministries of education in Nigeria should collaborate and maintain a culture of consultation and orientation on educational technology.
4. There should be administrative support for improvisation (e. g. acquisition and utilization of Multimedia projector and Microsoft PowerPoint Slides for classroom instruction) in practice schools whereby student-teachers could take advantage of the opportunities and advance their knowledge and skills in the use of educational multimedia.
5. Adequate financial provision should be made available to student-teachers to enhance their opportunities to acquire and utilize educational multimedia; for instance, Tertiary Education Fund and National Commission for Colleges of Education could work out modalities towards achieving such goal.

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Employing the Principles of Subsidiarity and Participation as Veritable Catalysts for Africa's Socio-Political and Economic Development

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Abstract

This paper is concerned with the sad state of Africa's socio-political and economic underdevelopment. It holds that among the problems contributing to the snail pace of Africa's march to self-reliance is the over-centralization of power and resources to large social entities to the exclusion or marginalization of individuals and lesser social entities whose initiatives and contributions are considered inconsequential. The paper advocates embracing two very important principles of social philosophy: subsidiarity and participation which, among other things, in recognizing the creative subjectivity of individuals and small social entities believe that they have something original to contribute towards the growth of the society. Based on this, the state or higher authority is urged to assist these lesser social entities and also refrain from stifling the initiatives, freedom and responsibility of individuals or small essential cells of the society. Employing the method of philosophical exposition and relying on textual analysis and current affairs the paper exposes the strengths of these principles, articulating how they can be employed in the various spheres of national development through the direct involvement and contribution of these small groups. Among the various areas discussed in the paper include the areas of political participation, agriculture, production of goods, provision of infrastructures, security, etc. In conclusion the paper reiterated that if these principles are employed they will provide a veritable catalyst for Africa's socio-political and economic development.

Key Words: Subsidiarity, Participation, Socio-Political, Economic Development, Catalyst.

Introduction

The slow pace of Africa's socio-political and economic development is a stark reality attested to by all who acknowledge the disadvantaged position of the continent in the comity of nations. This apparent stagnation clamors for both material and theoretical stimulants to spur the socio-political and economic development of this regional block. Many positive theories have been advanced, many economic and political policies have been propagated and so much material aid has been granted with negligible improvement noticed.

Africans are ingeniously skillful and naturally industrious. If with these qualities coupled with the spirit of communalism and solidarity Africa has failed to advance like other continents, then more theories and principles must be employed to stimulate socio-political and economic development. The crux of this paper is to propose the socio ethical principles of subsidiarity and participation as veritable catalysts for Africa's socio-political and economic development. The continued trend towards excessive centralization and negligence of subsidiarity and participation will continue to hold down African's progress.

The principle of subsidiarity is a fundamental principle of social philosophy very much rooted in Catholic social teaching which in its most basic formulation insists that socio-political and economic problems should be handled at the most immediate (or local) level consistent with their solution. It holds that decisions should be taken as close as possible to the people they affect and that action should be taken at the level where it is most effective. It is a principle which is in line with federalism, liberalism, decentralization and devolution of powers. As a social principle it holds that nothing should be done by a larger and more complex organization which can be done as well by smaller and simpler organization closer to the people. Hence any activity which can effectively be performed by a more decentralized social entity should be.

On the other hand the principle of participation is a natural consequence of the principle of subsidiarity; it entails the involvement of citizens either as individuals or social groups or associations whether directly or

through representation to contribute to the economic, political or social life of the civil community of which they are members.

These very important principles of social philosophy in recognizing the creative subjectivity of every individual or lesser social entity, who truly have something original to contribute towards the growth of their society, calls for their direct involvement in advancing the promotion of the common good and also calls on higher authorities or the state to offer them the necessary assistance while refraining, from anything that would restrict the initiatives, freedom and responsibility of these individuals or lesser social organizations.

The paper singled out over centralization of political and economic powers to the higher authorities as one of the principal factors to blame for Africa's socio-political and economic backwardness. The paper employing critical philosophical expository method with empirical evidence uses Nigeria as a case study of the failure of centralization which have stifled individual creativity and initiatives and diminished the participation of smaller social organization and individuals. The paper thereafter shows how embracing the principles of subsidiarity and participation will stimulate socio-political advancement in the areas of politics, agriculture, infrastructural development, production of goods, educational and health sector and in maintaining peace and security in the country.

In conclusion the papers maintain that employing these principles in practice will surely be a veritable catalyst to advance the socio-political and economic prosperity of Africa.

Understanding the Principles of Subsidiarity and Participation

Etymologically the concept subsidiarity is derived from the Latin words *subsidio* (to aid, to help or assist), *subsidium* and *subsidiarius* (aid, assistance or subsidy) which entail assistance or support given to a less privileged person or organization. As a socio-ethical principle it is one of the most crucial social doctrines of the Roman Catholic social teachings firstly propounded in the encyclical letter of Pope Leo XIII *Rerum Novarum* (1892) and later developed in the writings of the German theologian Oswald Von Nell-Breuning whose work influenced the social teachings of Pope Pius XI in his encyclical letter *Quadragesimo Anno* (1931).

One of the most emphatic statements made about subsidiarity as a most important principle of Social philosophy was made by Pope Pius XI in *Quadragesimo Anno* where he stated that "Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organization can do. For every social activity ought of its very nature to furnish help to the members of the body social and never destroy and absorb them. (Pius XI, 1931, 203). The principle advocates that the state or superior social order must adopt attitudes of help, ("*subsidium*"), support, promotion, and development with respect to lower-order or inferior social organization. (Compendium, 101). As a basic principle of social philosophy subsidiarity holds that decision with regard to the common good should take place at the lowest level possible and the highest level necessary. According to this principles, the state, government or higher authorities should not embark on any task or project which can be effectively carried out by individuals or smaller and simpler organizations. Complex social entities should not usurp the duties that smaller social groups can as well perform. Individuals or lesser organizations should not be absorbed by larger authorities but supported or assisted by them to perform tasks within their ability. The subsidiarity principle, according to David Bosnich (1996) is "a bulwark of limited government and personal freedom. It conflicts with the passion for centralization and bureaucracy characteristics if a welfare state". Based on the autonomy and dignity of the human person, subsidiarity holds that the various strata of the society, from the family to the state and the international order, should be in the service of the human person. Rightly holding that these human persons are by their nature social beings, subsidiarity emphasizes the importance of small and intermediate sized social groups and institutions such as the family, town unions, labour unions, religious bodies and other voluntary organizations as mediating structures which empower individual action and link the individual to society as a whole.

Subsidiarity is a very crucial principle because it has application in every aspect of socio-political, moral and economic life. Subsidiarity, according to Meghan Clark (2012), "is an effort at balancing the many necessary levels of society, at its best, the principle navigates the allocation of resources by higher levels of society to support engagement and decision-making by the lower levels" (www.catholicmoraltheology.com/subsidiarity...). Hence subsidiarity applies to every human institution including the federal, state and local authorities. When the federal government usurps the rights and responsibilities of the state and local government, a flagrant violation of the principle of subsidiarity has occurred, likewise when the government at any level usurp the rights and responsibilities of lesser social organizations such as town unions, labour unions, economic organizations, health and educational institutions and other non-governmental and voluntary organizations the principle of subsidiarity is violated. The violation

of the principle of subsidiarity common when upper echelon bureaucrats operate in a top-down manner denying space to their subordinates breeds inefficiency, redundancy and stagnation.

The principle of subsidiarity insists that intermediate social entities (communities, town unions, institutions, labour unions, voluntary organizations etc.) should be supported or encouraged to perform the functions within their sphere without being required to hand them over unjustly to other social entities of a higher order, by which they would end up being absorbed and substituted, in the end seeing themselves denied their dignity and essential place. Hence in as much as subsidiarity positively understood entails the economic and institutional assistance offered to lesser social entities (subsidy, aid etc.), it also has some negative implications which requires the state or higher level social entities to refrain from anything that would restrict, stifle or supplant the initiative, freedom and responsibility of smaller essential cells of the society.

As has been indicated above, the principle of subsidiarity protects individuals and intermediate socio-economic organizations from abuses by higher level, social and political authority and implores these same authorities to assist individuals and intermediate groups to fulfill their potentialities. This principle is imperative because every individual, family and intermediate group has something original to offer to the society at large. It must be acknowledged that an absent or insufficient recognition of private initiative and creativity as well as the contribution of organized groups and the failure to recognize their function, contribute to the undermining of the principle of subsidiarity, as does monopolies and centralization.

With regard to participation it can be said to be “the characteristic implication of subsidiarity” (Paul VI, (1971) 22, 46) which is expressed essentially in the various activities through which the citizens whether as individuals or in association with others; either directly or by representations, contribute to the cultural, economic, political and social life of the civil community to which they belongs (Vat II, *Gaudium et Spes*, 75). It is said that “participation is a duty to be fulfilled consciously by all, with responsibility and with a view to the common good” (Catechism of the Catholic Church, 1913 – 1917).

As a corollary to subsidiarity, participation encourages the recognition, employment and development of the creativity and initiatives of individuals and organized intermediary social groups in attending to matters of common good. Participation, whether directly or by representation, gives the citizens a sense of belonging and wins their maximum co-operation in promoting government policies and programmes which they were involved in formulating. The principles of subsidiarity and participation are strongly opposed to the centralizing impulse which afflicts modern day governments. In accord with subsidiarity and participation, true democracy is a product of local institution and self-reliance. Subsidiarity and participation frowns at a highly centralized social system which intends to do virtually everything for the individual and intermediate social entities reducing them to mere recipients and never contributors to social goods. These principles reject a system that wants to unilaterally guide the individual and lesser groups in all their affairs that, if possible, wants to think for them and even spare them the trouble of living. Where subsidiarity and participation is rejected, citizens are kept in perpetual childhood. Since the fundamental goal of all social activities is the common good, subsidiarity and participation in respecting personal dignity recognizes in every individual or social group an entity that is always capable of contributing to the common good. The government or higher level social organizations are also accorded the responsibility of creating the enabling condition for human flourishing through their constant assistance.

How Subsidiarity and Participation can be employed to Stimulate Africa’s Socio-political and Economic Development

Reid Buckley (2008: 177) to emphasize the importance, necessity and urgency of employing the principle of subsidiarity remarkable thus: “Will American people never learn that, as a people to expect swift response and efficiency from government is factious? Will we never heed the principle of subsidiarity (in which our fathers were bred), namely that no public agency should do what a private agency can do better, and no higher level public agency should attempt to do what a lower-level agency can do better “ that to the degree the principle of subsidiarity is violated, first local government, the state government, and then federal government wax in inefficiency? Moreover, the more powers that are invested in government and the more powers that are wielded by government, the less well does government discharge its primary responsibilities....”

To effectively employ the principles of subsidiarity and participation in African countries there is a corresponding need for respect and effective promotion of the human person and the family as well as a greater appreciation of small social entities and intermediate organizations in their fundamental choices especially those that cannot be delegated to or exercised by others. Accordingly, there should be an encouragement of private initiatives and creativity so that every social entity remains at the service of the common good each displaying its own distinctive qualities. In order for the principle of subsidiarity and participation to be put into practice in Africa, there is urgent need to allow the presence of pluralism in society and due representation of its vital components, human rights as well as the rights of minorities must be safeguarded; there must also be

bureaucratic and administrative decentralization and striking of balance between the public and private spheres, with the resulting recognition of the social function of the private sphere. Hence there must be appropriate methods for making citizens more responsible in actively “being a part of the political and social reality of their country (compendium 102-103).

There must be a restructuring or reorganization of authority in African countries so as to bring about a system of co-responsibility between institution of governance at the federal, state and local levels in accordance with the principles of subsidiarity and participation thereby increasing the overall quality of effectiveness in delivering the social goods to the populace. Thus the principles of subsidiarity and participation, according to Vischer (2001, 109 – 116) embodies a notion that the health of a society is in a great part a function of the “vibrancy and empowerment of individuals acting together through social groups and associations and it consequently promotes a tendency toward solving problem at the local level and on fostering the “vitality of mediating structures in society”

Subsidiarity and participation which positively entails the mobilization and involvement of all hands at the lower level with the support of higher authorities in promoting the common good will, as we will see below, enhance Africa’s socio-political and economic development.

Subsidiarity and Participation in Political Participation

The constitutions of many African nations give much room for subsidiarity and participation at the political realm in principle. This is seen in the federal or provincial character of the constitution as well as the enshrined principle of devolution of power from the Federal, State and Local Governments. It must be stated that even with this provision which should have been properly enforced and even multiplied and stepped down to the least possible social entity, the federal government or the government at the center (be it state or local government) tends to stifle the lower cadres of administration and take the lion share of the political power and responsibility to the detriment of the lesser authorities.

The government at the centre tends to take every initiative, merely passing instruction to the lesser authorities for implementation in accordance with the wishes of the central authority. The society apart from being constituted of socio-political entities like the federal government, state government, and local government authorities is also made up of social groups, town unions, labour unions, village councils, religious groups, socio-political associations, interest groups etc. These entities more than the federal, state and local governments as constituted, represent more the interest of the people and have capacity to mobilized the people more effectively than the former. These lesser socialized political cells can influence public opinion more easily and can bring down to the people the policies of the government. They can more easily tap the initiatives of its members and bring them to the table while articulating government policies and programmes. The representatives of the people at the various stages of government do not really represent the people since they rarely consult them in any forum (this is why Rousseau and James Mill were against representative government).

Centralization of government structures makes individual initiatives and the initiatives of smaller social entities redundant and governance cumbersome. It may be argued that the political arrangement which recognizes the federal, state, and local governments was meant to take care of this. We must say that this is far from addressing the subsidiarity and participation principles because these arms of government have really taken over what individuals and lesser social groups are meant to do thereby making them to exist in name. These arms of government should be supportive to individual and group programmes and initiatives and also involve and engage them in the formulation and implementation of programmes and policies. Individuals and lesser social groups should not merely be seen as beneficiaries or recipients of government services but should be made participants to and providers of government services. The three arms of government should not think for them, and work for them but should allow them to think, and work for their preferred common good in a manner acceptable and most suited to them.

The lesser social entities must not be made only beneficiaries of the common good but also contributors to the common good. They must be empowered and encouraged to stimulate development at their various areas rather than sitting back and looking at the central government to take responsibility with regard to everyone of their concerns. Hence to facilitate development government must recognize the distinctive features or peculiarities of individuals, lesser social entities and minorities and tap from their strength in the achievement of socio-economic growth. The African governments must desist from being overbearing and allow enough breathing space to individuals and smaller socio-political associations to express their talents in promoting development within their vicinities especially in those areas they are very capable of executing. The government should not do for them what they are capable of doing for themselves. The principles of subsidiarity and participation can be used in the electoral process, in the legislative process, in law enforcement, in taxation, in census etc. where local councils, socio-political associations, town unions can be employed at local levels to carry out what has

continually failed because of the bureaucratic, impersonal and apparently transcendental nature of a highly centralized socio-political organs of government. Involving the recognizable, immanent and ready-to-hand individuals and lesser social groups will make government policies and programmes more acceptable, more efficient, more result-oriented and less expensive. Participation in these government programmes gives these smaller cells a sense of belonging and self –importance and makes it easy for them to co-operate as people performing an important task for themselves. It is the submission of this paper that any activity which can be conveniently executed by a more decentralized entity should be left to them. Hence the federal government should not usurp the rights and duties of the state government, likewise the state government should not usurp nor interfere with the right and responsibilities of the local government and none of the above larger or more complex organizations should usurp the functions and rights of smaller entities or individuals. Doing so will amount to flagrant abuse of the principles of subsidiarity and participation, stifling of initiatives, loss of human energies and retarding socio-political and economic development. Hence lesser socio-political entities other than the federal, state and local government authorities must be actively involved and unrestrainedly participate in the executive, legislative and judicial functions of government.

Subsidiarity and Participation as Potent Drives of Economic Growth

Among the many variables that can drive sustained economic growth to be discussed here includes production of goods and services, agriculture and creation of employment. The stimulation of economic growth has always being solely laid on the shoulders of the federal and state government and by extension the local governments. This normally has grossly affected the economic viability of many African states. This centralization of resources at the centre to the exclusion of the veritable drives of economic growth has been the bane of many African States. This violation of the principles of subsidiarity and participation has rendered individuals, vibrant private sector outfits and basic socio-economic entities redundant with their initiatives and energies wasted.

a). Subsidiarity and Participation in the of Production of Goods and Services: In the area of production of goods and services it is a fact that many African countries at the federal and state levels have ploughed enormous resources in building gigantic industries or set up business outfits which floated only few years before going down or becoming an economic drainage pipe. The funds spent on such business outfits are enough to have set up multiple industries if decentralized. Some examples of such in Nigeria include: the Ajeokuta Steel Complex, the refineries (under the NNPC), the Nigerian Textile Companies, cement companies like NIGERCEM, Aba Glass Industry, Petrochemical Industries, Printing and Minting companies, Nigeria Airways, the shoe industries, car assembling industries etc. Most of these industries and business outfits have collapsed and their workforce retrenched. Part of the reason for their failure may be corruption and unfriendly operating environment with little infrastructural presence which escalates their operational costs. Knowing this unhidden background, the government would have invested properly employing the principles of subsidiarity and participation in tracking the prevalent socio economic adversities.

In some emerging economies in the present day world especially the Chinese and other Asian Tigers (Hong Kong, Singapore, Taiwan and South Korea) subsidiarity and participation principles appear to be the order of the day. The cottage industries are highly encouraged. Small social entities like groups, families, individuals, schools etc. produce goods for export just as big companies do. The central governments mostly embark mainly on infrastructural development to provide the enabling environment for the private sector.

In African countries, especially in Nigeria, having seen the failure of many gigantic federal and state government industries and business outfits, it is time to employ the principles of subsidiarity and participation in the production of goods rather than encouraging importation of goods from other countries. Aba in South Eastern Nigeria is the economic production nerve center of the zone full of overflowing energy and unlimited creativity in every aspect of production. This creativity and zeal is dying off because of lack of government support and encouragement accruing from absence of basic infrastructures like good roads, electricity and lack of security as well as the financial backup to promote and sustain the realizable dreams. Subsidiarity and participation here will mean the government instead of setting gigantic ready-to-collapse industries like the Aba shoe industry, the Aba glass industry etc., should convoke an assembly of Aba producers and traders, have a survey of the various areas of their production capacities, their prospects, dreams and challenges and then through the present SME programmes empower them financially, provide the necessary infrastructures and security and sit back and marvel at the economic growth that will be generated. In the past goods produced in Aba through the unaided efforts of individuals and small organized producers association were exported to the Camerons, Equatorial Guinea, Chad, Benin Republic, Niger and other African countries with the tag “made in Aba”. Today due to the overcentralization of resources at the center, the near collapse of basic infrastructure, lack of empowerment by the government who takes over the duties and rights of these smaller groups and

individuals as well as the absence of adequate security, the Asian Tigers have taken over the market and our economic growth is slowing down.

What is true about the ingenuity, originality and creativity of the Aba producers is true of the Onitsha, Lagos, Kano and other producers across African cities and villages. Hence in employing the principles of subsidiarity and participation the government should refrain from taking over those areas of production which individuals and smaller organizations can conveniently carry out with sustained capacity and efficiency. The likes of the Aba bag and shoemakers association that used to produce thousands of shoes and bags on weekly basis should be allowed to be, encouraged and supported, likewise the tailors association that sew and package thousands of suits, trousers, T-shirts, and assorted male and female dresses for local and foreign trades should be encouraged.

The Government should thus in alliance with the leaders of these associations play a supervisory role to ensure that standard is met in the production of these goods. Cottage industries that produce detergents, toiletries, construct and reconstruct motor spare parts, building materials like paints, electrical, electronic parts and computer parts, stationeries etc. should be supervised, given professional advice and empowered financially.

It is evident that many government owned industries and business outfits that engage in production of goods for local consumption and export purposes are no longer operational and that majority of the few industries presently engaged in the production of the above goods and services are big industries and business outfits beyond the capacity of small production associations and many individuals. Despite these known facts, the federal and state governments keep wasting the government funds building or trying to maintain such unviable business outfits violating the principles of subsidiarity and participation by usurping the functions of the smaller groups or associations which have the tested ability to efficiently flourish in floating these industries in a smaller scale. To promote economic growth through production of goods and services the federal, state and local governments should concentrate on those production sectors beyond the capacity of individuals and smaller organizations and refrain from struggling with them the areas they can properly execute with efficiency and at a lesser cost. African economies should emulate the Asian Dragons (Tigers) and promote creativity and industry amongst its populace at various levels of the society. A country like Nigeria does not need to have only four refineries with each having the capacity of producing millions of barrels each day. For some years now there has been a sustained war against illegal refineries who usually steal crude oil and locally refine them thereby wasting the many petroleum products derivable from the crude oil. While condemning this stealing and wastage caused by these illegal refineries, one must acknowledge the fact that there is some level of knowledge of the refining technique that enables them to produce (PMS) petrol while discarding other valuables from the crude. The question arises whether the owners of these illegal local refineries should not be invited at a friendly rounded table meeting, their equipment studied, their creativity or initiative put to positive use and their cottage refinery industry sustained no longer with stolen crude and further products they cannot refine after PMS be taken to another local refinery that can extract another product out of it. Another poser is whether it is only the federal government that can build refineries? Can't state or local government build refineries with smaller production capacity? Can't individuals or small associations build refineries that can produce even if at the capacity of one thousand barrels of crude daily? Subsidiarity and participation should also be employed here. The government needs to make the enabling laws, liberalization and deregulation, empower the lesser organizations and individuals and provide the enabling environment by the provision of the necessary infrastructure. If the federal and state government liberalize these areas of production, individual and group initiatives will come to play, many such local refineries will spring up with their multiplier effects, petroleum products will be readily available locally and will also be exported, importation of this product and the huge waste on it will cease and surely economic growth will be stimulated.

b). Subsidiarity and Participation in Agriculture.

The governor of the Central Bank of Nigeria (CBN) Godwin Emefiele recently acknowledged that "the agricultural sector provides up to 70 percent of employment in Nigeria and accounts for about 42 percent of the country's Gross Domestic Product (GDP). Agriculture (crops and livestock) is one of the major occupations of many African states. Before the discovery of the liquid and solid minerals like crude oil, gold, tin, coal, limestone etc. African economies relied on agricultural products like palm oil, cocoa, groundnuts, rubber, fruits, vegetables etc. for their survival. In Nigeria, for instance, before the discovery of the crude oil, cocoa, palm oil and groundnuts were the main cash crops exported from which Nigeria mainly drew its revenue. These agricultural products were not produced by the government but by individuals, families and organized groups. The efforts of these small social entities were coordinated by middle men and co-operative bodies. Thus at the local level which was the engine room of these massive outputs, the presence of the government was minimal. The groundnut pyramids, the massive heaps of cocoa bags and the huge drums of palm oil were the fruits of subsidiarity and participation of individuals and organized local groups who invested in agriculture through their

extensive farmlands and plantations. It is unfortunate that when the government saw the economic potential of agriculture and decided to be involved, it subdued the individual efforts and the coordinated efforts of small organized groups and co-operatives. The government with good intention in its policy brought in mechanized agriculture, cultivated massive rubber, cocoa and palm plantation, established agricultural research institutes and introduced hybrid crops and fertilizers. The initial result of these measures were a success, but with corruption, the discovery of crude oil (which diverted the attention of government) and bad management these huge investments of government went down the drains and agriculture collapsed.

The tested ability and efficiency of individuals and organized social groups in agricultural production in Nigeria with minimal involvement of the government could be seen in cocoa harvest in Western Nigeria, groundnuts, onions, potatoes and carrots in Northern Nigeria, palm oil, rice, yams and cassava harvest from Eastern Nigeria. Abakiliki and Benue rice production was a flourishing industry and coordinated by locals. The individuals and private sector participation in agriculture has also presently promoted agricultural production in many parts of Nigeria. We have such non-governmental outfits in Cross River State (the Biase Plantation) in Kwara State, in Oyo State (FTN Cocoa), in Edo State (Ibru Farms) and in so many states in the northern part of Nigeria. This success was recorded because the government has allowed these small social entities to operate freely. In some cases where the governments have tried to hijack this function from individuals and organized social groups and do it directly it has succeeded in recording nothing but dismal failure. Instances of such failed attempts include the Imo Poultry farms in Imo State South East Nigeria reputed in the early 1980s as the biggest poultry farm in West Africa. This lasted only for eight years. The Cross River State Pineapple and Castor oil farms of the early 2000s also did not see the light of the day. Many other agricultural investments directly under the management of the federal or state governments have failed woefully. Among the many reasons that may be preferred for this dismal failure is the violation of the principles of subsidiarity and participation. Individual and organized social groups and non-governmental public sector, agricultural outfits are more than capable of generating massive growth in agricultural production, what the government needs is to empower them by providing the needed funds and infrastructure. The government can also provide adequate training of personnel, introduce new methods and technique and also provide hybrid crops and animals for improved productivity. The government should challenge organized groups to take up this responsibility which they can conveniently execute.

c.) Subsidiarity and Participation in Infrastructural Development.

The provision of basic infrastructures has over the years been laid on the shoulders of the federal and State governments and only partially on the local government. This trend can change with better result achieved if the principles of subsidiarity and participation are employed. The provision of basic amenities like water, electricity and good roads can be shared responsibility between the government, non-governmental public sector, individuals, local groups and other organized social organizations. The success of this participation of non-governmental bodies is visible in the provision of portable water in Nigeria where government contribution is very negligible in many states, cities and villages. In this area it could be said that excluding the natural provisions and efforts of individuals, small organized local entities and non-governmental voluntary agencies, provision of portable water will be almost non-existent. This fact corroborates the position that if the government can hands off from infrastructural provision at the lower levels and empower small social entities at the local level a lot will be accomplished in this sector. In the area of road construction and maintenance the federal and state governments spend huge sums on the so called federal and state roads with little results. This appropriation of responsibility has left local communities, individuals, town, unions and organized groups redundant, thus leading them to sit back waiting for the government to construct and repair roads to their doorsteps. In the Nigeria of the 1960s and 1970s the local councils through their workers maintain the roads, communities through the age grades and other groups construct and maintain their roads with tools like hoes, diggers, spades and cutlasses. Some local government councils had bulldozers, graders and other relevant construction machines that did road construction and maintenance at the rural areas. Today with the tacit relegation of subsidiarity and participation, the federal and state governments have taken these responsibilities to the exclusion of the local councils and communities with the result being multiple impassible roads across the country including in rural areas.

It is sad that in most cases the government forbids the lower levels of authority or organized public sector or individuals participating in roads maintain seeing it as their sole prerogative. The federal government only reluctantly permits state governments to repair the federal roads and state governments also frown at organized groups or individuals repairing federal or state roads thereby leaving such roads dilapidated and sometimes impassible.

Employing the principles of subsidiarity and participation is imperative in this sector in order to have good roads. The government at the highest level should handle construction of major roads, bridges, drainages and railways while construction of smaller roads, rural roads should be left to the state governments, local councils,

town unions, organized private sector and well spirited individuals. The maintenance of roads especially minor repairs should be handled at the local level by local authorities resident in the places where these roads pass from and not by federal agencies like FERMA in Nigeria. When individuals, town unions, local councils and organized private sector who are the immediate beneficiaries of these roads take the responsibility of repairing the roads, the chances of their being abandoned will be minimized. When this is the case they have no body to cry to for the repair of their roads except mobilizing themselves to team up with other relevant bodies to carry out the task. The Government should partner with these small social entities, providing the needed funds and other relevant equipment and technical assistance to support the execution of the work.

In the area of power generation, transmission and distribution the Federal Government should partner with states, the private sector and capable individuals to explore the great potentials in this sector. Since 1999 the Federal Government of Nigeria have spent more than three trillion Naira to boost electricity supply with so much spent on the IPP (Integral Power Project) Scheme yet Nigeria cannot boast of steady power supply. The Transmission Company of Nigeria (TCN) only recently (Wednesday, 3rd February, 2016) disclosed that Nigeria has for the first time in the history of her electricity generation generated about 5,074 megawatts (MW) of electricity (This Day, 05/02/16). If half of this amount were to be given to state governments, local governments communities and the private sector to provide electricity in their various localities through any means of power generation, hydro, solar, coal, or nuclear, more than 10,000 megawatts would have been generated and electricity problem would have been a thing of the past in this country. In the early 1980s, the Imo State Government of Nigeria had a power generation plant called Amaraku Power Station which supplied electricity to more than five local government areas. That initiative could not be sustained. In the present, Akwa Ibom, Lagos and River state governments in Nigeria have power generation gas turbines with capacity of more than One Hundred and Fifty Megawatts each. These initiatives is a practical demonstration of the principles of subsidiarity and participation which should be encouraged with financial banking at all levels of the social strata and diversified into various areas of power generation.

Communities, private establishments, educational institutions (universities, secondary of primary schools), health institutions as well as governmental agencies and organized private sector should be encouraged through the principles of subsidiarity and participation to take part in power generation and distribution by having solar farms, gas turbines and other affordable means of electricity production and transmission. The government while handling major nuclear, hydro and gas means of power generation should support lesser social entities with funds and technical knowhow to generate electricity in their various localities and establishments. This will lessen the burden and inefficiency of the Federal Government and make electricity readily available to the populace thereby triggering massive growth in productivity and socio-economic wellbeing.

d.) Subsidiarity and Participation in the Educational and Health Sectors

The educational and health sectors render social services to the citizens. This is another area that has been taken over by the private sector more from the economic perspective than as a social service. Before the advent of the private schools and private hospitals and clinics the government and voluntary agencies provide the educational and health needs of the people. The voluntary agencies mostly religious bodies were non-profit oriented and strictly run their schools and hospitals as social services rendered to the society with little token to assist the running of these institutions.

With the government takeover of these social institutions, these sectors would have collapsed if not for the intervention of the private sector where individuals, organized private sector and voluntary agencies have built private schools and hospitals on profit oriented basis. It may not be out of place to assert that at the nursery/primary school level more than 60% of Nigerians pass through private schools, while at the secondary school level about 40% go through private school and at the University level about 30% of Nigerians pass through private universities despite the high cost. Hence the educational sector is being driven by private schools. According to the records of National Universities Commission (NUC) as at January 2015, out of 138 universities in Nigeria 59 are private universities, while 79 are government owned with the federal government having 40 and state governments owning 39. The health sector also is flooded with private clinics and hospitals to meet the very big short falls created by the failure of government.

With this situation on the ground the government has not stopped investing massively in these two sectors with little visible result. Subsidiarity here would mean the government empowering the voluntary agencies, individuals and other interest groups with funds, infrastructure and personnel, then allowing them to run these institutions under government supervision to meet standard. There is a clear sign that the government cannot properly run and maintain these institutions. If the private ones are stable and flourishing, then the problem of the failure of government owned ones must be laid on poor management. If the smaller social entities can do it better than the government, the principle of subsidiarity and participation demands that the government should relinquish this responsibility and assign it to these more competent bodies. Hence the government with its huge

resources should build and equip schools and hospitals, provide the personnel who should be under government payroll and then hand them over to non-profit oriented voluntary agencies, communities and tested organized social groups to manage them.

e.) Subsidiarity and Participation in the Maintenance of Peace and Security

Socio-political and economic development is only possible in an atmosphere of peace and security. The provision of adequate security and maintenance of peace is another important social service which citizens demand from their government. The top-bottom command structure of the Nigerian security agencies (Nigeria Police, Nigeria Army, Nigeria Immigration, DSS, etc.) with centralized command structure creates inefficiency. The recognition of the village vigilante security outfits in recent times underscores the importance of subsidiarity and participation in addressing Nigeria security challenges. Nigeria with a population of over 180 million will be difficult to secure with a police force of less than one million personnel. DSS of less than 500,000 cannot mount surveillance on all the nooks and crannies of the country and through preemptive action forestall every imminent danger.

So much money has been posted into security with very little to show for it. In Nigeria security votes in many states constitutes almost 35 percent of the administrative cost of governance in recurrent expenditure. A state like Ondo state, South West Nigeria spends N600 million monthly on security votes totaling N7. 2 billion annually (Punch Newspaper), Anambra has N850 million monthly and N10 billion annually (News Express Newspaper) while Edo state appropriate N900 million monthly as at 2008 (PM News) The above states are among the least when compared with states like Delta and Akwa Ibom that were annually spending N24 billion and N21. 6 billion respectively (Sahara Reporters). If only one quarter of such funds are given to the local vigilante groups, the town unions, the local council or community administration, great success would have been accomplished. In every locality the good and bad people are known by the members of the community, their homes are known, their friends or acquaintances are known and also their coming in and going out, their activities are easily monitored by members of the community. In various communities strangers are easily pointed out and their movements taken note of. The locals do not need the DSS or the Police or Army to show them who a thief is. They do not need the Police or DSS to tell them people's means of livelihood or the source of their wealth. This means that the locals can provide adequate intelligence to Police, identify, arrest and prosecute criminals. If this is so, it then means that the provision of security and maintenance of peace should be a shared responsibility. The local authorities, town unions, local vigilante security outfits, age grades and other small social organizations should participate in ensuring peace and security of their locality.

Subsidiarity and participation in this case means that the government should entrust to the various local authorities and small social entities, the maintenance of peace and provision of security in their locality, the government should empower them with the needed resources, training and equipment to oversee the provision of security and maintenance of peace in their localities through traditional institutions and local security outfits. The government should play supervisory role and provide superior power when needed and when the local security outfits are not capable of subduing the challenge at hand.

The admission of subsidiarity and participation principles will ensure efficiency, adequate security and peace and maximum co-operation from the locals. These individuals and lesser social organizations will feel recognized and discharge this duty with a sense of belonging as when people are working for their own good rather than standing aloof waiting for the government through its security agencies to do the whole work for them. With subsidiarity and participation the locals who have a better knowledge of the environment and its people will be more effective than an external power with little knowledge of the environment and the people. With subsidiarity and participation every member of the community will have the security consciousness of a secret intelligence officer or law enforcement personnel and will be ready to co-operate with the government security agencies in volunteering information when needed. Individual and other organized bodies can also be assisted to float security outfits by governments and also assigned responsibility with regard to area of coverage.

Conclusion

The principles of subsidiarity and participation are tested principles at the heart of American federalism. They also constitute the guiding principles of the European Union which insists that decisions and actions should be taken at the level where they are most effective and closer to the people they mostly affect. These principles, as has been outlined above, very much elicit the support and co-operation of all the members of the society. With the involvement of all the social strata of the society redundancy, extravagance and bureaucratic bottlenecks are avoided, freedom, creativity, enthusiasm and co-operation is promoted, then the provision of the common good is collectively achieved. The subsidiarity and participation principles ensure that all hands are on deck in working for the common good. Since every individual, family, small social, cultural and economic organization as well as local authorities, voluntary agencies, labour unions and other organized groups have something

peculiar to contribute to the welfare of the human society none should be absorbed by higher bodies. None should be relegated to the background with the bigger entities usurping their duties. African nations should emulate the Asian Tigers where there is no loss of energy accruing from redundancy and over-centralization. When the subsidiarity and participation principles are adopted and decisions and actions are taken at the level where they are most effective and lesser social groups are supported and encouraged to exercise their freedom and initiative in the areas they are most competent, there will surely be massive creation of wealth accruing from improved production of goods and services, improved agricultural outputs, advancement in educational and health sector and maintenance of peace and security in the society. It is therefore the submission of the paper that the principles of subsidiarity and participation should be adopted and implemented to serve as veritable catalysts to advance Africa's socio-political and economic development.

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The Place of Respect for Culture in the Dissemination of the Gospel**By****Grace Lawrence-Hart, (Ph.D)****Department of Religious and Cultural Studies****Faculty of Humanities, Ignatius Ajuru University of Education****Rumuolemini, Port Harcourt, Rivers State****gracelawhart@yahoo.com;****08035455185****Abstract**

Culture is an integral part of human life; hence it is important to take cognizance of people's culture in all spheres of life including religion. This is because every religion is born into a culture. However, the failure of most Christians in appreciating the culture of their host by interpreting the gospel within their cultural context poses a big challenge in the dissemination of the gospel. Hence, it is pertinent to understand people's culture since the contemporary society is multi-cultural. This paper sets out to bring to the fore the place of culture in propagating the gospel; since the dissemination of the gospel is a compulsory command to all Christians. The work was analyzed using the descriptive narrative, it was discovered that understanding culture forms the prerequisite of a good propagator of the gospel; thus, cultural knowledge should constitute part of Christian teachings.

1.0 Introduction

Culture is endemic in every human being because it is a way of life, hence, showing resentment to any culture means despising the people. Ejizu (2007) sees culture as means of social integration. Therefore, understanding the culture of a people is very essential and indispensable for the proper dissemination of the gospel within a locality. The gospel is believed to be the good news of salvation for mankind through the death and resurrection of Jesus Christ (Perkins 2008). Those who believe in this good news of salvation are called Christians (Acts 11:26). According to the Bible, having believed in the good news it is expected of all Christians to go out into the world and spread the good news of salvation to all tribes and tongues without exception which implies all cultures of the world (Mathew 28:19).

The importance of respect for culture in the dissemination of the gospel cannot be overemphasized because of the role culture play in communicating to the people through practical examples which will aid understanding by reason of using familiar phenomenon which the people are used to in their environment. Ejizu (2007) brings this to bear as he maintains that religion and culture are intricately interwoven because they mutually interact and influence each other. But this was not taken into cognizance during the pre-colonial era when the missionaries came into Africa with the gospel as they exhibited so much disrespect for African culture; In the past 'you were not a Christian if you did not wear coat and tie and trousers; you were not considered a son of God if your name was not Jack or Robinson, Jones, Stone or Drinkwater' (Akin www.pctii.org/wcc/akin96.html).

Christians were subjected to saying the catechism, flout traditional laws, burial devoid of full traditional compliments and imposition of English names,(Egbe 2014) another example of disrespect for culture was shown by a Capuchin Missionary "On my way, I found numbers of idols which I threw into the fire. The owner of these idols....seemed very annoyed. To calm him down by humiliating him, I let him know that if he persisted in anger, I should see that he himself is burnt with his idols" (quoted in Akin www.pctii.org/wcc/akin96.html) this shows great disrespect in the dissemination of the gospel. Christians should realize that the contemporary society is very complex; hence, requires people that will understand the complexity of the society in order to thrive. This implies that Christendom needs people who are culturally versatile to go into the complex society that is multi-cultural to spread the good news of salvation to mankind. Furthermore, it is important that Christians should have a grasp of the relevance of culture in the propagation of the gospel of Jesus Christ. This is because culture is the womb of every religion (every religion is born into a culture) (Ejizu 2007); Christianity inclusive, more so, the Bible was written and transmitted in different languages. The Almighty God also has regard for culture that is why He brought Jesus Christ through a respected culture, Mathew 1:18-25 records that

Jesus was born through a betrothed young lady called Virgin Mary. The culture of Israel was that a young lady though betrothed remains a virgin until her marriage was consummated since the birth of Jesus was prophesied to come from a virgin in Mathew 1:23 and Isaiah 7:14. Therefore, adequate knowledge of culture forms the prerequisite in the qualification of a grounded Christian preacher and not just knowledge of the Bible.

The need for effective dissemination of the gospel in this contemporary time is the challenge of this paper, as the spread of the gospel has been hampered due the attitude of modern Christians; further to this, modern Christians fail to learn from the errors of past missionaries who denigrate the culture of their host, using European culture as standard for Christianity. Also worthy of note is the fact that, when propagators of the gospel tend to undermine the culture of a place; the intended audience naturally becomes uninterested in the message as they consider them as enemies rather than friends (Ubong, 2012; Boka, 1991; Pobe, 1984; Twesigye 1996; Greig,1993).

The objective of this work therefore, is to bring to the fore the importance of strategic application, appreciation and understanding of basic cultural values in the dissemination of the gospel. Since the command to spread the gospel of salvation of Jesus Christ according to the Bible is mandatory for all Christians irrespective of age. However, the introduction of Christianity made the mistake of believing that to become a Christian people had to be "removed from their indigenous culture" (Moyo 1983 www.pctii.org/wcc/akin96.html). According to Mbiti (1971) the mistake of the early missionaries was, therefore, not that they preached the Gospel through a culture that they were familiar with, but that they first discredited the African culture before preaching the Gospel. Consequent upon this, Christianity was turned into an ideology which could be used to convince people to accept white domination; it was used to sustain and promote cultural *cum* political oppression, thus Bourdillon (1990) noted that Missionary Christianity cannot only be identified with colonialism. It is appalling to note that many of these sentiments can be found in contemporary Christianity among the leaders of different religious groups through their actions and inactions such as acting like foreigners in their own land, using the Bible to talk down on the people thereby subjecting them to do their biddings, building relationship based on money, making unnecessary demands from the people, masters and servant relationship etc. which are reminiscent of the missionaries' attitude. (Adrian Hasting 1966). In recent times Christians are made to change their surnames believed to have 'satanic' connotations; for instance, *Nwagbara to Nwachukwu* (Egbe 2014) These actions did not help the propagation of the gospel instead it gave rise to religious syncretism in religious beliefs today; What Bishop Desmond Tutu described as a "form of schizophrenia" (www.pctii.org/wcc/akin96.html accessed 15-2-2016) Thus, it is important to respect and appreciate cultures different from ones' own in the quest for carrying out the command. Reason being that Culture is an aggregate of what the people are associated with, it is like a mirror which reflects a people or a group, whose responsibility is to ensure its perpetuity because it is an instrument of self preservation which is acquired over the years. Hence, people do not toy with their culture to avoid its extinction; hence, culture thrives with a given natural or ethnic environment (Wotogbe-Weneka, 2010). However, when a person shows respect for the culture of his host, he will have easy access and free interaction with the recipients. Thus, the knowledge of the norms and values of the hosts becomes imperative to minimize the difficulties to reaching out to the people with the gospel. From the biblical point of view, the work of spreading the gospel is the responsibility of all; it is therefore expedient for all Christian to desire to have a fair knowledge of the culture in the environment where they find themselves in order to spread the gospel especially if it is outside their cultural domain. That is why at the point of conversion to Christianity, a person is given the charge to go into the world and preach the gospel to all Nations (Mathew 28:19). Jesus Christ was very versatile in the culture he found Himself; His knowledge about the environment he was ministering to; helped him immensely in the proper dissemination of the word of God. The above narrative is a proper description of the life style of Jesus in ministry, thus, he also wants Christians of all generation to be culturally friendly if they must succeed like He did.

The descriptive narrative methodology was employed in this study as it provided the framework for the understanding of the dynamics of gospel dissemination of cultural diversities. This is because it is an approach that gives explanation of events and experiences (www.roanestate-edu/.../descri...). More so, the descriptive method gives clear description to the phenomenon under study (Sandalowski 2000), for this reason, it is very appropriate for this study as it creates a platform for the researcher to describe the phenomenon.(Giogi 1992, Wolcot 1994)

2.0 Biblical Understanding of a Nation

Biblically, the word NATION means people or ethnic group not a sovereign country with government and boundaries. Nation has its origin from a Greek word called 'ethnos' which is translated as 'nation', 'ethnic group' or 'people'. (Azar, 2013)

God's plan for man in Genesis 2:28 was to replenish the earth and not to remain in a particular location but to spread to different environments and terrain. This implies that God's plan for man was that man should have

divers culture by reason of their different environmental experience and survival strategies. This was clearly seen in Genesis 11:1-9 as man out of his limited knowledge wanted to confine God's plan to staying together in a single high-rise building (Tower of Babel) to show how culturally selfish man was, God shattered the plan of man and cursed man to have divers language as well as culture. Therefore, it cannot be said that the unity in Genesis chapter 11 to build a tower was a compliment for the children of God at that time but a complete negation of the plan of God for man.

Furthermore, the understanding of nation is made clearer in Genesis 12, (the call of Abram) God said "I will make of thee a great nation, I will bless thee and make thy name great" this brings to bear the fact that in the context of the Bible God looks at a people or nationality and not a place of fixed borders or stable government. This explanation can also be better understood in Genesis 25:23, "Two nations are in thy womb and two manners of people, the elder shall serve the younger. Definitely, God was not talking about a multitude of people in the womb of a woman; He was referring to the two different individuals (Esau and Jacob). So when Jesus said Christians should make disciples of all nations, He did not mean that they must go to a politically defined entity or country but to peoples, tribes, languages and kindred. So, if these people's way of life is not being respected it will be a very difficult task for Christians to perform one of their primary obligation which is to preach the gospel as commanded by the Bible. The implication of Mathew 28:19-20 "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Ghost". Is that nation has to do with people or individuals because a person cannot baptize nations, government or borders, one cannot also teach nations. Ubong, (2012) maintains that "it is possible to allow the gospel to wear the attire of the recipient, speak their language and dwell among them without losing its integrity and dignity". More so, the gospel will make more meaning to the recipient if it communicates its concepts using the people's local concept and language (Pobee, 1998).

Therefore, it can be concluded by saying that the understanding of Nations in the Bible is ethnic group, peoples, groups or even individuals as recorded in Genesis 25:23. Thus, Christians who are under obligation to disseminate the gospel should note that people have their different ways of life which they have lived with all their lives; hence, should not be denigrated in the guise for spirituality. This according to Ubong (2012) is because early Christian missionaries presented Christianity as European religion condemning everything that is not European instead of adapting or using the hosts' culture as its stepping stone to revelation. Every interpretation given to biblical teaching and texts had to wear European colour for it to be authentic even when the spirit behind such expressions are not properly expressed to the host community. Certainly, there are some cultural practices which are inhuman such as the killing of twins, human sacrifice, burial of a king with the youngest wife or servant, etc. Christians should make their host see reasons why they should stop such practices and not outright or forceful enforcement to stop or condemnation of the people. It is important to note that the gospel always comes in a culture but when it got to Africa it was shrouded in the European linen with its attendant implication. (Ubong, 2012, Pobee, 1984)

3.0 Understanding Culture

It is imperative to understand that there are typologies of culture which are visible and non-visible. They are called material culture and non-material culture. This is very crucial to explain so that those outside the field of cultural study will understand that certain immaterial phenomenon which are easily undermined constitute culture. For instance, language, names, values, etc.

Material culture consist of all the artifacts (material product) of the society, they include tools for the comfort of man; examples are shelter, clothing, weapon etc. All the invention of man in a particular locality constitutes their material culture. Conversely, non-material culture consists of the ideas behind the making and transformation of material object for man's use, it also include the norms, values, beliefs etc. Owete (2013) posit that culture is very important as it aids human survival by meeting fundamental needs hence it is needful to consider the basic characteristics and nature of culture.

Prominent among the characteristic is that culture is universal, the universality of culture connotes that culture is found everywhere in the world, so Christians who propagate the gospel should expect to see people behave in certain ways when they go out to places outside their domain, nobody can run away from culture, it is eminent hence, Christians should have an open heart in order to make progress in the dissemination of the gospel. Another important fact to note is that culture is particularistic. This implies that certain cultural traits are specific to some cultural group. Adequate knowledge of this practice will help the Christian preacher not to get into trouble. More so, culture is adaptive; which means that man can adapt or adjust to any culture to suit the condition of his existence. Thus Christians should be ready to adjust to the different culture they find themselves in as much as it not injurious to their Christian faith. Culture makes provisions for human beings to adapt to new conditions of their existence (Owete, 2013). Furthermore, culture is learned; it can be learnt by any person that

is ready to learn a new way of life. The learning of a new culture depends on an individual's determination to learn something different from his own way of life for the purpose of survival and adjustment. One can learn another new way of life because culture is not biological or hereditary. It is mostly learnt through oral tradition and practice.

Other characteristics include; culture is shared, symbolic, integrated etc. The characteristics of culture as stated above according to Owete (2013) are very significant if man must survive in a particular environment. More so, the physical environment forms the root of every culture, (Ijekeazu et.al 1985) for this reason, Christians should appreciate the environment they find themselves in order to achieve the purpose of their mission.

Having established the fact that culture is the way of life of a people which sometimes is different from one's own, the attitude of Christians is to display basic understanding and appreciation of their host because they are to interact and live with the people before they can reach out to them. This also implies that Christians have respect for their host culture; respect according online English Dictionary is defined as an attitude of consideration or high regard. Thus, consideration for people's way of life will serve as a veritable tool for reaching out to the people.

4.0 The Need for Cultural Knowledge

Ubong (2012) pointed out the consequence of ignorance of relegating culture in the dissemination of the gospel as he asserts that Christian missionaries who brought the gospel Africa in eve colonization presented the gospel with European culture and World-View and used European theology as the only acceptable theology thereby condemning everything that is not European instead of adapting or using the culture of its host as basis for Christian teaching. Every Biblical text was made to wear European garb for it to be authentic. It is good to know the event of the past and the attendant shortfalls, this according to Farfunwa (1974) a people without the knowledge of their past are suffering collective amnesia. For David (1996), the inability to grapple with the culture and world-view of their host constituted a setback in appreciating the gospel by the recipient; hence, the gospel must be contextually presented if it must make meaning to the recipient. Stated below are the reasons why Christians should have cultural knowledge.

- a. Knowledge of culture creates a sense of belonging with the people one is interacting with.
- b. Knowledge of culture makes a person have easy access to the recipients.
- c. Knowledge of culture makes the people feel appreciated and loved.
- d. Knowledge of culture helps a person to survive in a foreign environment.
- e. Knowledge of culture enables a person to enjoy his/her stay in the foreign land.
- f. Knowledge of the culture makes the gospel propagator a good Christian (replica of Jesus) because Jesus knew the culture of the people he was addressing very well. Hence, he made good use of it in his sermons.
- g. Knowledge of culture makes the people understand the preacher easily because he can make good use of their parables and familiar stories which will enhance assimilation.

5.0 Importance of Culture to Man

Consequent upon the fact that culture is an integral part of man, it is imperative to take cognizance of the importance of culture even in the spread of the gospel. This according to Hesselgrave (1991) is because effective evangelism is contextual evangelism; therefore, the approach to evangelism must change from culture to culture. For instance, in music the gospel takes up the culture's instruments, draws from culture's repertoire yet creatively provides tunes which express biblical principles. As a result, culture is important to mankind due to the reasons stated below:

- a. Culture provides a world-view to man: this means that culture makes life meaningful to man and creates a survival strategy for man. It is the lens through which man see and interpret the events in the world.
- b. Culture teaches people how to live together as rational beings.
- c. Culture provides a common ancestry and history to a people. Knowledge of common ancestry creates a strong bond with the people; thus, they want to always support themselves to excel to position of honour in the society.
- d. Culture provides a sense of belonging and security to its members: people of the same cultural group are always ready to defend themselves against any form of oppression. This is because culture makes them see themselves as people of similar identity.
- e. Culture provides people with a common language: language defines a people and gives them the power to think and reason logically. Language makes it easier for people to share secret information, ideas, skills, knowledge, values, taboos and cultural beliefs.
- f. Culture serves as an organizing force which assists in bringing people together to seek for a common goal.

In summary therefore, every culture be it modern or medieval has its ways of life and religion is one of those ways. Thus religion is an indispensable element of culture. It should also be noted that each culture has its

own personality. No culture is superior to the other, all culture are at best relative; what is acceptable to one group may not be acceptable to the other (Okodudu 2007 in Owete 2013). The fact that Christians believe that man is created by God does not mean that man every where is the same; therefore, to ignore culture would mean ignoring God's own beautiful work of multiplicity of languages and cultural diversity as recorded in Genesis 11:1-9.

6.0 Facts about Culture in the Dissemination of the Gospel

The spread of the gospel demands dialogue between Christian and non-Christian religion in order to give a Christian foundation to the culture of the host community. This according to Eliot (1968) is called a process of 'thought transfusion' through this process the host community begins to imbibe and appreciate the gospel which will result to a growth of Christian faith in the host community. In addressing Christian Missionaries Eliot maintains that the process of pastoring the Christian flock must recognize that cultural difference in the evangelization of the gospel is a mature sign that same faith can be expressed in diverse cultures.... some missionaries by thinking that the unity of faith automatically meant unity of culture or uniformity in the expression of the faith did a lot of harm to authentic cultural values.

In the same vein Robinson, (2005); maintains that it is imperative to know all about a particular culture in order to be able to plant the seed of the gospel in the hearts of one's intending audience. This is very important because it is not easy for a person to abandon his culture in the guise of believing in a new ideology, it takes a gradual process which needs patience from the person who is trying to sell the new idea. More so, bible messages will be made more intelligible if it is transmitted in the native context of the audience (Onibere, 1978). Hence, it becomes very important to note that the Bible faith contains universal application and as such, the Christ-event should be presented to every recipient within their socio-cultural context (Wotogbe-Weneka, 2005).

Onwubiko, (1992) posit that Jesus the embodiment of the gospel was born into a culture lived that culture and used it to announce his message of salvation. He knew that the transmission of the Gospel depends, to a large extent, on cultural dynamism which links successive generations with their past through their present to their future. He knew that the authentic development and expression of the Christian life cannot be achieved through a "static" culture or through a totally new culture imposed from the outside. His mission to culture and through culture is summed up by the fact that He came not to abolish the law and the prophets but to perfect them as recorded in Mathew 5:7. "in the early Church the Graeco-Roman cultures became the solvent for the gospel, so much so that Jesus became so Greek and so Roman that he could not have been recognized as a Jew" Pobe (1984). When the church entered Roman Empire, she embraced the imperial culture, absorbing its symbols of authority, language, institutions, legal systems and military terminologies. However, there was a replacement of idolatrous festivals with Christian celebrations. The birth of Christ, Christmas, was celebrated in place of the birth of the "sun-god" in Mithriac religion, G.A. Arbuckle in Onwubiko (1992).

7.0 Short-Falls of the Past Gospel Propagators

History of the past construction would help subsequent scholars to avoid the faults of earlier generation, (Fafunwa, 1974) using the missionary work in Africa as a case study. A cursory study of some shortcoming of past missionaries is necessary. They are as explained below;

- a. The discriminative nature of the European missionaries made them concentrate the gospel within a particular domain which is among the royal palace of kings. The kings accept the gospel because of the benefit from the association with the missionaries. Their failure to associate with all and sundry in the spread of the gospel resulted to a great setback as the rulers which they felt would command everybody to turn to Christianity disappointed them. (Toyin F and Biodun A. 1983)
- b. Subsequently, the European missionaries that spread the gospel were distracted by trade. Commercial enterprise over took their zeal for evangelization. Thus, the missionaries confined their activities to the coast. (Toyin F and Biodun A. 1983)
- c. The inability of the European missionaries to wholly accept the people and their way of life made it difficult for them to preach the gospel. Furthermore, the climatic condition of Africa which was too harsh for them made it difficult for some of them to stay healthy as most missionaries fell ill and some also died. The situation was compounded as a result of their ignorance of the fact that acceptance of culture aids survival strategy in a strange land. (Toyin F and Biodun A. 1983)
- d. Another factor that constituted a setback in the dissemination of the gospel by the European missionaries was the failure to differentiate between Western Culture and Christianity. This is because every religion is transmitted through local culture. According to Ehioghae, (2005), religion and culture have always cohabited, thus, trying to separate the two elements in the same milieu is virtually impossible. This act of using European

culture as a standard for Christianity in Africa impeded the growth of the spread of the gospel in Africa as it was difficult to uproot the African culture and plant the Westernized culture.

e. Also of note, is the failure of the European Missionaries to indigenize Christianity. They insisted that Christianity must remain Western in practice. This practice was expressed in music/songs, dressing, names, liturgy and the use of indigenous manpower. Everything about Africa which include marriage, religious practice, moral and customs were seen as barbaric (Twesigye, 1996).

8.0 Way Forward

Having, examined the short-falls of past missionaries it is expedient to look at steps to consider in the dissemination of the gospel. Christians should be considerate or show regard in relating with their host because it is difficult to understand the people's joy, problem, poverty, hunger, ethnicity and the general way of life. This is very important because the early missionaries did not consider this aspect of having good interpersonal relationship with the people hence it was very difficult to reach their recipient.

More so, Christians should be vast and knowledgeable in the stories of the Christian Bible in order to appropriate it to the daily lives of the people. This will make the event of the Bible become real to the listeners, thus it will be easy to accept.

Christians should also appreciate the people as much as possible in order to earn reception from the people. This is because the Christianity that was given to Africans was a mixture of biblical values and the general social values of Western society (Yusuf, 1999). Therefore, in the Greco-Roman World the prosperity of Christianity was as a result of the marriage of the Jewish and Greek concept which gave birth to Hellenistic concepts (Pobee, 1984).

The author hereby summarize the following as the way forward in ensuring the proper place for respect of culture in the effort to disseminate the gospel to diverse cultures in our global society.

- a. Adequate knowledge of culture is critical to the success of modern Christians to actualize the charge of propagating the gospel to all nations.
- b. Communication of cultural dynamics and diversities should be encouraged among Christians.
- c. The biblical understanding of the word Nation connotes people or ethnic group not sovereign country with government and political boundaries.
- d. Cultural appreciation in Christendom makes one a good propagator of gospel as typified by Jesus Christ, Paul the Apostle and other successful missionaries to other cultures.
- e. God Almighty is no respecter of persons, which connotes that God recognizes the people's Culture and have no preference.

9.0 Conclusion

Failure in appreciating basic cultural values in the dissemination of the gospel has been a challenge both in the past and in the present because it makes non-Christians to see Christians as fanatics and imposters, that is, people who want to force their way of life on others. The non-Christians see it as uprooting their own culture and implanting a new one. Since nobody is ready to trivialize his/her culture, and/or value system that has been held in high esteem for ages, there is always resistance. This is exactly what the Europeans did to Africans when they brought the gospel in the pre-colonial era. They faced strong resistance from Africans because they saw Africans as primitive and barbaric. They condemned the African way of life; in fact they wanted a replication of their homeland. Hence they never succeeded in their first missionary journey (Falola and Adediran, 1983).

The multi-cultural nature of our society requires adequate knowledge of culture before embarking on the propagation of the gospel. However, modern day Christians seems to neglect this aspect of knowledge which constituted a set back during the era of the European Missionaries to Africa. Conversely, among the Greek and Roman where the gospel was contextualized within their cultural milieu it prospered. Hence, it is imperative for Christians of today to appreciate the environment they find themselves if they must fulfill the great commission that is handed over to them by Jesus Christ. They should also know that the son of God is universal; however, in his incarnation He became part of a particular culture which is the Jewish culture. He did not wish to *absolutize* this particular culture (Boka, 1991).

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African Life Circle Rituals as a Socio-Cultural Context for Education

By

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Abstract

African life circle rituals are an integral dimension of life in traditional African societies. These rites occupy a glaring place, as it is an issue that forms the African traditional lifestyle. This piece studies the different major dimensions of the African life circle rituals. This research studies them as indigenous model of education, a model that creates a meeting point between education and culture. During the study, the hermeneutic and phenomenological methods of inquiry were employed for the collection and analysis of data. The inculturation theory was employed as a theoretical framework for this . It submits that these life circle rituals in traditional societies provided the socio-cultural context for education. And although it was disrupted by the colonial and missionary enterprises, it can still be incorporated into our education systems for the promotion of education and learning.

Keywords: African, Rites of Initiation, Rites of Passage, Life Circle Rituals, Education, Socio-cultural, context.

Introduction

Bopp et al. (1985), Cajete (1994) and Brendtro et al. (1998) argue that there exist traditional indigenous approaches to education employed by traditional peoples for the communication of knowledge from one generation to the next. These traditional peoples in the contention of Cajete (2000), Hampton (1995) and Buffalohead (1976) have thrived on these indigenous models of education long before the advent of their colonial masters, or their encounter with Western civilization. These traditional forms or models of education are often characterized by oral tradition, transmitted through stories, during ceremonies, apprenticeships, songs, proverbs, folktales, etc. Stressing its wholistic nature, Armstrong (1987) avers that the African model of education is a natural process integrated into every daily life event within the social unit. Thus, Colorado (1988), Corsiglia and Snively (1995) and Freeman (1995) observe that indigenous education addresses all the main areas engaged by Western education: natural sciences, social studies, religion and philosophy, history, physical education, the arts, personal planning, and life-skills. From the foregoing, it can be said that in the traditional model of education, learning spread across every dimension of the human experience: mentally, emotionally, physically, and spiritually. With the current development in the area of cultural renaissance, the quest for the rebirth of the African cultural heritage, this work focuses on the analysis of the African life circle rituals to study how it provides a socio-cultural context for education. However, during the course of this work, the concepts rites of passage, rites of initiation and life circle rituals are used interchangeably.

Theoretical Framework

The Inculturation theory is used to underpin this study. As a concept, it was first introduced into the academic community by Cardinal Sin of Manila at the Synod on Catechesis held in Rome in 1977, with focus on the need for an inculturation of Catholicism in a variety of forms. Generally, it emerged as a theory in a bid to make the Christian religion, coached in Western culture at home in Africa through dialogue. Shorter (1988), Metuh (1993, 1996a and 1996b) and Walligo (1991 and 1996) had maintained that communication between human cultures can only take place effectively through dialogue and participation, through listening and through readiness to learn. Kurgat (2009) avers that it is only through interdependence in corporation, and congruence that conversions can successfully take place. There is an emerging consensus that culture is a developing process in which there is and there must be a continuous dialogue between faith and culture. This is still very important as Schreiter (1991) observes that much of the continent of Africa still staggers under the burden of neo-Colonialism and continued economic subordination to the powerful cultures of Europe, Asia and North America. This theory is relevant in this study because we are dealing with developing an African educational methodology that would be in tandem with the African spirit without undermining the universal principles of education. It's emphasis on dialogue, participation, through listening and through readiness to learn are very important principles for the development of an African system of education that allows for the interaction between education and culture.

Education as Culture and Culture as Education

There is a strong relationship between education and culture. Education as a concept points to a universal element, however, culture points to the particular. Culture on the one hand, is a social heritage that encompasses a people's way of life, which includes knowledge, beliefs, customs, laws, arts, morals etc., that a group of people build up and expect members to acquire, share and live by. Culture does not come from human genes, but rather it is learnt and taught. This bears with the etymology of the word culture as *colere*, which means "to cultivate" or "to practice". Kanu (2010), therefore posits that the human person is, the author and architect of culture. Education on the other hand, is the process of transmitting cultural heritage for the development of individuals spiritually, intellectually, physically and morally for his/her own personal good and for the good of the society. While education transmits culture, culture provides the *locus* or *locale* and the instruments for education. Akagbogu (1999), therefore, writes on the dynamics of education and culture:

All over the world, people in every society take pains, devote time and attention to educate the young ones to be functional adults. In most cases, these pains, devotion of time and attention to the rearing of young ones are geared towards impacting and transmitting of cultural and social knowledge that would enable the young ones fit in well into the social and physical environment of the society in which they live. In the process of impacting this social and cultural knowledge to the young ones, different socio-cultural values and norms are used. (p. 70).

This notwithstanding, education is not just a process of transmitting culture, it is culture, because its methods and principles are determined by cultural contexts. Therefore, for education to be relevant and achieve its basic aims among peoples, localities and times, it must be inculturated, that is, it must be adapted to a cultural pattern. When education is done in such a way that it finds a home in a particular cultural context, and finds expression through elements proper to the culture of particular peoples, it would become a principle that animates, directs and unifies cultures, transforming it and remaking it so as to bring about a new creation. Thus, Konare (cited by Kanu 2015), the Chairman, African Cultural Renaissance Day, expresses the view that, for African educational system to be meaningful and contribute towards bringing about sustainable development that would change the lives of Africans for the better, there should be a link between culture and education, and the rebuilding of the African Education systems so that the curriculum is informed by and based on African culture. Let us see briefly the African culture. It is from this understanding that rites of passage are developed as a socio-cultural context for education.

The Nature and Meaning of Life Circle Rituals

Life circle rituals, also called rites of passage or rites of initiation, according to Gennep (1960) "Are groups of rituals which celebrate transition from one phase in the life of an individual or a community to another" (p. 5). Fairchild (1965) defines it as "the ceremonies which cluster around the great crisis of life, or periods of transition from one status to another, notably birth, puberty, marriage and death" (p. 262). The performance of a particular rite of passage would mean that the person involved has passed from one stage to the other, and since the African universe is a religious one, all rites of passage have religious undertones. Madu (2011) avers that rites of passage have the following characteristics:

- a. It ensures a change of condition from one religious or secular group to another.
- b. Each stage is an outburst of new life due to the intervention of the divine.
- c. The divine order is recognized, acknowledged and actualized in the rites.
- d. These rites are only the re-enactment of the archetypal patterns of the gods in *in illo tempore*.

In every rite of initiation, four stages can be mapped out: preparation, separation, transition and reincorporation. During the preparatory stage, one learns the basic skills and responsibilities associated with the new status to which they hope to move into. The separation stage marks the separation of the participants from their usual social setting, to mark a departure from the past. The transition stage is a stage dominated by ceremonies that marks the movement or transition. The reincorporation stage confirms one's new status, with the rights, privileges and responsibilities. These stages has been presented in the diagram below.



Preparation

Seperation

Reincorporation

Transition

Process of the Rites of Passage

The Dimensions of African Life Circle Rituals

The rites of passage among Africans include: pregnancy, birth, puberty, marriage and burial rites.

a. Pregnancy Rites

Africans understand pregnancy as a period of transition from conception to childbirth. Pregnancy rite is to facilitate the birth of the child and to protect the mother and child from evil powers and malignant persons through offering a sacrifice; Metuh (1985) maintains that it is a rite of separation of the child from the world of the ancestors and incorporation into the world of human beings. It begins as soon as the woman misses her period. Among the Igbo, oracles are consulted as soon as a woman conceives and sacrifice offered to *Ala*. Why are oracles consulted? Ezenweke (2012) holds that it is generally believed that children have come from the divine with a message for the community, consultations with diviners helps the community to know the message the child has brought and if possible to take precaution when necessary.

b. Birth Rites

Birth rites vary from one culture to another, however, in most African cultures, there are two stages of it: purification rites and naming ceremony. The purification rites according to Metuh (1985) begins after the woman gives birth, she and the child are secluded for purification. It is only after purification that she can begin to move around in the community. It is usually a ceremony of days, the number of days depends on the culture. To establish the community ownership of the child, the umbilical cord connecting the mother and the child is cut as a sign of the incorporation of the child into the community. After the purification rite, the naming ceremony begins, which Qurcoopome (1987) opines humanizes and socializes the child, making him a member of the human family.

c. Puberty Rites

Puberty rites in both boys and girls is an announcement that they have reached adulthood. It introduces the child from the world of dependence to that of independence, and the rights, privileges and duties of adulthood. It is a sign that they are ready for marriage and have reached the biological maturity necessary for reproduction. The rite for boys and girls differ according to their particular roles in society as husbands and wives. While the women are taught folktales, dances and songs and roles that are peculiar to women in the home, the men are taught roles that they would play as the head of the home. This is a period of learning for both men and women. At the end of the rites, the women are beautified and brought to the village square where they would display their beauty and dance as well to the admiration of men. Men who are in search of wives usually find this period very interesting. The boys are also initiated into secret societies and masquerade cults. They undergo great hardships that they may learn through suffering, especially to prepare them for the challenges that would come with being a father. After this period, the boys come to the open and eat with the elders, a sign that they have arrived. Their seclusion and public appearance are symbolic: it symbolizes the death of the child and the birth of the adult, the death of dependency and the birth of independence,

d. Marriage Rites

In most African traditional societies, marriage is a business between families and not between individuals. Real discussions about marriage between families begin when both families consent. When the man and woman accept and the family refuses, the marriage would not hold. To show the hold of the family on the individual in issues of marriage, there are times when the parents or the family decide who the child should marry, sometimes, even before the child is matured enough to choose a partner for herself or himself, the choices have been made and introduced to him or her at adulthood. This is called arranged marriages. In places where this does not happen, many African societies go through middlemen who would come first to declare his mission. The declaration of this intention is usually spoken beautifully in proverbs. When accepted, he can now go back and bring the family of the man. During this period, the girl will have to show consent, sometimes by drinking wine with the man from the same cup. If there is mutual consent, the dowry is paid, accompanied by the appropriate sacrifice. This is followed by a feast, during which people eat and drink and dance. In the evening of the same day, she departs to her new home.

e. Rites for the dead

The rites for the dead can be divided into two: burial rites and funeral rites. The nature of a burial is determined by who has died, a child or an adult, and if an adult, an elder or a chief or a king. If it is an infant or a young person who has died, the burial is not delayed. There is usually little or no ceremony accompanying such burials. This is based on the fact that it is regarded as a bad death- *ajo onwu*. If it is a married person that has died, the in-laws of the person in question are formally informed. During the rites, the dead is ritually washed. The purpose of this rite is to strengthen the diseased as he or she embarks on the journey to the spirit world. In some cultures, if it is a man, the *okpara* (first son) performs the rite, and if the person has no son, a male from the extended family does that. If a woman, the *ada* (first daughter) performs the rite. Among the Igbo, after washing, a fowl is strangled and the head cut off. The blood is rubbed on the body of the diseased; the blood is sacrificed to the deities to accompany the dead to the spirit world. When the ritual-washing is over, the body is taken to the grave for burial. If it is suspected that the diseased was killed by someone, sometimes a cutlass could be put in the grave so that he or she can revenge. Part of the rites for the dead is the funeral rites. This usually comes not necessarily immediately after the burial. It is not a second burial as some falsely refer to it; it is rather a continuation of the rites for the dead. It is a rite of incorporation of the diseased into the world of the ancestors- after the rites, the diseased is welcomed into the college of ancestors. This rite helps the deceased to secure his or her rightful place in the world of the living-dead. This is also marked with a celebration. It is a kind of thanksgiving. These rites for the dead are responsibilities that the living owe to the dead.

The Educational Value of Rites of Initiation

Chummar (2008) laments that with the coming of missionaries to Africa, without knowing the relevance of rites of initiation, they condemned them as devilish and savage. He writes:

Without understanding the real anthropological, social, and cultural meanings of the customs, zealous European Missionaries tried to abolish traditional moral African customs which were protecting Africans in the ethical matrix. (p. 5).

Rites of passage have great educational value. The occasion marks the beginning of acquiring knowledge, which is otherwise not accessible to those who have not been initiated. It is a period of awakening to so many things, a period of dawn for the young when the collective cultural wisdom of a people or group is transferred to the members of the group. It provides a socio-cultural context during which meanings are communicated for the development of the person in question. According to Mbiti (1969):

This happens when they withdraw from other people to live alone in specially prepared huts away from the villages during which time, they receive secret instructions before they are allowed to rejoin their relations at home. This is a symbolic experience of the process of dying, living in the spirit world and being reborn. (pp. 158-159).

Corroborating Mbiti, Chummar (2008) writes on the educational value of the rites of initiation:

Initiation is preceded by a number of social and sexual ethical instructions, where a young person is prepared ethically for adulthood and where the person has to learn from elders of the family how to live responsibly as an adult and as a partner in married life, how to behave in matters of sexuality and procreation, in parenthood, family and community. This transmission of ethical principles from one generation to the next in the context of initiation is now mostly broken, leaving a *moral vacuum*. The growing curiosity about sexual knowledge and its functioning are then satisfied mainly through the media and peers in immoral ways. (p. 5).

This is at the base of so many problems that African youths are experiencing in our time. The absence of such a forum for learning and establishing a relationship between socialization and the learning process has left a vacuum between the construction of the self and the educative experience. Teaching and learning within

the context of the rites of initiation are not abstract and based on definitions, but rather the students are taught based on roles and responsibilities that they are expected to carry out daily in concrete historical circumstances. It is an education for survival.

Conclusion

The foregoing has studied the rites of initiation as an indigenous model of education; a model that creates a meeting point between education and culture. It discovered that Rites of passage, in the African context, remain an integral dimension of life in traditional African societies. Thus, Ezenweke (2012) observes that these rites take a glaring place in the life of Africans, as it is an issue that forms the African lifestyle. Although, with the advent of Westernization, Western education has now taken over the educative roles that these rites of passage played in traditional African societies, and have at some times been categorized by Christian missionaries as devilish and by the colonial masters as uncivilized. This work argues that the consequence of the relegation of the rites of passage to the background is the creation of a vacuum in the learning process. It further submits that in our 21st century, characterized by violence in schools, teen pregnancy, drug abuse, and other distractions which have been part of the public discussion on how to better educate our youth, the indigenous model of education provided by the rites of passage in traditional African societies can make a contribution towards stability.

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The Philosophical Canons of African Indigenous Education

By

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Abstract

African traditional education was a model of teaching and learning that was employed in pre-colonial Africa for the oral transmission of knowledge from one generation to another, which preserved the socio-cultural structures of society. The burden of this research is to explore the meaning and nature of the African indigenous education within the context of the nature of the human person as a basis for education. It further attended to questions that border on the purpose and philosophical canons of African traditional education. The method employed in this research is the indigenous holistic method; this method is very important as the African indigenous education is holistic in nature. The research submits that before the advent of colonial masters and missionaries to Africa, the African people had a system of education which attended to the basic needs of the time, and which, although may be ancient, still has great relevance for the education in the 21st century.

Keyword: Philosophy, education, African, Traditional, Indigenous, principles.

Introduction

Education, the most ancient concerns of mankind, does not lend itself to any definite definition. It has the growing quality of a living organism and seamless web. This would first imply that it has life; secondly, it constantly adapts itself to new and changing circumstances, according to time and place, however, maintaining some permanent features or attributes. It adapts itself to new circumstances and demands. While there are changes according to time, there is a presence of permanence which unites the universal experience of education; and while there is plurality according to place, there is a unity which identifies and authenticates the educative experience. It is from the above perspective that one can talk about an African indigenous education. What makes it distinctive from others is not determined by substantial or ontological factors, but rather by accidental factors domicile in the African traditional cultural heritage.

Although various African scholars have written on African traditional education (Majesan 1967, Fafunwa 1974, Snelson 1974, Tiberondwa 1978, Stambach and Semali 1997, Adeyemi and Adeyinka 2002, Okoro 2010, Ndofirepi and Ndofirepi 2012), the burden of this piece is to explore the meaning and nature of African indigenous education within the context of the nature of the human person as a basis for education. It would further attend to questions that border on the purpose and philosophical principles of African traditional education.

The Nature and Meaning of Education

Education, etymologically, is derived from the Latin words: *educare*- which means 'to bring up', 'to rear', 'to guide', 'to direct'. From the foregoing, education becomes the process of bringing up children by the adults of the society; *educere*- which means 'to draw out', 'to lead out', 'to raise up', 'to bring up', 'rear a child'. From this root, education for Adeyemi and Adeyinka (2002), becomes the 'slow and skillful process of extracting the latent potentialities of comprehension and dedication, in contradiction with indoctrination' (p. 225). Although the concept education, as observed by Balogun (2008) has been exposed to different and sometimes contradictory interpretations, generally it can be understood as a process of development of the natured and nurtured potentialities of an individual to help him or her 'fit into the society, in which he or she is a full-fledged member. It is an activity of transmission and a fundamental factor of social change. As a wide frontier, it embraces not just the deliberate processes of school and college, but also the in-deliberate and accidental experiences that a person encounters. Thus, education is not conterminous with schools and colleges. It is rather a process that continues throughout life: it is a process, a system, an enterprise, a discipline and a way of life.

The Meaning of African Traditional Education

For a better appreciation of the concept *African Traditional Education*, there remains the need to analyze the simple words that constitute the compound word. The first concept is **African**: it speaks of a relation to, or characteristic of Africa, or its people, language, culture, geography, etc. **Traditional**: this concept has been contended by scholars, since it is suggestive of that which is ancient, and therefore, no longer practiced. In this work, it is used to denote indigenous practices and beliefs, facts, customs, often handed down from generation to generation, unwritten or written. As such, it combines the idea of the past, the present and the future. It is in this regard that the Longman Dictionary of Contemporary English (1990) defines tradition as “The passing down of opinion beliefs, practices, customs, etc., from past to present, especially by word of mouth or practice” (p. 1174). In the introduction, an attempt has been made to understand the general meaning of education. However, an attempt would be made to situate education within the African context.

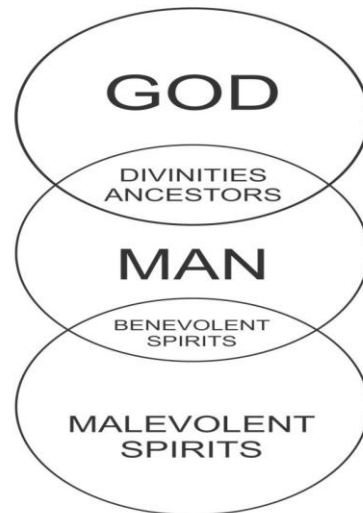
African traditional education would, therefore, generally mean the type of education that was obtainable in Africa before the advent of the West as colonial masters and missionaries, which Boateng (1983) avers prepared them for their responsibilities as adults in their communities. It was a method of education that was based on the African cultural heritage, and the family is the first school of every child and the mother the first teacher of the child, gradually into the hands of the uncles, father and community at large. Just as we have Greek education, Western education etc, Africans also had a method of education defined by the African worldview. It was a native, locally developed lifelong process of learning, with well defined goals, structures, content and methods, through which cultural values, skills, norms and heritage were transmitted by the older and more experienced members of society from one generation to another to help individuals be integrated into the society. At the end of such an education, it is true that graduates never wrote final year exams or were not awarded certificates; however, they graduated ceremoniously and were considered graduates by the society, not because they had papers to show, but because they are able to do what they have graduated in.

The Human Person as the Ontological Foundation of African Indigenous Education

The quality, method and parameters of education employed by any particular people are fundamentally determined by the people’s concept of the human person. In African ontology, its cosmology is heavily anthropocentric. That is, the human person is at the centre of the universe. Mbiti (1969), therefore, asserts that “Man is at the very centre of existence and African people see everything else in its relation to this central position of man... it is as if God exists for the sake of man” (p. 92). Corroborating with Mbiti, Metuh (1985), avers that “Everything else in African worldview seems to get its bearing and significance from the position, meaning and end of man” (p. 109). The idea of God, divinities, ancestors, rituals, sacrifices etc., are only useful to the extent that they serve the needs of the human person. It is in this regard that Udechukwu (2012) avers that man, in African cosmology, has been given a high and prestigious position.

However, the human person is a being that has its origin and finality in the Supreme Being. This implies that the human person in the African universe is best understood in his relationship with God his creator, to whom, from the Igbo perspective, he is ontologically linked with through his *chi*, the spark or emanation of God in each person. The human person in African worldview has a purpose and mission to fulfill; he/she comes into the world as a force amidst forces and interacting with forces. Good status, good health and prosperity are signs of the wellbeing of a person’s life-force, and man struggles to preserve it through an appropriate relationship with the spiritual forces around him. The goal of every human person, according to Kanu (2015a) is to achieve his *akara chi*, the destiny imprinted on his palm by his creator. In the search for one’s destiny, Kanu (2015b) avers that the human person is not just an individual person, but one born into a community whose survival and purpose are linked with others. Thus the human person is first a member of a clan, a kindred or a community.

THE AFRICAN COSMOS



From the foregoing, the human person has been given a high and prestigious place in the economy of creation. He relates with God, the divinities and spirits and tries to maintain an ontological order in the universe. This would therefore require the development and maintenance of moral character on the part of the human person. To be at peace with fellow human beings and God, there are several elaborate taboos, modest limits of order in the political, economic and social arenas. These values are transmitted to the human person through a process referred to as education, received from the family, the community and society at large. The nature of the human person in African ontology is the basis of education; he is educated because he is a human being; animals are not educated. The human person occupies a fundamental place in the scheme of things and thus, must relate and behave differently from other creatures. This explains why the family, the community and society work hard to educate the human person.

The Purpose of African Traditional Education

The aim of education in traditional African society is multilateral. These aims could be articulated as follows:

1. To prepare the young for life. Education in Africa is always for a particular purpose. There is nothing like a purposeless education.
2. To help people to realize themselves. Self-realization is at the heart of African indigenous education. The first thing a child is taught is who he or she is, where he or she has come from, the heroes that have come from his clan, etc. self-realization helps him or her to know how to comport the self.
3. To help people to relate with others in an atmosphere of mutual understanding. Life in African traditional society is relationship. To be is to relate, to cease to relate is to move towards annihilation. It is in this regard that individuals are taught to relate with one another.
4. To inculcate the spirit of self-reliance, industry, versatility and self-disciplined. In African traditional society, people are trained to be self-reliant. They do not wait for the government to give them employment. They rather work hard to contribute to the general society.
5. To make the educated aware of his or her responsibilities and privileges. These responsibilities and privileges go with status. There is no status in traditional African societies without responsibilities and privileges. Thus, before a person attains that status- married, etc, the person in question is taught the responsibilities and privileges that go with them.
6. To develop a person's latent physical skills.
7. To develop the character of a person.
8. To help a person to understand, appreciate and promote the cultural heritage of the community or society.

The Philosophical Canons of African Traditional Education

Ocitti (1971) enumerated five canons or philosophical principles that are vital to Africa indigenous education. They provide a foundational structure on which Africa indigenous education was built. These canons include preparationism, functionalism, communalism, perennialism and holism.

a. Preparationism

This principle asserts that people were trained for the purpose of equipping them with a particular skill for the fulfillment of their particular roles in the family or society. Knowledge conferred was always for a particular purpose- skill for an awaited responsibility. For instance, the boys were trained for the purpose of fulfilling male roles in the society. Boys, on the one hand, were trained to be hunters, farmers, carving, canoe making, tinsmithery, palm wine tappers, pot making, clay working, fishermen, warriors, blacksmith, butchers, leaders, dancing, etc. Girls, on the other hand, were equipped with skill for feminine roles like cooking, wives, home-keeping, sieving, cloth making, grinding, pounding, dancing, caring for a baby, etc. because of this particular orientation, boys and girls were trained to be self-reliant, responsible and obliged to the community.

b. Functionalism

According to this principle, African traditional education is practical and participatory in nature. Thus, the pupil learns through working with or observing the master. For instance, young men learnt the art of farming by following their fathers to the farm and learning how the land is tilled, the crops planted, the land weeded and crops harvested. As they learn they begin to participate in these activities. Once he or she becomes a student, the person begins to participate in what is learnt. For instance, when a boy wants to be a medicine man and he is admitted, he learns by going to the master into the bush to get the herbs needed, to fetch water for him, to clean up the shrine, to grind the medicine, he watches him call upon the gods, he listens to him invoke the gods, he learns the words, the gestures etc. as the master does it, he follows in his step. In this way, the student becomes fully integrated into the occupation even before he graduates. Even before he graduates, he has begun to practice. Education therefore is always practical, not in a vacuum, but with a practical concrete context.

c. Communalism

In African traditional education, the responsibility of teaching was not solely the responsibility of the parents of the child. This is based on the fact that the child is not individually owned. There is an Igbo adage that says: —Nwa bu nwa ohal (A child is for everyone). The parents, family, the community and society are all involved in the training of a child. In the absence of a father, an uncle can teach or correct a child. When a child does something wrong like refusing to join his age grade in sweeping the village square, eating in the morning without washing the face or chewing stick, refusing to surrender his or her chair when an elder enters, etc., a fellow villager can correct or scold the child. This is also very important as one thing done by another could have adverse consequences on another. Thus, teaching another person or correcting the other is a good which one does to himself or herself; and to leave the person without correcting or teaching the person is do oneself harm. This makes teaching a collective responsibility. More so, by communalism, it is also meant that the education was community oriented, that is, geared towards the solving of community problems. The instructional activities were geared towards the social life of the community, so as to prepare the pupil to fit into their community.

d. Perennialism

Generally, perennialism as a principle believes that in our world of upheavals, and uncertainty, it is beneficial to stick to certain absolute principles. It, therefore, sees education as a way of preparing the child to become acquainted with the finest achievements of his cultural heritage, to become aware of the values of his heritage. When African traditional education is said to be based on the perennialism canon, it simply implies that African indigenous education was conservative and prepared the young to always maintain the *status quo*, that is, to maintain the cultural heritage that has been handed down from one generation to the other. From this, we see why it was necessary in traditional African societies to have taboos- these helped to preserve the *status quo*. It is in this regard that Mushi (2009) avers that “criticism about what they were taught was discouraged and knowledge was not to be questioned. Questions seeking clarification on aspects not clearly understood were encouraged” (p. 39).

e. Holism

In traditional educational system in Africa, although people were trained to specialize in a thing, they also got other trainings alongside- people were productive in all areas. It was a multiple kind of education. Although a person is a trained hunter, he can as well farm, butcher the game caught, preserve the meat or market it. The fact

that a person is a trained dancer or wrestler does not mean that he wouldn't be able to farm, build his house or hunt around his house. This is the same with girls. Although a hair plaiting, she could as well cook well, dance well, take care of the home and even help another woman give birth. People were trained not just in regard to skill acquisition, Emenanjo and Ogbalu (1982) aver that people were trained in different areas of traditional education in order to produce educated individuals. No domain of education was left out. People were trained to be educated physically- this concerns activities that aid the development of the physical body; secondly, morally- the educated must lay restraints on his or her boundless urges and impulses; thirdly, character training- this is the basis of the African commitment to education. A positive change in a person during education is very fundamental in Africa. fourth, intellectually- which has got to do with a person's ability to integrate observed experiences, conceptualize and seize a situation; fifth, vocationally- this focuses on job-oriented education, which involves the acquisition of skills. Thus, for one to say he or she is education, one must show signs of growth and development in these domains of education.

Conclusion

The foregoing study on African traditional education reveals that it was a model of education that ensured that everyone who went through it was employed- it was practical and tended towards self-reliance. It was also a system of education that preserved the socio-cultural structures of society. It instilled national pride in the learner and inculcated a communal spirit rather than an individualistic attitude. However, it also suffered some limitations which include: its curriculum being confined only to the categories common to a particular clan or society; in the bid to preserve the status quo, criticism was not entertained- thus, knowledge was passed on from one generation to another without critical appraisal; it was dominated by oral tradition, making it difficult to preserve accumulated knowledge and skills, added to these is the secrecy that surrounded the content of traditional education. In the midst of these weaknesses, however, African traditional education has great relevance or implications for modern African education. Its value that needs to be imbibed is that of self-reliance- many people in our time acquire certificates and do not know what to do with them for themselves and for the society. Another area of interest is that the modern day education needs to learn from the traditional by developing problem solving educational curriculum rather than abstract models that become irrelevant in the face of concrete challenges. More so, the idea of Universal Basic Education introduced by many governments in Africa under various names can become more successful when the modern society goes back to the traditional model to see it made sure that the entire society was educated. Education was at the time for all. With the prevalence of corruption in Africa, there is the need to imbibe the multilateral model that produced both skilled and honest people.

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The Geo-Qualimetric Method (GQM) as Tool for Measurement, Visualisation of Stakeholder Practices and Socio-Sanitary Prevention

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Abstract

The socio-technical tools of measures for prevent are often confronted by a methodological challenge integrating the "space" variable. It is in this challenge that Geo-Qualimetric Method (GQM) seeks to address. The Geo-Qualimetric Method is a process of production of scientific knowledge that is focused on a methodological triangulation between qualitative, quantitative and spatial analysis demarches. The present experimental study is based on a specific empirical framework: *the stakeholders practice in household management of treated mosquito nets in the Health District of Cité des Palmiers, Douala – Cameroon*. The results show the aptitude of this tool to measure and visualize stakeholder practices as well as geo-strategic planning of socio-sanitary prevention. This study ends by opening the debate on the importance and challenges of this methodological innovation.

Keys words: Geo-Qualimetric Method, measure, visualization, socio-sanitary prevention, methodological innovation

Résumé

Les dispositifs sociotechniques de mesure pour prévenir se heurtent à un problème d'ordre méthodologique en matière d'intégration de l'enjeu « espace » ; un problème que la Méthode Géo-Qalimétrique (MGQ), en tant que procédé de production de la connaissance scientifique basé sur la triangulation méthodologique entre les démarches qualitative, quantitative et spatiale d'analyse, tente de réguler sans pour autant avoir la prétention de le régler dans son entièreté. La présente étude expérimentale s'appuie sur un cadre empirique précis (*les pratiques d'acteurs en matière de gestion ménagère des moustiquaires dans le district dans santé de la Cité des Palmiers à Douala - Cameroun*) pour montrer l'aptitude de l'outil à la mesure, la visualisation des pratiques d'acteurs et à la planification géostratégique de la prévention socio-sanitaire. La réflexion s'achève par l'ouverture d'un débat sur la portée et les enjeux de cette innovation méthodologique.

Mots clés : Méthode Géo-Qualimétrique, mesure, visualisation, prévention socio-sanitaire, innovation méthodologique.

Introduction

Measurements in social sciences have enhanced a better understanding of facilities planning. The measurement of features and phenomena of human societies, their causes, characteristics and impact have facilitated their understanding as well as their prediction from the levels of interpretations and simulations be they quantitative or qualitative. Measurement is more and more seen as unavoidable instrument of strategic prevention in various domains issuing from political, economic, socio-cultural and environmental sectors. Mindful that the use of measurement has permitted the prevention of a certain number of danger or to minimise their recurrence, worthy is the note that it is often marked by a several approximations, extrapolations and errors. The expected results are sometimes approximate, poorly attained or not even attained all together. This reality is often remarked in the social sciences where variables, indicators, parameters and socio-empirical data are highly evolving in time and space.

Mindful that the timing of studies permits that continuous adaptation of the strategies of prevention in time, the socio-technical basis adapted in these studies find it difficult to take the aspect of space into consideration. The generalisation of indicators of the observed variables to the whole study area is often

confronted to significant micro geographical variations of the said variables within the given space, even small as the case may be. This creates disconnected prevention strategies rather than geostrategic prevention that integrate spatial specificities and the elements that are indicative of each micro space. Within this context of the non-mastery of space, the limited efficiency of prevention strategies issuant of measurement becomes necessary.

Generally, the socio-technical basis of quantification for prevention are faced by a problem of methodology with regards to the integration of the space variable. It is this problem that The Geo-Qualimetric Method (Meva'a Abomo, 2014a) attempts to solve though without necessarily in its totality. The present experimental study is based on a precise empirical framework that shows demonstrates the virtues of the Geo-Qualimetric Method in measurement, visualisation of stakeholder practices and that of geostrategic planning of socio-sanitary planning. It also plays a role in the vulgarisation of this method of production of scientific knowledge that is anchored on methodological triangulation approaches of qualitative, quantitative and spatial analyses.

MATERIALS AND METHODS

Empirical Framework

This study results from an observation that the intensification of preventive measures against transmissible diseases like malaria shows a contrast by the increase in the epidemiological and socioeconomic impacts in the town of Douala that is the economic capital of Cameroon (Meva'a Abomo, 2015a, 2011). This observation is attributed to many factors like the limited efficiency of the prevention policy through the use of mosquito nets. Whereas this policy receives a remarkable campaign with varies means of sensitisation of the free issuance of this too. It has even become a priority of public authorities and matters of mitigating urban epidemic endemism.

Empirical observations also revealed less significant variations in the prevalence of malaria of an urban household engaged in the use of mosquito nets from a neighbour that does not use. There is no major change in most cases. Though a plethora of reasons can account for this situation, this study singles out stakeholder practices in matters of the management of the said preventive in the tools in Cité des Palmiers Health District. This district serves some 423 502 inhabitants on the 1 907 479 inhabitants of Douala (BUCREP, 2010).

The empirical framework appears to be very appropriate for an applied experimental study of the Geo-Qualimetric method. The challenge here is the exhibition of the methodological triangulation of the measurement, structure and visualisation of stakeholder practices in matters of managing mosquito nets on one hand and the geostrategic planning of mosquito net based prevention on the other hand.

Data collection

Data was collected in five of the nine health areas¹ in the study space being those of Cité des Palmiers, Bonamoussadi, Massoumbou, Ndog Hem 2 and Manéké (Fig. 1). They were selected based on the socio-spatial sampling method (Meva'a Abomo, 2014). The sample obtained therefore respects the triple representation of quality, statistics and geography of the population of the health districts.

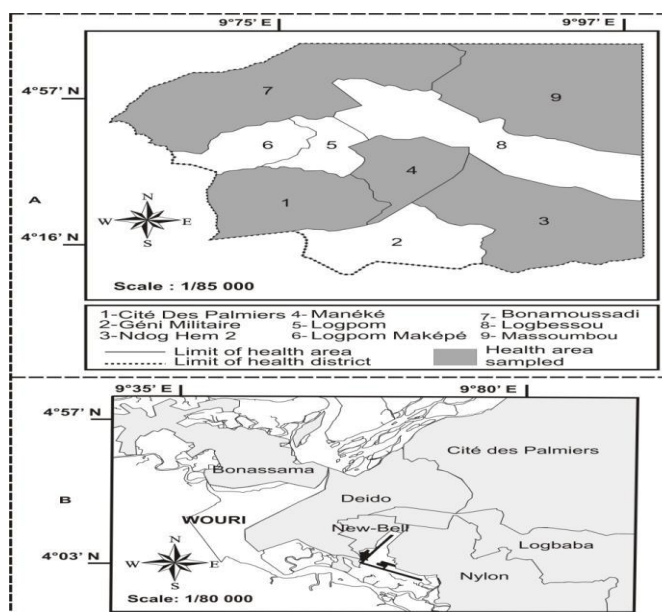


Figure 1: (A) The health district sampled in the study in Cité des Palmiers;

(B) Location of the Cité des Palmiers health district in Douala

The study was based on the geo-qualimetric method that exploits qualitative data collected through interviews. Thus, semi-directed interviews were carried out on 125 households that were equally distributed in the 5 health areas. Some 25 households were interviewed in each health area considered for the experimental study. The households were selected on the field on the basis of non-probabilist method of sampling that was based on the criteria of eligibility. The first criteria was related to the presence of treated mosquito nets in the households of at least two years and the second is to have a longevity of at least three years stay in the health unit. Such longevity permits us to attest that the household possesses some knowledge of any sort of the policy of prevention through the treated mosquito nets. Equally that the household knows how to use the preventive tools be it the wet or dry season. The semi-directed interview technique was exploited from a structured and fixed interview guide. The same variables were thus attempted in all the interviews. The three variables that were used for the interviews were: 1-the presence of mosquito nets in the homes, 2- the periodicity of their fitting 3- the quality of fitting. Lastly, other complementary data was collected using the on the spot observation technique.

Data treatment

Data from the field was treated by geo-qualimetric method that synchronises qualitative, quantitative and spatial analytic approaches. For the qualitative approach, the interview pronouncements were transcribed. Texts developed from the interviews were then exploited for the qualitative analysis of the contents. The information was then classified into qualitative categories according to content based on specific variables resemblances, associations, analogical combinations of the meanings of the affirmations whether real or apparent (Table 1).

Table 1: Categories of data in common affirmations

Variables	Categories of information	
1. The presence of mosquito nets in homes	Treated mosquito nets	Very low presence
		Low presence
		Average presence
		High presence
		Very high presence
	Simple mosquito nets	Very low presence
		Low presence
		Average presence
		High presence
		Very high presence
2. Periodicity of fitting	1. Fitting frequency	Never
		Scarcely
		Regularly but not every day
		Each day
	2. Timing of fitting	6pm-7pm
		7pm-8pm
		8pm-10pm
		After 10pm
3. The quality of fitting	Fully closed protection	
	Partially close protection	

According to the quantitative approach of analysis the categories of information of each variable were reconsidered in the statistical modalities. Numerical codes were given to each modality. This operation lead to the creation of a decoding qualimetric database. The administration of the forms was realised from a reading of the affirmations from each health district then copied into the SPSS. 21 from the decoding form. The decoding forms were then subjected to a mono and bivariate analysis. This analysis of the quantification of quality is a qualimetric analysis.

For the spatial analysis, data from the qualimetric analysis were exploited by applying the different techniques of representing geographical data (Nathan Yau, 2013, 2011; Rican, 1998; Béguin and Pumain, 1994). This results in a geographical configuration and the visualisation of the object of study. Two scales levels of spatial analysis were used (Salem, 1998). The first maximises the variations between the health areas and minimises the internal variations within the areas. This scale was the basis of a comparative study between the health areas. The second minimises the variations between the health areas and maximises the internal variations within the areas. Though not fully exploited this scale has nonetheless permitted us to appreciate the behaviours, trends and weaknesses of the specific modalities studied in each health area studied.

RESULTS

The density of protection beds with treated mosquito nets

Empirical investigations permitted the identification of 318 beds in 125 homes sampled giving a density of 2.5 beds / home. This density varies from one health area to the other. Also, 216 mosquito nets were counted in the 125 homes sampled being a density of 1.7 nets/home that practice the prevention of transmissible diseases through the use mosquito net. The rate of protection of the nets was therefore 67.92%. Therefore some 204 nets were identified as treated on some 216 nets. The rate of use of treated nets was thus 94.44 %. Though the presence of ordinary nets (5.56 %) is indicative of the resistance to treated nets that explains the exposure and vulnerability of the population to practice prevention as testified by the declaration, that:

« I do not get treated nets because I have been told that they are laden with deadly chemical products. I wonder whether it is only mosquitoes that these chemicals kill. I am sick of asthma and do not just have to breath in any toxic element. The two nets that are in my home are not treated Even my elder brother has only simple nets for this same reason ».

This declaration is indicative of the dynamics of the geographical dynamics of the propagation of barriers to the policy of prevention through the use of mosquito nets within a given community. It shows the weakness of the information, education and communication system on the treated mosquito nets. If the rate of usage is high in the homes that use practice the prevention of transmissible diseases through the use of mosquito net, it should be observed that there exist discrepancies on the use being 32,08 % which is significant and capable of causing exposure and vulnerability to infections. These inequalities are noticeable at three levels: socio-spatial, within the homes and within and outside the health districts.

Common affirmations indicate that within the homes that practice the prevention of transmissible diseases through the use of mosquito net, all beds are not covered by nets. This exposes the most vulnerable groups like children as can be attested by this declaration:

« ... My house has three rooms. My room with my husband had a bed with a net. That of my junior brother who is a student also has a bed but he objects to the use of the net. The room of our three children has a bong bed (stepped) and I did not put a net there to avoid them from suffocating. Even so I do not know how to climb on a bong bed even if the two nets are there. My husband said we shall use them when our wears out, ... »

This declaration reveals that the system of bong beds that is greatly used in homes with many people is a major constraint to the practice the prevention of transmissible diseases through the use of mosquito net. In then like manner the refusal by the student indicates the weaknesses of the problem of sensitisation of youths that are even the most vulnerable groups. This problem is therefore not a financial or economic problem because the possession of a net does not necessarily imply its usage. These discrepancies in the usage are also noticeable from one household to the other that practices the prevention of transmissible diseases through the use of mosquito net in all the health districts (Fig.2).

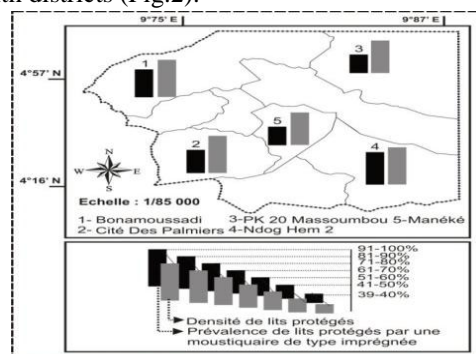


Figure 2: Density of protected beds and treated mosquito net prevalence in the districts that practice the prevention through the use of mosquito net in sampled health areas.

In the homes sampled in the Bonamoussadi health area, some 63 were identified but with only 47 with nets being a usage rate of 74.60 %. Usage is high in this area where all the nets are of the treated type. Some 59 beds were sampled in the Cité des Palmiers area with 41 having nets giving a usage rate of 69.49 % being also high with treated nets. Some 73 beds were sampled in the Massoumbou area where only 42 had nets being a usage rate of 57.53 %. The usage rate is therefore average with practice the prevention of transmissible diseases through the use of treated mosquito net estimated at 83.33 %. Some 54 beds were sampled in the Ndog Hem 2 area with 46 having nets. The usage rate is 85.18 % being very high in this district and all are treated nets. Some 69 beds were sampled in the Manéké area with 40 having nets being a usage rate of 57.97 %. The usage on average with treated nets is 87.5 %.

In all, none of the health areas presents a usage that is total. Though there is a deficit in the usage those of the Massoumbou and Manéké areas are the most affected and this is where the greater part of the population request more for untreated nets. This exposes quite a good number of people in the homes. In the framework of transmission of malaria, the cohabitation of infected and uninfected persons exposes the uninfected to the anopheles female mosquitoes even out of the net. In this way therefore the disparities in the usage results in the high prevalence of malaria in the homes that practice the prevention of transmissible diseases through the use of mosquito nets.

The period of usage

Empirical declarations have revealed that the use of mosquito nets suffers from several disparities. With regards to periodicity there were discrepancies with regards to the fitting, the time of fitting and removal as a function of seasons. –

The frequency of fitting of the nets

Homes having nets suffers from a crises of regularity in their utilisation. Generally, 6.4 % of the interviewed declared nets have never been used and 50% of these nets were found in the Ndog Hem 2 area. The most significant frequency of fitting was in the Cité des Palmiers District where all the nets declared are used. However the regularity in the usage varies with seasons.

In the wet season for example, only 16.8 % of the nets are fitted each day; 64.8 % are regularly fitted but not every day and some 12 % scarcely fitted. Reasons for the non-fitting range from forgetfulness, tiredness, laziness, etc. Stigmatisation is also considered as a reason for the disregard of the regulatory role of these nets in homes as this declaration puts it:

« I only fit my net when I feel the presence of a mosquito around. There are moments like in the wet season that there are often too many mosquitoes. It is only at such moments that I mount my nets. Above all the with the heat of Douala, it is hard to sleep with the net that suffocates and adds heat in the rooms. And even more whether I and my wife and children sleep under a mosquito net we still end up having malaria and even very often. I do not even still know what role the net b plays if it is not that it gets mosquitoes to come and disturb my sleep ... ».

A variation in the fitting of nets was equally noted within the same homes. And then from one home to the other in the health areas just as the case of the sampled health areas (Fig. 3). In the Massoumbou Health area, nets are hardly fitted being 16.66 %. In all the districts, there was a high usage of above 60 % though not daily. The highest regularity was in the Cité des Palmiers area where 31.7 % of the nets are dressed daily. The Bonamoussadi and Manéké areas are those in which the daily fitting is least significant with 6.38 % and 7.5 % of nets fitted daily.

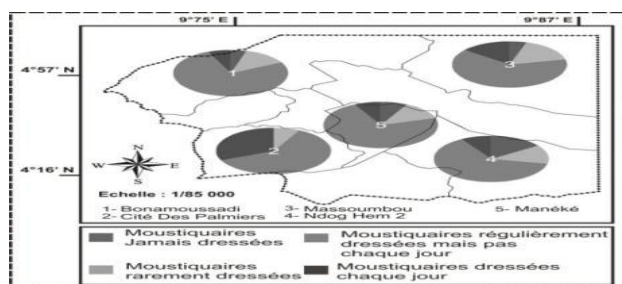


Figure 3: Frequency of fitting of mosquito nets in the rainy season In the dry season, 67.59 % of the nets are hardly fitted. Some 16.20 % are regularly fitted but not daily with only 9.72 % fitted daily. There is equally variation in the fitting within the homes, one home and the other within the area and between one area and the other (Fig. 4). Based on the seasonal comparative approach it is revealed that the prevalence of refusal to fit bed nets is high in the dry season (Fig. 5). Generally with regards to spatial variations the frequency of the fitting of nets whether within or outside the areas can be superimposed. The differences in the fitting contribute to give an idea about the exposure and vulnerability of the population which ought to be part of the practice to prevent transmissible diseases with the use of mosquito nets.

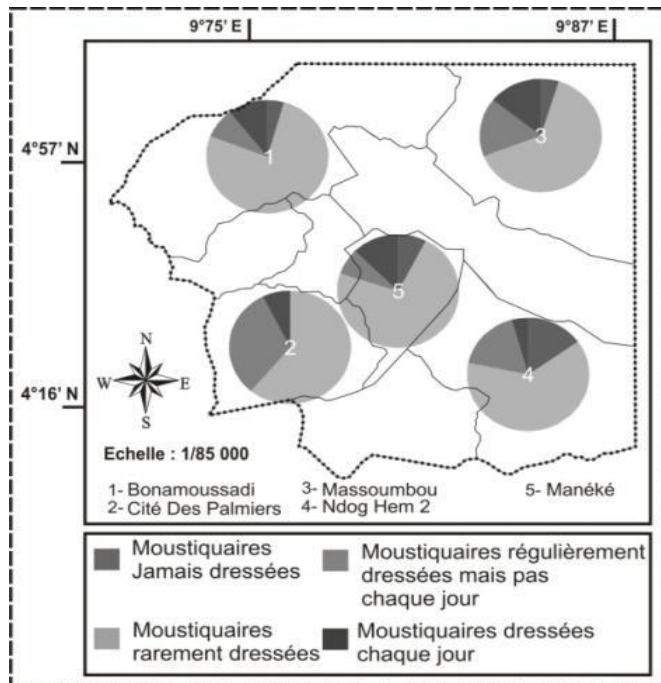


Figure 4: Frequency of fitting mosquito nets in the dry season

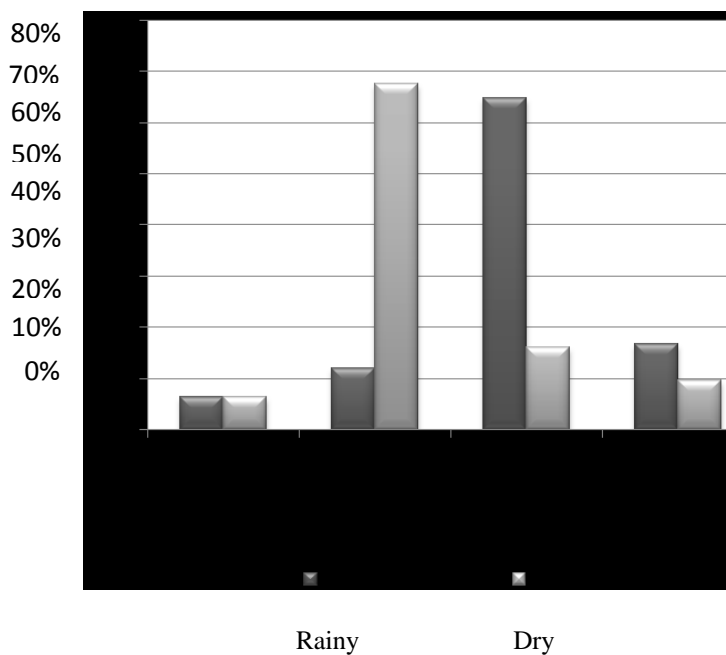


Figure 5 : Comparison of the frequency of fitting mosquito nets between the rainy and dry seasons

- Timing of the fitting of the nets

The analysis of common opinions about the timing of the mosquito nets shows important variations as a function of the seasons. In the rainy season, 85.63 % of the nets are fitted after 7 pm and some 63.88 % after 8 pm. This timing of the preventive fitting does not fall in line with the instructions of the services of Public Health that make it clear that the fitting should be done at 6 pm before nightfall being the period of intense mosquito activity. This recommendation is less adhered to in the Manéké and Cité de Massoumbou Health areas where 92.5 % and 88.10 % of the nets are fitted after 7 pm respectively (Fig.6).

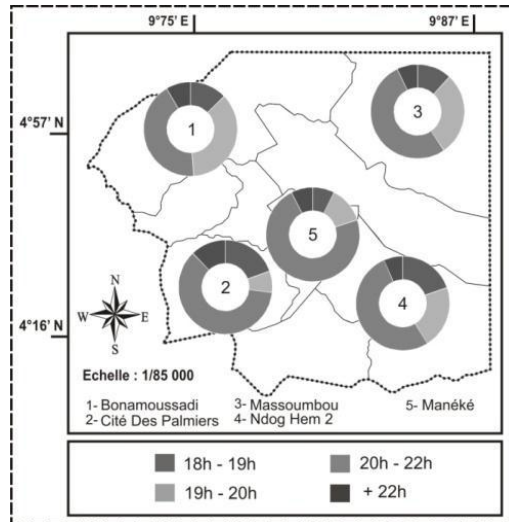


Figure 6: Time of the fitting of the mosquito nets in the rainy season

This fitting of the preventive tools therefore to often be done when the mosquitoes have already entered into the houses and should have hidden themselves in the dark small corners like under the beds, between dresses and hung objects like bags. Many persons therefore recognise having found mosquitoes inside their nets after having fitted. Exposure and vulnerability linked to late fitting of the nets are highest in the dry season where some 96.30 % and 79.18 % are only fitted in after 7 pm and 8 pm respectively. In the health area of Bonamoussadi and Cité des Palmiers not net is fitted before 8 pm. These variations are noticeable within the homes and between the homes of the same health area and even between the health areas (Fig. 7).

Scale :

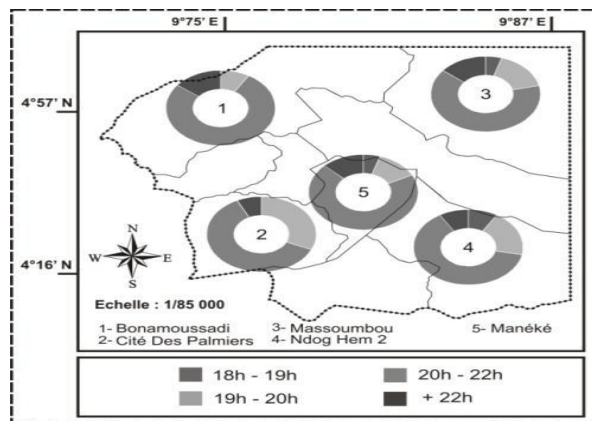


Figure 7: Time of fitting the mosquito nets in the dry season

The seasonal comparative approach shows that the late fitting of the nets is highest in the dry season even though it is also in the rainy season (Fig. 8). Overly, the timing of the fitting of the nets is a pertinent indicator of the high malarial prevalence in the study area in general and in the homes that practice to prevent transmissible diseases with the use of mosquito nets in particular.

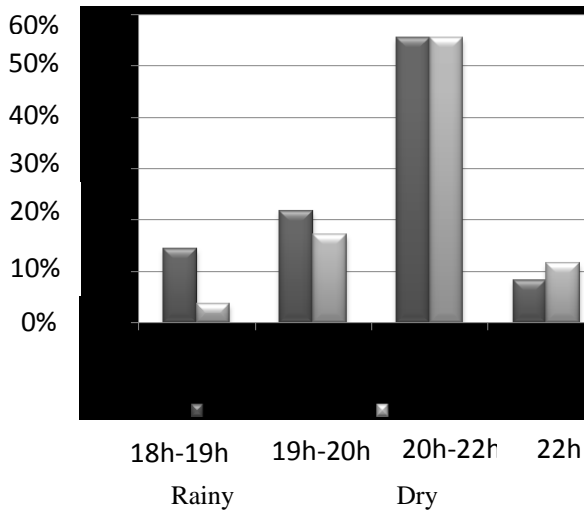


Figure 8: Comparison of time of fitting the mosquito nets between the rainy and dry seasons

The quality of the fitting of the nets

The quality of fitting the net is a fundamental determinant of the good management and exploitation of the preventive tool. Common opinion reveals a dominant poor management of the fitting with 81.01 % of the nets recorded in the sampled homes. Figure 9 shows that this is most recurrent in the Bonamoussadi (95.74 %) and Ndog Hem 2 (84.78 %) Health areas.

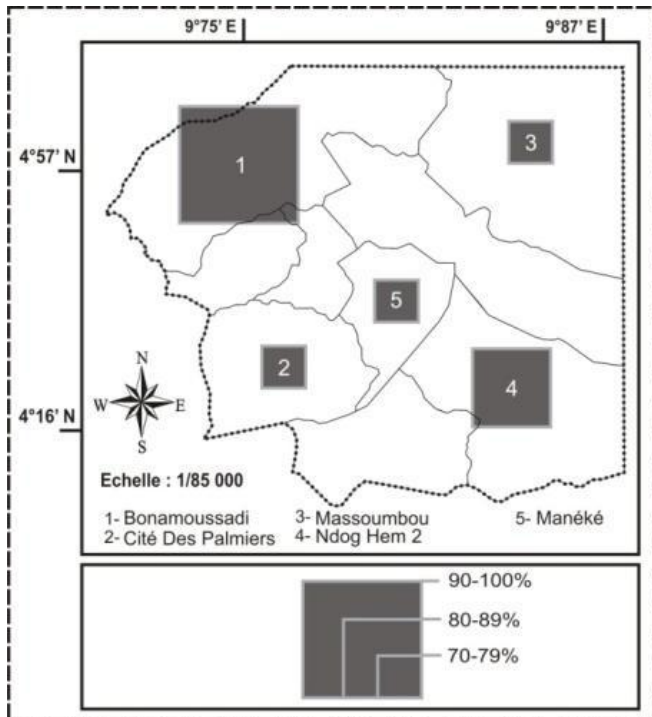


Figure 9: Prevalence of poor fitting (partial closure) of beds with mosquito nets

This does not adhere to the principle of total covering of the bed by the net in a way that the edges of the net are stuffed into the edges of the mattresses so as to prevent mosquitoes from entering inside the protective cover. Some nets just stretch out by the edge of the bed and are systematically reopened with the entries and exits of persons into and out of the beds. A high risk situation has been remarked in several homes being the mid-way fitting on the beds which is a common dry season practice. This is characterised by the

folding of the edge of the net at dawn where it remains till next evening when they are again unfolded. Mosquitoes therefore have all the time to find their way in and so there are mosquitoes in during unfolding.

DISCUSSION

The Geo-Qualimetric Method (GQM): a tool for measurement and visualization?

The Geo-Qualimetric Method used in this study is based on common opinions expressed to not only measure but to give geographic connotations and the visualisation of household management practices with the use of the mosquito net in the study area. It is therefore in the quest of the scientific truth of the elements under consideration rather than the rational that upholds that the truth is found in human reasoning.

Scale :

The methodological triangulation between the qualitative, quantitative and spatial methods of analyses exploited permitted us to establish, structure, measure and spatialize inequalities of using mosquito nets as preventive tools (frequency, timing and quality of fitting) at three levels: inside the homes, in the areas and between the areas. Most of these inequalities and discrepancies have been established through a seasonal analysis approach. These spatial variations can be added to the seasonal variations between the homes, inside and between areas.

The methodological tool used permitted the construction of a model for the explanation of exposure and vulnerability of homes that are supposed to adhere to the practice of mosquito nets as a mosquito preventive measure. There is no doubt that a range of determinant factors are play a role in the operation (I.N.S. 2013, 2011; Gruénais and Vernezza-Licht, 2003), but it is needful to bear in mind that the risky practices in the mode of usage of the nets only adds to the vulnerability. This is because the inefficiency of the use of the preventive too is cause for concern. The explanatory model therefore permits a better understanding of the factors of inefficiency of the mosquito nets in the homes that have them and can serve as the bases for decision making on the geostrategic orientations to be taken. The Geo-Qualimetric Method is therefore not only to measure and spatialize studied phenomenon. It is a tool for geostrategic planning in socio-sanitary prevention.

Geo-Qualimetric Method: tool for planning in socio-sanitary prevention

In this wise, the interpretation of risky practices in matters of the use of the mosquito net raised the issue of the health information system, education and communication that is a component of Public Health in the Cité des Palmiers Health District. The simple availability of the nets in the homes is surely indicative enough of the dynamics of the system. However discrepancies and challenges associated with the usage are noted to present certain geographical configuration that show the weaknesses of the system. The Geo-Qualimetric Method have permitted to coming out with a profile of qualitative variables to prioritise in the information and communication sensitisation with regards to the use of mosquito nets as a tool for malaria prevention in homes.

The results of the experimental study show that the educational sensitisation policy should be adapted as a function of each variable. The priority health districts are those in which the indicators (*density of beds with mosquito nets, availability of treated mosquito nets, frequency, timing and quality of fitting of the nets*) are the major cause for concern. Ethno-cultural and sociological sensibilities that are the leading elements that inhibit adhesion and acceptance of the mosquito nets (Meva'a Abomo, 2015b ; Chambon, lemardeley, Louis, Foumane, Louis, 1997), should be taken into consideration to attain the target objective. In this way, variation of methods and techniques of sensitisation and information need to be taken within the homes, areas and between the areas so as to take individual specificities into consideration and obtain a sustainable action (Lamoureux, Lavoie, Mayer, Panet-Raymond, 2008). This approach is based on the geographical configuration of risky practices that permit us to agree that the Geo-Qualimetric Method is a tool for planning, the prevention against malaria and socio-sanitary prevention on the whole.

CONCLUSION

The current study permits us to show the virtues of the Geo-Qualimetric Method in the build-up of knowledge at a local level. It stands out as a symbol of interdisciplinary in the social sciences though focusing on the space aspect. It is thus a new way to scientific production and elaborate knowledge, a means of reshaping knowledge at small scale. This experimental study shows that a methodological innovation can be the object of

geopolitical planning and preventive socio-sanitary geo-strategies for such a case. From its ability to analyse localised observations, the triangulation of the qualitative, quantitative and spatial approaches appears to be the best option and emerges as new grounds for a socio-technical analysis of policies that can permit a better understanding of local problems and to mitigate them in a sustainable way. It is therefore worthwhile to integrate it in the academic and professional programmes in general and in preventive training programmes in particular, because as it can be seen, it contributes in the production of human capital. Can it therefore not be an opportunity to take cognisance of its interdisciplinary nature and use it to solve the complex problems of public health? Does it not also impose on experts the need to revisit current techniques used in domains that are as sensitive and complex as public health?

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NOTE

1. The health area is a subdivision of the health district in the Cameroonian structuration of the health territory.
2. This rate is the total number of bed nets divided by the number of beds multiplied by a hundred.
3. Appreciation scale : very low : 0-20% ; low : 21-40% ; average : 41-60% ; high : 61-80% ; very high : 81-100%.

The Quinary Method of Socio-Spatial Sampling (QMeth-SSS): A Revolutionary Tool for Analysis and Visualisation in the Social Sciences

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Abstract

The Quinary Method of Socio-Spatial Sampling (QMeth-SSS) is a five step protocol for the selection of socio-spatial units (sites) of investigation within a study area. This protocol is anchored on the principle of optimum satisfaction that embraces the triple conditions of representativeness (quantitative, qualitative and geographical) of chosen sampled sites that might have been retained as a function of the total sites population that permits the carving out of space. The experimental application of this tool to a study of impact of crises of the supply of health services in the New Bell Health District in Douala (Cameroon), permits us to conclude that there should exist a better approach to analyse and visualise socio-spatial data in the social sciences. Because, it permits a rational and equitable identification of socio-spatial units of investigation on a quantitative, qualitative and geographical basis and at the same time. These determine the representativeness of geographical data collected and by implication determine the structure and the objectivity of their visualisation.

Key words: Quinary Method of Socio-Spatial Sampling (QMeth-SSS), socio-spatial unit, triple representativeness of socio-spatial sample, visualisation, health service supply, impact.

Résumé

La méthode quinaire d'échantillonnage socio-spatial est un protocole de sélection en cinq étapes des unités socio-spatiales (sites) d'investigation au sein d'un espace d'étude. Ce protocole se fonde sur le principe de satisfaction optimale de la conditionnalité de la triple représentativité (quantitative, qualitative et géographique) de l'échantillon de sites retenus par rapport à la population totale de sites résultant de la partition de l'espace d'étude. L'application expérimentale de cet outil à l'étude des répercussions de la crise d'offre des soins de santé au district de santé de New-Bell (Douala-Cameroun), permet de conclure qu'il prédispose à une meilleure analyse socio-spatiale et à la visualisation des données d'investigation en sciences humaines et sociales. Car, il permet l'identification quantitativement, qualitativement et géographiquement rationnelle et équitable des unités socio-spatiales (sites) d'investigation en toute simultanéité ; des préalables qui conditionnent la représentativité géographique des données collectées, et par conséquence, déterminent la structuration et l'objectivation de leur visualisation.

Mots clés : Méthode quinaire d'échantillonnage socio-spatial (Mth-QESS), visualisation, unité socio-spatiale, offre en soins de santé, répercussion.

INTRODUCTION

The Quinary Method of Socio-Spatial Sampling (QMeth-SSS) was developed and presented by Meva'a Abomo at the Commonwealth International Conference that held on from 13 to 14 April 2014 at the University of Douala. This tool was conceived to grapple with the subjectivities and paradoxes noted in the choice of the sampling sites in a given study area. Some of these choices have not been based on a well-conceived scientific method. The investigation sites are chosen in a haphazard manner and better still as per the whims and caprices of each researcher. In the first place, the number of sampled sites could appear inadequate as opposed to the

whole study area. Secondly, the studied areas may not be appropriate or at least all the sites are not very appropriate considering the study objectives. Thirdly, the sampled sites can constitute an irrational geographical spatial distribution.

These three cases cited are indicative enough of the crises of the triple representativeness that are quantitative/statistical, qualitative and geographical/spatial of the sampled sites. This permits us to realise the often undeclared significance of sites that is generally a physical entity. It is a place where its values and importance change with challenges when the socio-cultural dynamics that are developing there are taken into consideration. Such change in the significance is the root cause of the « socio-spatial unit » caption that reflects the different forms of socio-spatial dynamics on a given site. As part of the in dissociable part of the socio-spatial body the socio-spatial units has the same structure and characteristics. Nevertheless, it is clearly homogenous when the socio-spatial is morphologically heterogeneous and presents a composite socio-spatial outfit. These structuring realities characterise the binding links between the socio-spatial units and any study and consequently determines the qualitative representative of the site. The site is definitely the usual appellation and the perceptible dimension by human view of the socio-spatial units.

The crisis of representativeness of sites study is a leading element of fundamental research that built up to the Quinary Method of Socio-Spatial Sampling (QMth-SSS) ; an intelligibility procedure of the selection of sample sites that permitting a triple representability (quantitative/statistical, qualitative and geographical/spatial of a given sample. All that is left are the experimental applications that can give an account of the correctness and the pertinence of the tool in matters of scientific knowledge production.

The current study raises the problem of the input of the Quinary Method of Socio-Spatial Sampling in the analysis and the visualisation of data in the human and social sciences. Visualisation is the process of transformation of raw and abstract data into concrete data that is significant and powerful (Latour, 1993 ; Cairo, 2012 ; Casati, Smith and Varzi 1998); graphical or cartographical representation of empirical data based on visual analysis (Forrest, Valero-Mora and Friendly, 2006) ; a system of analysis in high esteem to politicians considering the efficiency with which it can quickly present and make a synthesis of the visualisation that considers them directly operationalisation (Bihanic, 2015 ; Nathan Yau, 2013 ; 2011). The objective here is to apply the identification of case study sites in experimental studies, analyse and make simulations and to interpret the analytical challenges of the tool in order to better understand its input into the production of scientific knowledge in general and more specifically the visualisation of empirical data.

1- EXPERIMENTAL APPLICATION OF THE QMth-SSS

The experimental application of the Quinary Method of Socio-Spatial Sampling is carried out on the study titled «—repercussions of the crises of health supply in the New Bell Health District (Douala-Cameroon) ». New Bell has some 261407 inhabitants of the 1,907,479 of Douala, the economic capital (BUCREP, 2010). The population is cosmopolitan and of great ethnic diversity made up of persons of all social classes: poor, intermediary and rich. The district is made up of a heterogeneous morphology reflecting the varied urban crises that constitutes a true health challenge. (Mounkam Nguedeu, 2016; Meva'a Abomo, 2015; Meva'a Abomo et al., 2015).

This health issue is the most worrisome considering the urban anarchy of the town. The New Bell Health District in particular is characterised by a health vulnerability because the main markets and commercial surface areas are many there. Mounkam Nguedeu (2016) had shown that the District is marked by a deep crises in health supply basing on the ratio between health personnel and patients that stood at : 1 doctor to 5603 patients, 1 nurse to 3121 patients, 1 pharmacist to 31,218 patients, 1 medical laboratory technician to 10,406 patients, etc. ; as well as equipment patient ratios such as: 1 hospital bed for 841 inhabitants, 1 hospital room for 1,256 habitants, 1 latrine for 3311 inhabitants, 1 pharmacy for 21,853 inhabitants ; 1 laboratory for 27,316 habitants, etc. These indicators justify the choice of the impact of health supply as the objective of our experimental study axing on three variables: (1) the use of the informal service providers in public health (2) supply of medicines, (3) the practice of self-medication in homes.

Data was collected in different sites of the District. Such sites were identified with the aid of the experimental application of the Quinary Method of Socio-Spatial Sampling that is executed in five steps to obtain socio-spatial units sample that is needed for this work:

- (1) mobilisation of a data referential
- (2) geographical structuration or breakup of the study area into socio-spatial units
- (3) elaboration of a socio-spatial sampling plan
- (4) selection operations
- (5) framing of the opportune matrix of socio-spatial units

- Mobilisation of a data referential

The mobilisation of a data reference is done for the whole socio-spatial sampling process involving (1) the identification of the nature of space; (2) the definition of the logics of the geographical structuration or partition of study space (3) specification of the base of partitioning in the socio-spatial structures or units; (4) qualification or specify the name of the socio-spatial unit that is the base of sampling.

This study on the impact of health service supply in the New Bell District permits us to note that the space of study is a health territory. This precision determines and orientates the choice of the logics of the geographical structuration and breakup of the study that should be in conformity with available data which now becomes the geographical breakup of a health territory. This logic is the official delimitation of the health territory. In the practice, the national health territory is structured in health districts that are also subdivided to health areas. The Health area therefore is a subset of the health district. It therefore becomes a socio-spatial unit or the basic element of a socio-spatial sampling.

The breakup of the study area into socio-spatial units

This step is the applying of the first step or the total breakup of the study space into elementary geographical structures based of the exploitation of a basic referential. The outcome is the definition of the statistical population within which the sample to be examine this identified. Some complex studies require the definition and superposition of several approaches of geographical breakup of the study area. It requires that for each method of breakup, there should be the identification of varied types of space and several basis of the breakup². It results several types of elementary socio-spatial breakups or many types of statistical units which make up for the plurality of the statistical population that is at the base of the socio-spatial sample.

The total breakup of our health district gives therefore 10 health areas that are conform to the Health map of the Douala town (figure 1) which make up the statistical population: Camp Yabassi, Makéa, Nkololoun, Sebenjongo, Nkolmintag, Nkongmondo, Mbam-Ewondo, New-Bell Bamiléké, Nangué and Youpwé.

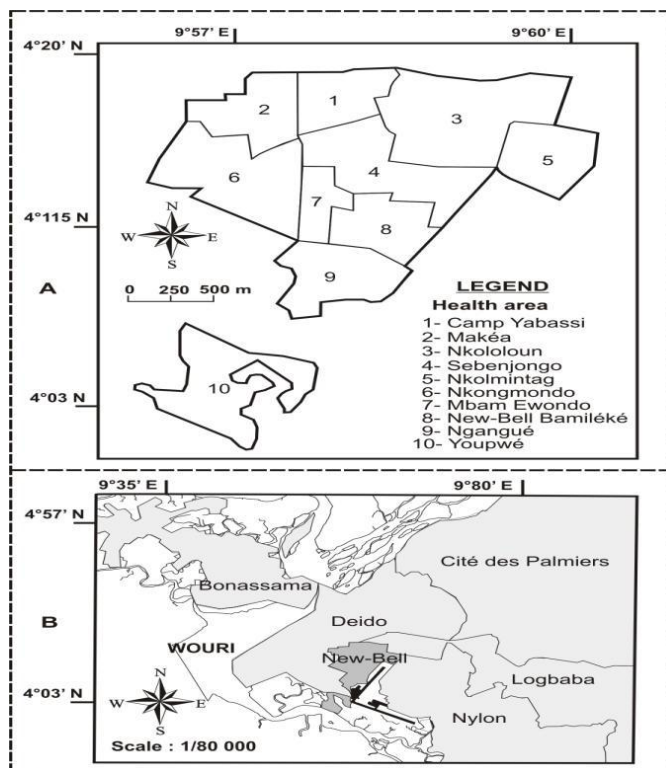


Figure 1 : (A) The breakup of the Health Districts in New Bell
(B) Location of the New Bell Health District in Douala

Elaboration of a socio-spatial sampling plan

This step is defined as a function of the explanatory terms of the socio-spatial sampling plan: the method, the techniques of socio-spatial sampling to ensure quantitative, qualitative and geographical representativeness of the sample sites retained while giving detailed explanation of the selection process. Our experimental study was focused on the non random socio-spatial sampling method based on four criteria of analysable object being the resort to informal health service offer. These criteria are: health cover, presence of informal system of healthcare, ethno cultural diversity and the geographical location. The nature and the mode of withdrawal was respectively non probabilistic and without replacement. These showed that the four health areas represent fairly well the population of the health areas of our health district studied.

The selection operation

This step is the selection of the socio-spatial units that make for the quantitative, qualitative and spatial representativeness of the study space. It results a bunch or a group of socio-spatial units. If there are many logics of geographical structuration and breakup of study space, it must result the same number of bunches. All these selections are done to applying of socio-spatial plan definite in last step. In the practice, an applying in our experimental study permits to select a bunch of four health areas that are: Nkololoun, Nkongmondo, New-Bell Bamiléké and Youpwé that are equally distributed in the study area (figure 2).

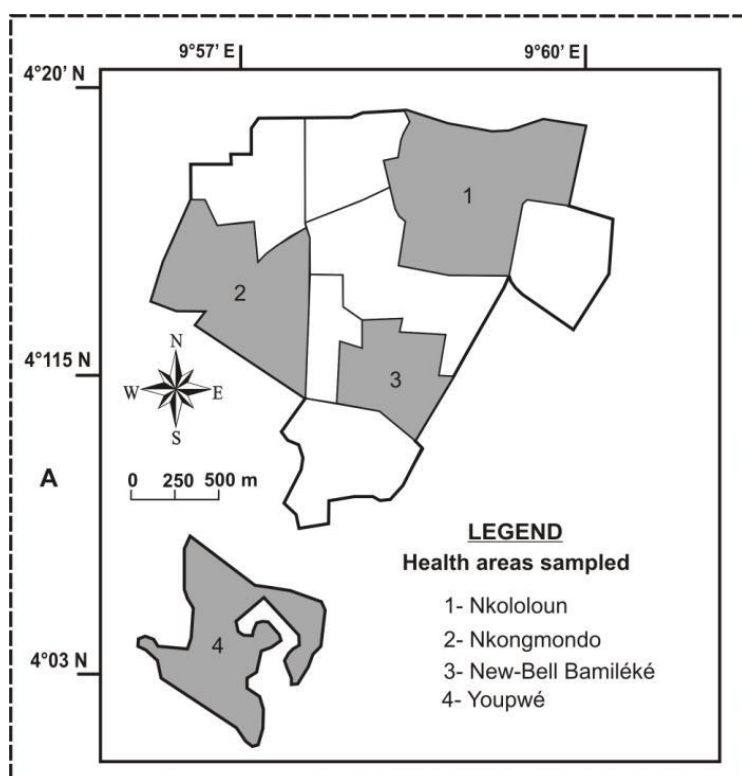


Figure 2 : Location of health districts used in the experimental study in New-Bell –

The opportune matrix of socio-spatial units

This step consists to the determination of the opportune matrix of socio-spatial units from the crossing of all bunches resulting to the logics of geographical structuration and breakup of study space. Hens, it is important in cases where there are many logics of breakup of geographical space. As in this case where there is only one logic, the unique bunch of socio-spatial units resulting to the fourth step becomes the opportune matrix of socio-spatial units; it also becomes the expected socio-spatial sample used in the investigation. The four health areas obtained at the fourth step above also becomes the opportune socio-spatial matrix. It is also the socio-spatial sample related to the stakeholder actions and socio-sanitary prevention in the New Bell Health District for those of Nkololoun, Nkongmondo, New-Bell Bamiléké, and Youpwé (figure 2).

2- ANALYTICAL CHALLENGES OF THE QMth-SSS IN VISUALISATION

The analysis of the challenges of the Quinary Method of Socio-Spatial Sampling requires an empirical experimentation and illustration which gives this study its importance. Empirical data for this study was collected from the four health areas sampled using a quota system in 200 homes equally distributed in the health areas being therefore 50 per area. –

The structure and representativeness of the socio-spatial sample

The structure of the socio-spatial sample is an indicator of its quantitative, qualitative and geographical representativeness. Quantitatively, the sample has four of the ten areas that corresponds to 40 % of the population and confirms the statistical representativeness of the socio-spatial sample (Meva'a Abomo, 2014). Thus, the results can be generalised to all a health district. Qualitatively, the sample has two types of structure. First is related to the health areas that have the same level of public medical coverage. The importance of this structure is linked to the fact that the level and quality of medical coverage influences the degree of population return to informal medical service providers. The sample used has a District hospital and an Integrated Health Centre (New-Bell Bamiléké), two subdivision medical centres (Nkololoun and Nkongmondo), and an area with no public health establishment (Youpwé). The second type of structure is related to the health areas that present the dominant socio-cultural and linguistic variables, because they determine socio-sanitary practices in times of crises of health service supply. The sample is made up of three areas of francophone inhabitants (Nkololoun, Nkongmondo, New-Bell Bamiléké) and one of Anglophone (Youpwé). In all, the sample reflects a quantitative representativeness and so can be generalised especially considering the rationality of the geographical distribution of the health districts (figure 2). This rationality confirms a geographical representativeness of our socio-spatial sample.

- Analytical fundament of the Quinary Method of Socio-Spatial Sampling in the production of scientific knowledge and visualisation

The Quinary Method of Socio-Spatial Sampling also presents analytical importance in the exploitation of collected data. It structures the Space-Object study inking in two complementary modalities. The first modality is structural. It is based on the crossing of operational variables with the geographical breakup of space. This ends up producing a model of distribution of the operational variables in function of the socio-spatial units investigated. The said variables are represented by average values of the socio-spatial units. Thereof is produced a cartographic representation of the geographical elements studied (Figure 3-13). It indicates the geographical representation of three operational variables using qualimetric indicators³. Above all, it also permits questions to be raised about the distribution from visual analysis.

- i- *The geographical distribution of the use of informal health service providers in the health districts:*

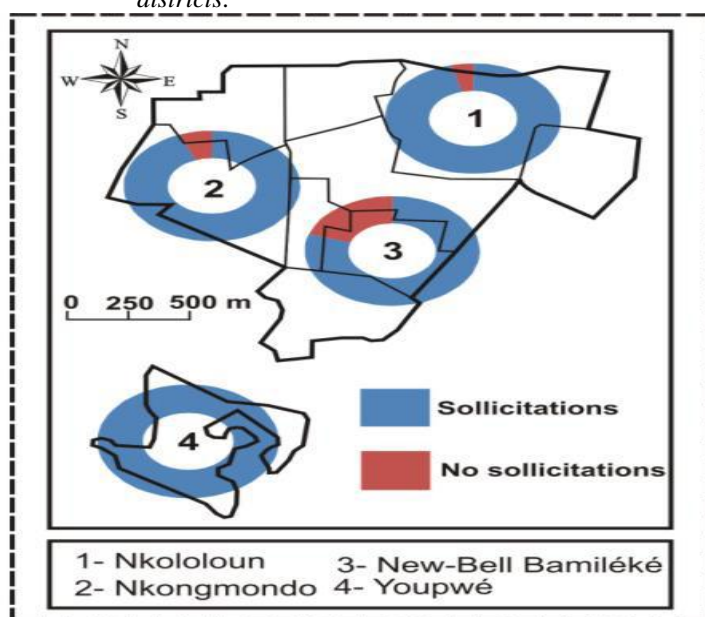


Figure 3: State of request by homes of informal health service providers in the health districts

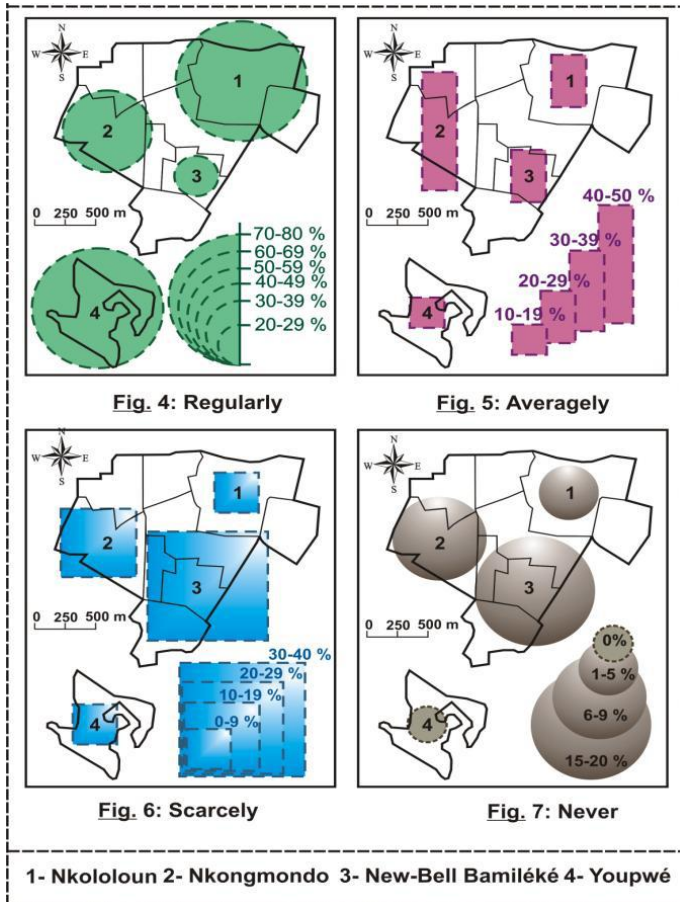


Figure 4-7: Variations of the homes seeking informal health service providers in the health districts
 ii- The geographical distribution of the sources of medical supply in the health districts:

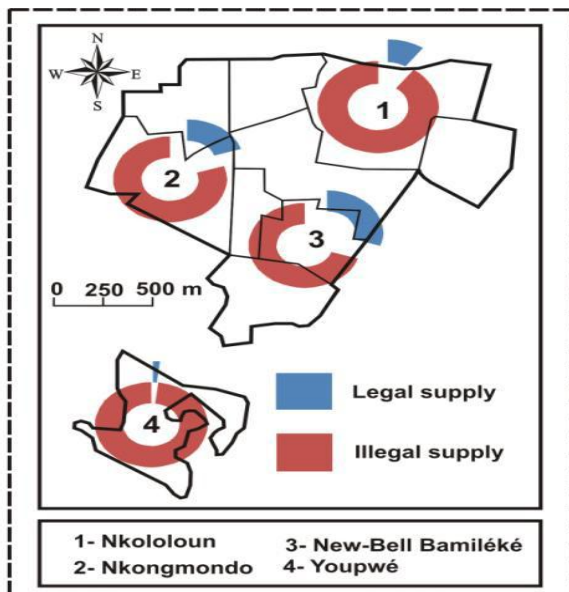


Figure 8: Sources of drug supply in the health districts

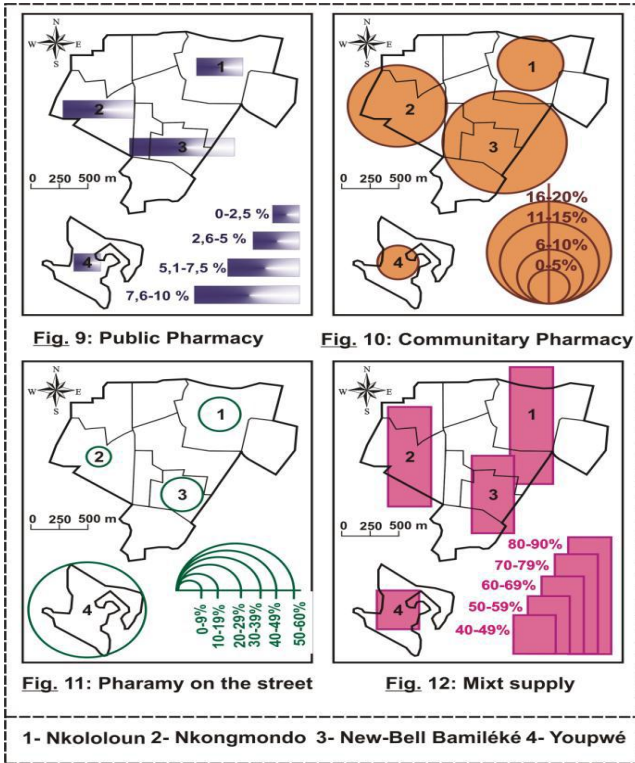


Figure 9-12: The distribution of the sources of supply of drugs in the districts iii- *The geographical distribution of the phenomenon of self-medication in the health districts:*

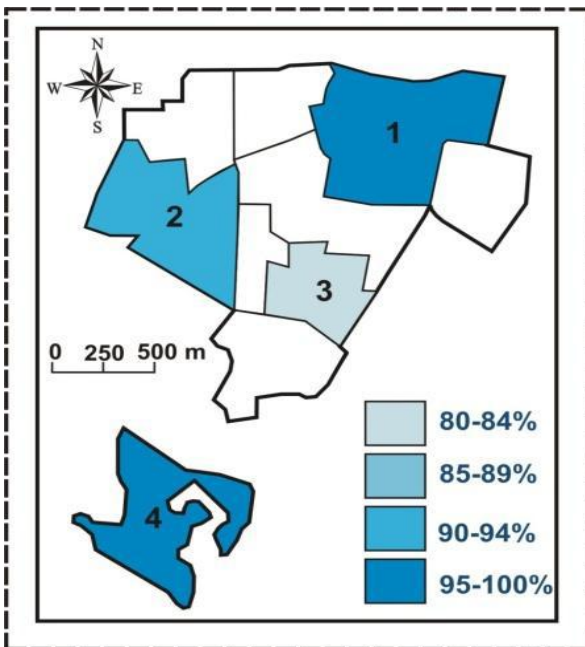


Figure 13: Variation of practices of self-medication in the districts

The second modality that structures the Space-Object study inking is analytical. It is based on the identification of the structural and functional characteristics of the study objective using elements that can be analysed ; which highlights the apparent and deep interaction between the elements and then between the elements and space. This modality reconstitutes the chain of causalities, functional dynamics of study object, its interconnections, its impacts and the new repercussions from these impacts in a spacio-temporal frame that is

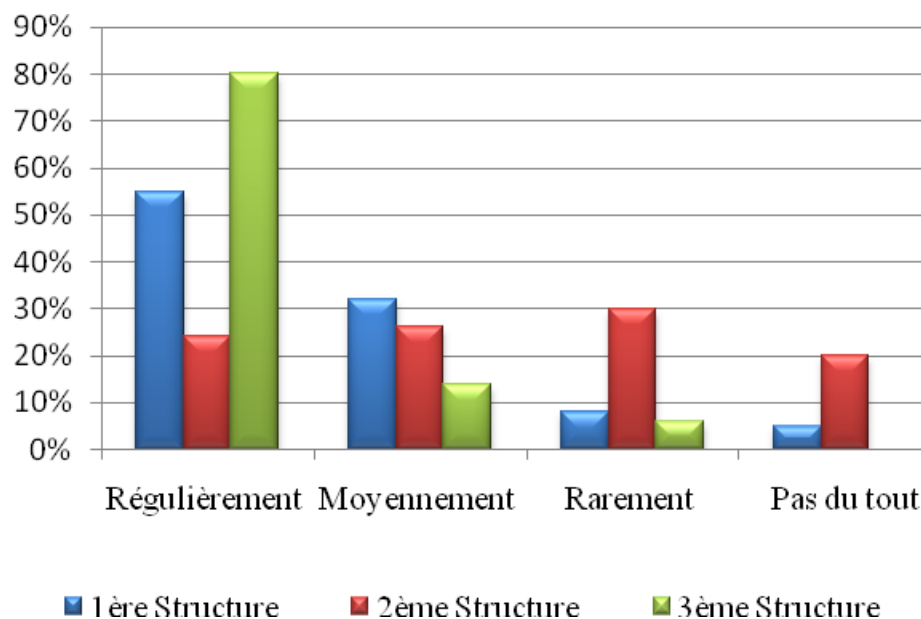
dynamic and changing. Analytical modality of the Space-Object inking is funded on two scale levels of analysis. Each scale level of analysis is exploited in two approaches: horizontal and vertical.

i- The first scale level of analysis of the Space-Object study inking

The first scale level of analysis of the Space-Object study inking minimises the internal variations of the socio-spatial units and maximises the variations between the units. Its *Horizontal approach* is focused on the visual analysis of the cartographic representations that result from the inking Space-Object study. This produces a determination of spatial distribution structures and to an elaboration of geographical configuration of operational variables and therefore the objective of this study. It shows the geographical inequalities of polarised zones, zones of concentration and intermediary zones.

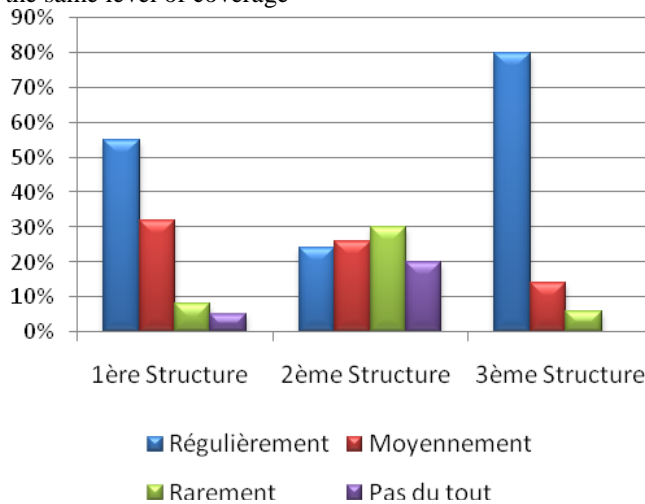
The above figures show in link with the first operational variable a very high demand for informal health service providers in the health (fig. 3). Health districts like Youpwé are totally in the demand for informal health service providers (fig.3). Some variation is noted with homes using this approach showing a polarisation of regular demand in Youpwé (80 %) and Nkololoun (70 %) health areas (fig.4). The New-Bell Bamiléké health area is the zone of greatest concentration, where less than 30 % of homes use informal health service providers (fig. 6) and where 20 % (fig. 7) do not use clandestine service providers. Concerning the operational variable, there is generally a high usage of drugs sold in informal structures (fig. 8). The use of official drugs from standard pharmacies though small is only in the New-Bell Bamiléké area with 10 % and 20 %. These are homes that attest to have not used any informal source of medication. On the contrary, Youpwé is the heaven for those who use informal health service providers from street hawkers of drugs (fig. 11). There is a combination of the sources of supply and levels of income that is often practised. This phenomenon reveals a bipolarisation in the health areas Nkololoun and Nkongmondo with a high concentration of 80 % and 72 % respectively. The analyses of the third variable shows an average occurrence of 93%, self-medication but with the highest concentration in Youpwé (100 %) and Nkololoun (96 %), health areas.

The vertical analytic approach of the first scale level of the socio-spatial analysis is based on the crossing of the operational variables with the type of structures of the samples. For example, the first variable of the experimental study (*the use of the informal service providers in public health*) can be crossed with the first type of structure of the socio-spatial sample (*health areas having the same level of public medical coverage*). This would permit the characterisation of the informal suppliers of health services in a health district that present the same threshold of health coverage and make comparisons. The figures (figures 14 and 15) produced by this characterisation are due to a visual analysis that shows the inequalities of these characteristics between the structures of the socio-spatial sample.



1st Structure: Health Districts having a Sub Divisional Medical Centre (Nkololoun and Nkongmondo)
 2nd Structure: Health Districts having a District Hospital and an Intergrated Health Centre (New-Bell Bamiléké)
 3rd Structure: Health Districts having no public health establishment (Youpwé)

Figure 14: Inter-structure variations of the home demands of services of informal providers for health districts of the same level of coverage



1st Structure: Health Districts having a Sub Divisional Medical Centre (Nkololoun and Nkongmondo)
 2nd Structure: Health Districts having a District Hospital and an Intergrated Health Centre (New-Bell Bamiléké)
 3rd Structure: Health Districts having no public health establishment (Youpwé)

Figure 15: Intra-structure variations of demand of homes for informal health service providers of the same level of coverage

The same variable for the request of the informal service sector health providers could then be crossed with the second structure of the sample (health districts having a sociocultural and linguistic dominance). This crossing permits us to establish the use of informal health service providers in the health districts where the inhabitants are mostly Francophones and that where they are mostly Anglophones (figure 16 and 17).

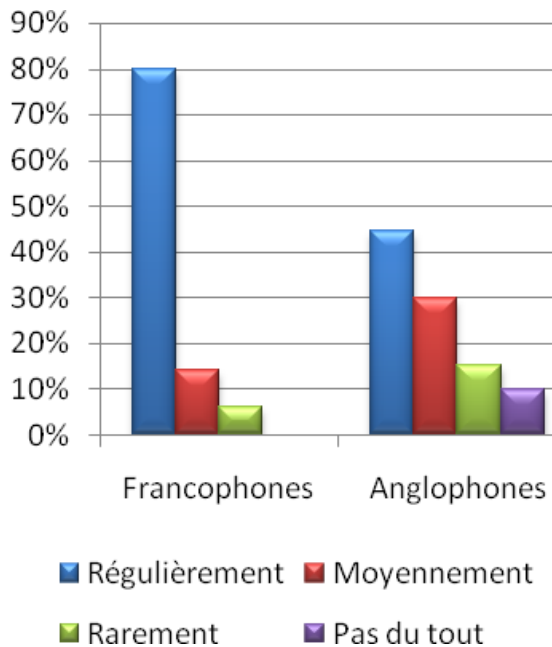


Figure 16: Inter-structure variations of the demand of homes for services of informal providers for healt districts of the same socio-cultural and linguistic level .

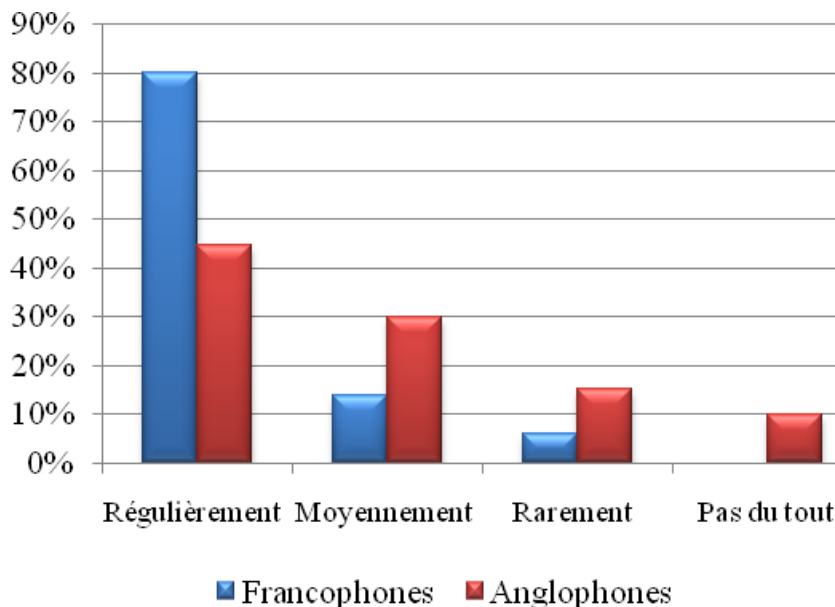


Figure 17: Intra-structure variations of the demand of homes for informal sector health providers of the same level of public health coverage

The second (*acquisition of drugs*) and third (*practice of self-medication in the homes*) variables can also be each crossed to the two types of structures of socio-spatial samples considered for the experimental study. In all the multivariate analysis based on the crossing of the variables between themselves results in variables of synthesis. For example, the crossing of « demand for informal suppliers of health» and « acquisition of drugs» produces two variables of synthesis. The first is the state of demand for informal health service providers as a function of the supply of drugs, and the second is the state of supply of drugs as a function of the demand of the informal health providers. Tables of the characteristics (totals, frequencies, etc) of the variables are determined with the help of a specialised software like the SPSS that is capable of analysing multivariate and monovariate data of statistical enquiry. Each synthesised variable can then be crossed with each type of structure of the socio-spatial structure to produce a new geographical configuration of the space –object combination.

ii- *The second scale level of analysis of the Space-Object study inking*

The second scale level of analysis of the Space-Object study inking maximises the internal variations of each unit and minimises the variations between the units. It is a deep ecology of each geographical scale of study (spatial unit and the structure of the socio-spatial structure). It is modelled according to its horizontal approach, the inequalities within each socio-spatial unit of investigation. Despite the homogenisation of the characteristics in a health area, it should be noted that there are micro-variations within the socio-spatial units. The horizontal approach has not valorised in this experimental study that decryped the dominants characteristics, but, it is importance to notice that, there are many geographical micro-variations of the indicators of the object study in each health area. In the all, the horizontal approach permits the identification and the characterisation of the internal geographical micro-configurations of the Space-Object study inking in each health area and each structure of socio-spatial sample (the geographical inequalities of polarised zones, zones of concentration and intermediary zones).

The vertical analysis of the second level scale helps to model inequalities in each socio-spatial sample structure. From the internal micro-variations of the characteristics of the variables studied are more obvious at the scale of socio-spatial sample structures. For example there are equally as many Anglophones living in the health district that is mainly Francophone and vice versa. This vertical approach that was not highlighted in this work permits the general graphical representation on which the visual analysis is based to make structural configurations of discredited characteristics of operational variables. In the ending, it permits the identification and the characterisation of the internal geographical micro-configurations of the Space-Object study inking in each socio-spatial sample structure (the geographical inequalities of polarised zones, zones of concentration and intermediary zones).

Regularly Averagely Scarcely Never

The QMth-SSS has a certain socio-spatial analysis fundament that the present experimental study cannot wholly explain. The researcher is free to implement all these scale levels of analysis of the Space-Object study inking or to choice one or other. Finally, QMth-SSS is an implementation and integration tool of spatial challenges for all fieldwork. It is therefore a precious tool the production of scientific knowledge and visualisation of research results in human and social sciences.

- The social utility of the QMth-SSS in visualisation, political decision making and social transformation

The QMth-SSS contributes to a better geographical configuration of socio-spatial dynamics and their space. Its ability to structure varied dynamics facilitates and enhances its understanding between varied challenges. In principle, the different modalities to manage the space-object of a study are the targets of an increased structuring of visibility. The QMth-SSS that is a method plays the central role in the multiplication of seeing and how to see as well as to perceive. It becomes a precious instrument of (Harley, Laxton and Andrews, 2002) in the human and social sciences. It contributes to the cognitive pro-activity in matters of identification, analysis and interpretation of socio-spatial dynamics and their related impacts. Such is useful and necessary for the mastery of practised space as well as in the challenges of societal dynamics that are developed there.

Mindful of its capacity to structure and configure space, the QMth-SSS significantly increases data visualisation as noted by Farinelli (1989). This is a strong point at the service of politicians, civil society and even local communities. Politicians can use it to plan public action and take targeted geostrategic decisions (Farinelli et al., 2009; Callon et al., 1991). This is because to each socio-spatial unit is a corresponding and specific reality that requires a specific intervention. This is the case with visualisation that is produced by our experimental study aimed at enlightening decision makers in matters of geostrategic planning against the informal sector supply of health services, the fight against street selling of drugs, self-medication, etc. In this way, the efficiency of public policy is improved in the like manner as societal transformations.

The civil society can also use its advantages to better make up its complaints against incompetent policies. The local population can through visualisation realise the geographical inequalities and marginalisation that they have been victims in matters of infrastructure and public equipment with regards to health, education, etc. As solution, they could protest to politicians and/or take common community initiatives. The same visualisation could be used to appreciate changes that could have occurred later as from a comparison with the start off situation. Finally, the Mth-QEES reveals a societal utility that must be perceptible and taken into consideration.

Conclusion

The present experimental study is focused on the impact of the crises of health supply in the District of New Bell was an empirical framework for the application of the Quinary Method of Socio-Spatial Sampling. Findings show that the QMth-SSS can help in structuring socio-spatial analysis and the visualisation of field data in the human and social sciences. Just as any other methodological tool, it has its strengths and weaknesses, two of weak are worthy to note.

First is that the tool in itself cannot guarantee that the results are pertinent because this is strongly a function of the manner in which the data was collected on the field. The non-usage or poor mastery of these field techniques can easily lead to defects in the results. The QMth-SSS therefore only contributes to the production of knowledge. The second defect is that its exploitation requires the use of base maps of the study area in general and also maps of the delimitation of the socio-spatial units in particular. Unfortunately the maps of the quarter boundaries, health districts, swampy zones, etc, are hard to find in urban and rural areas and even when they exist the dynamics of such boundaries are fostered by man even though the researcher can determine these boundaries on a base map. The lack of this delimitation on a map creates a distortion in the socio-spatial analyses and would reduce it to mere approximations. In sum, it is important to state that these boundaries are to put to question the pertinence of these tools. These are loopholes that can be handled.

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NOTE

1. Meva'a Abomo D. (2014), *Modèle quinaire d'échantillonnage des unités socio-spatiales (sites) d'investigation et d'analyse pluridisciplinaire*, Communication for the Commonwealth International Conference on Interdisciplinary Collaborative research on Africa, Douala University, 13-14 April, 16p.
2. Structuring geographical space depends on the breakup of the health territories that can be superimposed on the administrative map of the study area.
3. Meva'a Abomo Dominique (2014), Qualimetry refers to a qualitative measurement and so, a qualimetric indicator is a measurable qualitative indicator.

The Impact of Religion, Ethnicity, and False Information on the 2015 Election Results in Nigeria
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Abstract

This work studies the extent to which people cling to bias, sentiments, personal relationship, and false information, letting go of logic and reasoning during elections, and how these affect their choice and mandate during the elections in a democratic society leading to the ascension of incapacitated individuals into political offices, whereas in a democratic society people should be evaluated or judged by who they are and what they are capable of accomplishing not by where they come from and other societal limitations.

Introduction

In every democratic society, it is the human and constitutional right of every qualified citizen to contest for any position. The citizen signals this interest by registering with a political party, under which platform he solicits for vote. Nigeria has passed several periods of hardship both during and after the various military and civilian rules, which should make the citizens wiser when it comes to issues of national power, rather religious inclinations, sectionalism and tribalism, lack of appropriate and credible information has been a clog in the wheel of progress in elections which is why electoral policies and practices can never be fully practiced in Nigeria. Citizens often blame lack of good governance on electoral malpractices, corruption and a failed system of Government, but they tend to forget the basic things that have become inhibitions to a favorable democracy. This is why the study would verify this issue by assessing how ethnicity, religion and false information have hampered the Nigerian electoral process and ascertain to what extent they affected or influenced the 2015 presidential election in Nigeria. However, using the 2015 presidential election results in Nigeria, the judgment will be based on an assessment of the total number of votes realized in each state and geo-political zones for the two major opposing parties.

The concept of democracy in Nigeria

Democracy according to the Cambridge dictionary, is " a system of Government by the whole population, or all the eligible members of a state, typically though elected representatives in a free and fair election". Merriam Webster's dictionary defined democracy as a government in which the supreme power is vested on the people and exercised by them directly or indirectly through a system of representation usually involving periodically held free elections.

In the phrase of Abraham Lincoln, democracy is a government "of the people, by the people, and for the people." Freedom and democracy are often used interchangeably, but the two are not synonymous. Democracy is indeed a set of ideas and principles about freedom, but it also consists of a set of practices and procedures that have been molded through a long, often tortuous history. In short, democracy is the institutionalization of freedom. For this reason, it is possible to identify the time-tested fundamentals of constitutional government, human rights, and equality before the law that any society must possess to be properly called democratic.

According to Musa(2014) "Democracy is built on the equality of citizens; the freedom of these citizens to associate with one another for the realization of their ideals and the defense and promotion of their interests; and the freedom of these citizens to choose between the different political platforms of various political parties and candidates, and see to the actualization of the platforms they have voted for, if their choices win. But in Nigeria,

people have effectively been disenfranchised by their own circumstances on the one hand, and their leaders' perfidy on the other". As a result, Nigeria is approaching a situation where democracy is being practiced without democrats and elections are being conducted with scant regard for the electorate. The ballot is not respected by the government and the price of protecting it is too high for the people to pay; but the bullet, once universally feared, is now generally out of fashion. In the light of the above, Musa argues that looking at the year 2011 and beyond in the Nigerian political parlance, there are several vigorous challenges which must be met decisively and effectively if the polity is to endure. The questions of national identity, national integration, the issues of the legitimacy of authority and the transformation of Nigerian society into a true political community have still not been properly and definitively addressed and a lot will depend on when and how quickly they are asked and answered.

According to a Nigerian American journalist Balogun (2015) " The people of Borno, whose children were stolen and murdered in Chibok, whose markets have been bombed, whose homes ransacked, whose women raped, who have bore the brunt of Boko Haram's carnage, stood undaunted. Hundreds of thousands of people rejected extremism and exercised the most fundamental of human rights". Images of perseverance and people-power pervaded social networking sites. Great-grandparents voted, those who couldn't walk to the polling sites were aided by nurses, the enterprising set up shop and fed the masses and the young passed the time by dancing and when they couldn't vote on Saturday, many made the journey back to their polling site and stood in lines for hours the next day when voting was extended. Could we now say by this outlook and view that Democracy has come to stay in Nigeria, no apathy was shown, even the aged trooped in mass, but in the south it was not the same, because they were unsure what the northerner holds for them if he eventually wins, especially as they saw how their own son performed below their expectation. If their own kin did not do much for them, what would a stranger do, would he be democratic in his development of Nigeria or concentrate interest in his zone. In logic, it is argued that bias is a part of human life as individuals hardly make decisions that would not be favourable to their kit and kin, as they tend to even cast their votes for their incapable kins than capable outsiders.

Balogun (2015) insisted that we must recognize the bravery and heroism of the Nigerian voter "In Borno, the Northeastern Nigerian state devastated by the murderous rampage of Boko Haram, the terrorist organization threatened before the election to shoot those who voted and to bomb polling sites, yet, in Borno's state capital of Maiduguri, internally displaced people reportedly walked for miles to vote. A polling site set up for those internally displaced reportedly became an emotional reunion for those reunited with loved ones they thought massacred by Boko Haram".

If Nigerians who faced this kind of tortuous situation still came out to vote, it was a serious clamor for change, as they journeyed all the way from their hiding place to make sure the present party would be ousted from power since they did nothing to come to their aid, even when they are unsure if the change would eventually bring peace to their lives and solution to their problems.

Religion as a Constraint

A religion is an organized collection of beliefs, cultural systems, and world views that relate humanity to an order of existence. The anthropologist Geertz, defined religion as a "system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic."

Most decisions people take in life today are determined by religion, religious inclinations have formed the basis of attitudes and activities partaken of by citizens in the countries of the world. The thing yet to be understood is that religious stooges go beyond the different types of religions to the sects under them. As the Sunni and Shiite

Muslims have their different and similar beliefs, so the different Christian sects/denomination have their own different beliefs. It is not surprising that some Christian denominations do not take medicines, some do not believe in the coming of Christ, some do not believe in attachment of unnatural / material things to body parts, some do not believe a woman should stand at the pulpit lest to preach, some believe a woman is not to be heard but seen, some do not eat dead or strangled meat, others do not allow blood transfer no matter how their health is failing, some do not allow abortions even if it could save the patient's life, likewise some do not believe in voting or electoral processes, as they believe that God being the supreme being chooses our leaders, therefore not in our hands to make such divine choices, and such Christians should not partake in earthly governance, all these are religious inhibitions that restrict a citizen's participation in what goes on around him. But these are beliefs that cannot be easily changed or erased from the psyche of the observer, whether those beliefs are right or wrong. This was the main reason Rev. Chris Okotie failed when he contested for presidency in 2007. People

argued and murmured while a man of God who has a mansion prepared for him above, should condescend to tussle for earthly powers. Little did they think of the Bible where the kingdoms were ruled by God fearing Kings. Religious beliefs and inclination cut across the lives of citizens in so much as that Christians, Muslims, Pagans, etc. alike have principles and ideals that are religiously attached to their personal lives when it comes to societal norms and expectations. when it comes to the elections;

-Religious inclination can prevent a Muslim female, no matter how well she would have performed in a political office from showing interest, this is also the case with an ardent Christian woman. Most religions believe that women in politics are wayward people who are not submissive to their husbands and therefore cannot stay under a man but would prefer to rub shoulders with him all in the name of power tussle. However, from time antiquity, the role of women in society whether in the political, religious, economy and social circles can never be underestimated. The influence the feminine folk have brought to bear on great matters that excite the mind and affect society were, are and will always be evergreen, unfortunately, these activities of women in the past are often unreported, downplayed, or waved off by male chauvinists. Most notable were the activities of the Aba women riot in 1929, which was the first insurrection/protest against the white men. Therefore putting the activities of the women in the map for the first time in Nigerian history, these women are still doing more today and should be encouraged not deterred.

-Most religious background create idealistic principles which their followers live with, which prevents the best of leaders to contest. In this stance you see men who are qualified to take up certain positions not interested because they have already concluded that politics is for the vile and evil among us, for people who have acquired enormous spiritual and sorcery powers and therefore risky for them to contend with. Whether this view is right or not, it becomes imperative for people not suited for the positions to occupy, instead most of this well meaning citizens come out to vote but will never contest.

- Religious inhibitions also abound in religious sects where members are not interested in what happens politically in the nation. Voters registration, voting on the election day as an electorate, or taking part in the process as an electoral official is not their problem as they have better things to do, not to talk of running for the elections. They argue why men should do God's work, man is too small to know what goes on in the mind of a fellow man, so why play God. This group believe man should leave the choice of a leader to God who is all knowing, forgetting that in the bible, people still came out in mass, and lots were casted, but rather God played the role of INEC. This leads to political apathy, a situation where people lose interest and not participate in political elections, this was what we saw in the last election, though most of it not religiously related, there was no good turnout for voting, especially in the south. We see cases of a local government with 500,000 people but only 250,00 votes were counted altogether as was shared among the parties, if a particular party wins by getting a larger count of this number, would it be right to say the election was free and fair, if the remaining half had voted, would the winner still have been the choice of the majority, political apathy whether religiously based or not creates a lot of issues, especially as the winner that emerges ends up not being the choice of the majority even though he had the highest number of votes. Most Christians were not in support of the incumbent president, not because they felt he was incapable but because they belonged to different religions and therefore felt it could be a clog in the wheel of Christianity progress.

Ethnicity as a Constraint

Ethnicity is a noun that refers to an affiliation resulting from racial or cultural ties. It is a socially defined category of people who relate to each other based on common ancestral, social, cultural or national experience. There has been constant debate over the classification of ethnic groups. Membership of an ethnic group tends to be associated with shared cultural heritage, ancestry, history, homeland, language or dialect, the term culture specifically including aspects such as religion, mythology and ritual, cuisine, dressing style, etc. By the nature of the concept, ethnic groups tend to be divided into ethnic subgroups, which may themselves be or not be identified as independent ethnic groups depending on the source consulted. However, these are usually people sharing a common and distinctive culture, religion, language, or the like. According to Akdag(2015) "The number one factor behind the erosion of support for the Justice and Development Party (AKP) in Turkey's June election was the rallying of ethnic Kurdish voters behind the Peoples' Democratic Party (HDP). Kurdish-origin voters had previously been split between the AKP and ethnic Kurdish parties, but in June an overwhelming number of Kurds, who make up around 15 percent of the population, consolidated behind the HDP. This deprived the AKP of its parliamentary majority, ultimately leading to the depressing prospect of yet another election on 1st November after a coalition could not be formed".

Much of the analysis of why this shift happened focused on ideological and emotional causes. The last few years have seen a rousing of pan-Kurdish nationalism, particularly spurred by the war across the border and clashes between the Kurds of northern Syria and Islamic State. The bump in the HDP's votes was largely down to [support conservative Kurds](#) amid a renewed sense of ethnic identification, rather than left-wing Turks flocking to it. But the ideological dimension is only one part of the story in Turkish elections. Beyoglu Correspondent(2015) expresses that "One tactic was to target Kurds based on contacting them through co-ethnics, appointing local Kurdish-origin activists in majority Kurdish neighborhoods. To overcome sometimes violent local hostility and gain the sympathy of voters, activists deliberately indicated their origin through expressing their hometown or speaking in Kurdish. Once this bond was formed, neighborhood organizations were able to broaden their local activities and deepen clientelistic relations". The AKP was thus able to reach Kurdish voters to a far greater degree than other non-ethnic Kurdish parties. As an AKP neighborhood branch head in Beyoğlu told Akdağ: —They all change when you provide them assistance. I think social assistance is very effective, since they know that they should support the party if they want the benefits to continue.”

Apart from this tactics invented used to confuse this voters, one need not argue, that they might not know the capabilities of the contestant they voted for, but based their judgment on the ethnic-relations which was far more like assisting a kin win a race irrespective of his ability to deliver. Taking a look at what engulfed between the gubernatorial contestants in Abia state , Nigeria, one would realize, that the area called Ngwa, having struggled for this position for many years were finally given the mandate to produce a Governor. It would have been expected they would have been happy to do so, but instead the major contestants Dr. Alex Otti , and Dr.Okezie Ikpeazu who hailed from different sections of Ngwa went into a tussle, as people from the area were no longer concerned about who has the capacity to deliver but saw it as a local government election in which each local government must of necessity support its son to win. Nigeria is expected to have gone beyond this by borrowing a leaf from the more developed United States of America, in which a black man, President Barack Obama won in a highly free and fair election , having more white voters than Blacks. Even the opposition Between President Muhammadu Buhari and former president Goodluck Jonathan was a very tense one as no one knew what the outcome will be, as northerners highly supported their man, as they solidly stood beside him, despite the former still got a good number of votes from them. in the south, it was a different case, as the southerners risked the opportunity of voting for a leader that might marginalize them on ethnic grounds and voting for their son who has disappointed them once and there only existed slim chances he would do well this time around. it was a dicey issue in the south as results of the presidential elections had the final say.

Akinyemi (2014) opines that —In the 1960s, the United Nations and the world were opposing ethnic sectionalism but by the 1990s the United Nations and the International Community had become more flexible to ethnic realities. This interpretation led to the opening of more realities for Africa leading to the breakdown of Sudan and Ethiopia. A two-party system, in my view, is a possible answer to the common problem of ethnic politics in Africa.”

He said that ethnicity was not only an African problem, but a universal phenomenon, noting that the Balkans' war was fought based on ethnicity. Citing many examples of multi-ethnicity, “Very few countries in the world are uni-ethnic, the United Kingdom has had 73 Prime Ministers, 63 of which have been from Britain, 7 from Scotland, 1 from Wales and 1 from Ireland. Germany comprises 81 percent Germans while the remaining 19 percent have been various ethnicities,” the News Agency of Nigeria (NAN) quotes Akinyemi as saying. Nigeria had tried to provide balancing in the issue of ethnicity in political appointments through the concept of federal character as provided for in Section 13 of the 1999 Constitution, noting that the provision had been abused. Earlier, Senator Ike Nwachukwu, a former Minister of Foreign Affairs, said that " ethnicity remained the bane of democratic practices in African countries, and for Africa to grow, African people have to grow beyond the resentment of one another". For instance, a survey conducted from 2005-2008 on trust showed that 68% of Scandinavians trust each other while only 18-25% of Sub-Saharan Africans trust each other.

False Information as a Constraint

Communication is a means by which beings pass information among themselves. It is not just an act, it is a process. According to Hasan (2014) " Communication is a process of sharing or exchange of ideas, information, knowledge, attitude or feeling among two or more persons through certain signs and symbols". It is the mechanism through which human relations exist and develop. The basic tool of communication is language. language is intricately a very part of our lives, that we rarely notice it at all, it is a means by which human beings perform the most mundane tasks, only when communication breaks down do we actually understand the role of

language. When it comes to politics and elections, a good number of people are not participants themselves, only few people really are.

According to Hasan (2014) "Quality of life will be poor without information, The more informed we are, the more powerful we become and the better decisions we make". Communication provides information about our surroundings. Information regarding wars, danger, crisis, famine, etc. are important for the safety and well being of our lives. Even in periods of elections, when we are not opportuned or privileged to get first hand information on a given politician or political party, we tend to make do with the information from the privileged which might be framed and therefore misleading.

In Nigeria today, when you ascertain the number of newspapers sold daily as compared to the population of Nigeria, you realize that not much people read newspapers in Nigeria, and a lot that do, read when they come in contact with papers bought by others, How many citizens still watch the national news? People are so glued to the Satellite Television that they have no concern with what is going on in Nigeria. From the period of the campaigns till the end of the elections, it was really during and after the elections, when the results were out, that everybody wanted to know the winners and losers, meanwhile the damage has been done. In Nigeria, people depend a whole lot on third party information. They depend more especially on the media, who they trust to be credible, whereas they are the chief instrument of propaganda, whether healthy or not. The media gives information to favor their sources of funding as most media houses are naturally and financially affiliated to some political parties, and these make them good in framing up electoral activities to suit their cohorts. Even people who do not get the first hand information from the media, do so from friends, neighbors, and relatives. This adulterated information from their folks form their political views. Even when they don't know the credibility of the story, they believe it is real and carry the information to their ignorant likes. Therefore framing which leads to the spread of untrue information influence the electorates as they cast their votes to people who are less castigated based on their sources of information who would always claim to be at the scene of the event. When the issue of President Buhari not having a certificate came up, at first he neglected it, but later it dawned on him that Nigerians would not want an illiterate president if the rumor was actually true, he had to put forward the certificate in order to clarify himself which would have caused him a great deal.

The 2015 Presidential Election Results

The six Geo-Political Zones in Nigeria are as listed below with their component states. An analysis and calculation of the number of votes obtained in the various Geo-political zones will help prove the point and ascertain the extent to which the candidates got votes from their own zone and from other Geo-political zones.

- North Central (Nigeria): loosely known as Middle Belt; includes Benue State, Kogi State, Kwara State, Nasarawa State, Niger State, Federal Capital Territory and Plateau State
- North East (Nigeria): Adamawa State, Bauchi State, Borno State, Gombe State, Taraba State and Yobe State
- North West (Nigeria): Jigawa State, Kaduna State, Kano State, Katsina State, Kebbi State, Sokoto State and Zamfara State
- South East (Nigeria): loosely known as former East-Central State of Abia State, Anambra State, Ebonyi State, Enugu State and Imo State
- South South (Nigeria):loosely known as former South-Eastern State of Akwa-Ibom State and Cross-River State; former Rivers State of Bayelsa State and Rivers State; and former Mid-Western Region, Nigeria of Delta State and Edo State
- South West (Nigeria): includes Ekiti State, Lagos State, Ogun State, Ondo State, Osun State, and Oyo State

Geo-Political Zones	APC Results	PDP Results
North-Central	2,411,013	1,715,819
North-West	7,115,199	1,339,709
North-East	2,848,678	796,588
South-East	198,248	2,048,625
South-South	418,580	4,714,725
South-West	2,433,193	1,881,416
Total	15,424,921	12,853,162

Total Number Of Registered Voters=67,422,005

Total Number Of. Of Accredited Voters=31,746,490

Total Number Of Rejected Votes=844519

Total Number Of Valid Votes=28567584
 Total Number Of Votes Cast=294320830
 Pdp Votes= 12,853,162
 Apc Votes= 15,424,921
 Other Parties=Total No. Of Valid Votes-(Total No. Of Apc Votes + Pdp Votes)
 = 28567564 - 28278083
 = 289481

Below is a diagrammatic representation of which party won in which states of Nigeria during the presidential election.

STATE	PDP	APC
Abia	<input type="checkbox"/>	
Adamawa		<input type="checkbox"/>
Akawa Ibom	<input type="checkbox"/>	
Anambra	<input type="checkbox"/>	
Bauchi		<input type="checkbox"/>
Bayelsa	<input type="checkbox"/>	
Benue		<input type="checkbox"/>
Borno		<input type="checkbox"/>
Cross River	<input type="checkbox"/>	
Delta	<input type="checkbox"/>	
Ebonyi	<input type="checkbox"/>	
Edo	<input type="checkbox"/>	
Ekiti	<input type="checkbox"/>	
Enugu	<input type="checkbox"/>	
Gombe		<input type="checkbox"/>
Imo	<input type="checkbox"/>	
Jigawa		<input type="checkbox"/>
Kaduna		<input type="checkbox"/>
Kano		<input type="checkbox"/>
Katsina	<input type="checkbox"/>	<input type="checkbox"/>
Kebbi		<input type="checkbox"/>
Kogi		<input type="checkbox"/>
Kwara		<input type="checkbox"/>
Lagos		<input type="checkbox"/>
Nasarawa	<input type="checkbox"/>	
Niger		<input type="checkbox"/>
Ogun		<input type="checkbox"/>
Ondo		<input type="checkbox"/>
Osun		<input type="checkbox"/>
Oyo		<input type="checkbox"/>

Plateau	<input type="checkbox"/>	
Rivers	<input type="checkbox"/>	
Sokoto		<input type="checkbox"/>
Taraba	<input type="checkbox"/>	
Yobe		<input type="checkbox"/>
Zamfara		<input type="checkbox"/>
FCT	<input type="checkbox"/>	

From the analysis of the 2015 election results, it was noted that the APC candidate won over PDP magnificently in the north, as seen in the votes counted in the north west, north central and north east. He won over the PDP candidate in the south western region. It was only in the south south and south east that the PDP candidate had ethnicity advantage, even though a good number of southerners voted for APC in those areas, but based on the highly populated nature of the north, having won in the north automatically pronounced him winner. Most importantly to be noted is that the APC candidate did not win in any single state in the south south and south east though he got reasonable number of votes while the PDP candidate though did not win any geopolitical zone in the north but when it comes to individual states, won in FCT, Nassarawa and Plateau state in the north central, no state in the north east, Taraba state in the north west and in only Ekiti in the south-west.

Conclusion/Summary of Findings

From the study of the effect of Religion, ethnicity, and False information, It was proven that President Buhari did not win any single state in the south East and South South but won in all the south Western states except Ekiti. Former President Jonathan however won in 3 states in the North Central, 1 state in the North East and none in the North West. People tend to be guided by their religious inclinations, they cannot say no to their person even when they are so sure that the person has no leadership trait. For APC not to majorly win any particular state in the whole of South south where the PDP candidate hails from and for PDP not to win any particular state in the North west where the APC candidate is coming from is a big indication of ethnicity as a plaque in politics. Also of note is the fact that APC did not conquer any south eastern state. On the contrary for the Northerner to win all states in the south west except Ekiti, and for PDP to even win up to 3 states in the North Central and 1 in the North East shows that there is hope for an integrative Nigeria one day. This is because for PDP to gain larger number of votes in some states in the north is an indication of a general turn around in the dubious nature of Nigerian politics.

The major reason why APC was even able to get some votes in the south was not only because of the clamor for change or people's belief in him but also because of the alleged corrupt nature of PDP in the south, which made most of their members and loyal supporters join APC, therefore most voted just for a change in the party in Government not because of the party's candidate as they opine that in Nigeria the winning party is in control not necessarily the candidate. In the last general elections, the emotions with which people trooped out in mass to vote in the north was awesome as compared to the east where it was a haphazard process. one would begin to wonder if because the easterners having been disappointed in their own son and having not known what the future and climate would be when they vote for the northerner were discouraged and exhibited apathy towards the elections while the northerners despite the issues of boko-haram came out in mass to vote. Could such a situation be described as patriotic and devoid of tribalism? Could it be they were so sure in their kin's ability and capability to rule Nigeria or they were so eager to make sure a northerner wins irrespective of his capacity. Information is Power as people often make important decisions in life based on the information they have at hand, which is why politicians try as hard as possible to clarify false claims made against them which they know certainly would affect their political ambition. Politically we have not been able to achieve the stability our country needs, the quality of governance which Nigerians expect, and the delivery of services which they are entitled. Ethnicity, religious intolerance, incompetence, greed, insincerity and insensitivity have characterized our leadership. There is hardly an attempt to build the institutions of the polity such as the political parties, the legislatures and the judiciary which are the bedrock of a democratic system. The arrogance and the disregard for the needs of the people reflect the indiscipline, the extravagance and the dishonesty which have become the hallmark of the behavior of those in authority. This should spur us to clamor for a change in our political and electoral system.

Recommendation/ The way forward

From the study, the following recommendations were made

- Citizens of every country should be made to understand that political participation is the best thing that can happen to one. It gives you control over the whole electoral process as your single vote can make or mar a contestant. Helping others mean much more than getting ahead, and politics provides the best platform on which one helps his generation. As a voter, it provides you the opportunity to know what is going on in your political unit, and gives you a right to make your choice, and as a political contestant, if you win, it gives you the opportunity to make right the wrongs others have done, try out your own ideology and contribute your quota in making the world a better and safer place for the future generations. According to Ezekwesili (2013), "one of the penalties of not delving into politics is that you end up being governed by your inferiors, you would only then grow to the level that an underperforming Nigerian allows you to grow".

- People should ignore fanaticism and go for what is right, even in the Bible God made use of women in their prime to change ugly situations, as the enshrinement in the United Nations document have given women enormous right towards political participation, and women have 30% affirmation in Nigeria, they should come out in mass, Muslim and Christian alike to create a better nation, as women who have the gifts to contribute, when sidelined, die with such gifts. We have a long list of women who were outstanding and stage bearers to their generation in their time, heroines like, Queen Amina of Zaria, Princess Inkpi of Igala, and Princess Moremi of Ife. Nowadays, we have a lot of women today and presently in government and political offices and they are doing well, which should encourage men and women alike to encourage them more politically.

- Electioneering campaigns are supposed to be based on burning issues that have bearings on the lives of the people. Electorates are offered alternative choices and are able to identify and differentiate what each candidate has to offer and choose from these various alternatives freely without bias. We all are one, irrespective of race, tribe, or creed, therefore these should not be considerations during elections, As patriotic citizens, our only interest should be on the candidate that has more to offer, and nothing more. We should avoid sentiments and bias which has been the cause of our failures over the years, which led most southerners to support and vote a northerner because the southerner failed the first time, they decided to give benefit of doubt to the northerner, this also some northerners bore in mind in the areas that the PDP candidate though being a southerner won. They could have as well not minded but voted their tribe's man if they were narrow minded. This broadmindedness is what this study recommends to make a better Nigeria.

- Also, in this digital age that ICT is a veritable tool in all sectors, politicians can be easily framed for offences they have not committed through photo shopping and at that, we should be logical before passing our judgments bearing in mind that most politicians see it as a do or die affair and can go any length to tarnish another's image. During periods of election, opposition parties can try all sorts of tricks to dehumanize and discredit their opponents, which is the main reason Nigerians should reduce their criticism against the well meaning few that have decided to contest in order to win political positions and help the nation, as if all Nigerians decide to sit at home and criticize, who does the leading?

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Culture as a Determinant of Child Abuse in Nigeria: A Criminological Standpoint**By****Macpherson Uchenna Nnam**

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Abstract

The aim of this paper is to examine culture as a determinant of child abuse in Nigeria within the context of criminology. The basic principles of culture conflict theory formed the theoretical framework for this paper. Child abuse is more common in a society where harmful cultural practises hold sway and/or are entrenched than otherwise. This social problem is attributed to the unwise acceptance and application of Western culture and civilisation. Although it may be advantageous to the ‘abusers’, child abuse in reality has profound negative implications for a child’s and societal growth and development. Child abuse results in severe social, psychological, economic, physical, educational and medical problems. The paper recommends, among other things, that the Nigerian government and civil society groups should on a regular basis organise town hall meetings and interactive sessions with traditional rulers and relevant community-based associations so as to identify, review/refine, and abolish possible harmful cultural practises in their various communities.

Keywords: Child Abuse, Criminological Standpoint, Culture, Determinant, Nigeria.

Introduction

Child abuse and neglect refers to the physical and mental injury, sexual abuse, negligent treatment, or maltreatment of a child under the age of 18 by a person who is responsible for the child’s welfare under circumstances which indicate that the child’s health or welfare is harmed or threatened (Keeping Children and Families Safe Act, 2003 cited in Imo, 2015). Child abuse and neglect is the maltreatment of children by parents, friends, caregivers, or other parent bodies. Child abuse cuts across all racial, ethnic and religious groups and exists in all strata of the society. Sadly, it is most children who are considered to be in need of protection that have been abused by family members, friends or acquaintances or hired caregivers (Imo, 2015). What then is the criminological standpoint or perspective on child abuse in Nigeria? In keeping with the criminological parlance, we define child abuse as any act or omission to act, including a socialisation process or disciplinary measures in a given culture, religion and environment which is inimical to the social, political, mental, economic, psychological, moral, medical, educational and physical growth and development of children and the society in general. It is clear that the crime of child abuse is usually perpetrated by someone who is closely affiliated or attached to a child. Such relatives could come from the significant others in society: parents, guardians, caregivers, older siblings, teachers and the clergy. This implies that the crime of child abuse is rarely perpetrated by (total) strangers in society.

Children under the English Common Law were considered as ‘property’ owned by the parents, particularly fathers, who had great latitude over the treatment and discipline of their children. Such legal view was eventually incorporated into the early laws in the United States (as applied or operated in Nigeria) as well (Al-Shail, Hassan, Aldowaisi & Kattan, 2012). Abuse by strangers is much less common whether in modern or in traditional societies. Abuse of children is widespread in poor countries of Africa (including Nigeria), Asia and Latin America where ‘child labour’ (a cultural practise which encourages children to be hard-working in order to support their family income) is part of the ‘maltreatment’ (socialisation processes) children experience as they grow. Child abuse also exists in advanced countries of Europe, North America and rich Asian countries, but in a minimal level (Imo, 2015).

By implication of the above viewpoint, child abuse exists in both developing and developed nations of the world. Nonetheless, the difference only lies in the approach; the involvement of the latter in the act of child abuse is not culturally determined as tenable in the former, especially Nigeria. This is in view of the fact that some acts that are considered to be child abuse in the eyes of the Western world may be a way of life (culture) in some African societies like Nigeria—hence crime relativism and cultural relativism. For instance, it is still a common practise in our society for poor or lower class parents to place their children/wards under the care of a perceived wealthy relative or even a non-relative resident in cities, hoping to see these children trained either in

school or trade and ultimately improve their familial standard of living. Olateru-Olagbegi and Ikpeme (2006) attested that the age-old form of ‘internal child trafficking’ (given out children to either a direct or indirect family member for sponsorship) is usually confused with the traditional cultural practise of child fostering within the extended family system. But it should be noted that such children and wards are not adequately cared for—they are consciously or unconsciously abused and exploited—as they are subjected to different forms of slave-like labour in exchange for money and sexual gratification. Historically, mistreating children at the hands of parents or caretakers has a long history across cultures (Al-Shail *et al.*, 2012); from ancient times to the present, many societies (including Nigeria) have exercised what is recognised today as child abuse for various reasons (Sari & Buyukunal, 1991). Despite the fact that child abuse has existed for a long time in Nigeria, it has not been given the desired attention by the Nigerian government. And this may have accounted for the less attention the act has also received from educators, administrators, social workers, counselling psychologists, sociologists, criminologists and even politicians (Momoh, Aigbomian & Longe, 2008). Only recently has child abuse received recognition as a social problem in Nigeria (Imo, 2015). This paper supports and contributes to the body of existing knowledge on child abuse by specifically linking the core of the problem to some cultural observances. Culture and child abuse are both sociological and criminological terms which mean different things to different people. The two concepts are relative to time and place as well as depend on the background of individuals stating the problem. In essence, however, there is a serious check in cultural practises that are characterised by abuse or that influence child abuse in Nigerian societies. Appalled by the increasing rate of child abuse in Nigeria, incisive awareness campaigns have been launched by all levels of government in Nigeria, civil liberty groups, human rights activists, religious bodies and scholars of social problem. These bodies or stakeholders work towards propagating laws, intervention programmes and providing measures that would protect children and other vulnerable groups in society. Fatokun (2007) is of the view that child rights are widely recognised and protected by legislations and constitutions in many countries of the world (including Nigeria). In an effort to alleviate the plight of Nigerian children, the Federal Government of Nigeria passed the Child Rights Act (CRA) on 31st July, 2003. This law was specifically made to protect Nigeria children from any form of abuse and neglect. It incorporates all the rights and responsibilities of children and consolidates all laws which provide for the protection and care of Nigerian children into a single Legislation. The Act stipulates, among other things, that no Nigerian child shall be subjected to physical, mental or emotional injury, abuse or neglect, maltreatment, torture, inhuman or degrading punishment, and attacks on his/her honour or reputation. Every Nigerian child is entitled to rest, leisure, and enjoyment of the best attainable state of physical, mental and spiritual health (see also CRA, 2003). The following three objectives were developed to dissect the problem of this paper: (1) to examine the influence of culture on child abuse in Nigeria using culture conflict theory as a framework, (2) to identify the multiple aetiology of child abuse in Nigeria, and (3) to determine the problems associated with child abuse in Nigeria.

The Influence of Culture on Child Abuse: A Theoretical Framework

The central tenets of culture conflict theory were adopted in this paper to examine the influence of culture on child abuse in Nigeria. Culture conflict theory is part of the social processes theory. This theory was propounded by Thorsten Sellin in 1938. Simply put, culture is an acceptable way of life in a particular society or setting. It encompasses the customs and traditions of the people or an organisation, including their beliefs, ethos, ethics, etiquette, ‘modus operandi’ (mode of operation), and vision and mission. Culture conflict occurs as people interact with one another and in their course of pursuing individual goals. It takes place as individuals adhere to rules of behaviour which completely opposed the collective sentiments of the society (shared norms, core values, and moral and cultural beliefs of the larger society). Little wonder therefore that Siegel (2008: 151) argued that “culture conflict is as a result of exposure to opposing norms, attitudes, and definitions of right and wrong, moral and immoral”.

Because reactions to social rules and laws are not uniform across cultures, people constantly meet others who hold different views on the utility of obeying the legal code. Some people admire others who may openly disdain or flout the law or ignore its substance. People experience what Edwin Sutherland called ‘culture conflict’ when they are exposed to opposing attitudes towards right and wrong or moral and immoral (Siegel, 2008). Sellin (1938) identified two types of culture conflict ‘primary and secondary’ both of them have different but complementary attributes. The primary culture conflict simply means a clash of cultures. It occurs when two cultures meet and each refusing to give way for the other to prevail or one condemning the other and trying to assume superiority. The secondary culture conflict results from the changes in traditional values, resulting from globalisation and modernity as well as cultural diffusion and adoption. The two culture conflicts have a strong bearing on child abuse in Nigeria.

Another typical example of primary culture conflict occurred in the colonial Nigeria, where and/or when the British culture clashed with the indigenous culture. The British government in Nigeria outlawed the

institutionalised cultural practise of human sacrifice and killing of twins among the Igbo ethnic group in the old Eastern Nigeria; present-day South-East geopolitical zone of Nigeria (see also Igbo, 2007). Indeed, twin babies in Nigeria were either killed or thrown into the 'evil forest' while their mothers were subjected to all kinds of indignities for given birth to 'devil incarnates' (twins). Again, it was an acceptable native culture in Nigeria to appease the gods of the land and atone for sacrilegious or abominable acts using human beings. A case in point is the popular and true account of the present 'Ume' and 'Osu' (societal pariahs or outcastes) syndrome in Igbo society, which has it that these people came into existence as a result of child abuse. The earliest 'Ume' and 'Osu' people are human beings (mainly children) who were thrown into the evil forest or dedicated to an 'Agbara' or 'Arusi' (deity) for life 'as the custom demanded' but survived the ordeal and then intermarried, commenced procreation and survived through to the present-day Igbo society. However, Western culture frowned upon, outlawed and completely abolished the said cultural beliefs in Nigeria on the grounds that it contravenes moral, humanitarian and international laws; it is a clear violation of human rights. In the forefront of this abolition movement in Igbo and Efik cultures was a female missionary of the Church of Scotland Mission (now Presbyterian Church) named Mary Slessor. Igbo (2007) stated that Western morality and formal legal system in Nigeria have now made it a criminal offence for anyone to engage in these acts of abuse (e.g. twin-killing and dumping of unwanted children in the bush or elsewhere). This development is a clear clash of two cultures, hence culture conflict theory. It is equally observed that killing or subjection of certain people, especially children and other vulnerable groups in the society to inhuman treatment is not peculiar to Igbo nation. A similar pattern of abusing children was also common in the Yoruba culture and other tribes in Nigeria. According to Olasupo (2012), trafficking in human parts for ritual purposes was a phenomenon common in the pre-colonial days in Yoruba land but still predominant today. Human organs of both male and female children trafficked by ritualists and traditionalists include human head, eyes, sex organs, hearts, etc. The 'Obas' (Yoruba Kings) use human beings, especially children or their organs to appease some deities and as sacrifice for installing a new 'Oba' (King), Olasupo decried. It then stands to reason that many Nigerian children are abused, killed and their body organs removed for both ritual and money-making purposes. Most of them are children entrusted to close older family members, friends and acquaintances to provide proper and meaningful tutelage, care and supervision as well as economic, moral and social supports.

Secondary culture conflict, on the other hand, occurs in both homogeneous and heterogeneous societies. This arises when a simple culture becomes complex as a result of enculturation and acculturation such as undue or unwise internalisation of Christianity, western education, sophisticated science and technology (particularly Information and Communication Technology, ICT), globalisation and other modernity trends in our ever-changing and runaway world. From the criminological point of view, all these and other Western inventions are both determinants and antidotes to social problems (like child abuse) in human society. Therefore, caution should be applied when adopting, assimilating and applying these developments. Nnam (2014) lamented that a remarkable number of traditional secret societies (which is an institutionalised cultural and religious observances) in Nigeria are gradually losing their potency and efficacy owing to Western culture and civilisation, Christianity precisely (and thereby given room for criminalising or labelling certain acts as child abuse or human rights violation). Igbo (2007) averred that secondary culture conflict is associated with modern, industrial society where different groups with different conduct norms emerge and flourish. The State passes laws which often outlaw some of the cherished conduct norms of such groups. Thus, whenever the conduct norms of the larger community clash with those of a small group, there is a secondary culture conflict. A classical example of secondary culture conflict as illustrated in the preceding paragraph is the age-long traditional secret societies in Igbo culture. For instance, the people of Afikpo in Ebonyi State of Nigeria practise 'Ogo Cult'—a highly revered and clandestine traditional secret society where boys of adolescent age (children) are resocialised and get initiated into manhood, or else they will not marry. Pupils and students are pulled out of school to undergo this adventurous rite of passage that is characterised by regimentation and rigorous initiation ceremonies. Teenage girls (children) were not left out of this cultural bondage, child abuse. They were forced under culture to undergo unscientific and agonising genital surgery popularly called female genital mutilation or female circumcision, early or child marriage to support the family economically and financially, denied formal education, etc. All these cultural ceremonies cut across traditional Nigerian societies; however, they are rarely practised presently. Unlike before, these acts are currently seen and treated as child abuse by the government, human rights activists and faith-based organisations. In the global climes, the phenomenon of child abuse can be explained using both primary and secondary culture conflict perspectives. In the ancient Greece culture, for instance, fathers practised infanticide, whereby many infants who had any serious malformations were killed in order to preserve the race characteristics. Even Greek physicians during the second century were in the habit of advising midwives to examine each newborn and to get rid of those who were considered not fit to be raised (Sari & Buyukunal, 1991). Child sexual abuse was a common cultural practise among the Eskimos. The Eskimos present their daughters to their guests as an act of hospitality and the death of those children during

their first sexual experience was not a rare event. In Indian culture, the girls used to get married very early because it was considered disgraceful and abomination for a girl to remain unmarried until the time of menstruation (Al-Shail, *et al.*, 2012). There are so many cultural observances in Nigeria which fall foul of the current legal framework and constitute human rights violation of high propensity that are still widely practised in contemporary Nigeria. These cultural practises are, among others, encouraging children to work hard by engaging them in numerous and strenuous domestic chores, act of discipline through beating and scolding, sending them to the street to hawk and sell wares in order to augment their family income, giving them out to caregivers as house helps for pecuniary motives. All these, to a large extent, constitute various forms of child abuse in the formal legal system—but a norm—an acceptable and legally approved way of life in traditional Nigerian societal settings.

The Multiple Aetiology of Child Abuse in Nigeria

There is a vast array of factors that give rise to child abuse in Nigeria. Under a given cultural milieu, poverty, social exclusions, ignorance and illiteracy may drive or predispose certain individuals to either consciously or unconsciously abuse children. Aderinto and Okunola (1998) reported that some children were pushed into street hawking for maintenance needs of their family. These children are ‘breadwinners’ of their various families at their early age. And, sadly, it is a common sight in Nigeria to see children aged 5-16 years pushing trucks for money, hawking, working as bus conductors and beggars when they are supposed to be at school learning. Admittedly, such institutionalised cultural practises as giving birth to many children for agricultural and other wealth-generating purposes, female genital mutilation (or circumcision), child marriage and the old practise of twin-killing are tantamount to child abuse in the eyes of the law. Specifically, the culture of female genital mutilation is “a traditional practise that involves cutting or altering the female genitalia as a rite of passage or for other socio-cultural reasons” (Mohammed, Ali & Yinger, 1999: 14). This common culture is practised in 28 African countries (including Nigeria) and in about 20 Middle Eastern and Asian nations (Jekayinfa, 2004 citing Population Reference Bureau, 2000).

The nature of socialisation given to children by the adult population and the type of family or neighbourhood under which they are socialised determine whether a child will be abused or not. Since such children are intentionally or intentionally exposed to abusive conditions, they may grow up to see the learnt behaviour as normal and an acceptable practise to reckon with in life. Ezeoke, Awam and Enekwe (2009) stated that unstable families and some cultural ceremonies increase the propensity for child abuse while marital instability, domestic violence, poor parental relationship, quarrels and clashes of interest can lead to decreased responsiveness and less parent-child relationships. These authors illustrated that parents who are under pressure may transfer their aggression, social strains and environmental pressures to their children (hence child abuse). Mba (2003) rather suggested that changes in financial conditions, employment status and unhealthy workplace may disrupt family stability. The stress caused by such changes can lead to child abuse and neglect of varied dimensions and magnitude. Conditions or factors that lead to the abuse of children are multiple, but relative. Some family members have demonstrated individual or group psychopathology in their abusive actions than other family members. Psychopathology, on its own or coalesced with other abnormal personality traits or social aberrations, may precipitate child abuse (see also Ajala, 2009). Parents who were abused or neglected as children are more likely than other parents to abuse their own children and wards; however, they may justify their actions by claiming that this act is part of socialisation. Lack of good parenting skills, unrealistic expectations about a child’s capabilities, ignorance of ways to manage a child’s behaviour and abnormal child development may further contribute to child abuse and neglect (Erikson, 1996). Accordingly, child abuse is traceable to unfriendly socio-cultural conditions, unhealthy familial relationships, and physically and socially disorganised environment. However, elements of both psychopathic personality or obsessive family pathologies and environmental strains are common among child abusers. On the contrary, these stressful socio-cultural and severe psycho-medical conditions could push affected adult population to abuse the younger population. The cause of child abuse is intrinsically linked to a serious breakdown in cultural values and social norms, resulting from the ever-growing conflict between tradition and modernity/globalisation trends such as urbanisation and industrialisation. Both Western and African scholars lent credence to this notion; for instance, Domiya (1995) as recorded in Momoh *et al.* (2008) attributed the cause of child abuse to the breakdown in traditional values, poverty and attempts to make ends meet. These factors drive parents and guardians to indulge in the unwholesome practise of subjecting their children and wards to hawk, farm and involve in other loathsome commercial activities in order to break even. Haralambos and Holborn (2008) affirmed that the development of urban centres (commercial and industrial precisely) has destroyed the traditional sense of community that is associated with rural villages, thus undermining the informal mechanism of social control and giving room for crimes (like child abuse). Nwadiaro and Nkwocha (2011) reaffirmed that the rapid urbanisation which was necessitated by industrialisation of the urban centres has given rise to different kinds of crime (like child abuse

and neglect). The predictor of child abuse in Nigeria is also linked to our religious belief. In the Northern part of Nigeria, for instance, the cultural practise of ‘_Almajiri’ (Islamic student beggars) is a prime example of religious-motivated child abuse practise in the country. This act is a strongly acceptable practise among Muslims in the Northern Nigeria. As a religious culture, these Islamic students (_Almajiri’) either engage themselves or someone else engages them in ‘_street begging’ (in the name of soliciting for arms). These children roam the streets, constituting public nuisance and consequently are predisposed to antisocial conducts and abuse (for a similar argument, see also Olateru-Olagbegi & Ikpeme, 2006).

Problems of Child Abuse in Nigeria

There are many problems associated with child abuse in Nigeria. Child abuse has short and long-terms negative implications on the social, psychological, emotional, economic, educational and medical well-being of victims. Children are compelled to hawk by their parents, guardians or caregivers and are, sometimes, severely punished for their inability to finish the amount of goods or article of trade apportioned to them to sell for the day. Terr (2010) explained that child abuse interferes with a child’s ability to develop meaningfully. An abused child consistently demonstrates socially undesirable behaviour and is usually nonconformist in the society. The child may display a multiple psychological and behavioural problems as well as experience a difficult time developing and maintaining healthy relationships. This maladjusted behaviour in turn increases the risk of long-term decreased productivity, long-term economic dependency and generally lowers a child’s level of satisfaction with life as an adult.

Thousands of children are engaged as a house help, or are placed under the care of a relative who engage them in various forms of forced labour on farms, factories and private homes or establishments. A representation of this fact is the case of a 4-year old child in Abakaliki (the Capital of Ebonyi State, Nigeria) who was brutally battered on the forehead by his uncle’s wife for frequent defecation (Editorial in Citizens’ Advocates, 30 August, 2009, Pp. 1-5). A shocking video-clip of a twelve-year old male child in the same town was on several occasions (between November and December, 2015) displayed on Ebonyi Cable Television (ECTV). This child was bathed with hot water by a woman he renders services to as a house help on the grounds that he cooked excessive yam. The victim was admitted and abandoned in the Federal Teaching Hospital, Abakaliki (FETHA). Moreover, other daily personal observations revealed that child abuse exists among secondary school students in Nigeria. As once a part-time teacher and National Youth Service Corps teacher in secondary schools that are located in the Southern and Northern Nigeria respectively, the author of this paper observed with dismay and chagrin that many students indulge in hawking within and outside the classrooms. These students sell their articles of trade within the school premises and, sometimes, during lesson hours or class period. They are given snacks, groundnuts, candies and church-related items to sell at school. By implication, such students pay little or no attention to their academic activities. Or perhaps, despite the seriousness and natural intelligence of such students, the affected students would only succeed in paying a divided attention to their studies which invariably impedes academic success and progress. No wonder Heady (2000) postulated that children who work as well as go to school may find themselves less able to learn, resulting from exhaustion or insufficient time to complete both school and home homework. Furthermore, some students are temporarily withdrawn from school or made to play truancy by their parents or guardians during planting and harvesting seasons in order to engage them in subsistence agriculture or farming, which is a major occupation in many rural areas in Nigeria (informal and personal observation of the researcher as once a secondary school teacher in the country). This development, according to Obaji (2003), adversely affects the academic performance of students and retards the growth and development of such a child as well as prevents him or her from achieving full functionality in later life. Oluwole (2002) commented on the situation whereby children are used (whether in or against their own volition) for house helps instead of being sent to school. He then described the situation as a major obstacle to the achievement of Education-For-All (EFA). Adduced in this paper is the fact that child abuse, if allowed to continue unabated, will torpedo the Federal Government of Nigeria’s efforts and plan of achieving or reaching the global goal of Universal Primary Education (UPE) for all by 2015-cum-2020. The International Labour Organisation (ILO), according to Momoh *et al.* (2008), estimated that 95% of children who are under the age of 15 are engaged in an unpaid family work. In Edo State and other parts of Nigeria, such family workers are also engaged in street hawking, farm-handling, shop-keeping, etc. This situation is usually as a result of economic and financial incapacitation of parents to provide the basic necessities of life (see also Domiya, 1995 cited in Momoh *et al.*, 2008). In virtually all Igbo societies in Nigeria, children are often seen in markets and on the high streets trading or engaged in dehumanising commercial activities to support their families economically. The trend is particularly worrisome in major commercial and industrial Nigerian cities, including all the State Capital Territories in the country, such as Kano, Owerri, Port Harcourt, Abakaliki, Onitsha, Obolo Afor, Lokoja, Aba, 9th Mile Corner, Ore, and the like. It is a common sight in these urban, commercial centres to see children doing menial jobs in factories and industries; darting around the highways and express roads, selling wares while some are now into prostitution and organised begging. The aftermath of child abuse is so devastating that

it is usually difficult, if not, impossible for an affected child to regain his/her normal personality and social identity which have been insulted, damaged, brutalised, injured, condemned, destroyed, labelled and stigmatised over time. Such children, Ubom (2003) argued, experience a wide range of personality disorder. Some of them grow up to hate their parents, become harlots, Casanovas, school dropouts, armed robbers, drug addicts and traffickers as well as show evidence of nervousness, depression and psychosis. Ocholi (2003) stated that sexually abused children suffer from sexual disorder, isolation, stigma, guilt, distrusting others, poor self-esteem and self-concept deficiency. Specifically, sexually abused children suffer physical, emotional and social problems that can interfere with their ability to live healthy and productive lives. They may contract sexually transmitted infection such as reoccurrence of urinary tract infection known as Viscero Vaginal Fistula (VVF) (common with women who undergo cultural circumcision or genital mutilation, early or child marriage, prolonged labour under traditional/unscientific healthcare services, etc). Abused children generally could develop suicidal behaviour, refuse discipline or abuse others. The long term effects of child abuse include fear, anxiety depression, anger, hostility, inappropriate sexual behaviour and poor self-esteem (Evans, 2004). Child abuse, especially child sexual abuse is of particular concern because children who have been abused experience a long list of symptoms, including fear, Post-traumatic Stress Disorder (PTSD), behavioural problems, sexualised behaviour, among others (Jonzon & Lindblad, 2005). Accordingly, child abuse in this context can be described as any act or omission to act which violates the inalienable rights of children, jeopardises their chances of growing and developing positively as well as threatens their safety valve for survival or succeeding in life. Child abuse is a socio-psychological or psychosocial problem which gives rise to other societal problems—it leads to different kinds of deviance, delinquency, crime and sin in society. Khamal (1985) as recorded in Aguene (1998) affirmed that in joining bad gangs, street fighting, visiting gambling places and vagrancy with the intention to commit crime are rampant among those young girls and boys (children) roaming and hawking on the streets, hence child abuse.

Conclusion

The paper aimed at articulating the issue of child abuse with obnoxious cultural practises in Nigeria. Child abuse is not only a violation of a child's rights but also a cultural practise which predisposes a child to conditions that are likely to cause him or her social, physical, psychological, medical, academic and economic pains. Here, a child is forced to accept any cultural practise that may have negative implications on his or her growth and development. As our society becomes more complex, sophisticated, scientific, globalised and technology-driven, the meaning, nature and extent of its crime problem become escalated and socially constructed and reconstructed over time. The implication is that some activities or duties assigned to children in many African societies, which were acceptable and lawful at one point in history, are now criminalised and labelled as child abuse or neglect. In traditional Nigerian setting, for instance, hawking and assisting parents in farm works and house chores or domestic services by children were not seen as abusive or illegitimate acts. It is rather an art of socialisation or skill acquisitions/trade required of a typical Nigerian child so as to contribute and assist in improving the economy of their respective families and communities. Nonetheless, this common cultural practise in Nigeria has been challenged by the imposition of Western culture and civilisation. The underlying principles of culture conflict theory were used to strengthen and support this article. The theory offers a significant insight into the institutionalised cultural processes that drive many Nigerians to, consciously or unconsciously, abuse their children and wards. In fact, the incidence of child abuse in Nigeria is a corollary of harmful cultural observances. Efforts were made to identify and bring to the fore some salient multiple factors that are responsible for child abuse in the country. Among these causes of child abuse are ignorance, poverty, social exclusion, breakdown in societal norms and values. Besides, the prevailing influence of some cultural beliefs and ceremonies in Nigeria is the most serious determinant factors. It was discovered that child abuse has negative effects on the medical, psychological, economic, educational and social growth and development of affected children, their families and the wider society. Relevant ideas of scholars, stakeholders and policymakers in child abuse reviewed herein, coupled with the contributions of the researcher, provided further impetus for articulating the policy implication of this article, as clearly delineated in the recommendations.

Recommendations

The foregoing discussions enabled the researcher to draw these recommendations:

- All levels of government in Nigeria (Federal, State and Local) should advance forward-looking strategies to expedite the fight against, poverty, social exclusion, ignorance and illiteracy in the country. This development is a futuristic measure that will dissuade and deter parents, guardians and other family members from giving out their children/wards to perceived wealthy individuals who, rather than training them in school or trade as promised, abuse and exploit them at will for personal domestic and economic enrichments or gains. It will also reduce the rate at which parents, guardians and caregivers push children/wards entrusted in their care to hawk or get involved in farm and menial jobs as well as other debilitating activities with a view to augmenting their family income.

- The Federal Government of Nigeria, through its various agencies, civil society groups, faith-based bodied and concerned individuals, should on a regular basis organise town hall meetings and interactive sessions with such traditional associations as Council of Traditional Rulers (CTR), age grade associations and other relevant community-based institutions so as to identify, review/refine and abolish cultural practises or ceremonies that violate human rights.
- Acquisition of qualitative education is invariably a sure way to Damascus—it improves the quality of life by liberating educated persons from abject poverty, cultural bondage, social exclusions and ignorance of human rights and dignity—all these attributes in one way or another give rise to child abuse. The therefore recommends that the Child Rights Act (CRA) should be taught to Nigerian children both at school and at home to enable them understand their rights and when such rights are infringed upon without reasonable explanations or justifications. With this enlightenment campaign in place, children will be able to stand on their dignity and thus make them less vulnerable and duly protected against abuses.
- Regular and timely sensitisation of members of the public on both electronic and print media using the official language of Nigeria (English) and ‘Pidgin English’ (popularly known as Broken) as well as indigenous languages or dialects such as Hausa, Yoruba, Igbo, among others will certainly reduce the incidence of child abuse in the country to a large extent.

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Totemism in Igboland and the Challenges of the 21st Century**By****Nwashindu Vitalis****Department of History & International Studies****University of Nigeria, Nsukka****Email: vitalis.nwashindu@unn.edu.ng****07064619205****&****Ihediwa Nkemjika Chimee****Department of History & International Studies****University of Nigeria, Nsukka Email:****Chimee2002ng@yahoo.com****08032914579****Abstract**

Igbo mythology and belief system acknowledge the value and influence of natural creatures (plants and animals) on man. In the light of the aforementioned, man, plants and animals continually play friendly and symbiotic interactions. The value of plants is not only limited to their medicinal contents, but the spirituality and respect accorded to them as mediums and pathways to communicating with the gods and ancestors. The deification of 'sacred trees' and animals in Igboland marked the institution of totemism. The friendly nature of ominous animals in some Igbo communities is not only surprising but breathtaking. Nonetheless, the sacredness of Igbo totemism is fast vanishing, owing to socio-cultural, scientific and economic activities of man. The 21st century is a century of culture clash, as religion, alien culture, western education and developments not only relegate Igbo totems to the background, but forcing them to abrupt extinction.

Keywords: Totemism, Igboland, deification and environment**Introduction**

is known for its sacred observance of culture and tradition. Traditional Igbo religion believes on the spirituality of plants and animals. Therefore, religious taboos and laws control the socio-political and religious activities of every Igbo community. Religious taboos, involved a great deal of what we could call asceticism. Whole communities deprived themselves of palatable and nutritious foods in religion's name- among them, the sacred fish of the Imo River.¹ Animals and plants constitute human food, and their importance is obviously great. African peoples and indeed the Igbo society are hedge round with myriads of norms most standing out expressly as taboos often having totemic force and penetrating deep down the fabric of the society at times manifesting in religious forms and bearing direct link with the concept of God. Creeping animals feature in religious concepts more than do other wild animals².

Mystical trees feature in a number of stories. The bible tells us about God's admonition to man to respect and avoid the fruits of the sacred tree in the centre of the garden of Eden.(Gen 2:17).³ Thus in the classic anthropological sense, totemism linked man into groups under an emblem of a common totemic species (animal or plant) and set them apart from groups claiming common origin under other species.⁴ For Emil Durkheim, social order is primarily an assemblage of totems. In other words, totemism is among other things a theory of origins, a theory of relationship of group of people to nature.⁵ It seeks to show the relationship between a particular group and their environment (here environment includes man, water(rivers/streams), animals and plants), and how such relationship influence the behaviour of the people compel their attention and obedience. The Igbo seem to revere certain plants, animals fishes and reptiles in certain streams/waters and deify them in their everyday dealings. Thus totemism in Igboland is a practice that is as old as the people. The paper therefore seeks to examine randomly the place of totemism in Igboland and the challenges this practice has faced over time particularly in the contemporary order.

Conceptual understanding of totemism and its place in Igbo worldview

One curious issue that usually confronts one when reflecting on the concept of totem is the manner with which it has been thought of and interpreted over time by scholars, especially in relation to Africa, leading to different approaches to its study and its impact on Africa which often time leads to unscrupulous generalizations.⁶ This on its own has necessitated the production of varied definitions of the concept. Thus totemism as a concept is defined as the assertion of kinship between man and species of animals, or of some other animate or inanimate objects. In its strict sense, the concept of totemism possesses a dual character. It is a form of social organization and a magico-religious practice.⁷ For Theoderson, totems in particular are a species of animals and occasionally a species of plants whose life is conceived to be bonded up with the life of a tribe, and to be closely linked with the well being of the social whole.⁸ According to Burton, totems are used to designate those things whose names the clan or family bears and reveres. The attendant belief in the respect for the totems and their rituals connected with their worship are termed totemism.⁹ Sigmund Freud, on his own, sees totems as a series of socialized rules given a mystical sanction to guide individuals from committing acts for which they have unconscious inclination. In other words, taboos are used to guide the moral behaviours of people in the society.¹⁰ On the part of Durkheim, while trying to build a nexus between man and his natural environment in an apparent attempt to define man's relationship with things around him, observed that the tribe religiously believes that an ultimate relationship exists between it and natural phenomena, material objects or species of animals.¹¹ The definitions are plethora, and each builds a direct connection between man and his environment, interpreting that relationship from man's disposition to animals and plants under his control. Thus from the few definitions, one readily sees that the practice of totemism is essentially the veneration or deification of animals or plant species by man as a result of how the society has over time taken that animal or plant to be.

In the history of religious ideas, the belief that the earliest gods were animal or plants is very old, and it has been persistent, tenacious and adaptable as well.¹² Igbo mythology and religious ontology have a strong belief that animals have their *chi* (personal god). An animal may become the *chi* of a man. It is said that the children of hunters are liable to have the *chi* of animals slain by their fathers. In this way, animals revenge themselves on men.¹³ A survey of Igboland has shown the ubiquity of totemic laws, deification of animals and trees, sanctions and retributive actions guiding man, animals and trees. In Ezioha, a village in Mgbowo (Awgu area) for instance, the Amegugwu family (an exogamous unit within the larger clan), are forbidden to harm, eat or kill a species of brown monkey called *Utobo*. It is the family's belief that *Utobo* are representatives of the kindred, and bear a direct link between the living and the dead. Every male in the family is represented by his own *Utobo*. Therefore, the death of the animal will eventually crystallize in the death of a man in the family, vice-versa. Amegugwu family is reputed to have the powers to summon, command, ward off or invoke *Utobo* into an enemy's farm¹⁴ to ravage crops planted in such farm, and as result, they are feared and even respected by the people in that community.

In Eha-Amufu (Nsukka Division) for instance, *Ebe* (the spirit of the river) controls the fish in that particular river. The big fishes are the counterparts of the principal men of the village-group, while the fry are the counterparts of persons of no consequence or significance in the society. When a villager dies, a fish dies, and when a fish dies a villager dies. It is a taboo, therefore, to fish in that river.¹⁵ Writing on the religious taboos and the inter-dependency of man and animals in pre-colonial Igbo society, Equiano enthused:

we have serpents of different kinds, some of which are extreme ominous when they appear in our houses, and there we never molest. I was desired by some of the wise men to touch these (snakes) that I might be interested in the good omens, which I did, for they were quite harmless¹⁶

Similarly Chinua Achebe lucidly pointed out the centrality of sacred pythons in riverine communities of Igboland thus:

the royal python was the most revered animal in Mbanta (Things fall Apart) and all the surrounding clans. It was addressed as 'our father' and was allowed to go wherever it chose, even into people's beds¹⁷.

Deification of pythons is a common heritage and religion in Idemili area of Anambra state. Charles Ejimbe of Akwukwu community in Idemili argued that royal pythons are representatives of the gods and guardian of the children of Idemili. Python seldomly bites people, if it does, it will sigh, and thus retrieving the venom from its victim.¹⁸ This reverence for python is also observed in Nnewi, and Igboukwu areas of Anambra state. Similarly, in Afikpo area of Ebonyi state, the *Oziza* cultural group deifies crab. Consequently it is an abomination for anybody in that community to capture, kill or eat crab, lest the anger of the gods would strike the person. More so, Amankwo community is widely known for her unalloyed allegiance and respect for kites (Egbe).¹⁹ In Akpugoeze in Oji River area of Enugu state, they revere and honour inanimate and animate things. Here, the people deify a particular species of monkeys, and they are not harmed or killed neither do they allow

hunter from neighbouring communities to hunt them. The same reverence applies to the fishes and crocodiles in Ajana stream. These animals in the stream are not harmed and it is forbidden to fish in that stream. In the same Akpugoeze, it is forbidden to hunt or kill eagles. The honouring of these animals is equivalent to the worship of deities, and the close affinity is viewed by them as something that has supernatural powers; 20 this is the manifestation of the powers of totemism in the area. Ominous animals are not worshipped but deified. They are the ambassadors of deities and spirit forces in Igboland. *Ngeleishi* deity of Mgbowo maintains a cordial link with black snakes, butter flies, bees, snails and millipedes as her agents and emissaries. The family of Umudegbo (priestly family of *Ngedeishi*) is in symbiotic relationship with black snakes, they have the exclusive religious powers to command snakes, owing to their exalted position in *Ngeleishi* temple.²¹ In Okpanku area of Aninri local council of Enugu state, the male members of the village have no *chi* symbols, but they believe that their spirits reside in the fish of the river, *Ivo*, and that each fish is part of a man's *Obi* (heart) or vital essence. When a man dies, his soul goes to *Ivo* and *Ivo* gives it back to *chi-okike*.²² Continuing on his survey of totemic laws, Meek observed that in Lokpanta, leopards are sacred to the kindreds of Umu-Ago and Umu-ohe. It is believed that any member of these kindred's can turn into a leopard, and in this guise steal the goats of anyone he dislikes.²² Comparatively, domestic animals dedicated to the deity as living sacrifices are automatically totemic. Francis Arinze posits that:

some animals are offered in sacrifice without being killed. The sacrificial animal is given a special mark that will make everyone know that it has been consecrated. The ceremony is called *igo anu n' alusi* (consecrating an animal to a spirit). Then such as animal is let go in *liberty*. It is created with great reverence.²³

A clear example of Arinze's description was the obstinate *Mkpi Ajali* (*Ajali* He goat) and *Ehi Eguta* (*Egunta* Cow) in Ndeaboh. The aforementioned were noted for their destructive tendencies and uncommon obstinacies in the late 1980s and early 1990s. The driving force of the animal's stubbornness was largely due to their spiritual attachment to *Ajali* and *Egunta* deities respectively.²⁴

Animals are not the only totemic and sacred features of Igbo tradition; trees occupy veritable position in Igbo religion, hence the observance of some trees as spirit, mediums and curative elements. Evidences abound of Igbo priests making sacrifices under a particular tree. The Iroko tree *Oji* is revered as *okosis* in Igbo tradition and a tree with spiritual force. The *Ogirisi* tree is a spiritual tree revered by *Eze Ji* (king of yam) and used in surrounding yam bans of an *Eze ji* in Mbaise area of Imo state. Mythical trees are not peculiar to Igbo society. Several African societies make reference to trees as a medium and source of life or even God. The Herero speak of their 'tree of life' said to be located in the world beyond and believed to be source from which all life emanates. Some, like the Nuer and Sandwa hold that man originated from a tree. There are sacred grooves and other trees, including the sycamore and the baobab, used for religious purposes or associated with God and other spiritual beings.²⁵

In Mgbowo, the *Akpu Onyima*, a prominent silk tree, located at Obodo Ikoro (Ezioha) was sacred and highly deified. The shading off of any of its branches was generally believed to be a determinant act, capable of inflicting danger on the community as a whole. The branches of *Akpu Onyima* depicted virtues, prominence, value system and greatness.²⁶ Deification of trees (totems) was given a firm description by Ogbalu; he averred that:

some species of plants are held sacred or are actually worshipped or sacrifices offered to them. Example of such trees held sacred in some places are *Akpu* (silk-coton tree), *Iroko*, *Ngwu*, *ofo*, *ogirist* etc. such plants are used in offering worship to the idols. ²⁷

Igbo Totemism and the Challenges of the 21st Century

It is a popular aphorism that twenty first century is a century of change and revolution. These occur in various ways namely: biologically, technologically, scientifically, socially, religiously and through cultural revolutions. Animals and plants face challenges daily, and those (challenges) are multifaceted, thus: predatory attacks, deforestation, radical Christian evangelism poor governmental policies, chronic poverty and hunger all affect the continued maintenance and observance of totem animals and the practice of totemism in Igboland. Tom Regan sketched out the tripartite institutions that abuse the existence of animals. These institutions are: agriculture, fashion, and the allied sciences.²⁷ The challenges of Igbo totemism can be categorized into three segments thus:

- (a) Biomedical Research and Biotechnology
- (b) Indiscriminate Hunting and Trapping and
- (c) Hyper Evangelism in Christendom.

Biomedical Research and Biotechnology

Biomedical researches and technology have undermined the potency of totemic animals and plants in Igboland. It will be noteworthy to mention that biomedical research violates the rights of animals. Regan gave a clearer view of the effects of biomedical on animals as follows:

Through the past sixty years, one common toxicity test conducted on animals is the LD50 “LD” stands for “Lethal Dose”, “50” for 50%. As the words suggest, the LD50 seeks to established at what dosage the test substance will prove lethal (that is, will kill) 50% of the test animals. LD50 works this way. The test substance is orally administered to the test animals, some of whom are given the substance in more, others in less, concentrated forms. In theory, anything and everything has a lethal dose. Even water has been shown to be lethal to 50% of test animals, if enough is consumed in a short period of time. In order to control variables and because the animals themselves will not “volunteer” to swallow such things, a measures amount is passed through a tube and down the animals’ throats. Observation of their condition may last up to two weeks, during which time the requisite 50% normally die, after which the remaining animals are killed and their dissected bodies examined.²⁸

Biological and scientific research institutes in Igboland and elsewhere are not exonerated from the aforementioned abuse of nature. The routine animal haunts by biological and research institutions are a clear indication of the abuse of animal rights. Onyekelu pointed that students often go for hunting during biology and agricultural science practical exams. These students, most of them ignorant of the culture and totemic practices of the town, desecrate sacred creatures by either destroying their habitat or killing them in the name of searching for biological specimen.²⁹ Similarly, biological and scientific improvements on herbicides and its general acceptance by Igbo farmers in the wake of 21st century has been a challenge to wildlife and totemic plants. Orji Ibe argues that the gradual disappearance of some species of animals (totems) from the ecology could be attributed to the ceaseless use of chemicals in agricultural activities by Igbo farmers. He expressed deep worry fearing that the age of naturalism has gone.³⁰

Indiscriminate Hunting and Trapping

Hunting is an aspect of Igbo socio-economic and recreational activity. The importance of hunting is evident in Igbo political structure, where distinguished hunters are accorded uncommon titles such as *ogbuagu*, *dinta*, *ogbugo* and the likes. Northrop maintains that hunting was decidedly an important activity by the early fifteen century in Igboland.³¹ Hunting in Igboland has undergone series of transformative stages, from the use of stone tools to the 21st century use of sophisticated guns and arms. Indiscriminate hunting of totemic animals has been intensified in the twenty first century. Esom Ogu noted that the influx of Fulani herdsmen in Igboland as a major threat to totemism and totems preservation in recent times. They (Fulani herdsmen) know nothing about the cultural and traditional laws and norms of Igbo society, hence they embark on hunting for both sacred and non-sacred animals in Igboland.³² The activities of Fulani herdsmen contravene Section 42, sub-sections A,C,E,J of 1966 Eastern Nigeria Forest Laws and regulation which states as follows: Whoever, in a forest reserve, except with the authority in writing of a forest officer not below the rank of Assistant Conservator- (a) Takes any forest produce; (c)Sets fire to any grass or herbage, or kindles a fire without taking due precaution to prevent its spreading; (e)Pastures cattle or permits cattle to trespass; (f)Hunts or fishes, Shall be liable on summary conviction to a fine of one hundred pounds or to imprisonment for twelve months or to both such fine and imprisonment and, in addition thereto, may be required by the court to pay a sum equivalent to the fees and royalties payable on any forest produce removed or damaged.³³

Extreme Christian Evangelism and Man’s expansionist tendency

The coming of Christian missionaries to Igboland had far-reaching effects on the Igbo. Apart from the pervasive ideology of spreading western education, Christian liturgy and norms, the customs and practices of the people were considered primitive and pagan³⁴ and consequently came under pervasive attack. The continuous Eurocentric description of African religious mode of worship as paganism and primitive changed the psyche and mentality of some overzealous and fanatical African Christians towards impiety on sacred objects, taboos and religious ethics. Tagbo Ugwu captured the wave of cultural and ethical changes in the peoples’ antagonistic attitude towards traditional sanctions and taboos.³⁵ This new wave of traditional apostasy was highly manifested in Achebe’s *Things Fall Apart*, where the newly converted Christian extremist (Enoch) killed the

sacred python. Achebe described these new radical Christian devotees as “the outsider who wept louder than the bereaved.”³⁶

Similarly, the first quarter of the year 2014 witnessed an unhealthy religious turmoil in Mpu (a community in Enugu State), following the killing of ‘aka’ a totemic green snake by a Catholic priest. *Aka* is notable for its socio-religious and sacred identities in Aninri and Awgu areas of Enugu State.³⁷ Totemic animals are not the sole victims of this new wave of antagonism, but totemic trees. The quest for expansion and acquisition of land has led to the desecration of ancestral bushes, grooves, trees and sacred artifacts. Specific example could be found in Mgbowo, where notable sacred grooves have been turned to avenues and layouts overnight.

Recommendations

The socio-environmental impact of totems to the society cannot be over-emphasized, apart from the natural calmness and eco-friendliness of totems, they also create a sense of cultural identity. As medium of worship and veneration of the almighty, there should be an urgent need for the preservation of totems in Igboland. A notable means for the preservation of some of the distinct animals from going extinction is by maintaining a viable and ultra-modern game reserve in the five Igbo states. The gradual reclaiming of totems from the forest and domestication of totemic animals in confinements will no doubt preserve these cultural heritage. Government and private individuals should embark on game reserve as a tourist attraction and as means of revenue generation.

Similarly, the media should owe it as a point of national assignment to educate the public on the negative effects of deforestation and bush burning. Awareness should also be intensified on the arbitrary use of herbicides by farmers. A joint regulatory/monitoring team of Veterinary Association of Nigeria and the Ministry of Culture and Tourism should be established specifically for the protection of animals. Animal rights have been a neglected affair especially in Africa. This paper recommends a stringent penalty to indiscriminate hunting in Igboland and Nigeria in general. This will serve as a counter measure to the anthropogenic activities in the ecosystem. The influx of Fulani herdsmen should be monitored and if possible curtailed in Igboland. The —invaders— are not acquainted with the sacrosanctity of most animals in the society, hence the unwarranted hunting and killing of totems in their habitats.

Conclusion

What the paper has done is merely to examine a few of the areas in Igboland where totemic culture pervades the society and produce restraining attitudes that show respect and reverence to certain animals and trees. These societies over time have lived with the knowledge that these objects have deep meaning in not only their traditions, but in their personal lives and relationships with the objects and one another. Totems and totemic practices still exist in many Igbo areas notwithstanding the negating of these by the so-called born again Christians and ‘over’ educated individuals in the society. The preservation of these totem animals, trees and streams should be done to avoid complete dislocation from the traditions of the past.

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The Role of the Music Educator in Nation Building**By****Nweke, Florence Ewomazino (Ph.D.)****Department of Creative Arts, Faculty of Arts****University of Lagos, Nigeria.****floxydeen@yahoo.com or fnweke@unilag.edu.ng****08024744780.****Abstract**

Music continues to be used for extra-musical purposes, and as music educators we continue to be exhorted to use music to support other ideas, such as nationalism, citizenship and religion. Speculation about the role of music in the evolution of culture supports the view that the capacity for music was expressed early within each individual in every culture of the world and this is a consequence of its usefulness in behavior and inter-generational transmission that exploits its potential given the manner in which modern human societies conduct themselves. This study examines the roles of the music educator in building a nation worthy of emulation as well as its significant implication for the way we educate our young, both informally in the home and in the more formal setting of school.

Introduction**Objectives of the study**

Over the years, a lot have been written about the roles of music in the development of a nation, its function in moving a society forward have also been discussed amongst music scholars. If the world could be taught the art of civilization through educators, philosophers, historians it means then that the personnel through which music education is taught to people (the music educator) could help in teaching the world the many benefits embedded in music education. Mereni in a (Manuscript) on "The Origin of Classical Music Theory in the Antiquity- the Primacy of African [Egypt]" (2016) quoted Plutarch, the great historian and philosopher of the early late antiquity wrote that before the coming of the Pharaoh's (king of the Egyptian empire), Egypt was ruled by gods. One of the earliest [if not the first] by name Oasiris was recorded as teaching the world the art of civilization with his music and fine discovery. Just like the National Policy on Education (1998) emphasizes the importance of music education which is to inculcate in the child the spirit of enquiry and creativity through the exploration of nature, the environment, arts and playing with toys. Music has the capacity for emotional expression, entertainment, communication, enforcing attitudinal changes, group cohesion and social integration. Specifically, the roles being played by the music educator in nation building is however germane to this present study. This study therefore examines as part of its objective the roles of education as well as music education and the function of music from the perspective of the music educator is also discussed. Furthermore, **the methodology** used is an opinion-based paper supported by literature gotten from the library.

Music is one of the important manifestations of any society's cultural heritage providing an outlet for creativity, self-expression of noble thoughts and feelings. Fisher (1964) states that for music, to be acceptable as a factor in the traditional sense, it cannot afford to abdicate its position as part of culture in order that it may be enthroned as entertainment, it is in this sense that Ihekweazu (1985:15) in Nosiri (77) posits that the purpose of music is to enable man understand his past and contribute to the shaping of the present and the future; Ihekweazu, maintains that man expresses and documents himself, his feelings, hopes, aspirations, disappointments, sufferings and joys through the various media of the arts, such as music. Hence, music should not be isolated in any culture of the world that strives for some kind of development.

However, there is a strong connection between music and education, hence, their impact on nationbuilding, plans, policies and programmes cannot be overemphasized. Music and education constitute a highway for exploring the emotional and practical dimensions of any society. Referring to education in general, Molnyar advocates that "one should never lose sight of the interests and possibilities of true education whose task is, and always will be, the perfecting of the intellect, and the acquisition of genuine culture." Darvey (1966:10) maintains that education is the process of transforming the quality of experience to enable the individual to partake in the interests, purposes and ideal prevalent in the social group. If education is necessary for the achievement of intellect, then one should be able to relate the past to the present bringing out the benefits

embedded in tradition, which is exactly what music is most capable of achieving when taken seriously in educational context.

Further -more, Onwuka (1975: 102) views education as the process of relating the individual to society, so as to secure the development of personality and social welfare. Durkheim (1995: 19) describes that education is nothing but 'organizing the individual self and social self, the 'I and We', into a disciplined, stable and meaningful unity'. It concerns itself with what makes a man live and function i.e. all round development of man. Education is also seen as the modification of human behavioral patterns to integrate themselves into the existing code of conduct as integral part of the total system of ideas, knowledge, law, philosophy, values, moral and belief system that constitute the cultural content of the society they belong to. Eya (2000) defines education as the major pivot on which the orbit of any society rotates, it is seen as the sum total of processes by which a community or a group of people whether small or great transmits its acquired power and aims with a view to securing its continuous existence or growth.

In furtherance to this, Ozongwu (1999) sees education as the process of making the learner share in the evolved pattern of his culture; a formal process by which the elders or rulers select and transmit patterns of behavior of their choice. Onyiuke (2011) reasons that education remains a human creation for human purpose; hence the relevance for music education in human development cannot be overemphasized. With this in mind, Onyiuke itemize four basic senses for the term music education with regards to David Elliot (2009a: 32). That education in music involves the learning of music making and music listening; education about music involves teaching and learning formal knowledge about music. For example, music making, music listening, music history and music theory; education for music may be taken in two ways- either teaching and learning as preparation for a career as performer, composer, historian, critic, researcher or teacher; and education by means of music overlaps with the first three senses each can be carried out in direct or indirect relation to goals such as improving one's health, mind and soul. These four senses according to Onyiuke are the nature of music education, primary values of teaching, and the learning process of music education.

To support this view, Ajewole (2011:169) explains what music education is in the work of Schwardron (1967:5), which states that music education is when succeeding generations are assisted in becoming critically intelligent about musical styles and forms, about the organization and design of sound and about the social, emotional, and physical phenomena which characterize music as an art form. Music is categorically seen as an indispensable national phenomenon, an important part of all human beings. Ifemesia (1987) adds that music education has been flourishing by direct and indirect instructional situations which mainly depend on practical teaching and learning by doing or listening by doing, observation and participation, as by oral transmission, listening and reproduction. Fisher (1963) explains that culture can be transmitted through education, stating also that "Education and culture are meaningless if teachers and students do not assert their convictions by advocating philosophies, artistic forms, and lines of research that are based on dedicated interest. And within the framework of rationality, they must oppose other systems, styles, or methods. Education and culture are not supermarkets where everything may be bought. One must always be suspicious of those who insist on embracing the whole world, who have no criteria for discrimination, who 'sell' education with the advertising slogan "You name it, we teach it." The coda which Molnyar (1962) attaches to his observation is in a footnote attributed to Hutchins of Chicago: "Educators do things that the public wants in order to get support of the public. They do little to explain to the public why it should not want the things it does."

Statement of Problems:

As a conclusion this excurs on education, I would add that each discipline has its education. This, we talk about arts education, science education etc. We also have music education about which personnel the paper discusses. No paper has highlighted in Nigeria what the music educator should do; there is no known prescriptive study on what the music educator should do in terms of helping to build the nation. Some authors in music have revealed the importance of music education which this study itemized. The definition of the role of music educator is lacking.

Function of the Music Educator

Music education is an area in musicology that is in high demand. It is actually meant for those who love the teaching profession most especially the teaching of music; it is a quite rewarding profession. Music education has been one of the noblest professions over the years, as nearly every professional musician of all time has been taught by an educator. Just think about every single, commercial, member of an entire symphonic orchestra, and even the so called rock band you have ever encountered: somewhere along the path of that musician who made the music you are encountering was a thoughtful music educator who helped that musician get to where he or she is now. Although you could make an argument that there are dozens of types of music educators, and that many choir directors, instrumental clinicians, and administrators are also music educators.

It is the function of the music educator, that is the one who provides education through music to ensure that music serves the purpose not just of entertaining us or teaching music, but also of building a nation that is worthy of emulation and part of the function of music which the music educator enforces is revealed in the works of Merriam (1964) which states that music is a universal human behavior, a defining trait of man having the following functions; emotional expression, Aesthetic enjoyment, entertainment, communication, symbolic representation, physical response, enforcing conformity, validation of social institutions and religious rituals, contribution to the continuity and stability of cultures, as well as contribution to the integration of the society.

Gaston (1968) supports Merriam and also gives a list of eight fundamental considerations of the musical experience namely: the need for aesthetic expression and experience, the cultural matrix determine the mode of expression, music and religion are integrally related, music is communication, music is structured reality, music is derived from the tender emotions, music is a source of gratification and the potency of music is greatest in the group. If music education is to mean anything, the music educator has a task or he or she is obliged to make the pupils sensitive to the beauty that resides in the great art of the past, to make the pupils musically literate so that they may discriminate in the present, and to inspire them that they may perform, or hear, or create the music of the future. At the same time, the responsibility lies on the music educator to fight the glacial encroachment of commercialism, exploitation, and despoliation that threatens to engulf the music profession (fisher, 1963).

If it is necessary for us to sugar-coat pills with which we maintain the good health of our classes, let us make sure that we do not feed the sugar diabetics we find in them. I take it that education is not only an act of conservation but also a process of exploration ever searching for wider and wider mental horizons. AmeCessaire, in the work of Nosiri (81), explains that education is living thing and spontaneous if it is inspired by cultural foundation of the people who it seeks to serve. In the work of Olusoji (2013), Plato was quoted in his book *'The Republic'*, speaking of the Old Athenian education about 450 B.C. He said:

Musical training is a more potent instrument than any other because rhythm and harmony find their way into the secret places of the soul, on which they might fasten imparting grace and making the soul graceful of him who is rightly educated.

The crucial word in Plato's postulation to the end of music education is "rightly" (in "rightly educated") for Plato in his republic or laws prescribed what he believed to be the right type of music for the educand. This kind of music is appreciated in Nigeria, as contained in the National policy of education earlier mentioned. The curriculum also emphasizes need for each child in the nation to have a good knowledge of music. While Reimer (1970) opined that: Until music education understands what it really has to offer, until it is convinced of the facts that it is necessary rather than a peripheral part of human culture, until it "feels in its bones that its value is a fundamental one it will not have attained the peace of mind which is the mark of maturity (p. 3). Olusoji (2013) therefore emphasized the importance of music as an integral and indispensable part of ancient civilizations and contemporary societies.

Function of Music in a given society for nation building

Dewey is of the view that the child is not, educationally speaking to be led through the epoch's of the past, but is said to be led by them to resolve complex culture into simple factors, and understand the forces which have produced the present (op.cit.1966: 241). In a study conducted by Heller and Athanasulis (2002), Wendrich (1981) explained that the development of the human brain in the first few months after birth is illuminating; that the three to six-month-old infants could perceive differences in sung pitches but they lost this ability by age three if no specific practice took place in the intervening times. Nash (1997) added that, if synapses that are developed for music are not used they atrophy. The importance of consistent and repeated preschool and primary school music activities is strengthened by Nash's report that "the numbers of synapses (microscopic connections) between nerve fibres continue to form throughout life, but they reach their highest average densities at around the age of two and remained at that level until the age of ten and eleven. What wires the brain is repeated experience."

To further support this assertion, Begley in Heller and Athanasulis (2002) stated that when children exercise cortical neurons by listening to classical music, they are strengthening circuits used for Mathematics. Hence, the essence of music in the life of a child does not only help in developing musical skills alone, but other subjects that are taken by the child in the school, it is no wonder, Ndubuisi and Nweke (2015) reveals that music has since ages been recognized in the didactic programme in the world. Since the pharonic Egypt (in our own Africa) and through Greece: in fact in Ancient Rome, the Minister for education and culture – Martianus Cappella – issued a Ministerial order decreeing music as one of the quadrivial (four) Mathematical subjects (disciplines). The quadrivial subjects comprised music, mathematics, physics and geometry: These four

disciplines were obligatory in all institutions of higher learning. All the men of science and letters – philosophers, physicists, mathematicians – not omitting the musicians themselves – since the era of the Egyptian Pharaohs in the B.C years, through Greece and Rome, through the middle ages till the beginning years of our own 20th century, enjoyed and benefited, to varying degrees, from music education. Music is still recognized in the curriculum of studies till today. And as a discipline of study, it has the same dignity as that implicitly recognized for linguistics, science, history, geography and the social sciences.

Some government of the world recognizes the importance of music so much that Zell Miller the former lieutenant governor of Georgia understood the importance of classical music for children's mental development, he ordered that each school in the state should give every child at the primary school level a daily dosage of this music as well as the distribution of a CD of Mozart's music to every baby born in Georgia and the forage of a cottage industry of music recordings designed to make infants smarter were enjoyed by the citizens. Presumably, the underlying rationale was that if the short-term exposure to music in infancy- when the brain plasticity is greatest it might facilitate neural connections that could have long-term impact, hereby producing individuals who in return will strengthen her nation economic output.

To corroborate these assertions, the Government of Nigeria made appropriate recommendations for the inclusion of the Arts in the school curriculum and Music is part of that Art, here, the music educator exposes the different types of music in Nigeria. Basically, there are two types of music in Nigeria; the first is the School/Art/Classical music: this includes the learning of music theory that helps a child to understand all the patterns, forms and styles used in music writing. Secondly, the Indigenous music: these consist of the cultural music and traditional folk music. The cultural music is used in serious cultural traditions, like swearing oaths, performing rituals, festivals and other religious activity for spiritual growth. The traditional folk music are used for social feasts and not festivals, this type of music was developed into the folk music and the neo-traditional music which is known as the popular music such as highlife, reggae, rap, gospel and the whole lots that were influenced by the Americans. From all these forms of music, the music educator is in a better place to expose the benefits embedded in this music. This will lead to kind of development that the nation desires.

Talking about the concept of nation building, Onyiuke (2011:108) explains it as the ability of a country to improve the social welfare of the people, by providing social amenities like quality education, pipe-borne water, adequate security, food, life and finances. The increase in the general welfare of the people which ranges from cultural and spiritual attainments to personal dignity and national esteem are fulfilled when a nation is being built gradually. Music has been seen to serve as a yardstick through which development are attained in a nation. Storin the work of Adeogun (2009) reveals that no culture who has reached its peak is without music in whatever form the music is. Ajewole in the work of Adesokan (1997:1) states that music enriches the intellect, helps in skills acquisition and competence, helps in the development of values, attitudes and the repair of the human minds. Through music the nation is able to control certain groups with the nation. Music regulates, sustains and preserves the various institutions within the nation (Ajewole, 2011: 169).

Conclusively, the relevance of music to nation building is further underscored by the emergence of numerous music societies, recording industries, music broadcasting, night clubs, hotels and the consequent vocationalization of musical practices thus promoting social integration and cultural tolerance (Idolor, 2002 in Nosiri 77).

The music educator helps the masses get information that can help develop her nation through dishing out the many roles of music in the development of a nation through music, this deals with philosophical and sometimes mystic reflections on life and nature, with organized and well-arranged language; it dishes out incisive comments ranging from praises and criticism, invocation and incantation, to satirize and laments about the good, the bad, and the ugly events in the society. The music of FelaAnikulapokuti an Afrobeat music maestro used his music to print to the glaring ills that had characterized the military rule of former president OlusegunObasanjo, Ibrahim GbadamosiBabangida and others. Fela's message through his 'ZOMBI' and 'DEMOCRAZY' added to the surge of the public opinion that saw the military packing back to their barracks. The music of late Sunny Okosun of the OZZIDI fame will at any time be mentioned as a worthy treasure to the Nigerian music archives, relating what could have been an avoidable war that lasted for months in Nigeria (1967-1970). 'We don't want wars any more'.

More so, many songs were sung at the international level in mobilizing public opinion against racism and other forms of discrimination and segregation in South Africa and other parts of the world. Olusoji (2013) recalls that the media houses also helped to raise the importance of music education through various talks on the theory and historical values of music education. With the awareness brought about by western education, Nigeria has been able to produce well-known music scholars like, Professor FelaSowande, Ayo Bankole, Lazarus Ekwueme, Akin Euba, and Akpabot Sam, to mention but a few.

Dating back to what the present age will term primitive, music is said to have existed since time immemorial, as a matter of fact, and the elders in an ethnic group transmit their culture through music to the

younger generation. Since education involves a person's culture and music is part of that culture, music education as defined by Okafor (1991) starts before the coming of the missionaries, it started with folklore, which begins from childhood. Children learnt through the folksongs the norms and mores of their environment. They learnt game songs, complicated subjects, numeracy or numerology; they form words and use their mother tongue. It is on this premise that Nwanneri (2001) expresses that traditional music education exists in different dimensions namely: the informal aspect- this occurs through the mother's unintentional and incidental exposition of the child to musical activities, followed with peer groups, age grades. While the formal, highly organized and well-structured aspect, which commences at maturity during which time the learner, is capable of active participation in musical activities through careful observations and imitations.

Today, the informal music education is still in existence, it has been overtaken by the formal music education. Music education before civilization was passed down through oral transmission, information also came out informally from mouth to mouth, Odunuga (2002) observes that even though there was no curriculum, yet teaching and learning take place through apprenticeship, imitation and observation. The music educator sensitizes the masses through music, for instance, during electoral campaigns; music is used to gather people for either political rally or electoral campaign. According to Abiodun (2003) all political parties in Nigeria have songs which are heavily worded to get the support of admirers. These songs help the political leaders to gain support and popularity as the message is passed deep into the ears of the electorates. Bebey (1973) points out that no electoral campaign is completed without active support of music.

Music being used as National Anthem, many countries such as Nigeria, used their national anthems to establish the ethos of their countries, for instance: in Nigeria- the labour of our heroes past shall never be in vain... Britain- Grant her victorious, long live to reign over us, frustrate her enemies, and confound her politics... France- shall hateful tyrants, mischief making affright and desolates the land, while peace and liberty lie bleeding... America- does the star spangled banner still wave o'er the land of the brave and the land of the free.... Music is often used to mobilize people and generate sympathy and activity in the society.

Conclusion and Recommendation

Music is an important tool in the life of any people in a nation, hence all stakeholders should be involved in the implementation of a music curriculum that will teach children the values in the society as well as train their mind to have all round development. Hence, music that does not promote sanity, that is those music whose languages are vulgar should be stopped from the society, hence sanctions should be given to defaulters. Music should be a core subject in the schools and teachers should be trained and encouraged to teach music well. The school curriculum should ensure music is given a better part in the curriculum and not a joint subject with theatre arts or visual arts, because for one to be grounded in music there is need to learn all the basic forms and patterns in music.

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Analyzing the People's Perception on the Role of Community Government Council in Community Participation and Development in Rural Communities of Imo State

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Abstract

This work critically investigated the people's perception on the role of Community Government Council (CGC) in community participation and development in rural communities in Imo State. The main objectives of this work are to ascertain the extent the CGC has contributed to development in rural communities in Imo State, the extent the CGC has contributed to community participation in rural communities in Imo State and the factors undermining the operation of CGC for community participation and development in Imo State. This study used primary source like questionnaire instrument to collect data from the respondents. The mean score with four point likert scale and simple percentage statistical method were used to analyze the data collected. Based on the analysis, it was discovered that the activities of CGC have not adequately contributed towards enhancing community participation and development in rural communities in Imo State. And, certain factors like poor funding, poor staff, excessive state government control, corruption and desire to acquire political power etc undermined the operation of CGC in Imo State. This work recommended for provision of adequate funding, strengthening of local government system, more encouragement of mass participation than reliance on public bureaucracy, reintroduction and encouragement of Town Unions and other community based organization etc.

Keywords: Community Government Council (CGC), Community Participation, Development, Rural Communities.

Introduction

At the dawn of the 21st Century, calls for more active engagement of poor people in development have come of age. Participation in development has gained a new respectability and legitimacy and with the status of development orthodoxy (Cornwell cited in Mohan, 2008).

The achievement of national development depends on the development at the grassroots and rural communities. And to ensure a sustainable grass root development requires effective participation / involvement of the people. In recent time, it is generally assumed that development cannot be visible without the active participation of the people. This is because "through people / citizen participation, a large section of the community is encouraged to identify and articulate their own goals, design their own methods of change and pool their resources in the problem-solving process." (Harrison, 1995 as cited in Understanding Community Participation, n.d).

Community participation is highly relevant for certain reasons: first to ensure accountability and transparency, increase local self-reliance, ensures development that reflect people needs and preference, ensure a sense of belonging, responsibility and people's support for planning, execution and evaluation of development

projects. (Onyishi, 2011; Idode, 1989 & Desai, 2008). The decades of development funding has demonstrated the failures of top-down approach to development, making most projects to suffer from lack of sustainability. And this can be accounted for lack of local participation (Khwaja, 2004). The need to ensure sustainable development at grass root level in Nigeria, necessitates the local government reforms of 1976 that recognized the Local government as the third tier of Nigeria federal state with the intention to make appropriate services and development activities responsive to local wishes and initiatives, facilitates democratic self-government, mobilize both human and material resources through people involvement and provision of two-way communication between local community and government (Ogunna, 1996, p.3). However, the inability of the Local Governments to achieve their functions led to the call for strategizing how to ensure sustainable development in rural communities.

In Imo State, the Okorocho's administration introduced the fourth-tier Government known as the Community Government Council (CGC) with the intention to bring government more closer to the people, ensure active involvement / participation of the people, ensure sustainable development, transparency and accountability, employment opportunities and preservation of culture in the various communities in Imo State. The Community Government Council comprises of Town Union President-General, Community Speaker, Women Leader and Youth Leader. The CGC is headed by a traditional ruler, while the women leader, youth leader and President-General play an advisory role. And the execution of policies and disbursement of fund is carried out by the civil servants. Therefore, this research work is set to critically assess the peoples' perception on the role of the Community Government Council (CGC) towards achieving community participation and development in rural communities in Imo State.

Problem Statement

Despite government efforts to achieve grass root development and transformation; there is still presence of high rate of poverty, low standard of living, poor health and educational services, poor infrastructures etc, which undermined the general well being of the people at the grass root and rural communities in Nigeria. Based on this, this research raised a question: how does the activity of Community Government Council (CGC) affect community participation and development in rural communities in Imo State? This serves as the problem focus.

Objectives of the study

The main objective of this work is to critically assess the people's perception on the activities of Community Government Council (CGC) towards achieving community participation and development in rural communities in Imo State. The specific objectives are:

1. To ascertain the people's perception on the extent Community Government Council (CGC) has contributed to community participation in rural communities in Imo State.
2. To ascertain the people's perception on the extent Community Government Council (CGC) has contributed to development in rural communities in Imo State.
3. To identify the factors undermining the activities of CGC towards achieving community participation and development in Imo State.
4. To proffer adequate solution on how to enhance community participation and sustainable development in rural communities in Imo State.

Research Questions

The following research questions of this work include:

1. To what are the people's perception on the extent Community Government Council (CGC) contributed to community participation in rural communities in Imo State?
2. To what are the people's perception on the extent Community Government Council (CGC) contributed to development in rural communities in Imo State?
3. What are the factors that posed as impediment to the operations of Community Government Council (CGC) towards achieving community participation and development in Imo State?
4. What are the suitable ways to enhance community participation and sustainable development in rural communities in Imo State?

Conceptualization / Operationalization of Concepts

I. **Community:** The word community does not have a precise meaning. Community can be a form of communities of place or communities of interest. The former implies or emphasizes on geographical location or boundaries, while the later looked at communities in terms of having a common interest and identity without necessarily looking at geography (Smits, 2012). Egwuogu (2013) defined community as —a sense of cultural

affinity and oneness shared by a distinct anthropologically determinate group who owe their origin to a common progenitor and who may not be domiciled in an identifiable territorial social-cultural ecosystem and share a commonality of interest in the survival of the said community. MacQueen et al (2001 as cited in Smits, 2012) sees community as a —group of people with diverse characteristics, who are linked by social ties, share common perspectives and engage in joint action in geographical locations or settings.

Ogunna (2007) defined community as —a group of people that share common geographical location, common cultural traits and traditional affinity which is normally a village or village group. So, for the relevance of this work, the Ogunna’s definition of community is used as a working definition of this work. Therefore, this work focuses on community of geographical location. That is, people living on a particular geographical location that have the same culture, traditions, norms and values.

II. Rural: In this work, we define rural as the geographical area that is located outside cities. And this area is not developed like that of the city mainly in terms of basic amenities of life. It means all the population, housing and areas that are not regarded as urban areas.

III. Rural community: This simply means the community that involve group of people that live outside cities and not included as urban area.

IV. Participation: The World Bank Learning Group on Participatory Development (1995 as cited in Understanding Community Participation, 2015) defined participation as “a process through which stakeholders influence and share control over development initiatives, and the decisions and resources which affect them. United Nations Report (1979 as cited in Desai, 2008) sees participation as “sharing by people in the benefits of development, active contribution by people to development and involvement of people in decision making at all levels of society.”

In this work, we define participation as the involvement or organized effort of people in the planning, execution and evaluation of development projects in an area or society.

V. Community participation: Oakley and Marsden (1987 as cited in Izueke, 2011) defined community participation as “the process by which individuals, families or communities assume responsibility for their own welfare and develop a capacity to contribute to their own and the community development. In the context of development, community participation refers to an active process whereby beneficiaries influence the direction and execution of development projects rather than merely received a share of project benefits (Bamberger, 1986 as cited in Izueke, 2012).

In this work we see community participation as the involvement or organized effort of people in some geographical location (community) towards the planning, policy making and execution of development projects for the well-being of the community.

VI. Development: This means the improvement in quality of life of the people in a society. Here, we focused on improvement in agriculture, roads, primary education and health care.

Theoretical Framework

This work will adopt a theoretical framework known as structural functional theory/ approach.

Structural Functional theory/ approach

This theory/ approach was developed by A.R. Radcliffe-Brown in social Anthropology while Talcott Parsons gave it the sophistication of a theoretical framework in sociology. Structural functional approach came into political science by Gabriel Almond in the 1960’s by using the system concepts (Ekwonna, 2014 and Unanka, 2004). Almond focused on identification of functions of the polity in modern western system and how these functions are performed in non-western systems in the process of modernization (Unanka, 2004).

This Theory / approach holds that all the system in a society have structures or institutions and these structures or institutions have functions to perform for the survival of the society. Therefore, all political systems have structures which they must perform certain task in order to achieve equilibrium. According to Ekwonna (2014) “the objective concern of structural functionalism is to identify which structures constitute which system, which structures perform which functions, and which functions impact on the system as a result of the relationship it creates with the structure and the rest of the structures in the system.”

The basic assumptions of this theory / approach include:

1. All system has structures which can be identified and these structures have certain functions to perform.
2. The broad aims and principles underlying a social structure can be identified

3. There is an interconnection between the parts of the society and tensions are resolved by the parts working together.

4. The society serves as a single interconnected system where each structure performs certain functions and interact with each other to achieve maintenance of equilibrium (Sharma 1984 and Johari 1983 cited in Ekwonna, 2014).

The relevance of this theory to this work is to guide us to explain the activities of CGC as a structure in Imo State political system towards the development and maintenance of survival of the communities in Imo State. The community government council is seen as a sub structure in Imo State political system with the aim to achieve development, ensure community participation and preservation of cultural values. And the failure of CGC to perform its function will automatically undermine the survival of the Imo State political system.

Review of Related Literature

Here, this work set to review some literature done by some scholars.

Ugwoke and Ugwuanyi (2014) investigated the community participation in the administration of secondary schools in Nsukka education zone. They discovered and argued that the community adequately participated in provision of funds for building of structures of secondary schools while in aspect in decision making, the members of the community are not allowed to be involved in decision making process on secondary school administration in Nsukka education zone. They suggested that for urgent need for the National Policy of education to spell out areas which communities can be involved in decision making, increase in sensitization for community participation. Wedam, Quansah and Debrah (2015) examined role of community participation on Educational Infrastructure Development and Management in Ghana. They revealed that there is a direct linkage between community and increase in school enrolment; access and utilization of educational infrastructure. Also the quality and nature of educational infrastructure provided by the communities were lamentable in most cases. They further recommended for continuous education and sanitization and critical assessment of stakeholder power.

Hoddinott, Adato, Besley and Haddad (2001) critically looked at the role of participation and poverty reduction in South Africa. They suggested that as far as the communities have the advantage of information than outsiders that community participation offers the prospect of lowering the cost of anti-poverty interventions. They discovered that increase in community participation reduces the ratio of project to local wages, increase the labour intensity of projects and lowers the cost of creating employment and of transferring funds to poor individuals. Khwaja (2004) investigated the impact of community participation on outcomes of development projects in Northern Pakistan and asserts that community participation is not always desirable for development, because community participation improves project outcomes in non-technical decision, while community participation in technical decision highly undermine project outcomes in Northern Pakistan. He maintained that there is need to understand and recognize both benefits and limitations of community participation.

Similarly, Popoola (2013) examined the essence of Community Based Organizations (CBO) participation in governance for facilitating and fast-tracking socio-economic development and ensuring accountability and responsiveness among government functionaries. He maintained that participation of CBOs in governance could lead to effective representation and empowerment which would in turn enhance democratic dividends and development in the grass roots.

Another study, done by Emenalo and Ibekwe (2013) critically assess community involvement in secondary schools development in Okigwe Education Zone of Imo State. They revealed that the communities actively get involved in the development of secondary school through donations, of lands and money, construction of buildings, provision of facilities. They further discovered that community does not participate effectively in terms of monetary utilization of funds. They suggested for good school community relationship strategies and involvement in monitoring of projects. Desai (2008) who looked at community participation for development argued that even though the idea of community participation is relevant for development, there have been lack of political will to encourage full participation of people and having limited view of participation are often co-opted by and serve the interest of the high income groups at the detriment of the poor. He maintained that participatory programme have brought a huge benefits to the people in many parts of the world but experience many difficulties. He further asserts that the limit of participation need to be recognized and accommodated and new management skills need to be developed and more flexible planning tools devised to encourage community participation.

In aspect of development, Ozor and Nwankwo (2008) studied the role of local leaders in community development programme in Ideato LGA. They revealed that the most important role played by local leaders in community development are decision making, liaison between government and non-governmental agencies and the community for financial and technical assistance, monitoring and evaluation of projects. They further maintained that issue of gender bias, incompatibility of government policies with community programmes,

insufficient funds, poor implementation of programmes adversely affect the community development. And the suggested for urgent need for extension policy that will formally accommodate the local leaders in all community development initiatives of both governmental and non-governmental agencies.

Onyenechere (2010) appraise the rural development programme in Imo State. He discovered that there are existence of multifarious agencies or programmes in the state to reduce poverty but these programmes or agencies have not adequately tackle the problem of poverty at the rural areas because there is no adequate scheme for the improvement of life of people in most of the communities. He further discovered that the problem of corruption, bad governance is the greatest factors perceived by the people as be setting from poverty reduction schemes. He recommended for adequate monitoring and empowerment of intermediating field workers, encouragement of self help project and application of tripartite participation in poverty education.

Onyishi (2011) posited that for genuine grass roots participation in development processes to be secured, there is need for commitment by the local, state and federal levels to push the frontier of democratic practice beyond the rather ritual boundaries set by periodic institutional reforms to encourage participation in the grass roots. Ugwu (2011) looked at the Government Community Cooperation on project and rural development and concludes that involvement of communities in managing project to great extent minimize waste and prevent hasty commissioning of projects, promote better understanding and cooperation and achieve effective monitoring and evaluation of projects. He further discovered that the challenges which the government face in project management for rural development include problem of finance, information, poor consultation with the community leaders, personal interest of officials, problems of appropriate utilization of Programme Evaluation and Review Techniques (PERT).

Iheriohanma, Wokoma and Nwokorie (2014) looked at the issue of leadership question and the challenges of community development in Nigeria. They identified several challenges that have impinged on the efforts of leadership towards transforming the rural communities despite the abundant human and material resources which include the problem of purposeful, critical and knowledgeable leadership, lack of rule of law, absence of accountability and transparency, corruption, electoral malpractices etc. They recommended for leaders should be transparent and accountable and the need to ensure re-examination of the internal and external factors militating against rural transformation. This means that for rural communities to achieve sustainable development, effective leadership is highly necessary.

In aspect of financing community development, Ukpongson, Chikaire, Nwakwasi, Ejiogu-Okereke and Emeona (2011) examined the problem of financing community development projects in Obowo Local Government Area of Imo State. They observed concluded that embezzlement, mismanagement, poor security at the project site, cost of compensation for land owners serve a major challenge during financing/ execution of the projects. This implies that community participation is not only needed to achieve community development rather adequate finance is needed. Idode (1989) looked at the Bureaucracy and rural development in Nigeria. He maintained that to ensure sustainable development cannot be solely on strengthening of the administrative reforms and strengthening of public bureaucracy alone, will not enhance rural income, equitable distribution of the output of the economy and improvement in rural life. Rather with the right political leadership, the public bureaucracy should be directed towards providing technical/ administrative support needed for effective rural development. He further recommended for shift in emphasis from urban to rural development and national ideology for mobilization of mass participation in the planning and execution of rural development projects.

Umeh (2013) examined the fourth tier system of government in Imo State, he asserted that the clamour for the fourth tier system would not have risen if the third tier system is adequately performing its functions and delivery the needed development in the rural areas. He further maintained that the idea of fourth tier system will continue to be resisted by the people because any new introduction will lead to depletion of available resources and further alienation of the people. He suggested for adequate restructuring and strengthens of the Local Government to perform its function for rural development.

Having taken time to review some of the works by some scholars this work will now focus on the perception of the people on the role of CGC in achieving community participation and development in rural communities in Imo State. This is the research gap of the study.

Methodology

This work adopted survey design which focused on collecting data from sample of individuals. And these respondents would serve as the representation of the total population. The population of this work consists of the total number of adult male and female in rural communities in Imo State. This research used 300 sample size which will act as the representation of the total population. In sampling techniques, this work adopted non-probability sampling techniques by specifically using purposive or judgmental sampling.

This work used both primary and secondary sources. The primary source includes questionnaire instrument to get the perception of the people in the rural communities. The secondary sources include use of journals, textbooks, abstracts. This work adopted the mean score with the use of four point likert scale to analyze the responses of the respondents.

Data presentation and Analysis

Here, we intend to present and analyze the data collected from the responses of respondents. 500 questionnaires were distributed to respondents in selected rural communities in Imo State. This work used the mean and four point likert score of Strongly Agree (SA), Agree (A), Disagree (D), Strongly Disagree (SD) and rated 4,3,2 and 1 points. And the simple percentage method was also adopted.

Table 1: Showing the mean rating of the extent of which CGC has contributed to development in rural communities.

S/N	Questionnaire	Responses				Score	Total Mean	Decisions
		SA	A	D	SD			
1	The CGC has adequately contributed to agricultural development in your area	86 (344)	68 (204)	186 (372)	118 (118)	644	1.40	Rejected
2	The CGC has adequately contributed towards attracting infrastructural development in your area	4 (16)	121 (363)	235 (470)	98 (98)	947	2.06	Rejected
3	CGC has adequately contributed in improvement of primary health centre in your community	10 (40)	143 (429)	203 (406)	102 (102)	977	2.13	Rejected
4	The CGC has adequately contributed towards the maintenance of local roads in your area	11 (44)	46 (138)	291 (582)	110 (110)	874	1.90	Rejected
5	The CGC has adequately contributed towards maintenance of primary schools	55 (220)	182 (546)	169 (338)	52 (52)	1156	2.52	Accepted
6	Generally the CGC has adequately contributed towards achieving development in your area	2 (8)	12 (36)	251 (502)	66 (66)	612	1.33	Rejected
Grand Mean =		1.89				Rejected		

Source: Field data, 2015

From the table above, it indicates that the mean score of question item 1 to 6 are 1.40, 2.06, 2.13, 1.90, 2.52 and 1.33 respectively and the grand mean score is 1.89. It shows that the CGC has not adequately contributed to agricultural development, attraction of infrastructure, improvement in health centres, maintenance of local roads and general development of the communities. And that the CGC only contributed adequately in maintenance of primary school.

Therefore, it shows that the CGC has not adequately contributed to the development of rural communities in Imo State.

Table 2: Showing the mean rating of the extent of which the CGC has contributed to community participation

S/N	Questionnaire	Responses				Score	Total	Decision
		SA	A	D	S			
1	The CGC has adequately brought people together to achieve a common goal in your community	86 (344)	52 (156)	189 (378)	131 (131)	1009	2.20	Rejected
2	The CGC has played a vital role in encouraging people's involvement in making decision for the development of their area	91 (364)	77 (231)	223 (446)	67 (67)	1108	2.41	Rejected
3	The CGC has been able to increase people's involvement/ participation in execution of developmental projects in your community	39 (156)	141 (423)	208 (416)	70 (70)	1065	2.32	Rejected
Grand Mean =						2.31		Rejected

Source: Field data, 2015

From the table above, it indicates that the mean score of the question item 1 to 3 are 2.20, 2.41, 2.32 respectively and the grand mean score is 2.31. In addition, it shows that the CGC has not played a vital role in encouraging people involvement in decision making and execution of projects.

Therefore, the results from the above table show that the CGC has not adequately contributed to community participation in rural communities in Imo State .

Question: Identify the challenges undermining the operation of Community Government Council (CGC) in your area?

Here, we use an open ended question. Based on the responses on the above questions, it was discovered that the respondents identified those factors that are hindering the activities of CGC in Imo State as follows:

1. Lack of cooperation between the CGC and the people and among the people in the community
2. Corruption
3. Poor funding
4. Poor enlightenment on the need for community participation
5. Inadequate staff
6. Poor policy implementation
7. Excessive state government control
8. Poor communication between the CGC and the communities.
9. Increase in authoritarian nature of traditional rulers.
10. Poor selection of candidates.
11. Structural design

Discussion of findings

Based on the analysis, this work made the following findings:

This work discovered that the activities of Community Government Council have not adequately contributed to the development of rural communities in Imo State. Therefore, the CGC has not yet played a significant role in ensuring development. In table 1, it shows that apart from contribution on education, the CGC has not played a significant role towards the improvement of agriculture, local roads, health and other infrastructures which have adversely affected the living standard or general well being of the people in rural communities.

This research also revealed that the operation of CGC has not adequately contributed towards community participation in rural communities in Imo State. The results in table 2 indicated that there is low

participation of people in the decision and execution of developmental projects in rural communities in Imo State.

This work discovered that factors like poor funding; excessive state government control, lack of cooperation, corruption, poor policy implementation, poor enlightenment etc undermined the operation of CGC towards ensuring community participation and sustainable development in rural communities in Imo State. In addition, there is a widespread perception that poor funding is the number one factor (major factor) that undermines the operation of CGC for development in rural areas.

Conclusion

The formation of Community Government Council in Imo State shows that the Okorocho's Administration has the desire to bring government and development at the door step of the people. And to achieve this, requires people's participation. However, it has shown that despite the plan and good intention of establishment of CGC, there has been a widespread perception that the CGC has not yet played a significant role in bringing development and increasing community participation in rural communities in the state. The assumed failure of CGC can be as a result of the poor funding, structural design, excessive state government control, corruption, lack of people cooperation etc.

For the Imo State government to ensure adequate community participation for developmental projects and programmes and achieve sustainable development, there must be adequate efforts to fashion out appropriate strategies or means not only to bring government closer to the people (through ensuring proper community participation), also to adequately improve the living standard of the people (development) in the rural communities in Imo State.

Recommendations

Based on the above findings, the following recommendations were made:

1. If the government still insist to allow the CGC to exist, there is need to provide adequate funding so that the CGC can adequately perform its stipulated functions. The CGC cannot be able to engender community participation and development without enough funds.
2. In a situation where the state government cannot fund the CGC, there is an urgent need to abolish the CGC and focus on strengthening the local government by giving its substantial autonomy to discharge its function for the development of local communities. If the Local Governments are not strengthen, there is no how the CGC will succeed.
3. There is need to restate or strengthening the activities of town unions and other community organized groups (organization). This will make it very easier for both the government and community to provide resources (both human and material) towards the planning, execution and evaluation of development projects or programmes etc.
4. The government should focus more on mass participation rather than relying on too much bureaucracy. This is because administrative reforms or strengthening of the capability of public bureaucracy or governmental structure/ institution is not enough to bring development to rural areas. The government should rely more on people participation by encouraging the growth of community based organizations in local communities. However, the public bureaucracy can be allowed only in aspect of providing technical and administrative assistance / support for actualization of sustainable development.
5. There is need to reduce or avoid unnecessary government control or interference. Without much interference, the community organizations or CGC as the case may be can effectively discharge its duties effectively.
6. There is need to ensure that the process of engendering community participation is based on development oriented rather than more emphasis on political reasons or acquiring of political powers. Therefore, emphasis on community participation for political solution or reasons will automatically undermine development leading towards serving the interest of the few political masters than those of the poor.

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Why Do Research Articles in Economics Get Desk Rejection in Reputable Journals?

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Abstract

The desire of every academic is to publish in reputable national and international journals. Unfortunately, this desire more often than not turn out to be a nightmare particularly for academics in developing economies, whose research outputs are usually rejected at initial desk review. Such research outputs generally end up with predator journals that have no formal peer-review process, but are primarily set up for profit maximization. Consequently, the scholarly contributions of such academics remain very meagre, and almost unnoticeable. To halt this trend, this paper identifies ten (10) pitfalls common among economic researchers in developing economies and proffers possible solutions for overcoming them so that their future research efforts can add value to the body of knowledge.

Key words: Economic Research; Journal Articles; Developing Economies; Nigeria **JEL Classifications:** B40; A29; O10; N17

1. Introduction

There are a number of reasons why academics must publish in reputable refereed journals, namely: to solve societal problems and enhance the well-being of individuals; to enrich knowledge and the literature and contribute to the development of the academia; to earn their promotion and advance their career¹. For instance, in the University of Nigeria, academics are required to publish a certain number of papers in journals indexed in Thomson Reuters and Scopus to merit promotion to the rank of a Senior Lecturer or associate Professor/ full Professor. However, the standards required by such scholarly journals are quite high. Consequently, most researchers in developing economies, especially Nigeria, are usually faced with desk rejections by such reputable journals. In what follows, we draw from our own personal experiences as well as those of other experienced researchers and editors across the globe to explain what economic researchers in developing economies must do to ensure that their research outputs advance beyond desk reviews and ultimately get published in reputable refereed impact factor journals.

2. Reasons for Desk Rejections

(a) Motivations and Contributions to Knowledge (Inability to identify a clear research problem or gap in the literature)

The essence of any piece of research, not matter the level, is to contribute to the body of existing knowledge. Thus, any study, empirical or theoretical, that fails to clearly identify its contribution to the literature is most likely going to be rejected after a desk (internal) review. In other words, such papers are not considered worthy to undergo formal peer-review. This is because such a study or paper will simply amount to academic exercise as it will add nothing to the existing body of knowledge and are therefore considered irrelevant. Editors are generally interested in papers that analytically and coherently review the existing literature with a view to unambiguously highlighting the contributions of the instant paper to knowledge.

One sure way of achieving this is to carry out an extensive review of previous studies under the topic of research interest. This will allow the researcher to clearly identify the following points: (1) what other researchers have already done and done very well with a consensus in findings; (2) what other researchers have not done; (3) what other researchers have done but could be done better or improved upon; (4) what other researchers have done, though done well, but lacks consensus in findings. With respect to the first point, there is not basis or justification for further studies under such a research topic as there will be nothing new to add to the body of knowledge. The only possible justification here is when one wants to replicate such a study in a different country or region where the topic is also relevant, but such study has hitherto not be done in such places. The

second point provides a great opportunity to add something new to the existing literature. That is, to bridge the gap in knowledge. This point is actually the main essence of research and it is what almost all reputable journals look out for when a research paper is submitted to them for possible publication. But identifying this gap does not come easy. Like noted before, it requires detailed review of the literature.

The third point, though not as strong as the second point, also provides a basis to contribute to knowledge and can as well be a good justification to get a research paper published in a reputable journal. For example, in economics, many research papers are flawed methodologically, although the justification for such a research papers are sometimes well articulated. Proposing and implementing a better, well-developed, adequate and robust method of analysis could therefore earn a researcher publication in a good journal. The fourth point also provides a basis to contribute to knowledge. Although previous studies have been done on the given topic or area of research interest, and the existing studies were decently done, the lack of consensus in findings suggest that the research topic is far from conclusive in the literature. This provides justification for further studies and an argument to convince journal editors.

But sometimes, many researchers carry out extensive review of literature, but fail to identify the points discussed above which they can use to convince journal editors that their papers are worthy of publication. The main reason is because what many researchers do in the name of literature review is simply abstract summary. Summarizing one abstract after the other is an old-fashioned and unintuitive way of reviewing literature. What is required is a synthesis of previous studies. This entails using sub-points to group similar studies on the basis of data used, methodology employed, findings and so on. This way, previous efforts of researchers in the subject matter can be highlighted and existing gap clearly identified. However, presentation of gap in the literature should be devoid of exaggerations that tend to mislead the readers and the general public. This also means that the research questions and objectives must neither be in doubt nor ambiguous. Further, we must stress that where the subject matter of the research appears trivial or makes insignificant contribution to knowledge, editors will be reluctant to consider the paper for peer review. Overall, the use of stylized facts can be quite useful, but this must be supported by sufficient, relevant and current literature.^{1, 2, 3, 4}

(b) Lack of Access to Quality Papers during Literature Review.

The quality of any research paper, to a large extent, depends on the quality of sources reviewed or consulted. However, many researchers in developing countries lack access to quality papers domiciled in high-end journals, since most good journals are not open access journals. They require individual purchase of articles or institutional access. Both are not very cheap from a developing country perspective, especially the former. The implication of this is that many developing country researchers depend solely on papers published in open access journals for their literature review. The unfortunate thing is that most open access journals, with the exception of a few, are *predator* journals. These are journals that have no standard peer-review system, but are set up mainly for profit maximization as against contributing to the scholarly community. So, if all the papers a researcher could access during his/her own research work are low quality papers that could easily be downloaded via google for free, it is almost certain that such a paper will end up as a low quality paper that cannot pass through desk review in reputable journals.

Access to quality papers is one secret to writing a high quality research paper that could get published in reputable journals. High quality papers expose current global trend on a given topic of interest, show current debate, and reveal latest empirical methods and analytical skills required to write a decent paper. Thus, reviewing such high quality papers written by the very best in the field globally provides a big learning process and capacity development for early career and developing country researchers. We can therefore say that access to quality papers is a must for developing country researchers if they must publish in reputable journals. Institutions of higher learning in developed country have long realized this, the reason they provide institutional access to top journal across the world to their staff and students. The reverse seems to be the case in developing countries. Most institutions of higher learning in developing countries do not provide institutional access to their staff. For academics in such institutions to access quality papers, they must pay from their pocket. A paper in a typical quality journal goes for as high as \$35 to \$40. But institutions can provide access in a much cheaper way through annual institutional subscriptions. We therefore recommend that all institutions of higher learning in developing countries should make the provision of institutional access to quality journals a priority if they really want their academic staff to produce decent papers that could be published in reputable journals.

(c) Data Access, Quality of Data and Descriptive Data Analysis Empirical findings are as good and correct as the source and collection process of data used. Thus, data credibility and quality of descriptive data analysis

are of utmost importance in empirical economic research. Indeed, experience has shown that data from most national statistical agencies (such as central banks and national bureaus of statistics) sometimes undergo revision, thereby making the goals of research replication and comparison very cumbersome and at worst impossible. Economic, Financial and Social data from sources such as Thomson Reuters Datastream, OECD iLibrary Statistics, IMF International Financial Statistics, The World Bank, the UK Data Service, World Trade Organization's International Trade and Market Data, Eurostat, and Nexus UK's Global Market Information Database are generally considered credible. Where administrative and/or survey data are used, the researcher should diligently justify the sample size and avoid defective tables or figures when presenting the data. All data transformations must be rigorously and transparently described. In fact, we vehemently discourage poor or insufficient data presentation, as well as the use of inaccurate or inconsistent data.^{2,3}

Data is the foundation for any empirical research, especially in the field of economics where research is data driven; and lack of access to quality data is one primary reason why many researchers in developing countries cannot undertake high quality research that can be published in reputable journals. No matter the beautiful empirical research questions a researcher puts forward, not matter his/her technical know-how, nothing meaningful can be achieved without quality data. This is one key difference between developed country researchers and developing country researchers. The former take their time to search for and gather unique quality data. Some of these data might be existing data which no one has tapped. At times, they start from the scratch and build their own dataset and a lot of time, effort and sometime resources go into this data gathering process. With these, they are able to formulate and answer unique research questions that hitherto have not been answered, thereby contributing meaningfully to knowledge. No editor will want to reject such paper when submitted. For developing country researchers, data are often gathered from convenient sources like central bank statistical bulletins, general household surveys, living standard surveys and so on. The truth is that, there is really nothing new and substantial these types of data can offer because the variables therein have been used over and over again by many researchers. It is difficult to answer unique research questions and contribute to knowledge with such data, unless one is extremely creative and think outside the box. Developing country researchers should therefore take their time, and painstakingly source for quality data from uncommon sources if they really want to impress editors and reviewers and get their papers published in reputable journals. The data sources provided under this section could be a good way to start.

(d) Quality of Empirical Analysis

The methodology and empirical results section of an economic research paper is where the economist is expected to unleash his technical and analytical skills. This is where the research questions put forward are answered using data. In other words, empirical analysis helps us to take theoretical postulations or hypothesis to the data. It is like the heart of any empirical research in economics, and it is one key area we often look at in order to assess the quality of a research paper in economics. Unfortunately, most research papers are fraught with poorly described methods, use of wrong or deficient study designs, methods or models, flawed estimation results, statistically invalid estimation results, exaggeration or over interpretation of results, and conclusions that are not related to either the data or the estimation results. In fact, poor empirical method is one key reason research papers in economics get desk rejection.

In economics, empiric methods have evolved over time, going beyond basic regression analysis. Rigorous and robust methodologies that are able to address, or at least minimize, potential bias in estimation are currently emphasized in the discipline. This is important because in economics, we are not just interested in association or correlation, but we are interested in causal effect. If researcher runs a regression and say X causes Y, we want to be certain that there are no confounding factors (other factors outside X) that are explaining Y, while the researcher erroneously attributes the observed effect to only X, making the estimates of X biased. This is very important from policy point of view. Thus, any research paper that fails to explicitly address this bias (endogeneity problem) is most likely going to be rejected by a typical reputable journal. Most times, addressing this kind of bias correctly requires the use of very rigorous methods of analysis. Implementing these rigorous methods often requires advanced theoretical, statistical and quantitative know-how as well as advanced application of econometrics software like STATA, MATLAB, EVIEWS, PC-GIVE, and so on. We strongly recommend that researchers in economics, as well as other discipline, should get themselves acquainted with current methods of analysis in their area of research interest. Also, a mastery of at least one econometrics software is a must for a successful research endeavour.

An important point after empirical analysis is the presentation of results. No matter how rigorous, robust and sophisticated a model is, if the results from such a model are not clearly presented and discussed, the whole

purpose of the research will be defeated and no editor will like to accept such a paper. While some researchers tend to ignore the existing literature in their conclusions, others neither provide economic interpretations of the estimation results nor relate these results to the previous literature. Where these pitfalls arise in an empirical paper, it becomes difficult to replicate the paper or compare it with previous studies. As such, we recommend that economists should always present and discuss their results clearly, relating such results to previous studies when necessary. This will guard against these shortcomings so that their research efforts can receive the recognition they deserve.^{1,2,3,4,5,6}

(f) Style of Presentation and Quality of English Grammar The common pitfalls that must be avoided include: poor writing, syntax and grammar; poor organization of work or use of format not approved by the journal; and non-adherence to page or word count limitations imposed by the journal. Even the native speakers of the English Language sometimes fall short of the desired writing standards. Economic researchers should therefore proofread their manuscripts properly to avoid these pitfalls. The style or format of presentation must be in line with the “Guidelines for Authors” that almost all reputable journals provide in their homepage. However, certain styles of presentation are generally encouraged. For example, we encourage the ‘80/20 rule’, which stipulates that 20% of the paper should be used for overall motivations and literature review while 80% should be used to present the original contributions of the paper embedded in the empirical methods and results. Besides, it is good practice to always summarize the findings of the study as the empirical discussions progress, and relate these findings not only to the objectives or hypothesis of the study but also to the previous literature. Most editors find such conventional styles interesting.^{1,2,3,4}

(g) Quality and Style of Referencing Some journals have their preferred referencing style (e.g. APA, Harvard, Chicago, and Vancouver). Where this is the case, researchers are advised to adhere to the style stated by the journal. In addition, editors are also interested in the quality of the literature cited. For example, a researcher writing for a journal indexed in Thomson Reuters but mainly makes reference or cites low quality papers outside Thomson Reuters’ indexation puts the chances of his/her paper being accepted for peer review in grave danger. Indeed, most editors are experts in their various areas. They are conversant with the overall trend in the literature so that any paper advertising incomplete, inaccurate and/or outdated literature will have a high chance of desk rejection.

(h) Country-specific Versus Multi-country Studies Researchers in developing economies should always ask themselves two very important questions, namely: (i) who is going to be interested in the study? (ii) Are the results generalizable or *exportable*? In general, editors are mostly disposed to multi-country (and sometimes multidisciplinary) studies whose results or findings have the prospects of general application. This means that economic researchers should, as much as possible, explore every opportunity for deeper, more extensive and wider analysis capable of solving human problems across the globe. Herein lays the core essence of research.^{6,7}

(i) Scope of Interest

Every reputable journal has its own scope of interest, that is, the subject matter or the kind of article it publishes. This is usually outlined in the journal’s guidelines for authors and should be taken into the consideration by authors in deciding the journal most suitable for their papers.² For example, sending a research paper in public finance to a specialized journal in micro-development economics is most likely to get desk rejection, no matter how wonderful such paper might be.

(j) Ethical Issues Some researchers sometimes submit their manuscript for review to more than one journal at the same time. This is wrong, and we passionately discourage it. Again, some researchers simply download articles from the internet and thereafter ‘copy and paste’ portions of such downloaded articles in their current work. In the end, their papers are heavily ‘loaded’ with substantial portions of plagiarized materials. We condemn this habit in the strongest terms possible. We also bring it to the notice of such researchers that almost all reputable journals now use online packages (e.g. Turnitin) to scan all research papers for evidences of plagiarism. We therefore advise economic researchers to transparently demonstrate originality and scientific rigour so that their write-ups and findings can make meaningful rather than incremental contributions to knowledge.^{5,6}

3. Conclusion

For researchers, it is frustrating and sometimes discouraging to see their research efforts consistently rejected at the desk of reputable journals, without the opportunity of a formal peer-review. This even become more

worrisome if publishing in such reputable journals is required for career advancement as it is currently the case at the University of Nigeria. This paper discussed reasons why the research outputs of developing country academics, particularly those in the field of economics gets desk rejection. Specifically, we identify ten (10) salient barriers to publishing in reputable journals. Most importantly, for every barrier identified, we also proffered possible solution. We are therefore strongly convinced that if the issues discussed in this paper are carefully taken into the consideration by economic researchers in developing economies, the nightmares presently associated with publishing in reputable journals will become a thing of the past.

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Religious Fanaticism and Global Peace

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Abstract

The research examined religious fanaticism and its consequences on global peace. Fanaticism is the practice of religious beliefs to the extreme. It is an uncontrolled exercise of faith which goes beyond the limit set by a particular religion. Fanatics show excess enthusiasm in the implementation of the tenets of their religion at the detriment of peace and order in the world. They have also made the world restless which accounts for the incessant elusive search for peace across the globe. The work investigated on fanaticism in order to examine various ways fanaticism has been a responsible factor for global restiveness, with the aim of proffering solutions that will help to reduce global religious uprisings and usher in global peace. Phenomenological method was used and the work was descriptive and analytical. The study covered Christianity, Islam and Christianity. Fanaticism is born out of wrong doctrines, excess enthusiasm, superficiality of religious doctrines, ethnocentrism and superiority complex.

These have been the remote causes of most of the global wars and restiveness. In conclusion, man is inherently fanatical. Although, fanaticism can be controlled by applying moderation in the practice of religious faith. It is only when this is done that peace can be restored which is a vital ingredient for co-existence, growth and development.

Introduction

The writer researched on religious fanaticism and its negative effects on the global peace. Usually, every religion claims to be peaceful, perhaps owing to the necessity of peace in the society in particular and the world in general. Despite the fact that every religion claims to be peaceful and prays for peace, yet there are wars, conflicts, violence, insurgency all over the world. It seems that religions in the world have not realized that some of their doctrines are incompatible with the realization of peace in the world. Unfortunately, some of the adherents of these religions have capitalized on the weaknesses of these religious doctrines, particularly the ones that support violence to perpetrate grievous havoc to the society which has resulted to the incessant wars in the world today. Therefore, there is the necessity to investigate on fanaticism and various ways it has contributed to the incessant wars that have tormented the world, so that religions concerned will checkmate the rate of fanaticism in their midst, for the world to experience peace and tranquility. Phenomenological approach was used to ensure that objectivity was maintained. The work was both descriptive and analytical.

The Concept of Religion

Tillich (1965:2) stated that religion is —ultimate concern. But the weakness of this definition is that it is not succinct and comprehensive. However, religion as ultimate concern means that religion deals with man's relationship with the ultimate being. It must be stated that religion is concerned with the deity who is the object of worship. Therefore, adherents of religion draw their inspiration from the Supreme being. The ultimate goal of the adherents of religion begins and ends with the deity. Ugwu and Ugwueye (2004:3) insisted that religion is the relationship between a religious person and what he believes in as the sacred. In this case, religion is not limited to the conventional meaning of religion, rather anything can be regarded as the sacred no matter its secular or religious leaning. People worship a lot of things in the name of religion. Religion is whatever that claims the greater percentage of one's love, devotion and relationship. Every relationship carries moral responsibility. The relationship between man and the Supreme being is not an abstract relationship, rather it is a living relationship in which rules and regulations that guide the relationship are carefully spelt out in clear terms. Madu (1996:19) asserted that religion consists of moral relations that exist between God and man in which man expresses a sense of guilt whenever he fails to keep the moral rules. Therefore, man does everything possible to abide by the rules that regulate his relationship with the Supreme being in order to avert the wrath of the supreme being. Iwuagwu (1998:18) posited that religion is "man's quest for God, and of God's revelation of himself to man". Religion is an expression of man's unquenchable desire to be in communion with God. The communion between God and man is strengthened by man's fellowship with God through worship and rituals.

William James defined religion psychologically when he opined that religion is “the feelings, acts, and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they may consider the divine”. Religion covers the psychological dimension of men by taking human feelings, acts and experiences into account. Talcott parsons sees religion as social accumulation of beliefs, practices and institutions that originated in the past. In this case, religion is viewed in its wholistic perspective. Herbert Spencer averred that religion is “the recognition that all things are manifestations of a power which transcends our knowledge(Hick 1997:2). Religion does not end only in recognizing the power that is beyond human understanding, but it also goes to the extent of worshiping the power that transcends human knowledge. There is no gainsaying that the adherents of religion in a bid to maintain the relationship between them and the supreme being may violate the principle of moderation that leads to recklessness, excesses, extremism, rascality and violence.

Fanaticism and Religious Beliefs

Sutherland (1983:209) opined that fanaticism is derived from the latin word **Fanaticus** which means something that is inspired by a deity. Fanaticism comes from a latin root word **Fanum** which means a temple. It connotes religious beliefs that are carried to the extreme in one’s practical life due to the conviction that they are inspired by the deity. Although, fanaticism is a religious term but it also covers every field of human endeavours. Fanaticism is not obtainable only in religious parlance, but it cuts across politics, Economy and Education. Okere (2005:1) intoned that fanaticism is “extreme, inordinate and often misguided enthusiasm for anything. It is an unmitigated, emotional or intellectual commitment to an idea or a value. It is a sort of maniacal and unbridled zealotry for a cause. Unfortunately, fanaticism is enshrined in ambiguity which is demonstrated in various ways in which it applies to people of different socio-political and religious leaning. Political Fanatics constitute those who hold their political ideologies, manifestos, political interests and aspirations beyond limit. If these political excesses are not checked, they may degenerate to political skir-mish, pride, egocentricism, bickering, electoral malpractice, political assassinations and so on. Fanaticism in Educational sector takes place when Academics find it difficult to allow cross fertilization of ideas. It means projecting one’s ideas and risking one’s life to protect and preserve them without considering their falsity or truth. Infact, it means dying for one’s conviction irrespective of the fact that the conviction may not be worthwhile. Among the various kinds of fanaticism, religious fanaticism holds sway owing to its prime position in people’s lives and priority. Okere (2005:1) argued that religious fanaticism is the most ferocious due to religion’s connection with the ultimate values of life. Mbiti (1975:195) averred that it is natural for people to die for their religious beliefs and many have died as a result of their religion. The saints who are celebrated today among Christians are those who lost their lives for the sake of their faith. It is a mark of fanaticism for people to die for their religion. Religion should not be seen as do or die affair, rather people should practice religion within the ambit of reason. The aftermath of religious fanaticism is common in the society. Nmah (2004:202) insisted that fanaticism —is a negative and vicious attitude to religion, characterized by exaggeration and immoderation, manipulation and exploitation, excesses and violence. Religious fanaticism is a deviation from the tenents of religious beliefs of which the adherents of the religion are expected to abide. Nmah (2004:201) stated that religious fanaticism has caused a great tragedy to the socio-political and economic sector. It has promoted social tensions and religious upheavals which have resulted to the destruction of human lives and property, burning of churches and mosques, destruction of sacred shrines, religious artifacts and symbols. Gwamna (2010:46) observed that fanaticism is made manifest among adherents of religion which is informed by their misplaced enthusiasm that is demonstrated in over zealotness which is devoid of self-control. Fanaticism is characterized by excessive and uncritical zeal to pursue an extreme religious course. For the sake of peaceful co-existence, all adherents of religions should apply moderation in the exercise of their religious beliefs.

The correlation between peace and war

Peace manifests in a situation of tranquility and calmness, that is devoid of war, crisis, violence and hostility. Ibenwa (2011:56) noted that peace is maintained in the absence of war, fear, conflict, anxiety, suffering and violence. For peace to reign there must be peaceful co-existence in which the parties involved in conflict must be ready to surrender their weapons of war, compromise their positions and embrace one another as a sign of peace. In other words, peace is realized in an atmosphere of peaceful disposition in which members of the society are peaceful and work to promote peace. It has been discovered that war is an antithesis of peace and any society that is warlike hardly experience peace in the society. There is a necessity for people to promote peace considering the devastating nature of war to the society. It is based on this assertion that Stott (1984:80) pointed out that war is a global problem whether it is fought by sticks, stones, bows, arrows, swords, spears, muskets, rifles, bayonets and bombs. The countries who survived the holocaust of wars in the past will never wish to experience it for the second time. They do everything possible to embrace peace at all cost.

For some scholars like Adamo (1997:103), peace is not enjoyed only in a situation of cessation of war but it is also seen in an environment of absence of strife or strained relationship. Peace is ushered in when an environment is peace friendly which is characterized by security, order and harmony. Adamo (1997:99) regretted when he posited that following the absence of the indices of peace in most countries, it seems that there is no peace in the world owing to the constant wars that have devastated the world, particularly in Israel, Europe, America, Asia, Russia and African Nations. In these countries, there is no peace given the presence of wars, crisis, violence, hostilities, fear, conflict, anxieties and sufferings that mark them out as war torn countries. Nwaike (2000:14) described the state of lack of peace in the world when he argued that the world has been facing perennial lost of peace owing to the presence of weapons of mass destruction which include atomic and hydrogen bombs, radio-active gases, nerve gases and bacteriological warfare that threaten global peace. Many countries that have manufactured nuclear weapons today support their positions by saying that the nuclear weapons are meant for self defence. The irony of their claim is that they manufactured these weapons in order to belong to the comity of world powers that intimidate and harass the less privileged and disadvantaged countries.

Peace is not an abstract entity, rather it is made visible in human relationships. Human beings are regarded as gregarious beings who live in groups. Therefore, peace is a vital ingredient in human relationships. Nwaike (2000:14) averred that peace issues from harmonious friendship with one another which gives no room for agitation. It can be regarded as non violent approach to life in which people live in co-operative and constructive social relations. The co-operative and constructive social relations which are hallmarks of peace are often characterized by respect, justice and goodwill. It is pertinent to note that peace is not determined by tranquility, absence of war, disorder, conflict, quarrels, hostility and hatred, since there is no society that exists without these features of war. Therefore, peace is a relative absence of war, disorder, conflict, quarrels, hostility in a given society.

Causes of Religious Fanaticism

1. **Religious Intolerance** – There is no doubt that various religious groups find it difficult to tolerate one another. Gwamna (2010:46) posited that fanaticism is a by product of religious intolerance. Religious intolerance manifests in a situation where different religious groups are unable to respect one another's right to express their experiences, particularly when the religious experience and expression are contrary to their religious point of view. There is always religious intolerance in a pluralistic society that has varied religious beliefs and practices. Embeay (nd:54) opined that religious intolerance occurs when adherents of religion find it difficult to accommodate the things they do not like in another religion. It can degenerate to the extent of seeing nothing good in other religions by vehemently refusing to see or accept other religions' views. Religious fanaticism with its attendant religious intolerance has caused religious conflicts, crisis and riots. Religious intolerance which is a responsible factor for fanaticism caused Bauchi riot in 1990. Nwanaju (2008:63) made it clear that Bauchi riot started at the girls science secondary school in the state following the complaint of Christian school girls against their Muslim school colleagues for wasting water during ablution before Muslim prayers. Little did the Christian school girls know that what they thought was an ordinary complaint will later lead to Bauchi massacre that engulfed the whole state.

2. **Ethnicity** – Ethnicity plays a significant role in encouraging fanaticism among religious groups. Almost every religion wears ethnic garb for it to be accepted among the ethnic group. Any religion that has no ethnic affiliation and predisposition for inculturation with the culture of the society it comes in contact with is sooner than later regarded as **religio illicita** among the people. Nyimi (2009:96) made this point clearer when he stated that religion in Africa is an embodiment of the history of communities. Therefore, religion cannot be divorced from ethnic prejudice, bias and sentiments. It must be stated that religious fanaticism is a spill over of ethnic sentiments, bias and prejudice held by the ethnic group. Omoregbe (1979:xi) opined that fanaticism is born out of ethnocentricity and narrow-mindedness that becloud the fanatic's sense of reasoning to see difference between his religion and other religions. A religious fanatic is blinded by ethnocentricity, cultural bias, prejudice and superiority complex to hold erroneous belief that his religion is the only true religion. Idowu (1973:108) recalled how the missionaries damned African Traditional religion by calling it all kinds of derogatory names such as primitive, savage and native. Apart from the fact that these terminologies have been proved wrong, the missionaries planted seed of fanaticism in the minds of early Christian converts to despise African Traditional religion as idolatrous, superstitious and primitive. The missionaries placed a bar between Christianity and African Traditional religion in which the former is cherished while the later is abhorred as barbaric and uncivilized. Odoh (nd:137-138) asserted that Christianity is at the fore front in the attacks against African Traditional religion. The Christian fanatics hide under the cloak of born again to unleash all kinds of terror against African beliefs, customs, traditions and culture.

3. **Fundamentalism** – Fundamentalism is an offshoot of fanaticism. Gwamna (2010:48) stated that fundamentalism in Islam is used to refer to the explicit and implicit resistance among muslim believers to western cultural and political values. Christianity is the forerunner of civilization which has made Islam to be averse to civilization and modernism. Odoh (nd:140) collaborated with this view when he averred that muslims out of fundamentalism hate western culture due to the fact that it is the product of Christianity. Muslims hold that western culture and civilization are calculated strategies by Christians to undermine Islamic values and reduce Islam to a mere ideology. For instance, in Nigeria Maitatsine and Boko Haram were Islamic sects that stood against mixing Islamic values and civilization together.

Fundamentalism in Christianity is not a rejection of western culture and civilization, rather it is a preservation of fundamental and core beliefs of Christianity from adulteration. According to Nkwoka (2001:37), the manifestation of fundamentalism in the Orthodox Church, particularly Anglican Church in Nigeria was when the church missionary society's minister introduced children's scripture union at Ibadan. The children's scripture union later spread to secondary schools. Nkwoka (2001:38) maintained that the members of scripture union then bastardised the faith given their fanatical position on Christian faith. Consequently, the Anglican Church showed fundamentalism in its counter-productive response to the fanaticism of the members of scripture union by resorting to persecution, assaulting and excommunicating members of the Anglican Church who held tenaciously to the fanatical position of scripture union. Of course, some of them who left the Anglican Church at that time founded Pentecostal churches. It must be stated that Fanatics avail themselves of various avenues to spread their fanatical teaching. Achunike (2008:5) made it clear that Fanatics employ televangelism to attack the Orthodox Church, her teaching and practices. They openly show hatred and animosity to the Orthodox Church by calling it all sorts of derogatory names such as dead church. The Fanatics see members of Orthodox Church as unbelievers and people who are doomed to hell fire. Other means through which fanatical teaching is displayed include bill boards, handbills, posters, tracks, stickers, face book, internet, books and so on .

4 **Misinterpretation of holy book** – It has been observed that misinterpretation of holy book is common among the religions of the book such as Islam, Judaism and Christianity. Iwe (2003:5) attributed fanaticism in Islam to misinterpretation of Qur'an when he insisted that Islamic Fanatics and Fundamentalists interpreted Jihad to stand for physical combat against non Muslims instead of spiritual attack against evil and demons. He observed that these misguided Islamic Fanatics and Fundamentalists have caused terror to the people in the society.

In Christianity, many Christians lack exegetical techniques which usually result to misinterpretation of the bible. Nkwoka (2001:41) posited that fanaticism is caused by misinterpretation of holy bible in which the Fanatic interprets the scriptural passage out of context to suit his selfish interest. In most cases, fanatical religious leaders misinterpret some scriptural passages to suit their recklessness. Okoro (2008) quoted Linda and Smoker as saying that:

The religious fanatics or the Fundamentalists...are any religious group or sect, which adopts purely a literal as opposed to metaphorical or mythical interpretations of their holy scripture and who deny the validity of interpretations of other religious traditions and assume that religious truth resides with their own perspective(p.108)

There is no doubt that Church or sect that applies literary interpretation of the scripture particularly passages of the scriptures that were written metaphorically will end up being Fanatic on matters of faith. It can also lead to false doctrine. Uka (1999:137) intoned that "False doctrine could lead members to puffup with a sense of superiority in revelation, making the one in error unteachable, and placing emphasis upon fleshly activities as a gateway to the spiritual, as in asceticism and vegetarianism. The Fanatics live in deception which is orchestrated in Holier than thou attitude and zeal without knowledge.

5 **Solidarity** – Islam is a religion of solidarity which has inspired Islamic neighbouring countries to join hands with their Muslim brothers to fight their enemies, instead of mediating into the conflict with the aim of restoring peace. Omenka (2009:49) observed that during Biafran-Nigerian Civil War, Islamic countries who fought in Nigerian Army include Sudan, Niger, Chad and Egypt against Biafran Army that was predominantly Christians. For the Islamic countries that fought for Nigerian Army, defeat for Nigerian Army was defeat for Islam while defeat for Biafran Army was defeat for Christianity.

6 **Globalization** – Globalization has both negative and positive impact to the society. Iwuchukwu (2010:3-4) opined that globalization takes place when events that happen in the distant places produce divergent effects in another area. Globalization is a daily occurrence that cuts across National boundaries and produces reactions in

another country. Iwuchukwu stressed that despite the fact that globalization has occasioned an uninhibited flow of capital, goods, migration and electronic information, yet it has caused problems for the whole world by creating an enabling environment for insecurities, uncertainties and anxieties to thrive unabated. It has been discovered that globalization has contributed to religious Fanaticism that has been a disturbing phenomenon in the world. Gwamna (2010:59) posited that globalization that encourages free flow of information made it possible for a blasphemous cartoon of prophet Muhammad that was published in Netherlands by a Danish newspaper, Tyllands posten in September, 2005 which had nothing to do with other countries caused religious riots in Nigeria in February, 2006. Other countries where religious riots took place as a result of the cartoon include Afghanistan, Libya, Pakistan, Indonesia, Somalia, Syria, Lebanon and Iran. Nwanaju (2008:63) opined that the United States' bombing of Afghanistan sequel to the September 11, 2001 terrorist attacks in New York, caused religious violence in Nigeria in October 2001 by muslim radicals who saw United States' bombardment of Afghanistan as a serious attack on Islam. But, the Muslims should realize that masterminding religious violence in an innocent country due to provocation that happens somewhere is a transfer of aggression and exhibition of psychological problem.

Nwanaju (2008:63) also noted that the sudden introduction of Shariah Law in some states in the North resulted to Kaduna crisis in 2000. The Kaduna crisis caused reprisal attacks by the Igbo against Muslims residing in some parts of Igboland. It was a mismanagement of ethnocentric fanaticism that sought to protect the interest of Igbo people who were residing outside Igboland. Gukas (2009:17) observed that there is an influx of non Nigerians into the country due to globalization which poses a great threat to the security of Nigeria. He further maintained that most of the illegal immigrants came from Niger Republic and Chad. It is said that most of the Boko Haram people came from Chad.

Religion and peaceful co-existence The world religions have contributed to the mediation of peace at the global level. But their contributions are very insignificant considering the high rate of religious uprisings that have devastated the world and rendered it restless. Nwannekanma (2008:17) maintained that the world council of churches and All Africa conference of churches facilitated peace agreement in Sudan in 1972. Also, a lot of churches have been in the forefront fighting against apartheid in South Africa with the lofty aim of restoring peace in South Africa. According to Nwannekanma, the Rome based community of Sant' Egidio successfully mediated in the civil war and brought the war to an end, which restored lasting peace in Mozambique. The world religions and world council of churches should rise up to the challenge of restoring peace in the world that is passing through the trauma of perennial religious conflicts, riots and wars. This has become necessary given the belief of some political leaders who feel that religion is better equipped to restore peace in the countries that are suffering from wars and insurgences, since most of these wars are caused by religious related conflicts. Omonokhua (2012:1) stated that the former president of Nigeria, Goodluck Ebele Jonathan summoned a meeting for Nigeria Inter-Religious Council (NIREC) at Abuja on 20th, October, 2011 to solicit religious leaders to use religion to restore peace and promote peaceful co-existence in Nigeria. Nevertheless, religion has contributed to the restiveness that is going on across the globe.

There is no doubt that religions have accepted the truth that they have failed to restore peace in a world that has been ravaged by wars. Roche (2003:162) insisted that in the world parliament of Religions held in Chicago which had 6,500 participants from various religious groups in the world in attendance, admitted that the world was in agony as a result of incessant wars that have destroyed global peace. Unfortunately, the world religions that suppose to restore peace in the world have relegated this responsibility to the backgrounds. In collaboration with this view, Roche (2003: 163) asserted that "the world parliament of world Religions held in Chicago accepted the reality that the world religions had not achieved desired peace expected of them. The world Religions should realize that it is not enough to preach peace and at the end they will allow Fanatics in their midst to cause problems to the world, rather these religions should expedite action in punishing their erring members who practice religion to the extreme if they want to restore peace in the world.

The consequences of Fanaticism on Global peace

1. **Suicide/deaths** – Fanaticism can lead to the death of innocent citizens. According to Ugorie (2009:78), muslims killed Uchenna Ochukpue on December 10th, 2001 on the allegation that he desecrated the Qu'ran. The Christian lorry driver, Uchenna Ochukpue offloaded goods at Yalemu, Kano. As he wanted to move, foam from his exhaust pipe blew off pieces of Qu'ran arranged on a nearby table. The Muslims did not consider that Uchenna Ochukpue did not do the act deliberately, they pounced on Uchenna Ochukpue and beheaded him. Not only that, they paraded his head on major streets of Kano. There are incessant suicide bombings that take place in many countries of the world. Anyacho (2009:119) insisted that "ugly enough some people or sects of a particular religion now celebrate the martyrdom of a husband, son, daughter, friend who died as a suicide

Bomber". For the Muslims, it is a heroic act for one to make a final submission of his life to Allah according to his will, particularly through suicide bombing.

It must be stated that suicide bombers draw their inspiration from the Islamic teaching. Richter (2011:119) collaborated with this view when he declared that holy warriors (mujahidin) are rewarded in this life with victory and spoils of war, while those who lost their lives in battle including the suicide bombers receive the reward of eternal life as martyrs (Shahid, witness). For the Muslims war is not intended to destroy human lives and property rather it is meant to advance the course of Islam. Therefore, Muslims believe that the destruction of lives and property mean nothing as far as it will advance Islamic interests.

2. **Jihad** – Among the Muslims, Jihad is regarded as a holy war. Murk (2006:141) opined that **Jihad** has divided the world into two spheres, **Dar al Harb** which means house of war and **Dar al Islam** that signifies the house of submission. The implication of this Islamic belief is that the non Muslim territory (house of war) must be conquered until they submit to Allah (Dar al Islam). The world has known no peace as a result of the die hard Islamic belief. Igbo and Anugwom (2002: 105) asserted that the Muslims' strategy of converting the world in order to restore the caliphate is not through persuasive words rather it is achieved through violence. Murk (2006:209) maintained that for the Muslims, caliphate occurs when the whole world is subjected under one community that is led by a **caliph** who is a representative of Muhammad and is committed in the implementation of Islamic law (Sharia Law) to the whole world.

3. **Terrorism** – The onslaught of Jihad on non Muslims and against every obstacle that inhibits the realization of the caliphate has metamorphosed into Islamic fanatical sects that terrorize the whole world. Chiaramonte (2014:1) asserted that the Jihad has spread from middle East to Russia, Africa and Asia. The Jihad groups pose serious terror to the world as they fight against governments for power and property. According to Chiaramonte, the Jihad group that is taking upper hand in inflicting terror to the world is the Islamic states of Iraq and Syria (ISIS) Chiaramonte (2014) further opined that;

ISIS, which shares the goal of toppling Iraq's government with Sunni fighters, has reportedly alienated its brothers in arms with its sheer viciousness. Decapitating government soldiers, shooting Christians point blank and implementing strict shariah law in conquered territory, the group seeks to establish an Islamic caliphate in the historic region known as the Levant. They have taken over the major Iraqi cities of Mosul and Tikrit, and are bent on capturing the Shiite holy cities of Karbala and Najaf and the Iraqi capital, Baghdad (p.1)

It is not overstatement to state that since the emergence of Islamic states of Iraq and Syria, the world has passed through terror, crisis and suicide bombings which have taken place in various countries such as Syria, Lebanon, Mali, Iraq, Iran, Libya and so on. There is a terrorist group in China known as Uighurs which has consistently engaged in stabbing the masses. In Kenya, a terrorist group, al-Shabaab killed 48 people. The terrorist group, Boko Haram has been a source of concern to Nigerians. It must be noted that despite the efforts made by both the past and present Federal Governments to wipe out the menace of Boko Haram, yet Boko Haram has lingered till this present time. Chiaramonte (2014:2) averred that Boko Haram kidnap young boys and girls. Members of Boko Haram have been forcing girls under their custody to convert to Islam. The former president of Nigeria, Goodluck Jonathan disclosed that Boko Haram has killed about 12,000 and inflicted injuries on about 8,000 people. Recently, the world has recorded an unprecedented high rate of immigrants mostly from Iraq, Syria, Afghanistan who have migrated to Europe, Germany and so on at the risk of their lives.

4. **Religious conflicts** – That these religions have caused religious conflicts and crisis cannot be overemphasized. The religious conflicts range from inter-religious conflicts which are conflicts that take place between different religions and intra religious conflicts which are conflicts that occur among the adherents of the same religion (Iwara 2006:154). Inter-religious conflicts have led to the destruction of lives and property. It has turned Nigeria into the land of bloodshed where innocent citizens are massacred and people are rendered homeless as a result of religious crisis. Kunhiyop (2008:109) opined that religious tensions are potent to the extent that they can override ethnic origin which was showcased in Northern Ireland, where members of Catholic Church fought Protestants. It also took place in India when Muslims clashed with Hindus which resulted to the splitting of the nation into two states of India and Pakistan. According to Kunhiyop, "ethnic tensions in Rwanda culminated in a genocide in which church groups and religious leaders participated in the killing of Christian brothers and sisters". The ethno-religious conflicts have resulted to violence, crisis, wars that led to loss of peace in the world.

Recommendations

1. The adherents of religions in the world should practice their faiths with moderation.
2. There should be tolerance among the religions of the world, particularly religious leaders should not use media to insult other religions.
3. Religious leaders should organize seminars, theological training, symposia and workshops for their members so that it will enable them to understand their holy books and tenets of their religions.
4. The Government should checkmate illegal migration of Foreigners into the country so that citizens of other countries will not be used to disturb the peace of the country.
5. Religious adherents should respect territorial integrity of every Nation so that they will not allow religious uprisings in other Nations to cause religious crisis in another country.
6. People should desist from imposing their religion on other people, especially people who do not share their belief.
7. The Government should live up to their responsibility of maintaining peace and order in the society.
8. It has become a necessity for Nations to bring the perpetrators of religious violence to book.
9. Religious leaders should call Fanatics in their midst to order and monitor their adherents so that they will not practice their religion to the extreme.

Conclusion

Peace has eluded the world due to fanaticism in which adherents of many religions practice their faiths beyond their limits. There are religious conflicts, wars, violence and crisis which have rendered the world restless. It has led to the incessant search for peace in the world. Despite the efforts made to restore peace in the world peace has remained elusive given the fact that religions that claim to be custodians of peace are unconsciously disturbing the peace of the world through fanaticism that stifles tolerance, dialogue, and peaceful co-existence. The religions will restore peace in the globe by encouraging their adherents to practice their faith with moderation.

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Poverty Reduction Strategies (PRS) in Rural Nigeria: An Assessment of five Rural-based Women Associations (RBWOS) in Akwa Ibom State

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Abstract

The study examined Poverty Reduction Strategies (PRS) in Nigeria using five (5) Rural-based Women Organizations (RBWOS) in Akwa Ibom State. Data were determined from the State Ministry of Women Affairs and Social Development. Three hundred and fifteen (315) respondents were purposely selected from five (5) Women Associations. Structured questionnaire schedule was used to obtain the required data while the Likert Scale method was employed for analyses. Findings from the study show that, RBWOS are veritable instruments through which rural poverty could be minimized. It was also observed that RBWOS often receive technical and financial supports from governments to help its members, and that organization help members with soft loans whenever they face financial distress among other benefits. Despite the numerous challenges faced by RBWOS such as lack of commitments by some members, the study recommends that all rural women should be encouraged to join women organizations so as to be part of its numerous benefits.

Keywords: *Poverty Reduction Strategies, Rural Community, Women Organizations, Coping Strategies.*

Introduction

Women Organizations are associations of women who have come together to pursue specific interests. Such organizations are found in both urban, sub-urban, as well as in rural areas. In the rural areas for instance, women organizations exist to pursue personal interest of its members as well as community interests. According to Udom (2016), Rural-Based Women Organizations are groups based in rural communities with clear aims and objectives. They are non-profitable and non-governmental, and are established to advance the course of its members on the one hand and that of the entire society on the other hand. In my earlier study on “Grassroots Mobilization, Women Association, and National Development” I argued that, women are vital tool for economic and social development, and that women often perform better when they work as a group than as individuals, (Udoh, 2015). In line with the above, Ama (2014) also argues that, grassroot mobilization and women association provide the necessary platform through which women could showcase their potentials.

In Nigeria and in other developing countries, inspite of the challenges facing women, their role in national and community development cannot be undermined. According to Ogbuagu (1989), Ekong (2003), Okah (2006), and Imoudu (2011), women are vital tools for socio-economic development. Their contributions to the progress of the family, community, and the nation at large, in the midst of discrimination and segregation are commendable. Also, Abasiokong (1989), and Akpan (2005) observe that, Nigerian rural women are the major source of labour in food and fibre production. Other noticeable contributions on the part of women are recorded in areas of trade, business, education, health, administration, security, as well as in politics. These according to Nzinjah (2010), depend on the level to which they are mobilized or incorporated into women associations.

It has been observed by Ering, Nwagbara, and Ushie (2006) that, women were unaware of their rights, especially as it concerned education, employment, and participation in political activities, situations they have now recognized and have taken advantage through the various legal channels available to challenge the situation. It is in recognition of these legal avenues that women have explored to protect their rights and to participate in all development activities in the country. According to Geohive (2010), the situation has brought about the formation of different women associations, women clubs, and women organizations in different part of the world. The United Nations has estimated the world’s population to be about 6.8 billion people of which 3.44 (50.6 percent) are women. Also, Nigeria’s population which is estimated at 158.4 million people has about 78.2

(49.4 percent) million women, (National Population Commission, (2011). The above statistics indicate the high numerical strength of women in the country and the extent to which they could influence community and national development if properly mobilized sensitized, and empowered. Studies by Abasiokong (1989) and Udoh (2011) have shown that Nigerians' rural economy is predominantly agrarian, subsistence, and of mixed-economy, dominated by women who form the bulk of its labor force. Children, men, and the extended family members merely support women's efforts in making food available to the family. Considering the physical weakness of women, and the capacity that they required to work in farms, as well as taking care of other family needs, the rural household more often-than-not, becomes deficient in food supply and other necessities. Also, poor agricultural and other means of livelihood make rural poverty more prominence. To bail out rural societies from this situation, it is often argued that formation of women associations become a necessarily pre-condition that could take women out from subsistency.

In recognition of the need for women organization in development acceleration, the UN Decade on Women evolved a new strategy to mobilize women and get them under organizations. It is argued that, such conditions will create awareness on planning, participation, and contribution to development. According to Awa (2001), Sanco (2006), and Udoh (2010), women Organizations and Network at the national and community levels have come to play an increasingly important role in the initiation and implementation of development projects worldwide. In Akwalbom State for instance, Ama (2014) argues that, grassroots mobilization of women could provide a necessary platform which women could be incorporated into the development fold of the state. Mobilization and membership in association have also been regarded as necessary tools towards achieving women's participation in national development, and as a strategy for women's empowerment. In recognition of the above therefore, the present formulation attempts to investigate how community-based women organization could help the rural women to cope as well as help in poverty reduction altogether using five rural based community associations as its appraisal tools.

Statement of the Problem

The development process differs significantly between rural and urban centres. The penetration of capitalism, the peripheral position of poor countries of the south, and the restructuring of the agricultural sub-sector put together, increase the development disadvantages in the rural societies, and women's development in particular. According to Okonkwo (2001), Kamer-Mbote (2003), Robinson (2006), and Udoh (2008). Interest in poverty reduction is not new, but what is new is the unprecedented concern as the problem of rural underdevelopment keeps increasing at a faster rate despite concerted efforts toward eradicating the incidence. Over the years, rural poverty has been attributed to imbalances in development approaches between urban and rural societies. Challenges such as gender discrimination, beliefs in tradition and myths, high rate of illiteracy among women, as well as poor infrastructural-base in rural communities are conditions that have widened the gap between men and women and place women at a disadvantaged. In Akwalbom State, many women have passed through unbearable challenges ranging from poor financial status, poor education, lack of accommodation, lack of right to have part of the family's assets, the burden of child rearing and child care, conditions that have placed women at a subordinate level than the man folk.

In recent times, however, enlightenment through mass education, globalization, enculturation, and women's empowerment have exposed women to understanding the evils of tradition and obnoxious cultural and social practices which increased their level of poverty and inhibited their chances of advancement. Also, the Woman for Change and Development Initiative of the past administration in Nigeria has liberated several women from the web of socio-economic backwardness. The numerous international and national programmes put together, have to a very great extent, changed the mentality of many women in the country. In spite of these efforts however, much is still need to be done to improve the conditions of women. It is in this direction that this paper attempts to explain how rural-based women organizations help in poverty reduction among rural women. More specifically, the study seeks to address the following issues:

- 1) How does membership in women associations help reduce poverty among the rural women?
- 2) How does government women organizations in poverty reduction?
- 3) What challenges are being faced by these organizations in bringing about positive change among rural women, and how do they try to overcome these challenges?

Objectives of the Study

The main objective of this study is to examine how membership in women organizations could reduce the incidence of poverty among women in rural communities. Specifically, the study seeks to:

- Examine how rural women cope with rural poverty.
- Examine how women organizations help to reduce poverty among women in rural areas;

- Examine the nature of assistance that government renders to women associations in its efforts to reduce poverty and.
- Examine what challenges do women organizations face in the course of achieving its goals, and how these challenges are being surmounted.

Methodology and Design

The study adopted a Survey Design Method. The total population consisted of eight hundred and eighty-five (885) members from five (5) Registered Women Associations. The choice of these five Women Associations was based on their performances, popularity and spread. Performance was determined by the number of visible projects executed by members, while popularity and spread were determined by the number of branches and membership strength of these associations when compared with other associations. Using these variables, the NkaUforoIban Women Association was selected from Ikono, Mothers-in-Nigeria was selected from Uyo, Unwam-abasi Widows Association was selected from NsitUbiom, Fulfilled Ladies Association was selected from Abak, and The Chosen Zion Ladies Association was selected to represent Oron.

A random sample was adopted to select fifty (50) members from each of the five associations, comprising three hundred (300) samples. Also, three (3) executive members (chairperson, Secretary and Treasurer) were selected from each of the five selected associations to make up fifteen (15) officials. On the whole, three hundred and fifteen (315) respondents were selected (300 members and fifteen officials) for interview, using structured questionnaire schedule.

The questionnaire items were divided into four (4) sections. Section 'A' elicited questions on the personal characteristics of respondents; section 'B' elicited questions on how rural women associations help members to cope with poverty in the area, section 'C' elicited questions on technical and other supports from the government to the Women Associations, while section 'D' elicited questions on the challenges and remedies to effective functioning of women associations in rural communities. The items were developed using the Likert Scale type of Strongly Agreed (SA), Agreed (A), Undecided (UD), Disagreed (D) and Strongly Disagreed (SD).

Information on women associations were obtained from the States' Ministry of Women Affairs and Social Development at Uyo, the State Capital. The contact addresses of these organizations were also obtained through the Women's Ministry. At the last stage, collected data were coded and scored to yield numerical values. These scores were extracted into a person-by-person items matrix table called data bank. Simple percentage statistical method was used for its analyses. Two field assistants were recruited and trained to help in questionnaire distribution, retrieval and recording. All data were collected between September and November, 2015.

Literature Review

Women all over the world have been noted to contribute in various ways to the economic and social development of the society. Also, women particularly women living in rural areas have played tremendous role in managing the national economic researches, especially in agriculture, animal husbandry, as well as in the family and household keeping. According to Dankelman and Davidson (1997), Christian Aids (2001), Offiong (2008) and Williams (2007), across the globe, women have created innovative and comprehensive programmes to reduce the effects of rural poverty and also meet their needs. Women have also established themselves as leaders in community development projects and have acquired the skills that brought positive changes to their communities. Christian Aids (2001) for instance has observed that women have identified themselves as effective builders of social capital, and leadership, and have contributed to the establishment and maintenance of important socio-economic relationship and network in their communities.

Generally, women all over the world have played specific role in the advancement of other women towards social, economic, political, and educational advancements. In Africa, the role of women has long been recognized, a situation that places women within its traditional role set. According to Clair (1994), in the olden days, the position of women was complementary to that of men without clear identification of gender inequality. Each role was considered equally important because it contributed to the needs of the community. However, in spite of the recognition of women's role, the patriarchal system of African society continues to place men as the head of the family and leaders of the society (Udoh, 2011, 2015). This condition has placed women as second class members of the African society. In recent times, women are no more seen as "hewers of wood" and "fetchers of water". The advancement in science and technology, improvement in women's education, expansion of opportunities employment and communication have accelerated the speed at which women are growing. Currently, their participation in political and economic activities has increased their status in the society. To expand the scope of women participation in development activities, the United Nations Decade on women evolved a new strategy to mobilize women in underdeveloped societies. Obasi, Emmanuel and Michael (1999) observe that, the Percy Amendment Act of 1973 ensured that women should be specifically included in

all projects of the Agency for International Development. In line with the above, the British Commonwealth established a Women and Development Programme (WDP) in 1980 as a strategy for empowering of women, which that was latter supported by all member countries. In line with the above, Uwar and Gbana (2004), observe that women organizations and network at the community and national levels have come to play an increasingly important role in the initiation and implementation of development projects worldwide. In Nigeria, as in other developing countries, in spite of the challenges facing women, their role in national development cannot be underestimated. According to Babson (2004), Ebong (2006) and Harkin Hanson (2008), women in Nigeria are vital tools for socio-economic development. Their contributions to the development of the family, community, and the nation in the midst of other challenges are commendable. According to Ekong (1988), Abasiokong (1989), and Akpan (2005), Nigerian women are the major source of labour in food and fibre production. Other noticeable contributions have been recorded in trade, business, education, health, administration, security and politics. These, according to Williams (2007) and Leith (2006) depend on the level to which women are mobilized and incorporated into the current development drives. In support of the above views and to incorporate women into the un-going development drives, Udoh (2012), Momsen (2004), and Zeelers and Rashid (2001), and Udoh (2011), have observed that, grassroots mobilization and women associations have been recognized worldwide as loudable approach for women's empowerment and poverty reduction. According to Ama (2014) and Udom (2015), women who belong to associations have received financial empowerment to support their petty trading business and other family needs. In a study of Women Organizations in Itu for instance, Umoh (2015) observe that, women organizations have helped in reduction of socio-cultural inequality, promotion of equal educational opportunities as well as promotion of co-operative spirit among members. The same observation was recorded by Udom (2015) in his studies on "Poverty Reduction Strategies among Rural-based Women Organizations in Oron, Eket and IkotEkpene" that, membership in women organizations help women to cope with poverty and provides a platform for governmental supports for empowerments. These revelations agree with the observations of Jiamaizu (2003) and Henslin (2003) that, where women are mobilized, sensitized, empowered, and educated, they contribute substantially to development projects and programmes, and such contributions given them that sense of belonging and a sigh of relief in the society. In this study also organizations provide that springboard where women could launch themselves into the development platform through which poverty could be minimized in AkwaIbom State, (Also see Udoh, 2011).

Theoretical Framework

The present study derives its framework from the Locality Development Model (LDM) of Jack Rothman (1974). This model according to Rothman holds that, a community can change for the better when there is a board based of a wide spectrum of people at the community level in terms of determining it goals and actions. The idea is that, local community people are apathetic, indifferent, and skeptical, and these qualities impede economic progress. Getting the people to participate effectively remains the best option, and opportunity for women to participate could be enhanced through their membership in development groups or associations. It is at this forum that they could determine their goals and pursue their actions. Such collective action then changes the general apathy of the people including those women who form the majority of the rural community's population and labour force.

The Locality Development Model maintains that, as the various categories of persons participate in socio-economic endeavours, their individual personalities become transformed. Jack (1974) agrees that, through the formation of women organizations, poverty among women will reduce because women will be empowered, and will use such empowerments to invest in agriculture, trading, and in other economic ventures. They will also use these avenues to meet other family needs. In line with the above, the present study believes that, women, with their numerical strength constitute the bulk of rural manpower in agriculture and small-scale industries which if properly harnessed and empowerment, through women associations could bring about that needed change and eradication of poverty in rural areas in general and in AkwaIbom State in particular.

Presentation of Results and Discussion of Findings

Results of this study are presented under five sub-themes as indicated below:

- I. Demographic characteristics of respondents;
- II. Poverty coping strategies through women associations;
- III. Women organizations and poverty reduction strategies among its members;
- IV. Nature of government assistance to women organization, and
- V. Challenges and remedies to women organizations.

Table 1: Demographic Characteristics of Respondents

S/No	Characteristics of Respondents	Frequency	Percentage (%)
(i)	Age (Years):		
	20-24	21	6.6
	26-30	36	11.4
	31-35	51	16.2
	36-40	98	31.1
	40-45	57	16.3
	45-50	41	13.0
	50 and above	17	5.4
	Total	315	100.0
(ii)	Educational Level:		
	Primary 6 and below (FSLC)	53	16.8
	SSCE/WAEC	128	40.6
	NCE/OND	72	22.8
	HND and Degree	62	19.8
	Total	315	100.0
(iii)	Occupation:		
	Farming	67	21.2
	Trading	91	28.9
	Business	93	29.6
	Civil Servant	64	20.3
	Total	315	100.0
(iv)	Years of Membership in DA:		
	1-3 Years	61	19.3
	4-6 Years	137	43.6
	7-10 Years	63	20.0
	11 Years and above	54	17.1
	Total	315	100.0

DA = Development Associations.

Source: Researcher Field Survey, 2015.

In analyzing the demographic characteristics of the respondents, table I above indicates that, of the three hundred and fifteen of the respondents, 21 (6.6 percent) were between the age of 20-26 years, 36 (11.4 percent) were within the age of 26-30 years, 51 (16.2 percent) were between the age of 36-40 years of age, 51 (16.3 percent) were between the age of 40-45 years. 41 (13.0 percent) and 17 (5.4 percent) fell between the age brackets of 45-50 and above 51 years of age respectively. All the respondents were female.

Educational characteristics of the respondents indicates that, 53 (16.8 percent of them obtained primary six and below, 128 (40.6 percent) had secondary school certificate/west African examination council certificate, 72 (22.8 percent) obtained national certificate in Education (NCE) and Ordinary National Diploma (OND), while 62 (19.8 percent) obtained Higher National Diploma and various categories of degrees. The table further shows that 67 (21.2 percent) of the respondents were farmers, 91 (28.9 percent) were traders, 93(29.6 percent) were business women while 64(20.3 percent) of them were civil servants. The respondents' estimated income indicates that, 37(11.7 percent) earned below N5,000, 113 (35.9 percent) earned between N6,000 – N10,000, 61(19.3 percent) earned between N16,000-N20,000,33(10.6 percent) of the respondents earned between N21,000- N25,000, 21 (6.6 percent) earned between N25,000-N30,000, while 9(2.9 percent)of the respondents earned from 31,000 and above per month.

The table also shows that, 61 (19.3 percent) of the respondent have joined the association three years ago, 137 (43.6 percent) of them accepted that they have been members for four to six years, 63 (20.0 percent) of then have been members of association for between 7-10 years, while 54 (17.1 percent) accepted that they have been members of the associations for over 11 years.

ii. Poverty coping strategies of rural women through Women Associations

Table 2: Respondents' Attitudinal Disposition towards poverty coping strategies by rural women.

Items	COPING STRATEGIES	SA	A	UD	D	SD	Total
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1.	One of the best ways to reduce poverty is by joining active associations.	85 (26.9)	219 (69.5)	9 (2.9)	2 (0.6)	0 (0)	315 (100.0)
2.	My association engages in tasks/labour to raise funds to help members.	96 (30.4)	211 (70.0)	6 (70.0)	2 (0.6)	0 (0)	315 (100.0)
3.	In case of bereavement, distress, or celebration, my association will visit me and also makes financial donations/other gift items.	71 (22.6)	277 (72.0)	11 (3.5)	6 (1.9)	0 0	315 (100.0)
4.	Members do borrow from the association to meet crucial financial needs such as paying of fees of children and hiring of market shops.	207 (65.70)	101 (32.0)	7 (2.3)	0 (0.0)	0 (0.0)	315 (100.0)
5.	Members obtain loans to set up small-scale business, build houses or buy land to build their personal houses.	231 (73.3)	73 (23.1)	11 (3.6)	0 (0.0)	0 (0.0)	0 (0.0)

Source: Researchers' Field Survey, 2015.

Table II above represents respondents' attitudinal dispositions towards poverty coping strategies among rural women who are members of women associations. Findings from the table show that, 85 (26.9 percent) agreed that, one of the best ways to reduce poverty is by joining active associations. By implication, more than four-fifth (96.5 percent) have agreed that it is through associations that poverty among women could be minimized. The table also shows that, more than five-sixth of the respondents (97.4 percent) agreed that their associations engage in tasks/labour to raise funds which members often benefit from. Also, in cases of bereavement, distress or celebration, a large majority (94.6 percent) agreed that their associations make reasonable financial donations and sympathy visits to members and also make donations to help them in their situations.

From the table, more than nine-tenth (97.7 percent) of the respondents agreed that they borrow from the association's purse to meet crucial financial needs such as paying of children's school fees. From the table, it could also be observed that majority (96.4 percent) agreed to have been borrowing from their associations to start up small business, buy land or build houses.

iii) Government Assistants to Registered Women Associations in Rural Communities

Table 3: Respondents' Perceptions on nature of Government Assistants to Women Associations

Items	Nature of Government Assistance	SA	A	UD	D	SD	Total
1.	Government often encourage Women Associations in rural areas through free registration	74 (23.5))	74 (70.1)	17 (5.4)	3 (1.0)	0 (0)	315 (100.0)
2.	Registered Women Associations receive technical assistance and training in agriculture, inputs, trade and business advice, etc.	103 (32.7)	211 (67.0)	1 (0.3)	0 (0.0)	0 (0.0)	315 (100.00)
3.	Registered women Associations obtain loans and other financial aids easily than unregistered ones.	101 (32.1)	203 (64.4)	6 (1.9)	5 (1.6)	0.0 (0.0)	315 (100.0)
4.	Members of registered women associations are often invited to participate in government activities such as rallies, campaigns, and workshops.	93 (29.2)	207 (66.0)	7 (2.2)	8 (2.6)	0 (0.0)	315 (100.0)
5.	Registered Women Associations easily received inputs like fertilizers, tools and improved varieties of farm and other items.	81 (25.7)	201 (64.0)	9 (2.80)	14 (4.4)	10 (3.1)	(100.0)

Source: Researchers' Field Survey, 2015.

Findings from table 3 above indicate that, of the three hundred and fifteen (315) respondents, more than five-sixth (93.6 percent) agreed that government often encourages women in rural communities to register their

associations by giving them easy access and less registration cost and formalities. The same table confirms that, almost all the respondents (99.7 percent) agreed that Registered Women Organizations receive technical support particularly in agriculture, trade and business from government. They also obtain training advice and inputs from government.

Findings from the table further show that, over five-sixth (96.5 percent) of the respondents agreed that Registered Women Associations do obtain loans and other financial supports from government, while a large majority (95.2 percent) confirmed that Registered Women Associations are often invited to participate whenever government organizes events such as rallies, campaigns and workshops. From the table also, over four-fifth (89.7 percent) agreed that Registered Women Associations usually receive inputs such as fertilizers, tools, and improved varieties of other items to help in agriculture, small-scale business, and other life changing endeavours.

iv. Challenges faced by Registered Women Associations in Rural Communities

Table 4: Showing Respondents Perception of Challenges facing Women Organizations in Rural Communities

Items	Nature of Challenges	SA	A	UD	D	SD	Total
1.	Many rural women are not educated and so find it difficult to be convinced to join associations	109 (34.6)	135 (42.8)	21 (6.8)	32 (10.0)	18 (5.7)	315 (100.0)
2.	Many rural women are not aware of the existence and benefits of Women Associations	86 (27.3)	173 (55.0)	12 (3.8)	31 (9.8)	13 (4.1)	315 (100.0)
3.	Many members do not show commitment after initial registration in terms of payment of dues and attendance at meetings.	91 (28.9)	116 (36.9)	7 (2.2)	57 (18.1)	44 (13.9)	315 (100.0)
4.	Many officials do not render proper account on Associations' finances.	101 (32.1)	131 (41.6)	13 (4.1)	43 (13.6)	27 (8.6)	315 (100.0)
5.	Many times government fail to redeem pledges made to women Associations	143 (45.4)	126 (40.0)	16 (5.1)	28 (8.9)	2 (0.6)	315 (100.0)

Source: Researchers' Field Survey, 2015.

Analysis of table 4 indicates that a little above three-quarters (77.4 percent) of the respondents agreed that high illiteracy rate among rural women hinders the success of Women Organizations. A large majority of the respondents (82.3 percent) also agree that Women Association in rural areas could not perform well due to the fact that many rural women are not aware of the presence and benefits of women organizations. On the same table, it is observed that more than a half (65.8 percent) of the respondents attributed the challenges faced by Women Associations to poor level of commitment by members. Also, a little above three-quarters (73.7 percent) of the respondents agreed that many officials of women organizations do not render proper account to members, while about four-fifth (85.4 percent) of the respondents observe that, often, government fail to redeem pledges made to these associations.

Conclusion and Recommendations

A finding from the present study indicates that, Women Associations operating in rural communities are veritable instruments for poverty reduction through its various empowerment strategies. From the study, it can be observed that, Women Associations engage in tasks/labour to raise funds to support its members, make financial assistance during emergency needs, and give loans/credit to members. Also, these associations obtain financial and technical assistance from government for agricultural purposes, trading activities and other necessities. From the findings also, governments' support is recorded in areas of inputs such as fertilizers,

improved agricultural seedlings, technical advice and input supports as well as provision of equipment and tools. Members are often invited to take part in government activities such as rallies, workshops, and campaigns.

However, in spite of all the aforementioned advantages findings also show that women organizations in rural communities face serious setback due to high illiterate rate among rural women, lack of awareness and knowledge among rural women, lack of commitment among registered members, improper keeping and rendering of associations' accounts, as well as delays on the part of government to redeem pledges on technical assistance and other supports. In the light of the above, the study recommends that:

- □ □ Proper and intensive sensitization should be carried out at local government, wards and village levels on the need for women to form and join associations. Such sensitization would expose the rural women to the benefits of women associations.
- Government should step up its supports to Rural-based Women Associations by redeeming its promises and also expands its scope on other technical areas of manpower training and development.
- Support to members should be encouraged through inputs such as in fertilizer, farm implements, improved agricultural seedlings, building of market shops/stores, etc. as these will reduce the rate of frauds among management of these associations.
- Associations should pursue income generated ventures by investing in shares, establishing of small-scale enterprises and opening up of farms. These will increase the revenue base of associations and make them less dependent on government supports.
- More emphasis should be placed on group project as against individual project as this will give opportunity for more members to be accommodated in times of assistance. Put together, the above recommendations will prove useful if properly implemented. The recommendations I hope will change the fortunes of many rural women and reduce the high poverty incidence among rural women in Akwa Ibom State rural communities.

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Does Interest Rate Impact on Industrial Growth in Nigeria?

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Abstract

The main thrust of this study was to investigate the effect of interest rate fluctuation on industrial growth in Nigeria. Data for the study were obtained from the Central Bank of Nigeria statistical bulletin 2013 edition and *indexmundi.com*. Data collected were analyzed and tested using autoregressive distributed lag (ARDL) technique. The findings of the study revealed that an inverse relationship exists between interest rate and industrial growth in Nigeria, meaning that an increase in interest rate will decrease industrial growth and vice versa in Nigeria. It was then recommended that investment-friendly interest rate is a sine-quo-non for promoting industrial growth in Nigeria.

Key Words: Interest rate; Broad money supply; industrial-GDP; and financial intermediation.

Introduction

Interest rate as a policy instrument can be used to foster meaningful macroeconomic stability. The rate of interest exerts its influence on the macro economy by transmitting through savings, investment, output, employment, money supply and balance of payment. As a return on investment in financial assets, interest rate serves as an incentive to save and by extension influences the availability of savings. On the other hand, as the cost of capital, interest rate affects the demand for and supply of credit (loanable funds). Changes in the rate of interest will influence investment for expansion, machinery and equipment. Interest rate facilitates the mobilization of funds from surplus spending units to deficit spending units of the economy for efficient utilization of such funds for the enhancement and growth of industry. Interest rate is a crucial component of financial intermediation which is the process of transferring funds from surplus spending units to deficit spending units of the economy. Interest rate is a vital component of the financial market and a crucial tool of monetary policy. Interest rate is an important economic price. This is because whether seen from the point of view of cost of capital or from the perspective of opportunity cost of funds, interest rate has fundamental implications for the economy. By either impacting on the cost of capital or influencing the availability of credit, by increasing savings, it is known to determine the level of investment in an economy. As the positive relationship between investment and economic development is well established, it therefore becomes expedient for any economy that wishes to grow to pay proper attention to changes in interest rate. Nigeria being a country in dire need of development cannot overlook the important role interest rate could play in this direction. The main objective of this study is to examine the impact of interest rate on industrial output in Nigeria.

Conceptual Issues

Interest rate is the rental payment for the use of credit by borrowers and return for parting with liquidity by lenders (CBN, 1997). Therefore, low interest rate serves as an incentive to investment. Entrepreneurs base their demand for loanable funds for purposes of investment on the marginal efficiency of capital. The higher the productivity of new capital good financed from the loan, the greater the willingness to borrow and vice versa. On the other hand, lenders require higher rate of interest as an incentive to saving more. There is a positive relationship between interest rate and savings.

The Role of Interest Rate

- a. It induces voluntary savings and provides capital for investment.
- b. It measures the opportunity cost of various investments and allocate resources among them
- c. It regulates the flow of investible funds and influences the growth and direction of activities in industry.
- d. It serves as a powerful tool in the hands of monetary authority to control inflation, capital movement and investment.

Determinants of interest rates Inflationary Expectation:

In economies that exhibit inflationary pressure, lenders always think that their money will buy fewer goods in the future than it could in the present and will therefore seek compensation for lost in value from their borrowers.

Deferred Consumption:

According to the time preference theory, consumers prefer goods now to deferring consumption of such goods. Hence lenders seek premium to compensate for the deferment of consumption.

Political Motives:

The government arbitrarily lowers the rate of interest to give the economy short term boost in order to influence election. It is for this reason that the independence of the central banks are been advocated to limit the influence of politics on interest rate.

Risks: There is always risk that the borrower will default on payment. To hedge against such default, the lender seeks risk premium.

Liquidity Preference: People generally prefer to hold their wealth in the form of liquid cash for immediate exchange purposes than in other non-liquid forms that take time and cost for conversion into cash. The higher the money demand, the lower the interest rate while the lower the money demand the higher the interest rates.

Investment demand: The higher the level of investment demand the higher the level of interest rates. On the other hand, the lower the investments demand, the lower the level of interest rates.

The level of savings: The higher the level of savings the lower the interest rate while, the lower the level of savings, the higher the level of interest rates,

Money supply: In the Keynesian parlance as we increase money supply the interest rate will reduce.

Theoretical Framework**Classical Theory of Interest Rate**

The classical theorists regarded interest rate as an equilibrating factor between the demand for and the supply of investible funds. Investment represents the demand for investible funds, and interest rate is the price at which the two are equated. Interest rate establishes equality between aggregate savings and aggregate investment. If there are at any time more savings than could be absorbed at the current rate of interest by investment demand, then interest rate will fall.

Neo-classical Theory of Interest Rate

The loanable funds theorists posit that the supply of loanable funds is a composite supply, composed of real savings (voluntary savings) and credit money. Similarly, the demand for loanable funds is composed of the demand for investment funds and the demand for speculative cash balances or hoarding. The loanable funds theory tries to solve the difficulties of the classical theory by emphasizing the influence of credit money from the supply side and hoarding from the demand side.

Liquidity Preference Theory of interest Rate The rate of interest at any given time is determined by the liquidity preference, that is, the demand for money relative to the supply for money. The liquidity preference and the rate of interest are inversely related. At higher interest rate, wealth holders desire to hoard become weaker. According Keynes, interest rate is not the reward for savings, because wealth holders save even in the event of hoarding but does not earn any interest. Interest is earned only when one dishoards his savings by lending it to borrowers. Interest rate is uniquely determined by the demand for money and the quantity of money supplied. The total demand for money is composed of precautionary demand, transaction demand for money

(M1) and speculative demand for money (M2). The equilibrium rate of interest is determined at the level where total demand for equates total supply of money.

Modern Theory of Interest Rate

This neo-Keynesian theory, integrated the monetary and the real sectors in the determination of interest rate. The equilibrium rate of interest is determined at the point where the flow variables in the real sectors equal the stock variables in the monetary sector. The real sector is normally represented as the IS curve, which is the equilibrium in the real sector, showing the combinations of income and the rate of interest at which the aggregate savings and aggregate investment are in equilibrium. The monetary sector which is normally represented as the LM curve denotes the equilibrium in the monetary sector showing the combinations of income and the rate of interest that equal the supply of and the demand for money.

Empirical Framework

Udoka, et al (2012), investigates the effect of interest rate fluctuation on the economic growth of Nigeria, formulated two research hypotheses to investigate the relationship between interest rate and economic growth, and the difference in economic growth before and after interest rate deregulation regime in Nigeria. Data for the study were obtained from the Central Bank of Nigeria statistical bulletin. Data collected were analyzed and tested using the ordinary least square (OLS) analytical technique. The result of the findings revealed that: there existed an inverse relationship between interest rate and economic growth in Nigeria. Hence they concluded that increase in interest rate will decrease GDP growth in Nigeria, thus retarding growth of the real sector. Teriba (1974) carried out a study on “Determinant of interest rate Employing the OLS technique and the long linear relationship between real balance (or its components) and its determinants, The study specified and estimated a short term demand for money function that related real balance to aggregate real national income, lagged real balances and a variety of interest rates -federal government Long-term interest rate (RL), Central Bank short-term interest rate (RG), time deposit rate (RM), and savings deposit interest rate (RS). A war dummy was included to account for the civil war year 1967-1969. The study arrived at conclusions; that short-run and long-run interest elasticity of demand of currency is not significantly different from Zero while the short-run income elasticity is in all cases much greater than unity; and that for demand deposit, the interest elasticity are very low and insignificant, while the short-run income elasticity was never below 0.8 and the long-run elasticity was generally about 1.4 Acha, et al (2011) examined the implications of interest rate for savings and investment in Nigeria. The study used data obtained from the Central Bank of Nigeria (CBN). Data were analyzed using Pearson’s Correlation Coefficient and the ordinary least square (OLS) technique. Evidence from the study showed interest rate as a poor determinant of savings and investment indicating that bank loans are mostly not used for productive purposes according to the authors. The study then recommended that bank loans should be channeled to productive investments if interest is to play its catalytic role in the Nigerian economy. Ojo (1974) in the study “The Nigerian financial system investigated the choice facing an investors whether it is between money and physical assets rather than between money and financial assets in a developing economy like Nigeria characterized by underdeveloped money market and lack of financial assets. Consequently, the study specified a Log-linear model of relationship between money and its determinants. The study employed the Ordinary Least Square (OLS) techniques in estimating the model and came to the conclusion that interest rate is insignificant. Ajayi, et al (1974) in the study “Money and banking: Analysis and policy in the Nigeria” specified a linear model with real balances expressed as a function of current nominal income, short-term interest rate and nominal balances. Employing the OLS technique to estimate the model, the study concluded that interest rate though with the wrong sign was statistically significant; and interest elasticity of the demand for money at the mean is low, while the income elasticity is high ranging from 1.5 to 1.9 for nominal money balance, indicating that demand for money is not sensitive to interest rate.

Methodology Model Specification

Based on theoretical underpinnings, the model of this study was specified to include industrial sector, interest rate, and broad money supply. Where industrial growth was proxied by industrial-GDP (IGDP), and expressed as a function of interest rate (INT), and broad money supply (M1). The empirical model was specified as follows;

$$IGDP = f(INT, M1, \epsilon) \dots\dots\dots(1)$$

Where:

IGDP = Industrial Gross Domestic Product
 INT = Interest rate
 M1 = Broad Money supply
 ϵ = disturbance or stochastic term.
 t = Time trend

To obtain an estimate of the above function, equation (1) is expressed in the implicit form of an ARDL model as;

$$IGDP_t = \Omega_0 + \sum_{i=1}^p \Omega_{1i} IGDP_{t-i} + \sum_{i=0}^p \Omega_{2i} INT_{t-i} + \sum_{i=0}^p \Omega_{3i} M1_{t-i} + \epsilon_t \dots \dots \dots (2)$$

The a priori expectations for the coefficients are;
 $\Omega_1 < 0, \Omega_2 > 0$;

Nature and Sources of Data

This study employed secondary data sourced from: Central bank of Nigeria’s statistical bulletin (2013) edition and indexmundi.com. The data series sourced therefrom and used in this study include: Industry contributions to GDP (IGDP), Broad Money Supply (M1), and Interest rate (INT). This study employed the Autoregressive Distributed Lag (ARDL) technique in the estimation of impact of interest rate on industrial output in Nigeria being the primary objective of this study.

Data Analysis and Discussion of Findings

Stationarity Tests

In order to validate the ARDL technique as a suitable method of data analysis in this study, it became imperative to conduct stationarity test to ensure that there is no I(2) variable, the unit root test using the Augmented Dickey Fuller (ADF) test statistic was employed and further validated by Phillips Perron (PP) test statistic. The unit root test results shown in table 1 revealed that the variables are mix of I(0) and I(1).

Unit Root Tests				Unit Root Tests			
Sample: 1981 2013				Sample: 1981 2013			
Test Type: ADF				Test Type: PP			
Level	First		Order of integration	Level	First		Order of Integration
LIGDP	0.697584	-4.376654	I(1)	LIGDP	0.826205	-4.368406	I(1)
INT	-3.279109	-5.511028	I(0)	INT	-3.236466	-8.957726	I(0)
M1	5.431002	8.296813	I(0)	M1	3.670603	-1.692385	I(0)
1% level	-3.65373	-3.66		1% level		-3.65373	-3.66
5% level	-2.95711	-2.96041		5% level	-2.95711	-2.960411	
10% level	-2.617434	-2.61916		10% level	-2.617434	-2.61916	

Table 1: Test for Stationarity**Data Analysis and Discussion of Findings**

After estimating the ARDL model for which the result is displayed in table 2 below, serial correlation test was also conducted on the model and result as shown in table 3 revealed that the variables in the model are serially independent. The joint (Wald) test of the coefficients of the long run estimates was estimated in order to derive the F- statistic needed to conduct bound test (to establish long run relationship among the variables). The F- statistic of the joint test of coefficients of the long run estimates as shown in table 4 was 6.461413 while the upper bound of the Pesaran critical value bounds at 5% is 4.85. Since the value of our F-statistic exceeds the upper bound at 5% levels of significance, we conclude that long run relationship exist between IGDP and the explanatory variables.

Table 2: Estimated Long Run Coefficients Results

Dependent Variable: D(IGDP)

Method: Least Squares

Sample (adjusted): 1984 2013

Included observations: 30 after adjustments

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	1878452.	9232947.	0.203451	0.8411
IGDP(-1)	0.536658	2.898477	1.220178	0.2381
INTR(-1)	-0.888569	3.458962	-0.256889	0.0382
M1(-1)	0.414910	3.301810	2.245711	0.0275
DIGDP(-1)	0.455362	2.302769	6.754313	0.0000
DIGDP(-2)	0.524404	1.865082	7.637217	0.0000
DINTR	-0.376288	5.087679	-0.073961	0.4010
DINTR(-1)	-0.891628	5.888116	-0.151428	0.0171
DINTR(-2)	-0.160088	4.880122	-0.032804	0.0448
DM1	0.617838	4.906454	0.125924	0.0254
DM1(-1)	0.901952	5.221862	0.172726	0.0352
DM1(-2)	0.746503	5.802298	0.128656	0.0001
R-squared	0.902007	F-statistic	15.06242	
Adjusted R-squared	0.842122	Prob(F-statistic)	0.000001	
Durbin-Watson stat		2.009756		

Table 3: Serial Correlation Test

Breusch-Godfrey Serial Correlation LM Test:			
F-statistic	5.315033	Prob. F(2,16)	0.0670
Obs*R-squared	11.97526	Prob. Chi-	0.0525

		Square(2)		
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Table 4: Wald Test of Long-run Coefficients

Wald Test: Equation: Untitled			
Test Statistic	Value	df	Probability
F-statistic	6.461413	(3, 28)	0.0018
Chi-square	19.38424	3	0.0002

Table 5: ARDL Bound Testing Results (with Intercept and no Trend)

atistic	1% Critical Value		5% Critical Value	
	Upper bound I(1)		Lower bound I(0)	
	Upper bound I(1)		Upper bound I(1)	
6.461413	5.15	6.36	3.79	4.85

Source: Author's Computation.

The residuals series were constructed and the restricted error correction term (ECT) was fitted. The Error Correction Model in table 6 revealed that the current values of interest rate (DINTR) and money supply (DM1) significantly impact on industrial growth (IGDP) in Nigeria at five percent critical value. The lags of DIGDP and DM1 significantly impact on industrial growth (IGDP) in Nigeria at 1% critical value, while the lag of interest rate DINTR(-1) significantly impact on industrial growth at 5% critical level. The coefficient of determination R² was very high at 99%, this implies that all the explanatory variables in the model explained about 99% of the total variations in industrial growth (IGDP) in Nigeria. Also, the F-statistic was significant even at 1% which means that the joint test was statistically significant and the model is a good fit. The coefficient of the error correction term (ECT) was rightly signed and highly significant at 1 per cent, this is also indicative of long causality running from the explanatory variables to industrial growth in Nigeria. The coefficient of the error correction term of -0.260005 is also indicative that 26 percent disequilibrium is corrected for yearly. The D.W value at 1.5 indicates the absence of autocorrelation in the model.

Table 6: Error Correction Model

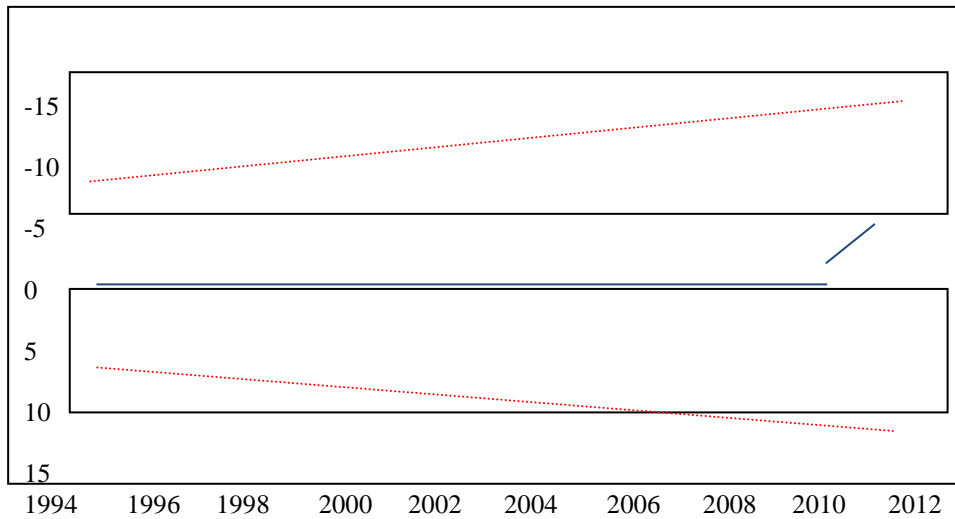
Dependent Variable: D(IGDP)				
Method: Least Squares				
Sample (adjusted): 1984 2013				
Included observations: 30 after adjustments				
Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	4196184.	823880.1	5.093198	0.0891
DIGDP(-1)	3.234283	0.534142	6.055106	0.0000
DIGDP(-2)	3.840129	0.542278	7.081475	0.0000
DINTR	-197598.5	162580.4	-1.215389	0.0384
DINTR(-1)	-373384.0	187335.1	-1.993134	0.0201
DM1	1.846195	1.443226	1.279214	0.0155
DM1(-1)	2.344192	1.769827	1.324532	0.0003
DM1(-2)	12.44319	1.410059	8.824589	0.0000
ECT(-1)	-0.260005	0.034809	-36.19719	0.0000
R-squared	0.986576	F-statistic		163.3179
Adjusted R-squared	0.980535	Prob(F-statistic)		0.000000
			Dubin- Watson stat	1.479547

The error correction model was tested for serial correlation as shown in table 7 below, which revealed that the model is serially independent. Also to ensure that the model is stable, the cumulative sum of recursive residuals (CUSUM) test was conducted and the result revealed that the model is dynamically stable as shown in figure 1 below.

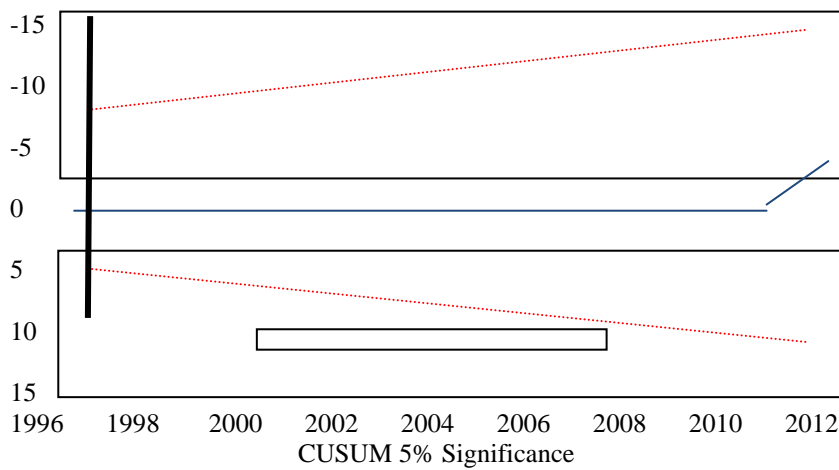
Table 7: Serial Correlation Test of the Error Correction Model

Breusch-Godfrey Serial Correlation LM Test:			
F-statistic	1.411089	Prob. F(2,18)	0.2696
Obs*R-squared	4.066113	Prob. Chi-Square(2)	0.1309

Figure 1: Stability Test of the Error Correction Model



CUSUM 5% Significance



Dependent Variable: IGDP
 Method: Least Squares
 Date: 02/05/16 Time: 23:36
 Sample (adjusted): 1982 2013
 Included observations: 32 after adjustments

Variable	Coefficient	Std. Error	t-Statistic	Prob.
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C	- 187 186 5.	13888955	-0.134774	0.8938
IGDP(-1)	- 0.26 9134	2.817052	-0.095537	0.9246
INTR(-1)	17684.79	744122.7	0.023766	0.9812
M1(-1)	4.213424	3.235798	1.302128	0.2035
R-squared	0.409086	Mean dependent var	825024 6.	
Adjusted R-squared	0.345774	S.D. dependent var	256607 08	
S.E. of regression	20755468	Akaike info criterion	36.650 99	
Sum squared resid	1.21E+16	Schwarz criterion	36.83420	
Log likelihood	-582.4158	Hannan-Quinn criter.	36.71172	
F-statistic	6.461413	Durbin-Watson stat	1.308201	
Prob(F-statistic)			0.001835	

Conclusion

Based on the regression results, this study therefore concludes that interest rate and broad money supply significantly impact on industrial growth in Nigeria. The study also concludes that long causality running from interest rate and broad money supply to industrial growth in Nigeria. The study then recommends that monetary authority must pursue monetary policies that enhance investment-friendly interest rates as a sine-quo-non for promoting industrial growth in Nigeria.

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‘Kidnapping, Security Challenges and Obstaclesto the Control of Hostage Taking in Nigeria

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Abstract

Kidnapping in Nigeria is a serious national security challenge. It takes various forms and adopts violence, terror, coerciveness, intimidation and aggression. These acts are performed with the intent to receive ransom with forceful threats. The purpose of this study is to take a critical look on this new wave of criminal behavior [kidnapping], and streamline the impediments to its control. Series of factors contribute to the difficulty in controlling this criminality. Such factors include unemployment, worsening political instability, internal grievances, and get rich quick syndrome. The federal government is yet to realize that massive job creation, improved political structure, and resolution of internal grievances are the measures that would cure or minimize the commission of this criminality. We therefore recommend sound policy programs that are youth friendly and such policies that will tackle major internal grievances among the nation’s youths.

Keywords: Kidnapping, Hostage-taking, Terror, Obstacle, Insecurity, Nigeria

Introduction

Kidnapping is a violent, terrible, sensational crime and poses national security challenge for the country. Kidnapping gained momentum in Nigeria as a response to joblessness, moral decadence, hopelessness and frustration among the youths. The politicians and disgruntled individuals seized the opportunity to perpetuate criminality. The miscreants use this criminal model as the easiest method for intimidating human beings for easy access to cash. Osumah and Aghedo (2011) argue that kidnapping is “an engagement for economic survival, securing political and business advantage over rivals and co-competitors” (p.277).

Hostage-taking and kidnapping are intermingled as one evil, enthralled by the criminal [apollyon], with characteristic features of crime of violence. Therefore, kidnapping is a crime committed by a criminal. Vold (1979) states that “crime is the commission of any act prohibited by criminal law”, and a criminal is any person who commits a crime (p.9). The crime of kidnapping has grown over the years as an industry. It has been adopted as an industry for abducting political rivals, village rivals, and financially advantaged calibers in society. Emewu and Anyanwu (2009) attest that the former Governor of Anambra State was kidnapped in July 10, 2003 by members of his political party who opposed his visionary scheme. The politicians are not the only victims, the nation in general is victimized and this has depicted the country into senseless insecurity. Kidnapping and terrorism are twin demons eating up the nation’s sense of identity and security, as it affects virtually everybody. The crime of kidnapping has created serious security challenges for the nation as it affects foreign expatriates, oil industries, and create negative image for the country. The security of the nation is at stake with series of incidence of kidnapping activities in many parts of the country.

This study exposes various factors that are virtually standing as impediments for the solution [or eradication] of the problem of kidnapping behavior in Nigeria. Several social factors that have hindered solutions to kidnapping behaviors are linked to massive unemployment, worsening political instability, internal grievances, get rich quick syndrome and perceive weaknesses of the state security outfits. Those social issues are the obvious impediments to the control of the crime of kidnapping behavior in Nigeria. Our methodological approach is exploratory, by reviewing the existing literatures to support our theoretical positions, exposing the kidnapping problem, security challenge for the nation, and the impediments to the solutions of kidnapping behavior.

Etymology of the Word Kidnap

The history of the word kidnap can be traced back to its earliest root, which evolved from two English words, principally 'kid' (meaning infant) and '_nap' (meaning sleep). The etymology of kidnap is dated back to the 17th century child abduction in Britain when the kids of the rich families were being abducted for "ransom while asleep (nap)" (Tzanelli, 2009, p. 931). Ezeibe and Eze (2012) claim that kidnapping started as far back as 1874 in the form of child abduction. The four year old boy in Pennsylvania in United States was abducted for ransom during the 18th century (Tzanelli, 2006). The word Kidnap is not an emerging crime as some observers may claim, the problem has been in existence as an essential part of criminal pathology in both old and recent times in human society (Caplan, 2011; Tzanelli, 2006). During the 15th and 16th centuries in Nigeria, the indigenes kidnapped their brothers, sisters, relatives, notorious criminals and sold them out to slave traders (Dode, 2007). Hostage taking is a crisis in Nigeria, and poses national security challenges (David, 2009). The crime of kidnapping has transcended from the infant kidnapping into sophisticated organized pattern of crime with great deal of political and economic strategies. It has become a significant enterprise with human as a commodity.

Ritualism poses another threat in human society. People were kidnapped for ritual sacrifices, especially, the children and virgins were abducted and murdered for money making rituals, appeasement to some gods, and invocations (Sanyaolu, 2009).

Literature Review / Theoretical Framework

Kidnapping is a false imprisonment of an individual against his or her will by another individual in violation of the individual's fundamental human rights. Goldberg (2000) argues that kidnapping is a criminal act involving seizure, confinement, abduction, subjection, forcefulness, acts of threats, acts of terror and servitude. The characteristic behavioral actions of kidnapers are erratic [eccentric], egocentric, and dogmatic. These are situations that criminologists classify as freewill actions that are characteristically planned and executed by the criminal.

A classical criminologist would see a kidnapper as a criminal, and it is an action of a freewill. Vold (1979) argues that, in classical criminology, the behavior of the kidnapper is —a product of freewill or the choice of the individual, who assesses the potential benefits of committing the crime against its potential costs (p.10). Kidnapping is a violent crime committed by individuals voluntarily after weighing the benefits of committing the crime against the various costs when apprehended. Garner (2009) sees kidnapping as a crime of unlawful seizing and taking a person away by force or detaining a person against his or her will with the intent of carrying that person away at a later period. In this regard, Nigeria has punitive sanctions against kidnapers. The Nigeria Criminal Code's punitive prescription for kidnapers on kidnapping business is that, any person who unlawfully imprisons another person against his or her will and without his or her consent or unlawfully imprisons any person within Nigeria in such a manner as to prevent him or her from applying to court for his or her release or from disclosing to any other person where he is imprisoned, or prevent any person's entitlement to have access to him or her place of imprisonment, is guilty of a felony, and is liable to imprisonment for ten years (Tar Hon, 2004; Okonkwo, 1990). Does this law create effect behavioral change among the kidnapers? Instead, the nation is deepened in the crisis of kidnapping problem. Hostage-taking and kidnapping are cognate crimes that have cultural elements, metamorphoses and commercial ingredients that can be tackled by curing their social maladies. The social maladies are embedded in joblessness and other economic factors producing various security challenges.

Security challenges in the nation has hampered economic growth as the youth unemployment escalates. The horror of kidnapping has impacted the economy in the sense that it created a state of insecurity in all four walls of the nation (Ejimabo, 2013). This is evidence as we witness the torture of Boko Haram in the north, the insurgences of the militants in the south, the kidnapping waves in the southeast, and ritualism in the Midwest.

The obvious challenge facing the nation is to streamline measures to tackle the impediments or obstructions to the solution of kidnapping behaviors. Impediments are the roadblocks for structural solutions to a situation Uzorma and Nwanegbo-Ben (2014) termed as "crime culture's metamorphosis" (p.132). Nwogwugwu, et al. (2012) argue that the terror created by kidnapping in the nation has "by extension affected Nigeria's economic growth, because of the monolithic nature of the national economy" (p.24).

Impediment to the control of kidnapping activities

Some recent studies have confirmed that, the control of kidnapping has been hindered by prolonged persistence of unemployment, worsening political instability, internal grievances, get rich quick syndrome, and perceived weakness of the state security (Ezeibe & Eze, 2012; Caplan, 2011).

Unemployment - The youth unemployment has been implicated as one of the strongest impediments for the solution of kidnapping behavior (Inyang, 2009 & Dode, 2007). In a study conducted by Adegoke (2015), unemployment was by a wide margin of 88% identified as the contributory factor for the youths engaging in kidnapping operation. To solve this problem, job creation must be in the frontline as some of the unemployed youths are university graduates and able-bodied individuals who are virtually frustrated with lack of employment opportunities. Inyang (2009) states that a graduate, who is unable to secure employment is bereft of possible means of economic survival. The aftermath of such deprivation is psychological developmental stage of negative behavior against the status-quo and socio-system. The negative developmental behavior emerges as resistant tool against the social norms that may demand individual social compliance of the normative rules of the society. Curing this social ill would close down the social destructiveness that kidnapers are trapped (Inyang & Abraham, 2013).

The perpetrators of kidnapping choose their victims based on their ability to cough out the money (Tzanelli, 2006). The problem of unemployment has become a national 'thorn in the flesh' in Nigeria. Ejimabo (2013) argues that "Nigeria needs problem-solving skills of leaders to help fight fraud and corruption in the country" (p. 12), otherwise, issues such as job creation and worsening political crisis would continue to be impediments to the control of crimes and delinquencies in the country. Job creation, along with other economic incentives would magnetized the youths' interest to abandon the illegal commercialization of human commodity (Persson, 2014; Dode, 2007). Kidnapping has been commercialized, whereby, even the most revered clerics and clergies of religious bodies have fallen victims to the crime.

Worsening Political Instability- Kidnapping in Nigeria, before the oil exploration, has its origin within the village clans and village rivalries. The indigenous hate-rivalry was enough to capture human and carry the person away for humiliation and elimination. With the advent of civilian democracy, political undertone adopts the indigenous hate-system of 'capture and carry away'. During the political season, it is easy for an opponent to vanish without a trace. In this method of kidnapping, politicians are linked to this behavior as unemployed youths are deployed as political thugs against their political opponents, and sometimes, they are empowered to kill their opponent (Effiong, 2009). Kidnapping is no longer focused on the oil companies alone, it has taken a broader tone as business enterprising, spreading from political opponents, rivalry revenges, hatred, business ventures, to ethnic disagreements in all corners of the country.

Relatives of politicians are usually abducted for political motives (Abati, 2009). Sometimes, politicians undermine the criminal law, indulge in 'do or die' political games in their local politics, provide arms and ammunitions to their political thugs, and eventually kidnap and destroy their political opponents in the process (Ikpang, 2009; Badiora, 2015; Effiong, 2009). Political kidnapping involves political concessions or demands that require government's attention (Uzorma & Nwanegbo-Ben, 2014). In fact, they mobilize political thugs with weaponry. The mobilization of political thugs with weapons during election process makes weapons available for further commission of other types of crime after the election. Ikpang (2009) states that such weapons are usually not withdrawn from their political thugs after the election, creating more impediment for the control of kidnapping behavior. When criminals are armed with sophisticated assault weapons in society, removing them from their hands are obstructed.

Internal Grievances - The Nigerian communities are blessed with the abundance of mineral resources and crude oil reserves, especially in the Niger Delta Regions. The contemporary crime of kidnapping the expatriates and the staff of the oil companies slowly began with the communities' grievances against the Federal government and the oil companies for usurping their mineral resources without compensations. The oil companies such as the Exxon Mobile, Shell Exploration Company, Agip, and others, have tapped their resources, polluted their environments, and generally neglected their communities where those mineral reserves are located. The environmental degradation was quite obvious and offensive to the communities. This negligent behavior ignited aggression against the oil companies and expatriates.

The unemployed youths in the communities formed internal militant organizations as a means of drawing national and international attention to their demands for compensations. As a result, ethnic militias such as MEND was formed by the Ijaw Youth Council (IYC), Niger Delta Vigilante (NDV), the Bush Boys, the Dodan Barrack Group, the Ogoni Movement (MOSOP), and the Titanians sprang up soliciting for their rights and kidnapped the expatriates working at the oil wells. These organizations were made up of youths who were virtually unemployed, poor and frustrated with the system of government that exploits their resources, pollute their environment and leave their areas underdeveloped.

The indigenes expected adequate compensations with infrastructural developments such as good roads, hospitals, good schools, modern commercial trading centers, good drinking water, and even award scholarships to the indigenous sons and daughters for further studies as remuneration for the minerals extracted from their communities. The failures to reward those communities plus the stench from unemployment ignited and

heightened the internal grievances against the Federal Government and the oil companies. The crime of kidnapping cannot be halted easily without meeting the demands of the kidnappers. The inability of the government and oil companies to meet the demands of the kidnappers have become a frustrating impediment to the solution of the crime of kidnapping in the nation. Because kidnappers owned the means of assessing their potential victim, they are also able to exert almost total control over social domain of the crime, the limitation of their victim and criminal justice system (Akanni, 2014; Ezeibe & Eze, 2012).

Poorly Developed Communication Networks—One of the prominent methods of locating abducted victims is through tower communication device. Idachaba (2011) states that “kidnapping in Nigeria is fueled by the inability of security agencies to quickly identify the location of the kidnapped persons” (p. 56). The inability of the law enforcement authorities to comprehend the complexity of the Global Positioning System (GPS) is a serious impediment to the control of kidnapping activities. According to Idachaba (2011), the GPS Module is configured as a data pusher in that it sends the position data of the tracked object through a GSM Network. This transmission is facilitated by the use of a GSM Modem and microcontroller. The module stores the location data and sends it at predetermined intervals. The complexity of the communication device is an impediment to the control of kidnapping in the nation.

Get Rich Quick Syndrome - In Nigeria society, some people just emerge rich anyhow without anybody asking question how such individuals got their money. In this contemporary society, everybody is a businessman; nobody questions the nature of the business or how some people acquire their wealth (Inyang, 2009). It is easy in Nigeria to see a poor young college dropout today build a ‘Ten Storey-Building’ without the government or private citizens questioning how such a youth made that kind of money. Therefore, the kidnappers are not afraid of demanding excessive ransom payment, knowing that nobody would dare question its sources.

In a comparative analysis, nations such as United States and United Kingdom would maintain registration of every building structure, and use internal revenue services (IRS) to police, track down individual incomes and investments to ensure accountability. If a poor college dropout buys an expensive vehicle in cash of \$10,000 and above in United States, such an individual would be interrogated by the internal revenue services to account for such cash payment. In fact, the inconsistency between economic transparency and accountability in normal government affairs and the desire to amass wealth among the general public contribute to the leverage among the kidnappers (Inyang, 2009). Therefore, lack of effective systematic model of checks and balances is a major impediment to the control of kidnapping behavior in the country.

Effects of Kidnapping Activities Kidnapping human beings at random produce significant psychological, sociological and financial impacts on the lives of the victims, victims’ relatives, and the nation at large.

Traumatic Effect - Kidnapping a person or holding an individual hostage is very traumatic. The kidnappers traumatize their victims by blindfolding their eyes and sometimes hide the victims in the trunk of their vehicles and transport them to unknown locations. The kidnappers sometimes use inhalant tranquilizers to make their victims become tranquil so that they would remain asleep until they get to their hidden destinations. When the victims realize their predicament, their psychological trauma ranges from depression, emotional attack, anger to fear of unknown.

Victims’ Families Emotional Effect - The victims’ families are normally emotionally traumatized. The emotional impacts get the families deeply involved as financial negotiating partners with the kidnappers in order to secure their release from their captors. Kidnappers place heavy financial burden on victims’ families. In an effort to secure the release of the victims, the families may go on solicitations for fund from friends, relatives, and well-wishers. Sir Mike Okipo disclosed that 15 billion was paid as ransom to kidnappers between 2006 and 2009 (Kyrian, 2009). In December 4, 2009, the Bank Manager of the United Bank of Africa (UBA) was kidnapped in front of his house and an undisclosed amount of money was paid as ransom for his release after days of negotiations (Akpan, 2009). Because the society is willing to engage in ransom negotiation, it becomes very difficult to halt the booming illegal enterprise.

Nation’s Negative Effect - The kidnapping activities create negative headline news on the World News Report. This type of report depicts the country as one of the most dangerous places to travel in the world. As a result, many tourists, manufacturing companies, investors, and business communities boycott the country and the economic effect are disastrous. In 2009, a Lebanese worker with STEMCO and Hon. Nse Ntuen were kidnapped (David, 2009). In fact, within this period, Rev. Akan Weeks of Reigners Bible Church was kidnapped in Ukanafun Local Government Area enroute to Port Harcourt, and a ransom of five million naira was paid for his release. Rev. Weeks explained an expositional display of large quantity of ammunition by his kidnapers and

their degree of organizational styles (Inyang, 2009). A very young child by name Favor Felix Effiong was kidnapped in September 23, 2009 at around 10pm on his way from church service with his mother. This was assumed to be the kidnapping activity of the rituals. On the same September 23, 2009, Nteje Woje Yayok was kidnapped; Joseph Dimobi was kidnapped; Dr. Francis Edemobi was also kidnapped. Mr. Solomon Odiase and the parents of the chairman of the Ovia North Local Government Area of Edo State were kidnapped in September 2009 (Ojukwu, 2011). The Deaconess Ema Eshiet, the mother of Mrs. Iniobong Eshiet, a former member of the Akwa Ibom State House of Assembly was kidnapped in her house in Etinan Local Government Area of Akwa Ibom State on November 4, 2009. According to Shield Newspaper of December 9, 2009, one million naira was demanded for her freedom. The national and international outlook on the nation was terrifying and depicts the country as unsafe place for both tourism and international trade. The frequency of these criminal models have created popularity for the criminals and exposed the nation as the most dangerous part of the world to dwell.

Fear and Insecurity - Kidnapping creates fear among the indigenes and foreign nationals. People live in fear of being kidnapped. Some foreign multinational oil companies, construction companies, production sectors, and foreign investors closed down offices due to fear of being abducted. In some states, especially in Uyo capital city, an expatriate oil worker with Exxon Mobil was kidnapped in December 2008 at the church premises very close to his residence at the Mobil quarters in Eket. He was released later after an undisclosed ransom was paid. In this regard, some oil workers moved locations to other parts of the country while some moved out of Nigeria entirely due to kidnapping threats and insecurity.

Tracing the activities of the contemporary kidnapping events in the country, we noticed the following occurrences: On July 10, 2003, Dr. Chris Ngige (ex-governor of Anambra State and Chief Pete Edochie) were kidnapped. A student by name, Mr. Samuel Ita Inickong of the University of Uyo was kidnapped on November 25, 2005 by unidentified persons. Mrs Comfort Etok (the wife of the Senator representing Ikot Ekpene Senatorial District) and the wife of ANPP gubernatorial candidate were kidnapped (Akasike, 2008).

Since 2003, kidnapping escalated in the country (as both security challenge and a social malaise), which has underscored some efforts made by the Federal Government to combat this security challenge (Adebayo et al., 2009). Some people have limited freedom to walk around their vicinities due to fear of being abducted. Insecurity is a serious factor impacting business operations and freedom of movement (David, 2009).

The Kidnapping Operations, National Economy and General Insecurity

Generally, the activities of the militants in the Niger Delta oil areas, the kidnapping of the construction workers and other expatriates have serious economic effects, especially in the revenue of the Federal Government. The nation lost a lot of revenue when expatriates working in the multinational oil companies were kidnapped. In 2009, an expatriate worker with Gitto Construction Company was kidnapped by suspected Niger Delta Militants. A Lebanese construction worker, identified as Mosuf was kidnapped at the construction site at the Akwa Ibom International Airport at Okobo Local Government Area (Kazeem, 2009). The militants' interruption of the productivity of the oil products resulted to the loss of \$6 million a day, due to the closure of the Shell Exploration Production Company (Snepco) facility (Emmanuel, 2006). Dode (2007) notes that, in 2006 when kidnappers abducted six foreign expatriates from Shell Oil Company premises, the company was forced to close down, and this contributed to the loss of millions of standard cubic feet per day of gas production in the country. With fear, people stayed away from production and this affected the national economy. Kidnapping operations have created a state of insecurity in the nation, which has by extension affected Nigeria's economic growth (Nwogwugwu et al, 2012). The activities of kidnapping, its planning strategies and execution, and the government actions in handling the resources of the nation, have consequential effects on the national economy. Lack of equity in revenue sharing from the oil has resulted to agitation by the youth for fair share; this has culminated into internal aggression against the oil workers and destruction of the oil installations in the region (Jamiu, 2009).

The Federal Government budget for police formation and command in 2009 was 195 billion naira, and the Lagos State Government was reported to have spent three billion naira in two years on security alone (Soyombo, 2009). The expenditures on security matters and law enforcement challenges have increased tremendously (Ezeibe & Eze, 2012). The politicians increased their physical expenditures on the use of private security personnel, off-duty police officers, strong metallic bullet proof doors, bullet proof vehicles, and sophisticated security gadgets in efforts to evade abduction. The security cost for protection of government and private facilities in the country has escalated.

The social life of many people has changed due to human insecurity (Tzanelli, 2006), and some people are subjected to self-imprisonment in their homes and (locked) offices (David, 2009). Some people build nice houses and fail to finish the exterior walls, presenting themselves with the look of poverty in an effort to

prevent popularity. Some people are afraid of buying new vehicles, and even some rich people resort to using commercial motorcycles called 'Okada' to market, school and social outings, as a means to elude hostage takers (Soyombo, 2009). Kidnapping has contributed tremendously to high level of mistrust among people; the traditional African hospitality to strangers is tarnished due to fear, and some people hardly return normal courteous greetings from strangers. Traveling to unknown destination requires GPS directive equipment, otherwise, people in 'distress' and 'stranded' on the road would hardly find anyone willing to give directions, due to mistrust and fear of being whisked away by strangers on the road.

Civil and State Responses to Kidnapping

The frightening state of kidnapping in Nigeria has attracted civilized and uncivilized treatments of crime in an effort to quell its dominion in the nation. The private citizens have been provoked to adopt the primitive style of 'hue and cry' for protection. "This concept required every able-bodied man to help in the chase and apprehension of lawbreakers" (Waldron et al. 1980, p. 83). In some States such as Rivers, Abia and Imo, kidnappers were pursued by private citizens on foot and vehicles, and publicly set them on fire upon apprehension. The kidnappers' dead bodies were desecrated by the public on the major streets of the city roads. Many known kidnappers were hijacked by the citizens, beaten and set on fire. As a result, many kidnappers fled the regions where citizens' responses was aggressive to less aggressive regions.

Some States proposed and enacted stiffer laws against kidnapping and abducting human beings against their will. Penalties ranged from life imprisonment in Edo State, Imo State and Rivers State to death penalty in Anambra and Akwa Ibom States (Babington-Ashaye, 2009; Olisha, 2009). The presence of law enforcement authorities was increased in some sensitive regions with incidences of kidnapping activities. Anyanwu (2009) pointed out that there was increased police commands, improved police-logistics in equipment adaptation, and police refined operational behavior. These innovations were necessary in order to successfully battle with the sophisticated weaponry of the kidnappers. The law enforcement commands —established anti-terrorist squads, task forces, joint patrol teams, vigilante services and had even extended invitation to the Nigerian Army to complement the efforts of the police, State Security Services (SSS) and the Nigerian Security and Civil Defence Corps (NSCDC) (Osumah & Aghedo, 2011, p.283).

Recommendations

1. Job Creation and Employment - A nation with a great number of unemployed youths is a home full of hungry-mad leopards. Osumah and Aghedo (2011) stated —a massive job creation policy is imperative in order to engage Nigeria's army of unemployed youths productively (p. 284). Sometimes, it is easy to create policies without focusing on implementations. Implementing policies help solve knotty problems such as criminal activities. Crime prevention cuts across the framework of ideology and rudiments of social-economy that is capable of advancing life in the society. Policy creation should focus on attracting industries and investors. If we fail to loosen stringent measures for the establishment of factories and industries, the job opportunities for the nation's youths would remain strangulated. If adequate measures are not adopted and implemented by the national government for dealing with youths' unemployment, the youth violent crime of kidnapping behaviors may scare off foreign traders, expatriates, and further tarnish the nation's image in the international market.

2. Dearth Alleviation - Dearth is the state of being 'poor' and 'needy' due to scarcity of the basic necessities of life. Most of the demands of the Niger Delta Militias that attacked and kidnapped the expatriates and other oil workers are the issues of the basic necessities to humanity. The youths' contentions are materialistic in nature. The demands for equity in revenue sharing, provisions of good roads, modern schools, restructured commercial market centers, good hospitals and maternity homes are within the reach of the Federal Government and oil companies. The obvious problem is that the culture of 'corruptions and dishonesty' in the management of the revenue generated from the crude oil have resulted to unresponsiveness, prolonged noncompliance, and abuse of power by the national government and oil companies. The revenue from the natural resources is sufficient to meet the demands of the youths, thereby quell some of the negative effects. In order to control this criminal behavior, attention should be given to the demands of the disgruntled youths.

3. Vocational Training Center— The new criminal culture of 'get rich-quick syndrome' with less hard-work is presenting a new challenge for the criminal justice system, especially in the rural communities where the high school dropouts are in abundance. It is incumbent for the national government to establish alternative vocational training centers as another opportunity measures where youths would be admitted to learn trades. The admission into such trade school should be simplified to favor the disadvantaged youths.

Conclusion

In our discussions of kidnapping, we have established that it is a crime of unlawful seizure and taking a person away by force or detaining a person against his or her will with the intent of carrying that person away at a later period. Kidnapping is not only a crime, it violates the victim's human right to freedom and create both social and psychological impacts in the lives of the victim and relatives. However, the crime of kidnapping has not been controlled due to some impediments which the Federal government and the general public have not surrendered for resolutions. The obstacles are concentrated in the areas of massive unemployment, worsening political instability, internal grievances, and get rich-quick syndrome. The government giving deaf ears to those problems have resulted to an escalated criminal enterprise among the miscreants and outcast of the society. As long as those social conditions exists, they will remain serious impediments to the solutions of kidnapping in the society.

We have presented our recommendations that new jobs should be created, new policies that are youth friendly should be implemented, and opportunities for vocational training should be provided. Provisions of basic amenities such as: good roads, hospitals, good schools, modern commercial trading centers and good drinking water system are essential in the governance of the society.

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Police Corruption: Obstacles to Effective Policing in Nigeria

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Abstract

The Nigeria Police are public servants and the enforcers of the law whether civil or criminal. They collect bribes from the motorists, Okada (motor cyclist), and Keke (tricycle) with impunity and pretentiousness. It is heart breaking that the very arm of the government that supposed to enforce the law are the same breaking it. If the enforcers of the law are breakers of the law, who is to be trusted in the society? When Nigeria Police exhibit laxness, ineffective and inefficiency in maintaining peace and order, it becomes dangerous for an average citizen to walk freely in the society. This behavior produces obstacles to effective policing and undermines professionalism. This paper explores the data on police corruption and obstacles to effective policing to streamline factors creating inefficiency and ineffectiveness to policing in Nigerian society. Various measures to effective policing in Nigeria are discussed.

Keywords: Nigeria Police Force, Corruption, Street roads, Highways.

Introduction

The Nigeria Police is one of the most fundamental government bodies endowed with the rights and responsibilities of protecting the people and maintaining peace and order. The rights and responsibilities of the police are the duties aligned with the state's primary responsibilities of guaranteeing peace, safety, and security of the people in the society. Reiner (1993) states that police are special carriers of state's bedrock power, and are the agents with authority for legitimate use of force for maintaining public and private goods and services. In this regard, the police defend the character of the state as a capable political organization, protecting and preserving the interests of the entire society. When police abandon their legitimate endowment, the society is vulnerable to insecurity, crimes, brutality and various vices.

In the face of ever increasing acts of lawlessness, social disorder, armed robbery, political assassinations, village rivalry and hatred, police is involved in collection of bribes and private gifts. This situation depicts the police to 'negative image' and 'negative sanctions', especially in Nigeria, where police's image is an open scandal of corruption.

Police corruption involves exploitation of their public position, resources, and power to suppress individuals in order to bargain for bribes (Amuwo 2005 & Obayelu 2007). Ogundiya (2009) states that "police corruption is a betrayal of public trust" (p.5). This behavior involves the misuse of public power, a deviation from acceptable norms, and unauthorized use of public resources for private gain. The problem is that, when the police are involved in this type of criminal behavior [i.e. corruption], it undermines effective policing as professional work and creates obstacles to effective policing. The inevitable aftermath [implication] is that, a criminal cannot police another criminal, otherwise, the system becomes weakened, the society becomes vulnerable to various vices and criminal culture becomes liberalized. This situation provoked the Inspector General of Police, Mohammed Abubakar to remove —road-blocks from the nation's highways (Uma & Eboh 2013, p.62). Olusoga (1981) states that dishonest behavior in professional engagement depicts policing to fraud, bribery, abuse of office, robbery and other immoral practices. Therefore, the Nigeria Police image problem cannot just vanish by some exorcisms, but could be remedied through careful police trainings and management.

Statutory Establishment

Nigeria Police was established by law. The Constitution of the Federal Republic of Nigeria 1999, Chapter VI, Part III Supplemental B, Sections 214-216, established contemporary Nigeria Police Force. Section 214(1) of this constitution demands for Nigeria Police Force. The 1979 and 1989 Federal Constitutions, in conjunction with 1999, have several provisions for police duties and responsibilities of protecting the citizens,

maintaining peace and order, enforcing traffic laws and promoting police-community relations. The police duties also include: prevention and detection of crime, apprehension of offenders, preservation of law and order, protection of life and property, and enforcement of all laws and regulations.

Methodology / Data Collection The research data on corruption and obstacles to effective policing in Nigeria was collected over several months, and it is based on ethnographic observation of events as they evolve in the society. Therefore, the study uses descriptive analysis to convey the nature of the corruption, obstacles and their impacts to effective policing. This also includes analyses of Nigerian newspapers, magazines, academic journals, books and electronic-based media sources. Another source of data include personal interviews with some police officers at their duty posts along the streets and highways.

Obstacles to Effective Policing First and foremost, police are usually negatively sanctioned when their job performances are unfavorable. Most of the allegations against the police are ‘sometimes truthful,’ (Onyeozili, 2005), and they include: corruption, delays in the administration of justice, arbitrariness and pervasiveness. These allegations pose serious impediments in effective policing. Several other factors such as nepotism, god-fatherism and ethnicity are also obstructing effective policing in Nigeria (Dike, 2009; Onyeozili, 2005; The Guardian, 2000).

Moreover, inadequacies in resources and management, police funding problem, discriminatory practices in the management and promotion of staff have weakened the police structures and effective policing (Uma & Eboh 2013; Olusoga, 1981). Inadequate manpower, poor condition of services, poor deployment [scheduling], insufficient education, poor training, and poor security equipment are the stumbling block to effective policing in Nigeria (Onyeozili, 2005; Akuul, 2011; Adebayo & Ojo, 2009).

“The police play important roles without which the sustenance of order, legality, development and democracy may be difficult” (Cleen Foundation, 2014, p. 2). Alemika (1988) points out that police officers have negative perception of their duties, especially, when they are scheduled to work round the clock [without off from their duty post]. They negatively called their job assignments death-trap zombies, and regarded themselves as animated animals who walk aimlessly like dead horses. Police negative perception affect their ability to focus and maintain professionalism.

The society sometimes turn against the police when policing resorts to the use of coercion to secure social control. The police may use all available force or violence to sustain its political authority. Understanding that the police act as the representatives of the state, and the legitimate users of force whenever necessary, helps explain the negative attitudes and characters of the general public (Cleen Foundation, 2014). The negative attitudes and characters of the public towards the police tend to clash with the power of the state to maintain peace and order. Reiner (1993) states that police are the state’s bedrock power and monopoly of legitimate use of force.

Effective policing in Nigeria is obstructed when police-community relations is poor. The problem with the Nigeria Police could be extracted from Graham M. Sykes (1978) analysis of “The Police and the Community” in America society as “poor communication and “lack of sensitivity” (pp.389-394). The Nigeria Police also maintain ‘poor communication’ and ‘lack sense of humor.’ This is a model adopted by the police to maintain control over the helpless public. Uma and Eboh (2013) state that numerous information abound on the attitudes of Nigerian public officers such as the police and clerks maintaining communication glitch in order to maintain some degree of social control. In this process, the Nigeria Police become ineffective in meeting the demands of the general public. Therefore, effective policing is weakened and police appear wicked, rude, and corrupt in dealing with the public. Ethnicity /or tribal influences have been major obstacles on post scheduling, job promotion, transfers, and payment of remuneration (Alemika, 1986).

Ethnicity refers to mankind, who are of the same race or national origin, sharing common language and culture. If a particular group of the Igbos, Yoruba or Hausa are sharply criticized or punished by law enforcement officials for wrong doings, there is usually a bizarre response from that ethnic group, especially if the police action is adverse in nature. Its adverseness could result to massive break down of law and order, invoke antagonism and destruction resulting to social chaos in the society.

Some authorities in the country set stumbling blocks against effective policing. Many powerful Nigerians have nurtured and incubated the seats of power for so long, and have become the honorable god-father of the country. Many sponsor vices through immoral action and shield many criminals from prosecutions. The god-fatherism system block police investigation, pervert justice, and short down prosecutions of murderers by exercising their closeness to the power-house. The Guardian (2000) talks about the brutal murder of the former governor of Old East Central State, Sir Anthony Ochefu at Oturkpo in 1999, and how the suspected killers were set free by former Police Inspector General Musiliu Smith. When Attorney General of Nigeria [the chief law enforcement] was murdered in 2002, five armed police officers were supposed to be protecting him,

but none was present at their duty post on that dying day to protect him. Significant effort was not invested to solve the murder and the culprits were still at large.

Police corruption is another pique, which has aggravated deep into the image of police work. We encounter police corruption every day, and they take various forms: extortion, intimidation, bribery, gifts and hustling for favor. The dismal remuneration package contributes directly to the alarming rate of corruption in the state security outfit (The Guardian 2015). The public perception of police has created mystical impression (when encountered with police officers) that, all the police want is bribe. The general public has become so naïve that they lost civility and senses to quest for their civil rights as police continue to harass them by demanding for money.

However, the general public is fostering police corruption by yielding to the demand for bribe whether there is violation of law or not in their daily encounter with the police. Effective policing is hampered as Nigerians connive at the precipitating pitfalls of bribery behaviors in order to get by against the law. The connivance of the society in indulging in the illegal service of giving police illegal bribe costs the society large sums of money. The Nigeria society shares a greater blame for adapting to the culture of giving police N20 (Naira) bribe in order to obstruct effective policing. In this manner, giving petty bribes has become the norm of the Nigeria society. Nigerians bribe their ways out of the hands of the uniform police officers. The agony of this character is that, even if a human being is kidnapped and placed in the trunk of a vehicle, the police collects the petty cash without checking the trunk of the vehicle that has been stopped on the street and highway checkpoints. How long would a nation as huge as Nigeria in African continent allow the general public to be swallowed in such grotesque public ignorance with the police? The Nigeria Police has been under staffed, overworked, and overstressed, and those issues are the contributory factors why some police officers appear weak, stressed, fatigue and sleepy on the job posts or in their patrol vehicles (Odinkalu 2005; Reiner 1993; Black 1980). Our personal interviews with some of the Nigeria Police officers at their job posts revealed that 'inadequate salary structures, irregular payment of salaries, and overwork or lengthy hours from one duty post (or shift) to another with stagnant payment style impact them significantly (Dike, 2005). Poor and meager salaries destroy their moral, and this is a situation, that Aluko (2002) argues that invokes sociological and psychological effects in policing the society.

For the most part, the condition of job sometimes dispose individuals to possible measures of gross misconduct. Gross misconduct refers to complete negligence of the occupational rules. Internally, problems ensue in policing as officers are exposed to long hours per shift. When police officers are assigned to work from 6am to 6pm and continue from 6pm to 6am, a total long period of 24hours double shifts, it invokes inefficiency. Some of the police officers interviewed, personally reported working more than 16hours per shift due to lack of personnel. Some of these uniformed men and women complained of lack of rest for several days in a week. Some officers interviewed on the field claimed that they are not given option to decline deployment, as result, long deployment hinders police effectiveness. Long shift deployment causes a lot of physical and psychological factors, especially at night. This results to sleep deprivation. Sleep deprivation in a sensitive job like policing induce fatigue, worrisome-ness, irritability, loss of focus, confusion, diminishes vision, and poor judgment. Peatsall (2012) argues that sleep deprivation causes cognitive impairment, reduces the ability to deal with stress, fatigue, and job related accidents. Under these conditions, the police officers display poor moral judgment in dealing with the public.

Internally, not recognizing police officers for promotion according to merit is a serious problem. Ibrahim (2015) states that police has to pay bribe for "salary increment, promotion, transfer, or incentives and above all, "police pays money to their superior authorities to be posted to places where they take bribel (p.24).

According to The Guardian (2015), a Nigerian police constable earns between N22, 000 and N27, 000 per month (depending on the length of service and accommodation plan); a sergeant earns about N30, 000 per month (after deductions of tax, accommodation allowance and others); a Police Inspector earns N50,000 per month. At the Senior Police Officers (SPO) cadre, an assistant superintendent of police earns a little above N80,000 per month (after deductions). These salaries are far below poverty level and within the Africa sub-region (i.e. West Africa), the Nigeria Police Force's salary structure is the poorest. By comparison, Ghana Labour Act revealed 16.7% increase on the police minimum wage and Ghanaian police officers earn more money than Nigeria Police, better training, and better welfare packages (The Guardian 2015). According to the National Salary Data of South Africa, police officer earns R142, 900 per year. The salary situations in Nigeria Police Force is regarded is the 'hybridize' and unless the salary structure changes, it will serve as 'hydrant for fueling' ineffectiveness in policing the country. Crimes committed by the police in the course of their official duties have tarnished their image and cast them as 'lack of integrity.' Image problem among the Nigeria Police has been an obstacle in policing the society in Nigeria. They have been involved in political patronage, influence peddling, and such other forms of malfeasance in society.

The most fundamental method of maintaining good character and good quality staff in any occupational engagement is through careful selection of personnel. Selection techniques should include comprehensive background investigations, reliable aptitude tests to determine an individual's ability to perform skill or learn how to carry out assignments, verification of educational qualifications, and prior experiences. A careful criminal investigation must be conducted, but the obvious problems begin when the recruitment personnel themselves are blindfolded with recruitment bribery and corruption which lead to slothful and sluggish selection of staff. A carelessly selected personnel would begin to dispel poor moral fiber of dishonest practices, spilling on other personnel who are probably honest and good.

In fact, lack of ethical behavior throughout the Nigeria Police Force has created serious setbacks in the operational improvements, policies and procedures, and futuristic forecasts. Visionary schemes are lacking because of unethical behavioral issues, and as a result, Nigeria Police appear to be stagnant in their routine methods of management and operational styles. Unfortunately, many officeholders in Nigeria (appointed or elected) do not have clear concept of the ethical demands of their position, even as operations appear stagnant, little or no attention is given to it (Dike 2010).

Aftermath of Corruption and its Contributions to Police Ineffectiveness

The Nigeria Police corruption is synonymous to the general disease of corruption that has erupted in all corners of the public sectors. Corruption is fatuous and stupid in all its occurrences, as it destroys public goods and services [policing], and depicts the nation into financial crisis and structural collapse. Corruption weakens policing culture and subjects effective policing into the culture of bribery, extortion, gratification, falsification of records, stealing, embezzlement, and hoarding (Adebanjoko et al., 2014)

Corruption leads to ineffective policing, and it violates established rules and leads to misappropriation of funds that would improve law enforcement operations (Sen, 1999 & Nye, 1967). Corruption in policing creates impediments in law enforcement efficiency as appropriated funds for police management and operations are channeled into illegal means (Lipset et al., 2000).

Police corruption in Nigeria has become a snare to the improvement of police management. Generally, the Nigeria Police has maintained a criminal cultural of collecting money from the motorists openly without fear of reprisal from the Nigeria public. A critical analysis of the Nigeria Police corruption creates a mystical impression that corruption is stampede, and indeed here to stay as police officers are dampen with various tactics of collecting money from the helpless public. The Nigeria Police corruption is a critically toothless disease that has root in human behavior. This behavior germinates to interact with social services, political participation, environmental management, and governance of the society.

With lack of integrity and focus in policing standards in Nigeria, the Nigeria Police Force have lost their tracks which are rooted in (a) maintenance of peace, (b) maintenance of order, and (c) traffic control. This is a situation, Akuol (2011) argues that:

"...from the late 1990's to date, the Nigeria Police Force has embarked on several measures of fighting crime, some of which includes: Operation Sweep, Operation Flush, Operation Fire for Fire, Anti-crime Patrol, Operation Dzendu to mention a few... All these are efforts to ensure peace. However, it can be argued that these measures have not been able to attain the desired aims and objectives" (p.19).

One wonders what happened to the famous Nigeria Police Force constitutionally endowed to fight corruptions and various vices in society. What went wrong with the 1990s divergence tactical operational focus of the Nigeria Police Force? Today, what Nigeria has in the 21st century is the police organization that incubates corruption, and "corruption affects investments, economic growth, and government expenditure choices; it reduces private investment" (Dike 2010, p.6). Police corruption has become systemic in nature. "Systemic corruption that was long held to be a cultural, moral and historic problem in Nigeria police force has clearly become a political and institutional problem as well" (Ibrahim 2015, p.26). The political and institutionalized mix "breed all forms of social maladies including fraud and violent crimes", which "undermines efficiency and business interactions countries" (Salami 2010, p.3). The agony is that inefficiency leads us to more problems that alter the Nigeria Police professional behavior on the streets and highways.

The Way Out

The Nigeria Police Force have rules and regulations governing the entire force, and police corruption and ineffective operations are breakdown of the conventional [traditional] norms of the police codes of ethics. In Sutherland's theorization (1939), a breakdown of this nature leads to social disorganization due to police less attention to the old norms and values of the traditional police rules, duties and responsibilities. Where the police rules and regulations are not working, new norms and values are to replace the conflicting mix of rules that are giving room for the promotion of police corruptive behaviors. Sutherland (1939) claims that lack of consistency

in enforcing the rules (norms) whether traditional methods or modern methods is contributory factor for criminal behavior. Effective controls are no longer strongly emphasized and the police involvement in corrupt behaviors have become their operational norms, weakening normal effective policing. The new breeds of police generations are virtually confused whether to adopt the traditional (normal) police operations or retain the new norms of police corruption, learned at the police checkpoints throughout the country.

The problem facing the society is lack of understanding why police are so involved in this disgraceful behavior that is obnoxious as public servants. For the most part, it has been difficult for the Nigeria public to understand the duties and responsibilities of the various men and women in uniforms on their streets and highways. "Police road-blocks were so rampant that in over ten kilometers in Nigeria highways, you will see about ten police road blocks with associated corrupt practices and delays in movement (Uma & Eboh 2013, p. 62). Almost every officer at each traffic post asks motorists for vehicle particulars; a process used for finding fault/s, so that negotiation for bribe would ensue. Police frowns at motorists and appear strange with an obvious motive of frightening the public in order to succeed in getting money from them. Even when a motorist has some mechanical faults on the vehicle at a major intersection in a busy city street or highway, police officer jumps inside the vehicle with allegation that the driver intentionally stopped and blocked the road. The motivation for the officer's offensive behavior is the 'innate drive' for money. The drive for money has penetrated into the bone marrows of each Nigeria police officer. It is a situation Ibrahim (2015) argues that "Police corruption is a gangrene which has eaten deep into the fabrics of law enforcement..." and "allegations of police corruption erupt on daily basis" (p.26). In fact, Nigeria may be better served by resorting to our primitive culture of 'hue and cry' pattern of policing in Britain, where all able body individuals pick-up the responsibility of policing the entire communities without a formalized corruption base-police system. Police-community relation is important in the society, and police is obligated to work with the public with integrity and honor.

In the absence of the general corruption that is crippling Nigeria and ripping her bones and gouging her marrows in pieces, Nigeria would be capable of establishing a modern system of police organization comparable with other modernized police organizations in the Western hemisphere. The Nigeria Police improvements are possible in so many areas such as: Condition of Service, Staff Quarters, Remunerations, Shift Scheduling, Work Supplies for Report Writings, Treatment of Staff, Police Utilization, Patterns of Police Vehicle Patrols, Modern Patrol Vehicles, Supply of Better Communication Equipment, Police Training Improvement, Police Curricular Training Improvement, and Timely Promotion of Police Officers. The conditions of service mean different things to different people depending on the operational definitions for the organization. In Nigeria Police Force, we are looking at conditions that would make policing and working in the force attractive and respectable. The conditions include the duration of work [especially each day of assignment], the values and benefits for the officers' families, allowances for lengthy deployment in a shift, moving allowances, shift change allowances [especially, night shifts], and incentives to work in some challenging duties or special assignments.

An organization such as Police Force commands respect and attracts new aspirants when the general public is aware that such a work force provide living accommodations for their employees at significantly subsidized rates. One major sickness in Nigeria's society is lack of maintenance culture for public property. Therefore, provisions of staff quarters should be accompanied with strict rules and regulations for maintenance of the staff quarters. Most current staff quarters in some police departments are deplorable and dilapidated, showing the obvious impression that Nigeria has the culture of neglecting public property. The payment structure, the payment style, and the general payment of incentives are the operational magnets that draw the public interest to work for an organization.

The payment structure include the overall package of payments, the increments, allowances, overtime payments, and so on. The payment style include the method of paying the employees. Some organizations pay employees every week, two weeks or monthly. Everything should be spelt out for the lay man's understanding. The general incentives include the hospital bill payments for the officers in an event of sickness or accident, the family bill payments if they are also sick, moving allowances, bereavements, officers' death in the line of duty and package benefits for the family members, educational opportunities for the officers and special attention to the children's education. The children are always affected each time their parents are relocated from place to place.

The work scheduling is as important as the existence of the entire police organization. A negligence in how officers are scheduled to work will affect the officers' health, proper covering of all the locations, responding to emergencies, and general management of the manpower needs for the organization. The officers should be allowed to work the normal operational hours of 6am to 2pm = 8hrs; 2pm to 10pm = 8hrs; 10pm to 6am = 8hrs. These schedules produce three shifts of comfortable eight hours of normal police operations per day. In this method, the police officers have plenty of rest outside the job, but could be called in to work on

emergency basis. The police management has the responsibility to employ enough police officers to cover up the manpower needs of the Nigeria police. There are huge disadvantages of overworking the police officers, and those disadvantages range from sleep deprivations, social and psychological issues to accident exposures and inefficiencies.

For an organization to remain viable, attractive, and memorable in the lives of the employees, it must have the capability to inhabit its essentials for the effective execution of daily operational activities. The Nigeria Police Force must be able to supply stationeries such as: pens, pencils, notebooks, notepads, statement forms with official police logos, file cabinets, and so on. Report writing is very essential, and it helps keep documentations in chronological order in an event of litigations or court related subpoenaeas.

Human resource is an essential component of an organizational workforce. For this reason, the Nigeria Police Force should attract capable personnel with integrity, dignity, and calibers with at least university education in the areas of social sciences such as: criminology, security studies, sociology, psychology, economics, history, and similar areas of study. The personnel of this nature would be easily groomed for training and development for future higher careers in the police service profession. The staff must be properly cared for, trained, respected, and held at higher level of prestige and responsibility. In an event of misconduct, due process must be followed before verbal or written warnings, suspension, termination, or retirement from services. These issues must be carefully discussed during initial new staff orientations and emphasized during staff training processes.

An organizational strength depends on the nature of manpower it has to maintain efficiency, effectiveness, and also perform its operations at maximum capacity. The Police officers are required to perform services of law enforcement, maintenance of peace and order, traffic control duties, criminal investigation, services of ‘civil guard’ and ‘official police guard’ in private and public goods, and protection of the general public from harm. The ratio of police deployment in a geographical zone is rationally base on the nature of the region in terms of crime related problems, the urban factors (such as the population of the region), and the political, ethnic, and religious factors and their precipitating climates in the regions. The Police Force is far more than just security guard; they are legal organization constitutionally endowed to utilize forceful powers of arrest and subdue chaotic environments, and in this process maintain peace and order in the community.

The Nigeria Police training curricular should be refined in the areas of professionalism, integrity, charismatic, and disciplines while on the field and even when one is not on duty. Training must emphasize on their duties and responsibilities as public servants, the rights of the people in the society, the police-community relations, and when the use of force is justifiable. The issue of police misconducts, especially, in the areas of accepting bribes and its consequences must carry a strong force and occupy a major sections of the curriculum training manual. The officers will leave the training sobered from the intoxicants of bribery or innate drive to collect money from the public.

For those people that have lived or visited some of the foreign nations, especially, advanced nations in the Western societies, even in some other African nations, will admit that the Nigeria system of police vehicle patrol is lagging, and appears repulsive or disgustingly disgraceful for an African populous nation. The Nigeria Police Force must seek for the best methods of vehicle patrol systems. The modern system of vehicle is equipped with circuit television monitors that tape records the scene when the patrol officer stops a person, asks for particulars, questions an individual, or uses force/or excessive force. In this method, there is a control room with dispatching capabilities, and the working communication apparatus that help call other police officers to the scene for assistance. These equipment are properly maintained, accounted for, and supervised. Each vehicle contain energy saving mechanisms so as to enable the police department maintain cost efficiency. Nigeria currently has vehicle patrol trucks that carry four to six officers in one truck, patrolling the perimeters the same way that the security officers driving around with their patrol vehicles for visibility and deterrence.

Communication in any organization is as essential as flow of blood in the system of any living being. A police organization with adequate communication equipment enhances the job performances. Communication helps the police department in coordination, unifying the workforce, and all other logistics in getting issues resolved and in working together as one organizational body. Good communication equipment enhances efficiency and effectiveness of the police organization. Communication devices such as effective hand held radios with long range radial frequency channels, and short or long range walkie-talkie, and other electronic devices are useful in the chase and apprehension of criminals.

For the most part, an effective police organization strive to retain good employees through various measures. In as much as there may be rotten employees by the nature of their characters and job performances, there are also huge employees with reputable characters useful for the police organization. This type of employees need to be rewarded by appreciating the sincere exemplary contributions in the police organization. Employees who have devoted time and energy in the performance of any assignment deserve recognitions and timely promotion. In fact, ethnic and racial discriminatory practices are very unhealthy in any workforce and

should not be allowed to crawl inside any professional organization such as police. Promotion must be based on merit, seniority, good records and professional performances at all times. Promotions must not be based on personal bias or sentiments.

Implications of Police Corruption, Ineffectiveness and Inefficiency in Policing Standards

Consequently, bribing police cannot enhance law enforcement efficiency, instead it raises inefficiency in the methods of policing and exposes police corruption for new recruits [officers]. Tamuno (1993) argues that police corruption is characteristically abnormal, unpleasant and contributes to police inefficiency in operations and management. Its corruptive nature is infectious, destructive, and it is an infamous exposure on new recruits; a situation that Tamuno (1993) referred to as inherent in nature. Edwin Sutherland (1939) insists in his theory of differential association that criminal behavior is learned. This implies that the new police officers, in association with their fellow corrupt police officers are exposed to learning the inefficient and ineffective corrupt behaviors of their fellow police officers. Sutherland states that the criminals learn the “frequency, intensity and the meaningfulness of association...” (Vold 1979, p.235), and follow the same pattern in criminal activities. These activities are carried out through interaction, intimacy with peers, learning the techniques, motives, rationalism and drives. Those processes have the capacity to institutionalize policing in corrupt methods that would infect the entire Nigeria Police Force. Ibrahim (2015) argues:

“Police corruption is apparently unwholesome plague that has massively and grievously gripped the Nigeria Police Force. This menace is plausibly institutionalized among and between members of the police force. It has eaten extremely into the soul of the organization and truly has become their nature” (p. 24).

Police corruption creates serious negative perception in the entire nation about this segment of public service. Police corruption may be linked and associated with lack of requisite training and inability of the police to dwell on police officer’s operational and professional guidelines and code of ethics. The backlash implication is that some police officers who have been deepened in corrupt behavior may lag in correcting their operational methods because they have been acclimatized with ineffectiveness, inefficiency and corruptive practices, and have become mainly interested in personal gains as against efficiency and professionalism.

Another implication is the derogatory image of the Nigeria Police Force. Securing employment in the Nigeria Police has been regarded as a place of ‘easy employment recruits,’ due to low morale, illiteracy rates (mostly school dropouts), and dead end job (for low academic achievers). Karimu (2015) states that the Nigeria Police Force is “the dumping ground for miscreants, hardened criminals, bullies and those that are not just good enough for other careers” (p.27). Karimu’s argument gives the impression that lack of adequate formal education and low morale are the contributory factors why the Nigeria Policing is ineffective, inefficient, and primitive in nature. The precipitating effect is that upon discharge from police service, the Nigeria Police Officer have no formal education to fall back on (as teachers, technicians, and so on). They end up working in warehouses, security guard companies, and taxi-cab drivers to supplement their meager pension allowances.

The Nigeria Police lag in crime detection and apprehension of criminals. Kidnapping problem goes on in the villages and towns without police locating where the victims are held (Ordu 2015). “The inability of the police to effectively detect crime and arrest criminals have been identified as a reason for the recent increase in the crime level in the country” (Karimu 2015, p.29). For this weakness, crime rate in Nigeria has increased tremendously. The Nigeria Police are handicapped because of lack of sophisticated surveillance equipment and other security gadgets needed for monitoring and locating victims and criminals. These situations create constraints on policing and frustrate the general public. The society does not trust the state police for rescue due to poor police-community relations. In some situations, the public wonder whether the police are working for the criminals or whether they are the criminals in civilian clothes. Their responses on emergency situations are questionable. Emergency responses are significantly in great shamble and disgraceful. Many street roads and highways are not geographically mapped out for emergency responses. A Nigerian is hurt or killed before emergency help arrives. In the villages or rural areas, when the public call for police in situation of extreme emergency, the police normally solicit for police’s transportations, and settlement on police fees before an officer is dispatched to the scene. In every situation in Nigeria system of policing, money has a central hold, and such situation is not healthy for a nation with a strong steady population growth. Where is the nation heading to with corruption and inefficient style of policing?

The Nigeria Police is following the trails of the misdeeds of their leaders, such as “General Yakubu Gowon and 10 of his 12 state governors who were indicted for corruption and self-enrichment by the Murtala Muhammed-Obasanjo administration” (The Guardian, Sunday 29 November 2015). When the leaders are corrupt, inefficient, and ineffective, the outcry of the public on police inefficiency, ineffectiveness, and misdeeds are flummery, because they have not shown good examples of leadership. There is a saying that a ‘fluster spirit can only manifest fluster environment’ in order to befuddled the minds around its environs. When a leader lays a faulty foundation of corruption and inefficiency, such faulty foundation can only produce people[members] that are humdrum to the corrupt generation, who are prepared to make tedious policies that are

difficult to implement, in order to foster corrupt measures that would not easily lead to discoveries of their corrupt evil practices. Police organization is structurally not an exemption to faulty foundation.

Conclusion

The Nigeria Police Force have been implicated for corruptions, and this has maligned the image of Nigeria Police as an effective political instrument for maintaining peace and order on the street and highways in the country. When the peace and order are not effectively enforced, the society faces social chaos and moral decadence. Nigeria, being a nation where corrupt men receive hero's recognition, even at the face of their social maladies, crime, violence, intimidation and pervasiveness prevail largely due to ineffective policing. When Nigeria Police exhibit laxness [in enforcing the laws], ineffective and inefficiency in maintaining peace and order, it becomes dangerous for an average citizen to walk freely in the society. We now witness society where murderers, terrorists, armed robbers, assassins, and thieves, humiliate the innocents, and walk away with freedom. Weakness in policing is a major stumbling block. In 1970s and '80s, entering police work was a last resort for a university graduate (The Daily Times, 1982). Police was a job reserved for elementary and secondary school dropouts. With military corruption at the pick of its glory, police salaries were delayed for months, armed robbers rocketed the streets and highways; some crooked police officers were members of armed robbery group, shot to death by anti-patrol team officers, and policing took the way of 'gross inefficiency and ineffectiveness' (Nigerian Tide, 1978). Police officers were also armed robbery team in that year. Judging from histories, armed robbery incidences account for widespread public lack of confidence in police up till date. It could be argued that police recruitment practice was a factor in police crime involvement because lack of adequate background investigation and stringent requirement for academic training is a significant factor that calls for the attention of future recruiting measures. Contemporarily, lack of technical equipment and 21st century modern-type of police training are contributing to stagnancy in police management and poor communication method with the public. As a result, police has relied on outdated methods of operations, management and methods of policing the society. Attention should be drawn into improving police training, management, creation of effectiveness and efficiency in policing, otherwise, 'police and community relations would be at stake' (Dawn Newspaper, 2011)

Police is so exposed to lawlessness and its social ills have insulted the state security outfit professional image. Nigeria has the ability to create new police structures by curing the deficiencies in this present policing system. Some of the deficiencies can be cured by abolishing some of the old structural state security outfits that are no longer working, recruiting new manpower from top to bottom, and finally, retiring the majority of the old power structures that kept propagating obsolete ideas of police operations in the 21st century.

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Contemporary Challenges in the Catholic Perception of Consecrated Life in the Light of John 17:17-19

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Abstract

The Catholic faith tradition adopts a state of life known as “consecrated life”. This life style is mainly for individual members who freely submit themselves for special screening and training towards it. These persons after a public pledge are accepted as “consecrated persons”. Great socio-moral standards are then set for judging them. These include evaluation of their personal consecration in the light of mortification, abstinence and sacrifice, towards the society’s edification, the wellbeing and spiritual growth of the church etc. Here the major challenge is that consecration does not immune these persons from social attractions of humanity. Hence they are often wheeled towards materialism and modernism. These facts raise serious questions, suspicions and skepticism as to the level of compliance to their vows and validity of their consecration. The skepticism has even made some to query and consequently doubt the relevance of the whole idea of consecrated life to the contemporary society. Against this backdrop, the paper seeks to re-examine the catholic perception of consecrated life, and the challenges confronting it in today’s world. This is done with a view of comparing the Catholic idea of consecrated life with the biblical standard, using John 17:17-19 as paradigm. The paper adopts exegetical method in this exercise.

Key words / phrases: - Catholic perception, consecrated life, contemporary challenges.

Introduction

The key word of the paper, consecration etymologically, a noun of action, is derived from Latin *consecrationem* (nominative *consecratio*), *consecrat* past participle stem of *consecrare* (Harper 2010), is in the Bible the devoting or setting apart of anything to the worship or service of God. The race of Abraham and the tribe of Levi were thus consecrated (Ex. 13: 2, 12, 15; Num. 3:12, Schulte 1908). It is an act by which a thing is separated from a common and profane to a sacred use, or by which a person or thing is dedicated to the service and worship of God by prayers, rites, and ceremonies. The custom of consecrating persons to the divine service and things to serve in the worship of God may be traced to the remotest times. Among the Semitic tribes it consisted in the three fold act of separating, sanctifying, or purifying, and devoting or offering to the Deity. In the Hebrew Law it is found to apply to entire people whom Moses, by a solemn act of consecration, designates as the people of God (cf. Exodus 24, Schulte 1908). Later there was a consecration of the priests, (Aaron and his sons Exodus 29). Here the act of consecration consisted of purifying, investing, and anointing (Lev. 8) as a preparation for their offering public sacrifice. Distinct from the priestly consecration was that of the Levites (Num. 3:6) who represented the first-born of all the tribes. Another type of personal consecration among the Hebrews was that of the Nasserites (Num. 6). It implied the voluntary separation from certain things, dedication to God, and a vow of special sanctity. Similarly, the rites of consecration of objects ‘such as temples, altars, first fruits, spoils of wars, etc. ‘are minutely described in the Old Testament. Among the Romans wherever that was devoted to the worship of their gods (fields) animals, etc) was said to be consecrated, and the objects which pertained intimately to their worship (temples, altars, etc.) were said to be dedicated. The two words “consecration” and “dedication” were, however, often used indiscriminately, and in both cases it was understood that the object once consecrated or dedicated remained sacred in perpetuum (Schulte 1908).

Obviously, the gesture of Joseph and Mary in bringing the child Jesus to the Temple of Jerusalem was an evidence that the New Testament borrowed the Old Testament idea of consecration as an act of separating a person or thing for a sacred and divine purpose (Luke 2:22-24). It was a part of the Law of Moses to the Hebrew race in loyalty to the Lord their God, that the new people of God begun by the birth of Jesus, had to embrace.

The church apparently takes over from the example of Jesus through his parents the custom of consecration as a spiritual state that elevates a person by the grace of God to live for the service of God. Consequently, according to the Catholic faith, by the virtue of the anointing of oil of Chrism at baptism, every baptized person is consecrated. The same catholic faith tradition allows diversity in living out this consecration. Many choose the married state, others in the single status, and a very few opt for the vowed consecrated life (Mbonu 2015). Those who make this choice are commonly called consecrated persons (Poruthur). Today, the title “consecrated persons” is used of some religious men and women in the catholic church distinguished and revered for embracing simple, holy, prayerful and dedicated life style in service of God and humanity, and particularly taking three evangelical vows of chastity, poverty and obedience. Despite the high reverence, and even admiration people have for the consecrated person, the whole idea of consecrated life is indeed open to questions, suspicion and skepticism; centering on the sincerity and fidelity to the ideals professed, the fitness to right reason in the whole idea, its practical advantages and relevance to the contemporary society. Against this backdrop, the paper seeks to examine the catholic perception of consecrated life/ consecrated person and its challenges in the contemporary society. It does this with the view of comparing the catholic idea of vowed life with the New Testament consecration standard using John 17:17-19 as a paradigm. The paper’s four headings with introduction and conclusion consist: First, the catholic perception of consecrated life as a background. Second, the study of the text of John 17:17-19. Third, the illustration of contemporary challenges of consecrated persons and the fourth the evaluation of catholic conception of consecrated persons in the light of John 17:17-19.

The Catholic Perception of Consecrated Persons

The catholic perception of consecrated person is derived from the context of humanity’s discovery of the beauty and grandeur of the vocation to love and the service of life (John Paul II 1981). According to Mbonu (2015) this vocation is for the baptized who by virtue of the anointing of the oil of chrism at baptism, become consecrated person. According to Mbonu as catholic faith tradition allows diversity in living out of this consecration, many choose the married state, some go for a single state while a few opt the vowed consecrated life, commonly called “Religious Life” in the catholic World. Those who opt for the option of Christian vocation to love and to serve humanity are both called and regarded as consecrated persons. Consecrated persons form themselves in community of males or females or both called “society”, “congregation” or “order”. The persons are given the title “fathers”, “brothers”, or ‘sisters”. They are generally revered and respected in both the church and the society and are looked upon as role models in the areas of spirituality and morality. For the Catholics, consecrated persons are holy and saintly, and their presence in the society reflects the holiness of God shared by mankind through the redemptive work of Jesus Christ. A state of consecrated person is entered into by a “profession”, religious ceremony by which one takes three evangelical vows of chastity, poverty and obedience as an act of consecration of his/her life and person to the service of God and humanity (Colin 1961). Catholics see this state (the religious state) as “one of the surest ways of imitating Jesus Christ and the richest forms of Christian spirituality” (Colin 1961: 1). The state is one of a special life in response of men and women who by predisposition desire to unfold their lives in concentrated presence to the holy unencumbered by family duties (van Kaam 1968). Consequently consecrated persons’ vows of celibacy, poverty and obedience, the great demands and sacrifices on them, which are made manifest in their life styles are well acknowledged and appreciated among the catholic societies. Most ordinary Catholics believe that the religious consecrate themselves to the service of God; and God in his turn, ratifies and confirms the consecration by his graces. High degree of holiness and moral discipline is, therefore, often expected from them. Their ability to conform to these is also often exaggerated. Consequently, consecrated persons are often faced with the danger of willfully forcing of oneself into perfection leading to a delusion. A misunderstanding of religious perfection so projected has also a negative effect of making consecrated persons incline especially to repress the awareness of their gross imperfections (van Kaam 1968).

One of the most remarkable aspect of life of the consecrated persons rating after celibacy, poverty and obedience, is a community life. They share in common their prayers, meals, property, gifts and are other spiritual and material resources. They see this as part of their chosen particular form of the discipleship in Christ, which plays a fundamental role in the life and mission of the church at the service of God’s reign (Second Synod of Bishops for Africa 2009). Within the community life of the consecrated persons, the church perceives the great values of their prayer life. Most Catholics faithfully attach personal value to this. One often hears people requesting that they share in the daily prayers of this or that consecrated person. John Paul II sees community life consecrated persons along with their prayer life, indicating to all, a call to holiness, as their two particular functions in the church understood as the family of God (John Paul II 1995). Theirs is a realization of the church as a fraternity of equals devoted to a common purpose (sharing in the mission of Jesus Christ) according to the specific tradition of their society / congregation (Tavard 1964).

Along with prayer and community life, consecrated persons are seen as specially well “disposed to be devoted to the church in her social work in the areas of education, health, human promotion and pastoral service. In carrying out these services they follow the specific charism of the founders of the Institute they belong to. They pay particular attention to the relevant spirituality of their congregations in these services (Aniebonam 2005). Such professionalism, proficiency, expertise and dedication observed in consecrated persons, often admired by people, spring from this. Perhaps the most remarkable characteristic of the consecrated persons is their simplicity of life. This is seen in every facet of their life. For them it fosters a singularity of focus making the advance of God’s kingdom ones central concern. Their preoccupation with doing their Lord’s will and work frees them from narcissistic concerns for comfortable and easy lifestyle. Simplicity of life is another form of poverty that sharpens the consecrated persons’ immediate sense of identification with the downtrodden of the society, which in turn, greatly intensifies radical commitment, sense of sharp departure from the whole cluster of societal values surrounding abundance and consumption (Au 1993). However, while most Catholics would admire, appreciate and even envy as quite heroic, spiritually meritorious and heavenly, the great sacrifice and self denial that consecrated person make by the these vows, it does not appear they are much influenced by them.

Celibacy compels consecrated persons to voluntarily give up marriage and abstain from all sexual acts. It is a practice which has always aroused the curiosity of the world at large; and has often provoked feelings either of admiration or revulsion, but rarely been properly understood (Legrand 1963). Consecrated persons take to religious poverty which is rooted in the personal experience of Jesus. It too compels them to freely surrender to their congregations their full right of ownership of property. Through this gesture their material resources are pulled together for a common use. Religious poverty is what gives the community life of the consecrated persons its backbone. Without a common ownership of property, the bonds that unite religious communities would be eroded by privatistic and individual concerns. But with it community is being fostered by individuals placing the common good at the centre of their concern (Au 1993). The third of the “positive virtue that consecrated persons freely embrace is obedience. This for Mbonu (2015) is the most interpersonal of all their three vows. She goes on to point out that fundamentally, the vow of obedience does not deprive a person of his /her freedom. Rather, the vow is really a wonderful way of freedom, freedom to give ones’ life to the mission of the congregation. In this sense, obedience becomes a radical act of profound generosity; a radical, unconditional, and unreserved self “ gift to the mission of the congregation.

Consecrated persons are generally perceived by the Catholics as a form of Christian vocation, whose specific point lies in the special way in which it is prophetic of the kingdom of God. Their entire life is lived in view of striving for this kingdom for themselves and others, and as a sacrament of the communion of saints. Their purpose does not lie in perpetuating themselves as a society but in service. They preach the kingdom of God by setting an example of total mutual obedience in the following of one common spirit. Theirs is already on earth the eschatological community, spreading from the centre of liturgical action to the periphery of apostolic work (Tavard 1964).

Contemporary Challenges of Consecrated Persons

In the contemporary society consecrated persons face many challenges, some of which are not identifiable. Some of the identified ones include the consecrated life itself. Berglar (1994:254) points to the existence of “tumbling blocks in some fundamental characteristics of life in our age worldwide, technologically advanced civilization. In such a world, undue emphasis, attention and interest are on materialism, abundance in possession, consumption, freedom and luxury; the whole idea of consecrated life appears illogical and nonsensical. What Kaam said nearly six decades ago that “a modern man is in the midst of crisis of meaning (1968:15) still holds. Consequently consecrated persons have this problem of crisis of self identity, appearing odd in the midst of the society, their knowledge of their voluntary religious vocation not-with – standing.

The three evangelical vows that the consecrated persons take constitute a big challenge to them. In the contemporary society that has gone berserk in sexual romanticism due to advancement in communication technology and mass media, it is obvious the consecrated persons will require heightened efforts in self-restraint and self-control to meet the demand of chastity vow. People’s curiosity toward its observance by the celibates is also heightened by the present realities. Consecrated persons are most often prone to yielding to “distorted notions of obedience” (Au 1993) that their superiors are most often prone to demanding. Such unauthentic obedience would include: all obedience with deficient motives such as fear, pragmatic necessity, insecurity, and a desire for external approval or the rewards that come to those who quietly conform. Consecrated persons are, in living out the vow of obedience faced with the challenge of discerning between the genuine adult obedience, which like the obedience of Jesus, is based on freely chosen motives and centered on love of God, and unauthentic obedience with deficient motives that have ill effects on people’s lives. Duffey (1960) talks of religious authority and religious obedience and thinks each is made for the enhancement of the other. He also

insists that the two are meant to cooperate and collaborate in high purpose of doing God's work and will, which is another name for holiness. Consecrated persons may be challenged in their full understanding of this fact and in not equating religious authority and religious obedience with those of the military. In the vow of poverty too, consecrated persons are also faced with the challenge of proper understanding of poverty for the sake of the kingdom of heaven. This consists first and foremost poverty that has a value that enriches others after the example of Christ (cf. 2Cor. 8:9 becoming poor that people might become rich). Consecrated person must be fully convinced of these negative facts about poverty: 1/ many social ills such as crime and violence are rooted in the degradation that results from poverty. 2/ Poverty often destroy individual dignity and like a cancer it can threaten human community. 3/ Poverty is a public enemy and a disease that all must battle (Au 1993).

Consecrated persons can be challenged by what Akubue (2004: 224) calls "the danger of maintaining a public image. This danger occurs in a consecrated person when the observance of the religious vows became a matter of maintaining a public image of him/her rather than a pure religious motive or aim. The issue is that of religious conviction which is the life-wire that binds all the undertakings of the consecrated person. People's appreciation, interest and even admiration of the consecrated life may have a rather advert effect on the consecrated persons whereby their whole attention in living the consecrated life become focused on maintaining good image with them and satisfying their individual expectations. Van Kaam (1964) talks of the consecrated person unconsciously manifesting an external holiness in order to obtain the respect of persons of his /her environment. The vows of consecrated life must be religiously motivated and focused commitment to God and his kingdom in loving service to humanity. Much of human life issues from sexual instinct and the need for affection; all of life is conditioned to some degree by these factors (Kiesling 1977). How to envision and manage these very intimate, deep, and pervasive feelings is what the prospective and actual celibates are eager to learn. How celibates understand and handle these feelings is what constitutes a big challenge. Consecrated persons, who belong to families, and in most cases brought out and educated by these, often face the challenge of the pressure of family ties. The implications of their poverty and obedience vows may not be understood by the family members. Consequently the consecrated persons are prone to being misunderstood by their families in terms of lack of adequate care, concern and solidarity, in consonance with the commitment of their consecration. On themselves, consecrated persons at times suffer from inability to detach themselves from their families. Consequently they allow themselves to be distressed by family problems. Family challenge can also come from what Poruthur (2004: 58) titles, —human foundations of religious life. He points to a situation where distorted one's state of consciousness due to repressed family hurtful feelings at childhood can destabilize a religious (consecrated person) making community life quite problematic. Describing family as the corner stone of religious life, Poruthur holds that parents and siblings can contribute to the attitude and thinking of a religious. He believes that odd memories and emotions from home can be carried into the religious houses.

A Study of Text of John 17: 17-19.

The text is about the sanctification by the truth of God's word, and is in Jesus' prayer for his disciples (6-19). It is important to note the synonymous use of sanctification and consecration in the text by versions of the Bible.

The Gospel of John is believed by most Bible scholars to be authored by John the beloved apostle based on the evidence within the gospel as well as the writings of the Church Fathers. It is believed by most scholars also to have been written between 70 and 90 AD. Quite different from the synoptic, this gospel contains Jesus' deepest thoughts and sayings (Hale and Thorson 1996). Having as his purpose in writing, the disciples belief in Jesus as the Christ the son of God, in order to have life in his name, the evangelist John, records each of the incidents as specifically included to prove that Jesus is indeed the son of God. The Gospel's literary style is simple and easy to understand. Each incident and discourse is treated as an isolated event or statement, rather than being incorporated into an overall frame work (Barker 2008).

V. 17 *hagiason autous en tē alēthia*: ho logos ho sos alētheia estin. "Consecrate them in the truth, your word is truth". *Hagiason* has two meanings: 1/ it signifies to consecrate, to separate from each and common use, and to devote or dedicate to God and his service. 2/ it signifies to make holy or pure. The word in the prayer of Jesus may be understood in both these senses. Thus he prays: that they may be fully consecrated to the work of the ministry, and separated from all worldly concerns. *Hagiason* is from the verb *hagiazō*, dedicate, or set something apart for God's holy purposes (Palmer 2015). Hence it denotes: 1/ to render or acknowledge to be venerable, to hallow. 2/ To consecrate from things profane and dedicate to God, to consecrate and so render inviolable. 3/ To purify. Note three possible ways of purification: a/ to cleans externally b/ to purify by expiation, free from the guilt of sin. c/ to purify internally by reformation of soul (Pratte 2015) that they may be holy, and patterns of all holiness to those to whom they announce the salvation of God. The phrase *en tē alētheia* "in the truth" is note worthy. It is not only according to the truth of God that the apostles are to be set

apart to the sacred work; but it is from the truth, and according to it, that they must preach to others (Clarke 2015).

Jesus has prayed that his apostles be kept from evil one (John 17:15); but this is not enough unless they are perfected by what is good. Jesus is aware of the Psalmist's words "Depart from evil and do good" (Psalm 37:27). Accordingly he prays that his apostles be sanctified by the Father, that is, be made to be holy; and do this in the truth, that is, in him, his Son who is the truth (cf. John 14:6). Jesus repeated that he was sending apostles into the world as the Father sent him into the world. But though they must be in the world, they should be consecrated by God's word, the truth, just as he Jesus had consecrated himself by the truth. "Consecrate" means to be made holy or set apart for special purposes. Sanctification/consecration/holiness as synonymous in meaning is a common theme in the Bible. Jesus here says that he has consecrated himself. God the Father is holy and the Son is holy too and insists the apostles have to be holy (1Peter 1:14-16). A person who is sanctified or consecrated or holy is a "saint" so Christians are called in the early church (Acts 9: 13; 1Cor. 1:2). The disciples are the priests of the New Law. Just as the priests of the Old Law were consecrated ("made holy"), so are those of the new, but in a far more personal and intimate way. The phrase *ho logos ho sos alētheia estin* (your word is truth) may be a citation of (LXX) Psalm 118:142. The word of God itself (v.14), which is truth, is the consecration of the disciples (Vawter 1969). But to be consecrated the disciples must obey God's word, God's truth. God's word by itself per se does not consecrate them. They must obey it (Hale and Thorson 1996). *Hagiazō* (to make holy) i.e. (ceremony) purify or consecrate, (mentally) to venerate – hallow, be holy, sanctify. It is derived from *hagios*, from *hagos* (an awful thing); sacred (physical pure, moral blameless or religious, ceremony consecrated) (Baker 2008). V. 18 *Kathōs eme apesteilas eis ton kosmon, kagō apesteila autous eis ton kosmon*, (Just as you sent me into the world, I also have sent them into the world). The key word here is *apostellō* (from *apo* and *stello*, to withdraw from, avoid, to send, to sent off, forth, out), set apart, i.e. (by implication) to send out (properly on a mission) literal or figurative – put in, send (away, forth, out) (Baker 2008). Note here, (1) Christ speaks of great assurance of his own mission. He the author of the Christian religion has his commission and instructions from him who is the origin and object of all religion. He is sent of God to say what he says, and do what he does, and be what he is to those that believe in him; which is his comfort in his undertaking, and may be disciples abundantly in their dependence upon him; his record is on high for thence his mission is. (2) He speaks of great satisfaction of the commission he has given his disciples to preach the same doctrine and to confirm it with the same proofs (Henry). Jesus explains the purpose of the consecration that he requests for his disciples. He has "sent them into the world with a mission (cf. 13:20; 15: 26-27; 20:21) just as the Father has sent him the Son into the world with a mission (10:36). In both cases consecration is essential for the success of the mission (Constable 2015). The apostles have the same commission which Christ has, considered as man – they were empowered with the same Spirit, so that they can be holy, and their word is accompanied with the same success (Clarke 2015). Jesus is saying in effect that he has come to preach the truth, and so he has sent his disciples to preach the truth.

V.19 *Kai huper autōn (egō). Hagiazō emauton, hina ōsin kai autoi hēgiasmenoi en alētheia* (And on their behalf I consecrate myself, so that they also may be ones consecrated in truth). The actual mission of the disciples is not recorded till 20:21f, but again the perspective of the prayer (vv.7f.,10) sees the future as the accomplished fact (Vawter 1969). This is due to the reality and nature of the word. The word of God, revealed in the scriptures, is the only completely reliable and sure guide for the disciple's spiritual lives. Only it is infallible, true and cannot be wrong (Pratte 2015). Jesus does not mean that intend to make himself more holy than he already is, since that would be impossible. He sets himself apart to do God's will partially for the "sake" of his disciples. He is their example of perfect consecration, and his consecration makes theirs possible. Without the sacrificial death of Jesus there would be no salvation and no mission for the disciples. There would be no consecration either. One of the purposes of Jesus' death is to set believers apart to God, and his mission, in order for them to function as priestly people in the world (cf. 1Peter 2:9; Constable 2015). By his death, the disciples were made holy in God's sight. Jesus took their sins upon himself, and they became clean. In the same way, through faith in Jesus and through his death for them they too are sanctified and made fit for God's service (Hale and Thorson 1996).

Evaluation of the Catholic Perception of the Consecrated Persons and Its Challenge in the Light of John 17:17-19

Consecrated persons take to consecrated life following after Jesus idea of consecration in his priestly prayer in John 17:17-19 as part of his last discourse to his disciples. There he aims at his disciples being separated from each and common way of life to devote and dedicate themselves to God and his service. Maritani many years ago describe the church as one "whose head is Christ, whose soul is the Holy Spirit, but whose members are born sinners like all men since the fall" (1942: 152). In Jesus' prayer, he also aims at holiness of

some members of this church, to serve as a model to others, and to proclaim the life of holiness to be learnt by all.

The community life of the consecrated persons is in line with Jesus' prayer for a way to be holy and patterns of all holiness. To get committed to the way and pattern of being holy is a big step towards holiness. For O'Grady and MacNamara (1970) consecrated life is linked to the New Testament only in the sense that the Holy Spirit calls forth a life of holiness in the church in conformity with certain gospel ideals. The words of Jesus in the gospel continue to be a source of inspiration and an ideal in new situations. Community life as a way of self abandonment, renunciation and detachment (cf. Mt. 19:20-22) is a big gesture of commitment for consecrated persons. Such commitment will enable the consecrated persons to be more disposed for participating in the mission of Christ. With holiness of life and service as sharing in the redemptive mission of Jesus as its base, consecrated life has from its origin manifested itself in a multiplication of forms, institutions and conceptions closely associated with changing needs and with the development of the society, culture, institution and theology (Kinsella 1970). This is certainly to be achieved according to the truth and power of the Holy Spirit whose function is to guide and lead the faithful to the truth. It is, therefore, the will of Jesus that consecrated persons be men and women of the Holy Spirit, who should be a motivating factor and engine house of their life and work. Theirs is the mission of Jesus that can be undertaken with the empowerment of the Holy Spirit (Acts 1:8) Jesus' prayerful attitude in his last discourse in John's gospel that 17:17-19 is a part, brings out his consciousness of being dependent on the Father. Sending the disciples as the father has sent him (John 20:21) they (the disciples) should be dependent on him. The consecrated persons must be conscious of their dependence on Jesus. This must be expressed by their faith in Jesus. This faith must be deep, one that has no admixture of worldliness in it. Consecrated persons must have faith that, as Kenrick (1962) would say, is in its proper dimension. Such faith is that, which dealing as it does with the infinite majesty of God, his sublime attributes, his deep mysteries, the relationships of divine goodness to human weakness, can be ever-evolving in its fruition, no limit or point existing at which the consecrated persons can say, now we need go no further (Kenrick 1962).

Duffey (1960) warns against consecrated persons being bitten with the bug of infidelity. This is because in the mess, they smother the faith which should be the animating principle of their vows. The three vows of celibacy, obedience and poverty are undertakings that can only be carried out in faith. The faith of consecrated persons should be fully bound to their existence. In the etymological sense, existence is derived from the Latin "ex" meaning out and "sister", meaning to stand. With, reference to the personality of the consecrated person, it means to stand out more and more towards God, to participate increasingly in his life, to be present to him and beyond all things. (Kaam 1964). Jesus' prayerful attitude also reflects his faith in the Father and what the Father can do to glorify him. In the same way prayerful attitude of a consecrated person reflects his/her faith in Jesus and what Jesus can do. Hence Kieshing (1977) is quite right in holding that consecrated life without prayer can lead only to an aching void in life. Jesus full awareness of his mission in accordance with the Father's will is what generates in him the need to consecrate himself that his disciples be consecrated in truth. Kaam 1968 talks of crisis of meaning in life, and insists the consecrated persons are invited to plunge deeply into well-springs of their lives and the foundations of their institutions so that together they may discover a new their meaning and value. Such discovery involves conviction on why and the end of consecrated life. Clear grasp of why and end will eliminate undue anxieties and inordinate desires for identification, recognition and acclamation.

Fagan depicts the programme for consecrated life as one process of information on the theological, cultural and professional, formation in emotional maturity, community life, authority and obedience, freedom and responsibility, apostolate and spiritual life, and final transformation of the whole person (Fagan 1970). The consecrated persons must realize that this process of information is on going until final transformation of the whole person. In the process, they must take the advice of Biskupek (1950) that they keep their eyes open to the needs of modern times, changing and adjusting non-essential matters which might hinder the attainment of the objective intended by the founder. Jesus' motive of consecrating himself and his aim in wanting the disciples to be consecrated in him is both for the spiritual wellbeing of the disciples and for the salvation of humanity in the world. For Hillman () the crisis of consecrated life is in its placing of the "good" of the religious institute and sanctification of its members before the primary purpose of the church viz mission. Consequently, he thinks that

There may be new life, joy and hope if religious life and its institutions begin to be understood and to be totally reformed in function of mission, a function embodying willingness to adapt, to change, to move on and out in service of the living God (118-131).

O'Grady (1970) gives two precise ways of how a renewed understanding of religious life has meaning in a secularized world: 1/ when it is a commitment to the development and progress of this world, 2/ when it provides necessary reminder that the world's own future transcends itself. In the same vein of service to

humanity in the mission of Jesus, Duffey 1960 quotes Pope Pius xii shortly before his death, as speaking about the irreplaceable presence of consecrated persons in a great many fields of the catholic apostolate, above all in the fields of education, in schools and social work in general. The mission focus of consecrated persons motivates them to be dynamic in their attitude towards the society, the environment and the people around them. The dynamism is not to change and become like them but to be attentive to them as to influence them to be reflective and even critical of the new way. Change as a concept for a consecrated persons is a critical one. It involved a response rather than an alteration. When the consecrated persons see God's will and God's presence as incarnated in every changing situation (Kaam 1964) they think about the demand of their generous response to the appeal of a strange new environment. A spiritual life that is marked by stiffness, rigidity, formality and inability to move or change is, therefore, unauthentic (Kaam 1964).

Jesus' ultimate aim in consecrating himself is for the sake of his disciples, that they may be consecrated in truth. This truth is the word of God, which Jesus himself is and reveals (John 1:1; Pratte 2015). Consecrated persons should find their ultimate happiness, fulfillment, interest, strength and security in the word of God. Their daily closeness with God's word should keep their mind away from worldly attractions and mundane infatuations of the modern society. Mbonu (2015) seems to consent to this view when she cites Karl Rahner as terming "listening to and acting on the word of God" as incarnational spirituality. For them, (Mbonu and Karl Rahner) incarnational spirituality draws on an interpretation of Emmanuel "God-with-us" (Matt 1: 23). "Awareness of" God-with-us" recognizes the significance of finding and serving God in all aspects of human existence, even in the most ordinary and routine" (Mbonu 2015:7). Consequently, the contemporary society's judgment of the consecrated persons in "being" and "not-being" relevant should be over looked, since relevance here is most often relative and from a narrow perspective. Amadi (2015:9) who recommends "passion and passion for humanity" for the consecrated persons, points that from Vatican 11 to date, consecrated life has made a great effort to return to its source, to encounter God's gifts in his word through its founding inspiration and identity. Since according to him the word of God has been placed in the centre of consecrated life and affects all its aspects, there is need for consecrated persons to imbibe inculturated and incarnated spirituality based on the word of God.

Conclusion

A critical study of the catholic perception of consecrated life with its contemporary challenges reveals that it is basically a spiritual life. This is so because it embraces the whole of the Christian life as oriented to self transcending knowledge, freedom and love in light of the ultimate values and highest ideals perceived and pursued in the mystery of Jesus Christ through the Holy Spirit in the community of disciples (Amadi 2015). For Colin such life, taken as a religious state, is not a human discovery considered, not in the multiplicity and variety of its accidental forms, but in its immutable substance, there can be no doubt as to its divine origin (Colin 1970).

Consecrated life is better situated in relation to ministry, sacrament and lay non-religious life. It also can be outlined as charismatic, secular, apostolic, communitarian and eschatological. The nature of its three vows of celibacy, poverty and obedience is better discussed in this whole context (O'Grady 1970). The same rule that applies to religion as the first duty of humanity towards its creator applies to consecrated life: glorification of God and enrichment of humanity individually and socially. As one of the two main forms of human love (Kaam 1968), celibate love of the consecrated life, has humanity as its main aim. On these, consecrated life has always in a very special way enriched the life of the church. If questions, doubts and skepticism that have always confronted consecrated life, are at their zenith in the contemporary world, that may also be seen to be obvious. Surely the more the effect of the advancement of science and technology is felt on contemporary world, the more the logic of men's reasoning intellect comes to play on human affairs. Consequently, for Mbonu (2015) to renounce everything and follow Jesus on the road, on mission, produces an experience that finds description only in an eschatological context. This paper, therefore, insists with her that, put differently, the deeper meaning of the consecrated life resides in its eschatological character. This should be the focus in all efforts towards meeting its challenges rather than on its relevance to the needs, values and ideals of the contemporary society.

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Teaching Scientific Concepts in Kalabari: A Paradigmatic Approach

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Abstract

Scientific concepts, which often translate into technological inventions, require a medium for their expression and proper assimilation. More often than not, that medium is language. However, it has to be a language that is best understood by the recipients of the scientific concepts being conveyed. Most language experts (cf. Sapir, 1928; Bloomfield, 1933; Crystal, 1969; Bamgbose, 1976) agree that the language best suited to such a purpose is the mother tongue. In this paper, efforts are made to see how scientific concepts which exist in the African environment but which are most often expressed in a foreign tongue, can be taught to the African child using his mother tongue. Kalabari, an African language spoken in the South eastern part of Nigeria, has been chosen to illustrate this. A paradigmatic approach is hereby proposed whereby lexical items conveying scientific thought are presented in paradigms as a teaching model for young learners who would assimilate them better in their indigenous language. It is expected that this method of teaching will make it easier for the young learner to visualize the scientific concepts being taught in his indigenous language and thereafter motivate him to translate learnt concepts into technological inventions. This would in part, be in tandem with Andah's (1992:131) proposal of an „African scientific system“ which can be put in place, through indigenous language engineering, to take care of the continent's technological needs.

Key words: Scientific concepts, technological inventions, African environment, mother tongue, scientific vocabulary, paradigms.

Introduction

Scientific concepts, leading to technological inventions, are a *sine qua non* for any nation wishing to develop technologically in the modern era. The modern world gets more sophisticated every day and the boundaries of science are being pushed further beyond the known frontiers at a rapid pace. Although the laws of science are natural laws and can be observed in operation in every environment, they need to be expressed and formulated in order to be identified and applied. A classic illustration of this is John Newton's observation of an apple falling from a tree and his formulation of the law of gravity, following correlations with other observed phenomena in his environment. That law serves as the basis for man's many explorations in space today.

However, observing scientific phenomena is one thing, expressing them using language is another. In the present 21st century, the worldwide medium of expression for the observations and recordings of science can be said to be English. Could this be attributed to the fact that mother tongue speakers of English are so numerous the world over? David Crystal (2007: 360) informs that, according to conservative estimates, mother tongue speakers of the English language have now reached around 400 million, and that a further 350 million use English as a second language, while a further 100 million use it fluently as a foreign language.

What we might need to retain from the above figures which attempt to explain the world dominant position of English is that, education and linguistic expression in the mother tongue are crucial for the appropriation of thought, especially scientific thought. This would be lending credence to the Sapir-Whorf Hypothesis that speakers visualize best objects and concepts for which there are words in their native languages. In particular, Edward Sapir, quoted by Crystal (2007:15) affirmed that: "We dissect nature along lines laid down by our native languages". The Kalabari child who is fully brought up in the Kalabari environment presumably has Kalabari as his mother tongue. It is his language of first contact and so it is the language in which he is most

competent to convey his thoughts and to perceive phenomena, scientific or otherwise, in his environment. What then is the Kalabari environment?

1 The Kalabari environment

The Kalabari people can be mostly found in the Niger-Delta area of South East Nigeria, specifically in Rivers State. Harry (2004: 2) identifies the Kalabari linguistic area as spreading over three major islands and twenty-five other smaller islands. The major islands are Buguma, Abonnema and Bakana. Traditionally, the economic activities of the Kalabari centre around fishing and trading. In modern times, however, the Kalabari are seen to be influential politically and so occupy strategic positions in government cabinets. Quite a few are also well-placed in the private oil sector of the state. This implies that there are a number of technocrats among the Kalabari and many are well travelled. Interestingly, Jenewari (1984, 1989) reports that the Kalabari were among the first West Africans to come in contact with the European traders in Southern Nigeria.

Linguistically speaking, the Kalabari language is one of the ijoid languages of the Niger-Congo family of languages. More specifically, it belongs to the East Ijo group. According to Williamson and Timitimi (1983) and later Jenewari (1989), other members of this group are Okrika, Ibani, Bille and perhaps Nkoro. Dapper (2003) likewise affirms that Kalabari is one of the Ijaw tribes that live in the Niger-Delta region. Among these languages, we have Izon, Nembe, Bille, Kula, Ibani, Tombia, Okrika, etc.

Concerning the orthography of Kalabari, Harry (2004) informs that the first individual attempts in this direction were in 1949 when B.A. Harry published a primer with the title *Kalabari tari godiri* (*Kalabari Primer*), followed by another primer, this time written by N.T. Akobo in 1953 with the title —*Wanimin "ibiai"* (*Things we ought to know*). It was only after these individual efforts that the government sponsored orthography projects in indigenous languages, thereby paving the way for primers in Kalabari written by erudite scholars like Berepiki (1971), Williamson (1972) and Jenewari (1972).

2 Scientific literacy in Kalabari

According to Jenewari (1984:10), the written word in Kalabari apparently appeared as early as 1668 through a Dutch traveler who wrote numerals one to five in the language. This is an aspect of the counting system which later progressed along conventional lines until it evolved into counting large numbers, the highest being eight thousand expressed as "*poku*".

There are actually what can be considered landmark numerals in the counting system of Kalabari. Ngiangiaet *al* (2015:3) identify them as *sii*(20); *ende*(400); and *poku*(8,000). Young-Harry (2002:8) offers an excellent presentation of the traditional Kalabari counting system in his book: *Kalabari dirikebarana Kalabari ye kienbara* (Kalabari Orthography and Counting System). There we see the reference points deriving from *sii*(20) in numerals like 16 (*inifasii*); 17 (*tereifasii*); 18 (*main fasii*); 19 (*gberiefasii*); 20 (*sii*). And then for the reference points deriving from *ende*, we have: 500 (*endesonqasiifinji*); 600 (*endeoyiasiiifinji*); 700 (*endejieasiifinji*); 800 (*maaende*).

The peculiar thing about this counting system is that, first there are additions, and then there are subtractions around the focal reference numerals. A translated example of '16' in Kalabari into English reads thus: 'four removed from twenty'. One could say that such a counting system does not really make for concision in thought and it does not make for easy retention. As we shall see further on in this paper, technical and scientific speech possess certain characteristics which would need to be respected by any language wishing to achieve a rendition of scientific thought. Equally important is an understanding of scientific language to facilitate technological inventions.

Understanding scientific language

To teach science language effectively, one needs to understand the attributes of scientific language. One of the first attributes, according to David Crystal (2007: 384), is that scientific vocabulary requires continual updating in the light of the process of discovery. He adds that science is actually the birth place for new words in a language.

Another point to note about scientific language is that it portrays an impersonal aspect of communication which entails a reduction in personal forms and the frequent use of impersonal forms (Vigner and Martin, 1976:19). This is an interesting aspect to note in the light of the fact that the Kalabari, like many other African tribes, often personal objects and address them in a subjective manner. For example, Young-Harry (2002:16) renders the

indigenous term (or phrase) for the number 397 as: “*teradirifadiriende*”, meaning “three books taken away from four hundred books”. It could also be rendered as “*teraburuoforiburuende*”, which means “three yams absent from four hundred yams”. This phrasal method of counting leads us to another attribute of scientific language that appear to be lacking in the counting system of many African languages, that of concision. Vigner and Martin describe this attribute as one which allows for precision in technical speech and makes for complex lexical units. Crystal (2007:384) sums up these attributes by stating that, in the methodology of science, there is an overriding concern for impersonal statement, logical exposition, and precise descriptions.

Curriculum for teaching science in Kalabari

One could safely say that Nigeria, like many former colonies of the Western world, has come a long way in asserting herself linguistically. This fact is reflected in the country’s policy on education where, at least on paper, teaching and learning in Nigerian indigenous languages are much favoured. For instance, concerning primary education, section 19, sub-section b (i) of the National Policy on Education (2004:8) states as follows: “Curriculum for primary education shall include (a) Language of the environment” For those living in the Kalabari local government areas of Akuku-Toru, Asari-Toru and Degema, the language of the environment is Kalabari. Going by the recommendations of the National Policy on Education, this is the language that should be taught to all children residing in these areas, whether they are of Kalabari origin or not.

At the junior secondary level (now Basic 7 – 9), the National Policy on Education (2004:12) advocates in Section 24, sub-section (a) (iv) that the language of the environment should be taught as L1 (where it has orthography and literature); and in sub-section (a) (v), it recommends one major Nigerian language other than that of the environment to be taught as L2 (with emphasis on oralcy).

For the above to be implemented, the orthography of the indigenous language to be taught needs to be fully developed and numeracy established in it. To achieve this, at least as far as Kalabari is concerned, certain notable scholars have made significant efforts to develop a functional orthography in the language. Worthy of note are scholars like Kay Williamson who wrote *Reading and Writing in Kalabari* in 1972, and Charles Jenewari who wrote *Kalabari Orthography* in 1974, with a second edition appearing in 1978. Recently, in 2011, the Nigerian Educational Research and Development Council published some manuals on the *Orthographies of Nigerian Languages*. The manual on Kalabari orthography appears in Volume III. The foregoing can be termed very commendable efforts. But then, the question could be asked: what is the impact of these efforts on the learners, specifically on those of Kalabari origin? For example, how easy would it be to teach the traditional counting system to modern-day Kalabari children who have grown up with computer-assisted learning, smartphones and digitalized manuals? How can interest in learning the language be sustained? And if the language is not properly acquired, how can scientific thought be concisely conveyed in it?

A modern approach to science teaching in Kalabari

It is heartening to note that, in recent times, there have been concerted efforts to simplify the counting system in Kalabari by some concerned speakers of the language. A case in point is the recent effort by the writers of a book with the title: *Counting in Kalabari made easy: an innovative and simplified approach*.

In the book, the writers propose a simplified approach based on the decimal system which has a base of ten. Their system provides a straightforward unitary method that would be easy for young learners to retain. They propose what they termed landmark figures, namely *Zero (yofori)*, *Ten (oyi)*, *Hundred (ondira)*, *Thousand (tawa)*, *Million (miliya)*, *Billion (biliya)*, *Trillion (tiriliya)*, and even *Zillion (ziliya)*. Whereas the traditional method has almost no provision for counting beyond 8,000 (*poku*), the proposed model aims to synchronise with modernity by providing a paradigm that can operate *ad infinitum* - an important principle in science.

Young learners are enticed by the familiarity of the counting method while teachers of the language have a simple teachable model to work with. This would also be in keeping with the goals of science education as enunciated in Section 39, sub-section b(i) of the National Policy on Education (2004: 19) where it states that: “The goal of science education shall be to: (i) cultivate inquiring, knowing and rational minds for the conduct of a good life; and (iv) provide knowledge and understanding of the complexity of the physical world”. There are many other scientific concepts of naturally occurring phenomena that could be taught to Kalabari children using their indigenous language. For example, the concept of heat from the sun could lead to teaching terms that relate to solar and thermal power. In Kalabari, the sun is called ‘*irua*’. To refer to harnessing the power of the sun for heating purposes therefore, where the English language uses the Latinized adjectival form ‘*solar*’, the Kalabari teacher could propose the indigenous term ‘*irua ye*’, and then use compounding to make it one word: ‘*iruaye*’,

that is, ‘pertaining to the sun’. Other collocations could then be introduced, such as ‘solar powered’ which can be rendered as ‘iruakem̄njiye’ in Kalabari. These are all familiar words expressing scientific concepts and causing young learners who speak Kalabari to be aware that they need not have recourse to foreign words before they can express that which they can perceive in the environment. The sun certainly does not shine only in the Western world! The concept of cooling, as opposed to heating, could equally be taught using the indigenous term ‘oboku’ which means ‘cold’. A cooling apparatus like the refrigerator could be rendered indigenously as ‘ye-obokumaye’. Following the dictates of scientific language however, the teacher should aim at concision by proposing the compound term achieved through vowel deletion (cf. Harry, 2004:8): ‘yobokumaye’ (something or a unit that cools). In the same vein, a drying unit would follow the same lines of lexical formation and be rendered as ‘ye-samun̄m̄m̄aye’ (something or a unit that dries).

Paradigms for teaching scientific concepts

The above already points the way to the possibility of establishing terminological banks in Kalabari using paradigms. And what are paradigms? The Longman Dictionary of Language Teaching and Applied Linguistics (2012) defines a paradigm as a set or list of all the inflectional forms of a word or of one of its grammatical categories. In this paper, we use it in the sense of establishing a list of possible adjectives or nouns that a given term could collocate with. We therefore talk of adjectival paradigms and nominal paradigms. And so, to develop Kalabari scientific vocabulary and facilitate the teaching of scientific concepts to the Kalabari child, the teacher could establish paradigms with the natural phenomenon of the sun. Derivative terms could then serve as materials for a paradigmatic approach in an adjectival category. An illustration is given below in Table I:

English	Kalabari
Solar power	Iruakuro
Soar dryer	Iruasamun̄m̄m̄aye
Solar car	Iruakem̄njiaru
Solar wear	Iruasuasuae
Solar cooker	Iruakeyesoye

Table I: Adjectival paradigms

It should be understood that though the lexeme or word ‘sun’ is adjectivized in English (i.e. ‘solar’), it is nominalized in Kalabari (i.e. *_irua* – *_sun*) but it still plays the role of an adjective in Kalabari in its collocation with other nouns in the language.

Another paradigm could be established for nominal constructions using the concept of energy, another scientific concept that is abundant in the African environment. One could then have terms like: solar energy, wind energy, thermal energy, fossil energy, renewable energy, biomass or ligneous (wood) energy, etc. as in the table below:

English	Kalabari
Solar energy	Iruakuro
Wind energy	Ferukuro
Thermal energy	Kiri-ofirikuro
Fossil energy	Kiribubekuro
Renewable energy	Ojudinmakuro
Biomass (ligneous) energy	Sinbubekuro
Hydro power (energy)	Minjibubekuro

Table II: Nominal paradigms

An interesting observation is that the scientific terms appear more explicit in the indigenous language than in English, a foreign language. For example, biomass or ligneous energy in the above tabular is rendered more explicitly in Kalabari where it is translated as ‘energy from plants or wood’ (sinbubekuro). ‘Thermal energy’ is rendered as ‘heat from the ground’ in Kalabari, while ‘renewable energy’ is translated as ‘energy that renews its body’. The concept of energy from plants (an abundant resource in the Kalabari child’s native environment) that can be harnessed to supply the energy needs of electricity, water pumping, combustion for cooking, etc., will thus be easy for the young learner to visualize and to work with. We find here a confirmation of the Sapir-Whorf Hypothesis quoted earlier on that we find it easier to visualize objects for which there are names in our native languages.

Conclusion: A paradigmatic approach to science teaching

A paradigmatic approach to teaching scientific concepts in Kalabari would basically entail the development of a scientific vocabulary by way of a rich and finely attuned lexicon. This is possible in every human language. As Afolayan (1980:29) notes and states: “[every language is] rich enough to meet any new demands (scientific, mathematical and technological) that may be made upon it”. Fromkin and Rodman (1998:14) affirm as much when they state that no language or variety of a language (that is, a dialect) is superior to any other in a linguistic sense. As far as they are concerned, every grammar is equally complex and logical and capable of producing an infinite set of sentences to express any thought.

The above represents our view in carrying out this study and outlining our thoughts in this paper. The Kalabari language, like every other African language, is quite amenable to technical and scientific discourse, and scientific concepts can easily be taught in it. What is basically required is the patriotic zeal and dedication to study the linguistic structure of one’s mother-tongue well enough to unravel the linguistic treasures that such a language enfolds.

The scientific concepts of energy and technological inventions using science (solar-powered car, wind turbines, solar dryers and cookers, etc.) can be taught in the indigenous language such as Kalabari as demonstrated in our paper using a paradigmatic approach. Paradigms are established using the internal grammatical resources of the language, and terms are generated along the lines of the linguistic competence of the native speakers. The latter point no doubt, corroborates Noam Chomsky’s linguistic competence which he defines in *Aspects of the Theory of Syntax* (1965) as the unconscious knowledge of grammar that allows a [native] speaker to use and understand a language.

In this paper, we have been able to establish paradigms for indigenous Kalabari terms with scientific import such as (in the order presented in Table II): *iruakuro; f̄erukuro; kiri-ɔfirikuro; kiribubekuro; ojudinmakuro; sinbubekuro; minjibubekuro, etc.* We believe that these terms, which are presented in an explicit manner in Kalabari, will go a long way in bringing about an early scientific awareness in the Kalabari child who, without having to pass through some foreign tongue, will be linguistically motivated to carry out technological inventions through his acquired scientific knowledge in his native language.

We wish to conclude by observing that the proposals made for teaching scientific concepts in Kalabari can be extended and carried out in every other African language. This would be a necessary step to take so that the African continent can be free, through indigenous language engineering, from technological dependence which the erudite BasseAndah (1992: 122) defines as: “the inability to generate, adapt and use technological systems, indigenous and introduced, to meet [our] needs”.

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A Philosophical Appraisal of Abortion Using Kant's Categorical Imperative

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Abstract

The problem of abortion has taken a pre-eminent posture in the social stratum of our nation. It has generated a twisting and an unending debate between pro-abortionists and anti-abortionist. This work titled "A philosophical appraisal of abortion using Kant's categorical imperative" nullified the pro-abortionists' view that the foetus has no personality and, therefore, should be treated as a means to an end. In line with the anti-abortionists, the work insisted that the foetus from the moment of conception is a human being and thus should not be treated as a means to an end but as an end in itself. It adopts Kant's notion of goodwill. Here, the will can achieve its absolute goodness only when it performs what moral law commands, and does this solely out of pure respect for the law itself (not this or that particular law, but law is general) and disregards all other ends. The work contended that it is our duty to save life irrespective of who is involved and how it is going to affect us. It admits that an act is morally praiseworthy, only if it is done neither for self-interested reasons, nor as a result of a natural disposition or sympathy, but rather on the basis of duty. Having used Kant's categorical imperative, this work maintains that the pro-abortionists' arguments cannot stand the moral test when critically analyzed. It exposes the fact that the foetus as a human being deserves respect, and that abortion is morally reprehensible since we cannot will that it should become a universal law of nature.

INTRODUCTION

This work is concerned with the issue of abortion which most people condemn as morally unjustifiable, and to which others adopt an attitude of indifference, and see nothing morally reprehensible about it. Hence, the question as to whether or not the foetus is a living thing has not resulted in any atomic answer of either "Yes" or "No", thereby generating diverse opinions.

Moreover, Noonan in his book *An Utmost Absolute Value in History of Social Ethics, Morality and Social Policy*, reacting to the question "Do we have the right or the moral justification to terminate the process of personhood?", insists that if you are conceived by human parents, you are human. Thus: The positive argument for conception as the decisive moment of humanization is that at conception, the new being receives the genetic cord. It is this genetic information, which determines his characteristics... A being with a human genetic code is a human being (67). This implies that life begins at conception. At this point the foetus is enshrined with features of human being and therefore cannot be denied to live. There is no dividing line between a foetus and an infant (man). Koop in his book *The Right to Live: The Right to Die*, strengthened this by saying that "Human life begins at conception and is continuous, whether intra or extra-uterine until death" (46). Hence, without the foetus, existence of a child would be highly impossible.

On a contrary note, Derek avers that experience of legal abortion in the United States of America and Britain has been carefully documented and analysed. These investigations show that since legal abortion has been introduced, the number of deaths due to abortion has dropped dramatically (15). Abortion in United States of America today, is a matter of choice, on whether the person involved wants abortion to be carried out or not, without the interference of the law. This is quite different from what is obtainable in Nigeria, despite the daily practice of abortion carried out by the experienced medical practitioners and the quacks alike, abortion still

remains illegal. Though the illegality of abortion in Nigeria has little or no effect on the number of abortions carried out, for many people still indulge in it.

This work, using Kant's categorical imperative, counters the opinion of the pro-abortionists that the foetus has no personality. It argues that the foetus from the moment of conception is a human being. However, the work intends to examine and appraise abortion critically and philosophically with a view to bringing to the limelight, the negative implications of abortion and how it affects the sanctity of human life. Abortion has so many implications; religious, socio-economic, biological and ethical implications. The work adopts Kant's idea of goodwill, which discourages one from performing an action because of its end result. An action is said to be praiseworthy, when it is performed with the right motive of duty. Duty is to be performed entirely for its own sake. Following Kant's ethical principles, the work vehemently nullifies all the flimsy excuses that the pro-abortionists see as reasons for carrying out abortion. Such as deformity, privacy of the mother, rape, teenage pregnancy, education of the mother, population control, etcetera. It also refutes their notion that holds that the unborn belong to the subhuman group and their claim that life begins after birth when the baby breaths air. The position of the pro-abortionists that abortion can sometimes be allowed to save the mother's life in danger since the unborn foetus is not a fully developed human but merely a potential human being who is at the process of gradual development into a human is rejected. This work is of the opinion that there is no actuality without potentiality. Finally, the work maintains that any intentional taking of an unborn child's life is homicide.

THE MAN KANT

Immanuel Kant (1724-1804) was born at Konigsberg (East Prussia, now Kaliningrad in USSR), Russia. He is a son of a saddler, reputedly of Scottish origin, raised in relative poverty and the puritanical strictness of pietism. Kant entered university of Konigsberg located in his home town where he studied mathematics and philosophy. He later became a lecturer and consequently a professor of philosophy in the same institution.

The greatest member of the idealist school of German philosophy, Immanuel Kant, according to Paton, was the leading philosopher of the European enlightenment, whose ideas influenced many thinkers in Germany during his life time. He settled and moved philosophy beyond the debate between rationalists and empiricists. Philosophers such as Fichte, Schelling, Hegel, and Schopenhauer, amended and developed the Kantian system, thus bringing about various forms of German idealism. Paton holds that Kant is seen as a major figure in the history and development of philosophy. German and European thinking progressed after his time, and his influence still inspires philosophical work today.

Paton notes that for Kant:

The source of the good, lies not in anything outside the human subject, either in nature or given by God, but rather is only the goodwill itself. Goodwill has to do with the action or duty in accordance with the universal moral law, that the autonomous human being freely gives itself. This law obliges one to treat humanity- understood as rational agency, and represented through oneself as well as others- as an end in' itself rather than (merely) as means to other ends the individual might hold (4-7).

Kant's systematic critical philosophy centres on account of reasoning about action, which he uses to justify principles of duty and virtue. Indeed, he is one of the greatest moral philosophers of modern period. Noel and Kenneth state that Kant was one of the first modern philosophers, to earn his living as a professor of philosophy (104), Ozumba in his book *The Great Philosophers*, sees Kant's philosophy as an important chord in the musical symphony of the contemporary times. He pointed out that Kant's philosophy is a bridge between the renaissance and Romanticism of the eighteenth century rationalism and empiricism, syntheticity and analyticity (60).

Moreover, understanding of Kant's philosophy equips us with the tools for understanding the language of the eighteenth and nineteenth century philosophers like Nietzsche and Kierkegaard. Osam observes in his book *Philosophy and Logic Today*, that Kant never in his entire life travelled beyond the immediate vicinity of his native town; Konigsberg (12). In line with this, Ewing maintains that all Kant's life, he never travelled outside Konigsberg, his birth place. But indeed his idea travelled far, and he is considered by many as the greatest philosopher (1). Russell describes Kant's life as "academic and wholly uneventful". He was a man of such regular habit that people used to set their watches by him as he passed their doors (704).

Kant's interest is not limited to philosophy and mathematics. Omoregbe in his book titled *A Simplified History of Western Philosophy*, reported that at the University, he taught not only philosophy and mathematics but also physics, geography and anthropology, pedagogy and mineralogy (85). Immanuel Kant as a prolific writer has written so many books and articles. But is known widely for his Critique of Pure Reason (1781),

Critique of Practical Reason (1788), Critique of Judgment (1790), and Metaphysics of Morals (1798). Kant's efforts and his evergreen reading made him to be famous and remained a bachelor wholly devoted to study.

Furthermore, Kant in his book *Groundwork of Metaphysics of Morals*, maintains that the moral value of a life cannot be measured by everyday success, it must be measured by its degree of embodiment of principle. "A life lived according to principle is good, regardless of material success or failures" (5).

Kant went further to observe that the only good thing in the universe is goodwill. Duty is the key word in morality, not pleasure as Aristippus and other hedonists hold. The imperative call of duty is categorical not conditional. Stumpf maintains that the essence of morally good act is the principle that a person affirms when he wills an act. "The good will is good not because of it causes or accomplishes, not because of its usefulness that is to obey in the attainment of some set purposes but alone because of the willing, that is to say, it is good of itself" (316). A rational being strives to do what ought to be done, and this Kant distinguishes from an act that a person does either from inclination or self interest.

The Concept of Duty in Kant's Ethics

The concept of duty is inseparable with humanity, for to be a moral and even free being, you ought to be duty-bound or at least, conscious of duty. For man to be duty conscious, then, it entails certain forces of law. Hence, man is bound by the moral will to determine his function towards his end. Kant as stated in Talbot's book titled *A Romp Through Ethics: For Complete Beginners*, argues that to act in the morally right way, people must act from duty (<http://en.m.wikipeclici.org/wiki/leonologicaethics>).

Kant's argument that to act in the morally right way; that one must act from duty, begins with an argument that the highest good must be both good in itself, and good without qualification. For him, therefore, it is not the consequences of actions that make them right or wrong, but the motives of the person who carries out the action. Obviously, in his book *The Moral. Law*, Kant argues that law seems to mandate man to certain maxims and informs him that duty is the action to which a person is bound, it is therefore, the matter of obligation and it may be one and the same (as to the action), although the obligation to it may be of different kinds (416).

One of the formulations of categorical imperative is. "So act that the maxim of your will can always at the same time be valid as a principle making universal law". This implies that duty is of close relationship with the willing power or the morally good will, that is that without qualifications. Maynard, in the *Great Books of the Western World*, stresses that "A will which acts for the sake of duty is goodwill, and equally the salient feature of moral consciousness" (108). More so, Kant obliges us to preserve our life only because it is our duty to do so, rather than striving for our own personal end.

NOTION OF ABORTION

Abortion from time immemorial has been with man through the ages and in almost every culture. Hence, according to Sanderson, abortion has long history and can be traced back to civilizations as varied as China under Shennong (C. 2700 BCE), Ancient Egypt with its Ebers Papyrus (C. 1550 BCE) and Roman Empire in the time of Juvenal (C.200 CE). (<http://cn.m.wikipedia.org/wiki/abortion>). In Greek culture, prominent scholars and philosophers like Plutarch, Plato and Aristotle advocated abortion as means of family planning. According to Plato the children of the inferior Guardians, and any defective offspring of the others, will be quietly and secretly disposed off (241). The Romans also considered infanticide as product of household economy. One can say that philosophies and systems which permit infanticide also permit abortion.

Aristotle in his book *Generation of Animals and Politics*, offered some pieces of advice with regard to choice between abandoning an infant or rearing it. He says:

Let there be law that no crippled child be reared... there must be a limit to the production of children. If contrary to this arrangement copulation does take place and a child is conceived, abortion should be procured before the embryo has acquired life and sensation (443).

Hippocrates, the father of western medicine, holding a contrary view to the above position, argues against abortion, emphasizing the inherent medical dangers in its procurement. Hence, instructed that no one should give deadly drug or wrong counsel to his fellow man. Aquinas in his *Summa Theologica* states "... just as we may not bury a man if he is only probably dead, so we may not kill a foetus, if it is only probably non human... the morally safer course must be followed, which is to treat the embryo as a living human being" (118). Abortion in Nigeria is illegal, and a crime if performed, it is however not worthy that in Nigeria where abortion is still illegal; abortions are carried out by doctors in many private clinic and hospitals, and even by quacks, and backyard abortionists with unsterilized equipment.

Philosophical Arguments of the Pro-abortionists and the Anti-abortionists

Philosophical Arguments of the Pro-abortionists

Our discussion so far shows that abortion generates a moral dilemma for mankind and this leads many people to abandon theory and resort to their own conviction and self interest in dealing with abortion issue. This is responsible for so many million cases of abortion every year the world over. Considering the abortion challenges, Ekennia avers that abortion motivated by social conditions may have different and complicated grounds. He painted a very vivid picture of the conditions touching deeply on human emotions and dignity. He asked: consider a situation where armed robbers invaded a family and raped a mother and her daughters, or even nuns. What would happen if some of them become pregnant from this rape? Suppose a father puts her daughter in a family way or a girl become pregnant from her cousin, or a girl of thirteen years becomes pregnant, what would be the best action to take? What would happen if an undergraduate female student is pregnant without being sure of who might be responsible? Finally, supposes a woman whose husband lives in a foreign country, becomes pregnant a few months before the expected return of the husband, what would she do? (46).

Some of these questions, though hypothetical, could have some resemblance of historical scenarios. Different women might react differently to these scenarios but experience shows that majority of them would opt for abortion. The above instances are pointers which show that abortion confront people at what we may call the 'limit points' in their lives, that is at a cross-road, where they would not know whether to go to the right or to the left. The demand for abortion meets them at a point where "what ought I to do now?" become a situation of "to be or not to be". In fact, the arguments for abortion rotate around human situations and we shall attempt to classify the arguments or reasons for wanting to procure abortion as follows:

The first is the advocates of abortion who argued that it is justified to carry out abortion in case of rape. They opine that it is a heavy load imposed on such a mother against her will. The second argument the pro-abortionists raised concerned the social and economic factor. They argue that if a child would be social and economic burden to a mother or family, it is a sufficient reason to carry out abortion. And also if the would-be mother is unmarried, in order to avoid shame and damage to her reputation, it is better to induce abortion to save her from embarrassment.

The third has to do with the pro-abortionists insistence that abortion should be induced for medical or therapeutic reasons. According to them, when the life of a pregnant woman is seriously threatened health-wise, it warrants abortion to be carried out to save guide the life of the woman.

The fourth displayed the pro-abortionists thinking that over population is a possible reason for inducing abortion. According to Ikwen, over population accompanies many negative trends. It brings undue pressure on scarce resources and adversely effects the environment (108). This argument about overpopulation sounds valid at a glance but one need to know that nature abhors vacuum. Nature has a way of taking care of itself. Some nations have tried to embark on such a project in the past but are today paying couples to bear more children because of the shortage of man power in the labour market. Fifth, Feminism, that is, women's liberation movement advocates for freedom to use their bodies as they like in order to exercise their rights against male domination.

Philosophical Arguments of the Anti-abortionists

As the pro abortionists justify abortion and look at it as something permissible, anti-abortionists question the plausibility and justification of their arguments. The anti-abortionists centred their argument on the status of fertilized ovum. They argued strongly against the pro-abortionists claim that foetus is non human. Hence, maintaining that human life begins at conception. Indeed, for the anti-abortionists, human life begins at fertilization. They asserted that the entity that results from fertilization is new living reality and it is human. What it requires to be fully developed is adequate environment and favourable conditions (Eboh 164). In line with this argument, Lowen in her article titled "Abortion Arguments from Pro-life and Pro choice Sides and Main Points of Debate", maintains that:

Since life begins at conception, abortion is akin to murder as it is the act of taking human life. Abortion is indirect defiance of the commonly accepted idea of the sanctity of human life (http://womensissues.about.com/oct/reprodi4Ctivering/a/aborionargumenthtm).

Ozumba stresses that abortion is not only dehumanizing, it is a murder. In the process of trying to exterminate the foetus, the mother at the same time is exposed to discomforts, pain and uncertainty (137). The anti-abortionists advice in the instance of rape and incest, that irrespective of the psychological trauma about the

forceful sex, that the solution is not abortion. It is better to deliver the baby and see him/her as an innocent child, who knows nothing about the incidence that preceded his/her arrival.

KANT'S CATEGORICAL IMPERATIVE VIS-A-VIS ABORTION

In this chapter the work attempts an application of Kant's categorical imperative to the problem of abortion. Shonfeld in the book *The Philosophy of the young Kant: The Pre-Critical Project*, observes that Kant's early pre-critical publications (1746-1756) are devoted primarily to solving a variety of broadly cosmological problems and to developing increasingly comprehensive metaphysics that would help in proffering panacea to these problems (<http://plato.stanford.edu/entries/kant-science/>).

Furthermore, in an attempt to solving some cosmological problems, Kant maintains that moral law holds without exception unlike the scientific inquiry that is based on experience. Science reveals to us physical "laws" that holds true of the universe as it is now, but cannot provide absolutely conclusive guarantees that these laws will forever hold true. Thus, Heinrich in his book *The Categorical Imperative: The Moral Philosophy*, writes that for Kant:

Moral laws must hold for every rational being. Therefore, any maxim devised by our will must first go through the test for universality to ensure it is a universalizable maxim, if it passes it, it becomes an objective principle, if it fails, it becomes a subjective principle (<http://moleboiworldpress.com.2012/05/ethicsfeasibleanddesirable/>).

In other words, for Kant, the question about how does one finds out whether the action one intends to perform is morally right or wrong? And the yardstick for distinguishing between right and wrong actions is through universalization. If one wants to know whether the action one intends to perform is morally right or wrong, one should examine the maxim of the action. That is, it's underlying principle and universalize it. Consequently, the critical guiding question is: Would you wish the maxim of your action to become a universal law? In other words, would you consider it desirable if everybody in a similar situation as yourself performs a similar action as you intend to perform? When this principle of universalization is applied to the issue of abortion, the striking question remains; would you as a woman wish that whenever a woman is pregnant she should procure abortion? Again, would we wish that abortion should not become a universal law? If yes, then we should refrain from it.

Succinctly, Kant would say if it is our desire that abortion should become a universal law, then it is morally right for every woman to procure abortion, once she is pregnant. But if it is our negative desire and intention to have abortion done whenever women are pregnant, then it is a sign that the act of abortion in question is morally wrong. However, the universality of abortion shows that the act is right and its non universality shows that abortion is wrong. Kant's categorical imperative as an unconditional imperative, does not command one to do something which is a means to an end, what it commands is good in itself.. It admits no exception, no "if: or condition is attached to it.

Kant frowns at abortion or any killing whatsoever performed to bring happiness or to reinstate the dignity of woman, who goes about flirting and consequently becomes pregnant. Abortion is an immoral act and anyone who indulges in it, does it out of wrong motive. The right motive is "to do the right thing", "to do one's duty;" and "to respect the moral law". A rational being that consistently has the right motive has what Kant calls a good will.

More so, to treat the foetus with levity and less dignity is to act disrespectfully to the moral law that establishes all as rational autonomous being (Orofuke 55). Lafare, in trying to proffer a panacea to the abortion problem, which has been understood in different ways, followed Kant's footsteps and his famous formulation, which holds thus:"So act as to treat humanity, whether in thine own person or in that of any other; in every case as an end withal, never as a means only" (<http://finstnict.westvalky.edu/lafare/kantetjit>). This is another way of stating such maxims "Do unto others as you would wish them do unto you". It is an injunction for us to respect others because they are rational beings like us. To treat them not as a means to achieving what we want and disregard their personhood, but to respect their status as-rational autonomous beings. This invariably implies that in any conflict between men such as the foetus and its mother, each must be counted as having of equal value in the conflict.

This work says no to abortion because in carrying out abortion both the mother's life and that of the foetus are unsafe. In other words, it argues that abortion is morally bad, even if the mother can survive at the end of it. There are other things that she cannot escape from; such as psychological trauma, fear, agony and inflammatory diseases that abortion causes. This work equally disagrees with the view that contraceptive is alternative to abortion. Bearing in mind that contraceptive prevents a life from coming to be, some contraceptives, no doubt, are abortifacients. This work, having looked at the negative implications of contraceptive, maintains that it has close link with abortion and therefore, should not be seen as alternative to abortion. This research charges us to kick against abortion because a society in which contraceptives are widely

used, there is always difficult time keeping free of abortion, since the life style and attitude that contraception foster create an alleged need for abortion. Moreover, it argues against the contraceptive mentality, which treats sexual intercourse as though it had little natural connection with babies; it thinks of babies as an "accident" of pregnancy, as an unwelcome intrusion into a sexual relationship and as a burden. Perhaps, reduces one's sexual partner to sexual object since it renders sexual intercourse without any real commitment. The work presents arguments that ignite and reinforce the position of anti-abortionists, but with the insistence that there has to be a well -spelt out constitutional provision, which should be effectively implemented to checkmate the prevalent practices of abortion in Nigeria. It applies the moral principle of categorical imperative and its universal moral principles, as a therapeutic weapon to address articulately, the problem of abortion. Hence, counters the views of the pro abortionists/ and proclaims the need to adore and defend the defenceless foetus.

Conclusion

It is clear from the foregoing that abortion is morally bad. It is an abominable crime against an innocent unborn baby. Obviously, abortion denies the human community of members, who could have contributed their invaluable quota to the growth of the society. It is not only medically, but also ethico-religiously wrong. Life from the moment of conception, is sacred and only God has the exclusive prerogative to give and dispose of life. Hence, human beings hold life in trust for God.

Furthermore, allowing abortion as a result of complication that may take the mother's life is to replace virtue with vice and create moral decadence and deterioration of growth in the society. This is because, by so doing, there is violation of fundamental human rights which sustain equality and promote peace and respect for humanity.. Moreover, this work advances the position that abortion is not the best answer to an unwanted pregnancy. It rather advocates for ethical revolution, moral education, and adoption of scriptural counsel.

Again, this work maintains that foetus in its mother's womb is a human being, possessing life and thus capable of enjoying a right to life. However, in recognition of the unique sanctity of life, as the highest priority in the phenomenal order of the existence, this research work therefore, enjoins us to be reasonable in acting, and be guided by a moral sense of duty with considerable attachment of Kant's notion of good will. As a philosophical study, it is quite unwise and illogical to claim that this work aspires to completely solve or put to an end, the problems of abortion. But to an extent, the contributions, it makes on the issue of abortion are reasonable, and a workable solution, if adhered to vehemently in solving abortion problem. Succinctly, this work is of the view that the pro abortionist's arguments are parochial in nature, hence cannot stand the test of the legal, and the moral status of the foetus.

This work further disagrees with the flimsy excuses the pro abortionists do give as reasons for inducing abortion, such as financial constraint, over population, defects, rape, incest, socio economic factor, education, among others. It recommends that the following solutions be sought in order to prevent would be mother, from committing abortion.

The incidence of "unwanted pregnancy, can be reduced when we start the sensitization of its consequences, beginning from our various families. Parents should not hesitate or shy away from giving early and frank sex education to their children. In other words, sex discussion should not be a taboo, since children will get all necessary information they need from outside the home like internet, phone, television etcetera, and this may not be favourable for their sex life

More so, mothers should be disposed to take the responsibility of would be child, and assist their daughters at this crucial moment. In most cases, a would be mother commits abortion not because she does not want the baby, but just to mingle away from the rigorous questions, and shame that will emanate from both parents, peer groups, and the society at large. Various levels of governments should put in place, positive policies that will guarantee help for families, unmarried mothers, and grants for children. They should be ready to apprehend and jail anyone who fails to protect the fundamental human rights, especially that of the right to life of the children born outside wedlock. These provisions can save would-be mother from social stigma, psychological trauma of being pregnant outside marriage, and offer her an ample opportunity to finish her studies or to begin, and chances of getting a young man for marriage. Having expounded and suggested the above articulated and profitable solutions, this work using Kant's categorical imperative has evidently inculcated and established an etiquette, by which we can understand the pros and cons of abortion, and insist on moral probity and respect for humanity.

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The Eclipse of Dialogue and the Culture of Death

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Abstract

Man is a being with others. The nature of man therefore, is that which is relational – vertical to God and horizontal to man. In his horizontal nature, man interacts, shares, enriches and develops himself in this encounter. Nevertheless, one experiences within this encounter, a Hobbesian world, in which man becomes a wolf to other man. The being – with – others in a society which is propelled naturally through the process of dialogue, has turned into oblivion by an obnoxious, paganistic and atheistic culture of death instead of life. The root of this culture stems from the absence of the vertical relationship with God. By living “as if God did not exist”, man not only loses sight of the mystery of God, but also of the mystery of the world and the mystery of his own being. The methodology used in the work is descriptive and analytical.

Key words: God, Man, Eclipse, Dialogue, Culture of death

Introduction

Martin Heidegger (1962) states that no epoch has been known to conquer many and so various knowledge of man as ours, yet no epoch has understood man as little as ours. In no epoch has man become so problematic as in ours. It is not easy to state effectively where the origin of this incomprehensibility of man lies. Nevertheless, the difficulty mainly dwells in the complexity of his constitution - organic, psychic, social and spiritual, summed up as in body and soul. Despite his complexity, the question of man still remains a puzzle and his being a mystery. Unfolding the mystery of man, one discovers that man is a *homo relationis* – a relational being, vertical to God and horizontal to men. By these twofold relationships one observes therefore, that man is equally a *homo religiosus et homo socialis* – a religious and social being. He is equally a dialectical being, a being in movement. As a religious being, the council fathers (1995) observed that, Men look to their different religions for an answer to the unsolved riddles of human existence. The problems that weigh heavily on the hearts of men are the same today as in the ages past. What is man? What is the meaning and purpose of life? What is upright behavior, and what is sinful? Where does suffering originate, and what end does it serve? How can genuine happiness be found? What happens at death? What is judgment? What reward follows death? And finally, what is the ultimate mystery, beyond human explanation, which embraces our entire existence, from which we take our origin and towards which we tend? Reflecting on the dialectical nature of man, the problem remains, to what extent man has responded to this dialogical nature - to God and to man. More worrisome is the eclipse of this dialogical nature in man. Requesting to a combined effort in search of solution, Francis Cardinal Arinze (1999), addressing the world religious leaders in Rome on inter religious dialogue reminded the audience in his words, “Our common task which begin today ask of us patient listening, mutual trust and honest sharing. We are quite numerous. We are different one from, not only because of our religious belonging, but also because of our languages and geographical origins. And yet we could like to work at shaping a common message which we wish to address to the entire world. Let us not forget that religion is the soul of society, it is like leaven that can transform humanity.” The truism that religion is the soul of the society is linked with the religion itself viewing from its etymology.

The word religion comes from the Latin etymology *religio, religare*, to bind, to retie, to refix, to reunite, to sow together. It can also mean recognition of a higher unseen controlling power or powers, with the emotion and morality connected therewith. In a simple parlance, the essence of religion consists in the feelings of absolute dependence on the supra-ordinate.

According to Anih S. N. (1990),

Religion is essentially an arena where “tradition meet tomorrow”, where conservative encounter ultra progressives, where fundamentalist concelebrate with fool –hardy liberals and where orthodoxy must of necessity embrace with avant-gardism, because religion is by its nature both divine and human. It is both time

space bound and equally at home in eternity. Philosophers reflect on religion, anthropologists make it an essence of their studies, psychologists claim that religion is their exclusive preserve, sociologists stumble into religion for their social constructs, phenomenologists cannot but accept the ubiquity of religion while theologians aver their religion is their personal property. All these fields and more have tried to define religion from their tangent of action. This has not made the definition and study of religion an easy matter (p. 4).

Even though religion as music is not easy to define, however, a better understanding of the etymology of religion gives us a clue to our task, the eclipse of dialogue and the culture of death.

Statement of the problem

The restlessness of man

The task ahead is properly captured by Francis Cardinal Arinze (1999) thus: What has representatives of the various religions to say to this? Our world knows tensions, conflicts, inter-ethnic wars, so-called 'ethnic cleansing,' genocide, mass expulsion of people from their homes, lack of openness to people of other cultures, languages or religions, hatred, intolerance and violence. We also notice denial of objective moral norms of right and wrong, moral decadence, erosion of family values, etc. These painful and alarming conditions are often the result of selfishness and greed on the part of us humans. They are visible expressions of a mentality which is contrary to the highest ideals of our respective religious traditions. They do, in fact, tarnish the image of religion (p.29).

The danger of extinction

If the religions do not act decisively and together, are they not in danger of marginalizing themselves in society into the object of interesting study of the past, instead of being relevant, dynamic forces of action in the present and future? What have the religions to contribute that will be of lasting value to the world? Learning from the past, what have the religions to resolve for the future? What message do they want to give the world that is asking for one?

The societal challenge

Many world problems and challenges today go beyond boundaries of one particular religion. Examples are poverty, inflation, the growing gap between the poor and rich, drug, AIDS, terrorism, religious extremism, oppression of the poor and weak, dictatorship, corruption in public life, weakening of family ties, promiscuity. It is necessary for the followers of various religions to join hands in seeking a lasting solution of these problems.

Avarice and scandalous inequality

As we survey the situation of the humanity, is it too much to speak of a crisis of civilization? We see great technological advances, but these are not always accompanied by great spiritual and moral progress. We see as well a growing gap between the rich and the poor – at the level of individuals and of nations. Many people make great sacrifices to show solidarity with those suffering want or hunger or disease, but there is still lacking the collective will to overcome scandalous inequalities and to create new structures which will enable all peoples to have a just share in the world's resources.

Explication of terms

▪ **What is eclipse?**

When we speak of eclipse especially in relation to dialogue we refer to the disappearance. As disappearance, it is seen as loss, vanishing; disappearing trick, escapology. It can equally be seen as sleight; flight. It means also escape; exit. It is seen as departure; evaporation. It can equally be seen as vaporization, decomposition, decrease, fade away, fade to appear etc. According to Juddy Pearsall (ed.) (2001) New Oxford Dictionary of English, eclipse as a phrase is used to designate, —losing or having lost significance, power or prominence. (p.586)

What is dialogue?

Dialogue is seen in different forms and takes different approaches. It can take the form of an argument. It is a kind of discussion, symposium, exchange of views, cut and thrust; disputation, controversy, debate. Dialogue has a logical sequence of thesis which leads to anti-thesis and which may lead to synthesis. The synthesis can form a thesis of another dialogical movement. Organized meetings for experts are good, but "living in dialogue" is more vital and better. Spirits of openness and sharing, readiness to listen and learn from one another, letting the other person explain are sine qua non in an authentic dialogue. The experience of recent years gives evidence on the many ways in which dialogue is expressed. We have become used to talking about four distinct

but related forms of dialogue: informal contact that takes place in day to day life through a net work of relationship where people live, work or meet, collaboration that takes place when people belonging to different religions unit in common action to confront to some problems and challenges of the world, dialogue between specialists and experts who discuss religious matters, and dialogue in the form of exchange of religious experience.

▪ **What is culture of death?**

According to Federal Republic of Nigeria:

Cultural Policy for Nigeria (1988), Culture is the totality of the way of life evolved by a people in their attempts to meet the challenge of living in their environment, which gives order and meaning to their social, political, economic, aesthetic and religious norms and modes of organization thus distinguishing a people from their neighbours (p.5)

By way of summary, Okafor R. C and Emeka L. N, (2013) opined that, —all people have culture and culture exists only when there is a human society. There can be no dichotomy between both. Culture has to do with the community or nation – not with individual skills. Culture is central to the life of a society. The feeling of national identity springs from a common cultural identity. Culture is not static. Any culture that does not develop, develop atrophies and dies. What it was in the past, it is not now. And what it is now, it will not be in the future.¶ (p.20)

The concept of life and death

Life, *Ndu*, is a word like every other word in Igbo language, but it is also a special word because it has a special meaning and place in Igbo traditional society. It is a pregnant word. Eze B. N. (2015) noted that —it holds together or, put in other words, it gives the Igbo cosmology meaning. It is a moment, which no Igbo man will like to pass by without being involved in it. It is that period between birth and death.¶ (p.69) When we speak of life, we speak of that distinguishing character between living things and non-living things. Life includes the capacity of growth, reproduction, functional activities and changes leading to death. One can interpret it as existence. It is an existence in the world whose being brings meaning and order into being. With regard to our work, we have to narrow our analysis of life to human life; that is to say, life as it pertains to man and his environment. Human life is seen not only from the biological perspective, but also from diverse aspects of life as time, affairs, vigorousness, life, biography, vocation, and activity.

Life in relation to God, human beings, ancestors, spirits, community and land is a communion. For E. I. Metuh (1991), life is communion. Communion is not limited to the relationship with the created order - the universe, the spirits, ancestors, his family and community but also relationship with the creator himself: *Chukwu* (p.100). This relational dimension of man is seen in man as a covenanted entity. F. Njoku (1992) writes, “the Igbo African is a covenanted entity always in communion with God, the spirits, the land, the ancestors; etc. The visible and the invisible meet and commune in him. In man is the communion of beauty, life and all. As the beauty of life, he is the beauty of all. His all is his life, and every other thing - value system, symbol, and structure has to be interpreted in relation to his life. His life is his totality.¶ Life and its increase, and the sense of community are the values most prized by the Igbo and these are what they looked forward to having in the after-life.

Basic in the Igbo traditional belief system is that life is a continuous process, a never-ending process. According to Uchendu V. C. (1965), “to know how a people view the world around him is to understand how they evaluate life; and a people’s evaluation of life, both temporal and non temporal, provides them with a “charter¶ of action, a guide to behaviour.¶ (p. 11)

On the other hand, death is a reality, a mystery, a thief, and an undertaker. It is blind, deaf and without hand or leg, yet when it grips a man, it renders him powerless and incapacitated. Death is a source of terror to the Igbo whose culture challenges him to achievement. It is seen as an end of all ambitions. Man in face of death is first of all confronted with fear and solitude. Before death we are like cities without walls, defenceless.

When we speak of culture of life and culture of death, we mean what necessary ingredients that makes sustains this great gift of God, life and what can rob us this treasurable value away from us.

Causes of the eclipse of dialogue and the culture of death

John Paul II (1995, no. 21), observes that in seeking the deepest roots of the struggle between the “culture of life” and the “culture of death”, we cannot restrict ourselves to the perverse idea of freedom mentioned above. We have to go to the heart of the tragedy being experienced by modern man: the eclipse of the sense of God and of Man, typical of a social and cultural climate dominated by secularism, which with its ubiquitous tentacles, succeeds at times in putting Christian communities to the rest. When the sense of God is lost, there is also a tendency to lose the sense of man, of his dignity and his life; in turn, the systematic violation of the moral law,

especially in the serious matter of respect for human life and its dignity, produces a kind of progressive darkening of the capacity to discern God's living and saving presence.

Consequently, when the sense of God is lost, the sense of man is also threatened and poisoned, as the Second Vatican Council (1965) concisely states: "Without the Creator the creature would disappear...But when God is forgotten the creature itself grows unintelligible (GS, 36). The Igbo adage which states that the mouth said that the head should be cut off, and the head was cut off and the mouth followed. Why? The mouth is mouth because of the head. Without the head is the mouth useless. The creature without the creator becomes *orientierungslos* that means, loses its bearing and floats in the air. He becomes any other thing but what ought to be, a mysterious being. The more he neglects, jettisons and distances himself from God in his existence, the more he reduces himself to *onticles*, to mere things. Man, therefore, according to John Paul II, (1995 no. 22) is no longer able to see himself as mysteriously different from the earthly creatures; he regards himself merely as one more living being, as an organism which, at most, has reached a very high stage of perfection. Enclosed in the narrow horizon of his physical nature, he is somehow reduced to being "a thing", and no longer grasp the "transcendent" character of his "existence as man". By living "as if God did not exist", man not only loses sight of the mystery of God, but also of the mystery of the world and the mystery of his own being. The eclipse of the sense of God and of man inevitably leads to a practical materialism, which breeds individualism, utilitarianism and hedonism. Here too we see the permanent validity of the words of the Apostles: "And since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct" (Rom. 1:28) The value of being is replaced by those of having. The only thing that counts is the pursuit of one's own material well-being. When the values are replaced from being to having, the Latin adage which states that *nemo dat quod non habet* - No one gives what he has not - is proved alright. In a simple syllogism, when the premise is faulty, the conclusion can never be correct. That explains why John Paul II (1995, 24) declares:

It is at the heart of the moral conscience that the eclipse of the sense of God and of man, with all its various and deadly consciences for life, is taken place. It is a question, above all, of the individual conscience, as it stands before God in its singleness and uniqueness. But it is also a question in a certain sense, of the "moral conscience of society; in a way it too is responsible, not only because it tolerates or fosters behavior contrary to life, but also because it encourages the "culture of death", creating and consolidating "structures of sin" which goes against life.

Effect of the eclipse of dialogue and culture of death

Worthlessness of man

Man by jettisoning God, and treating the other with ignominy only knowing the language of self, has not only exposed his wretchedness but equally portrays the eclipse of his being. Anih S. C (1992) captured the picture well when he observed that Meaninglessness is dreadfully a terrifying experience. It is indeed a deeply disturbing experience both for the believer and the unbeliever, for the faithful and the apostate, the young and the aged. In the presence of problems and mysteries we could be totally puzzled but in the face of meaninglessness we are bismally reduced to ridicule and perturbation. This is because meaninglessness creates alienation, otherness and frustration; the umbilical cord of belongingness is put asunder while the nebulous chain of intersubjectivity is broken to an irreparable strangeness. (p.x)

Faced with meaninglessness, one quickly abandons thinking and turn to self-hypnotism, mass hysteria, necromancy or quick nostrum which of necessity do produce frustration, self-deceit, socio-cultural anomaly and goallessness.

The Sadness of man

The effect of the eclipse of the dialogue resulting to the culture of death is well articulated by John Paul II (1995:24) comparing the saddened state of Man with that the picture which St. Paul in his letter to the Romans captured. According to him, a large part of contemporary society looks sadly like that humanity which Paul describes in his letter to the Romans. It is composed "of men who by their wickedness suppress the truth" (1:18): having denied God and believing that they can build the earthly city without Him, "they became futile in their thinking" so that "their senseless minds were darkened" (1:21); "claiming to be wise they became fools" (1:22), carrying out works deserving of death "they not only do them but approve those who practice them" (1:32).

Violence

By bracketing out God in his existence and enthroning himself as the super man, he becomes then the Lord and master and the resultant effect is confusion, conflict, corruption and catastrophe. Man having broken the relationships of the vertical and the horizontal dimensions of his being, turned to attack mechanism, of self, of the other, of the environment and a shifting responsibility syndrome. As a result of this, there are many conflicts continually breaking out around the world – wars between nations, armed struggles within nations, conflicts that linger like festering wounds and cry out for a healing that seems never to come. Inevitably it is the weakest who suffer most in these conflicts, and violence becomes the order of the day. “Via” was the classical Greek word for “violence”. Homer once said that “insolence and violence reach the iron heaven”. Its Latin equivalent derived from “vis” (force) was “violentia.” Having missed the road to life, man becomes confused and frustrated. In his frustration he becomes aggressive leading to violence. Baron, R. A. et al. (1974, p. 271) observes that in line with Freud’s view is the famous “frustration-aggression hypothesis” proposed by McDougall, Dollard, Doob, Miller, Mower and Sears. The view suggested that frustration, that is, interruption of goal-directed or purposeful activity is conducive to aggression of which violence is a major type. But we are aware of the fact that aggression is not always as result of frustration. And so, “the suggestion that all acts of violence are necessarily preceded by the blocking or thwarting of goal-directed behavior does not seem tenable.” However, it is of utmost important to note that not all violent action is prompted by frustration. However, a frustrating event increases the probability of acting aggressively. So, despite its odd, extreme frustration may result to violence.

Thomas Hobbes (1588-1679) had argued that men in their state of nature are aggressive and violent. This recalls the celebrated “*homo homini lupus*” of Plautus (254-184 BC), the Roman comic poet. Hobbes, “the father of modern analytic philosophy”, was of the opinion that man by nature has three main sources of conflict, namely, “competition,” “differences”, and “glory”. Each of these, lead man to look naturally for “gain”, “safety”, and “reputation”, respectively. Man uses violence to establish his superiority and defend by all means his whole possessions against the other competitors. While man’s existence is marked by individualism, selfishness and self-centeredness, man becomes a wolf to other men.

Woodbridge F.J.E ed. (1930, p.253) cited Hobbes in his own words: The life of man (is) solitary, poor, nasty, brutish, and short. Kourvetarris, G. A, and Dobatz, B. A (1980, p.222) presented Vilfredo Pareto’s (1848-1923) thought that saw violence as a “method by which the aristocratic classes hope to maintain their high social status, and even their existence, since “history is a cementry of the aristocracies”. This point out to the fact that the dominant elites have their own praxis opposed to the revolutionary praxis as Freire argued. For him, “manipulation”, “regimentation”, ‘sloganeering’, “prescription”, and “depositing”, are components of the praxis of domination. And so:

in order to dominate, the dominator has no choice but to deny true praxis to the people, deny them the right to say their own word and think their own thoughts. He cannot act dialogically, for him to do so would mean either that he had relinquished his power to dominate... or that he had lost that power through miscalculation.(p.97)

In his words: Machiavelli, N. (1941) said, “...the prince needs to be a fox that he may know how to deal with traps, and a lion that he may frighten the wolves ... It is therefore necessary that he has a mind capable of turning in whatever direction the wind of fortune and the variations of affairs require... (pp. 148-149). Hannah Arendt has argued that violence can at least “serve to dramatize grievances and bring them to public attention. Sorel went further than this to argue that the structure and change of society are based on violence and violence for him is not evil, since history has proved it an instrument of progress. He said violence is important for keeping high morality of the workers and for being a necessary tactic in perpetuating the class struggle which is the evidence of social health because element of “grandeur” would be restored to humanity as its outcome.

Evil is evil and when the moral conscience is dead, is everything dead. This portrays glaringly as some people take delight in causing and learning violence or even rewarding people for destruction of lives and properties. Baron R. A, et al (1974, pp.272-273), presents Albert Bandura, who hinted on the ability of the individual to learn to act in a violence way by direct experiences in which he was rewarded for such behavior. This suggests that the individual could be trained to act in a violent manner under appropriate conditions. Besides, a neophyte in the act of violence could learn through observation. In this case, the people may meet-neighbours, school-mates, friends, members of the family and the environment play an unavoidable role. In addition, acts of violence, produce material reward at all levels of human existence-childhood, adulthood and nation wise. Violence, therefore, breaths in the social reward and approval. But unfortunately, this theory:

Remains controversial, due to the fact that all of the experiments on which it has been based involves minor changes in a few stimuli, and not major changes in the entire culture.

In this connection, Moa Tse-Tung, who said that “to cut off heads changes nothing... it is what is inside the head which has to be changed” welcomed violence and asserts that “power grows out of the barrel of a gun”. It is this line of thought that we should mention Fanon who asserted that violence is conducive for modernization. Suffice it here to say that for him colonial oppression and dehumanization can be eradicated through violence.

Kourvetaris, G. A. and Dobratz, B. A.(1980, p.222), presents Lowry and Rankin who said in the final analysis that, “... popular attitudes about violence are substantially influence by cultural views and biases... violence is a natural outcome of certain kinds of social and cultural situations and to view it only as a pathology is to make appropriate response to violence all but impossible. For Onwuanibe R. C. (1983, pp. 8-9), the definition of violence would then embrace the physical, sociological, psychological and even ethical aspects. And violence becomes then a “great force which is capable of injuring, damaging or destroying a man or property, or intensive psychological attack or incendiary attack on a person or property.” The ultimate objective of such a force is the reduction of men to things and the effect is a loss in human ability towards thinking, planning and action in regard to the metaphors of his cultural inheritance. Confronted with the reality of life, coupled with being cut the cross road, man’s stage becomes a stage or life situation of fear.

Fear

Man’s thought, plan and action now diverts from divine and human relationship to agent and victim relationship. However, the intensity has been compromised.

Zygmunt Baumann (2006, p.2) observes that fear is at its most fearsome when it is diffused, scattered, unclear, unattached, unanchored, free floating, with no clear address or cause; when it is haunts us with no visible rhyme or reason, when the menace we should be afraid of can be glimpsed everywhere but it nowhere to be seen. Fear is the name we give to our uncertainty: to our ignorance of treat and of what is to be done – what can and what can’t be – to stop it in its tracks – or to fight it back if stopping it is beyond our power. In his uncertainty therefore, coupled with the unclearness of the fear, man is then in danger. Baumann Zygmunt (2006, pp.3-4) observes, “dangers one is afraid of (and so also the derivative fears they arouse) may be of three kinds. Some threaten the body and the possessions. Some others are of a more general nature; threatening the durability and reliability of social order on which security of livelihood (income, employment) or survival in the case of invalidity or old age, depend. Then there are dangers that threatens ones place in the world – a possession in the social hierarchy, identity, (class, gender, ethnic, religious), and more generally an immunity to social degradation and exclusion.”

Jean Pierre Dupuy writes Baumann Zygmunt (2006, p.15) found a name for what was about to happen: “The irruption of the possible in the impossible”. He warned: to prevent a catastrophe, one needs first to believe in its possibility. One needs to believe that the impossible is possible. That the possible always lurks, restlessly, inside protective carapace of impossibility, waiting to irrupt. No danger is so sinister and no catastrophe strikes so hard as those that are viewed as of negligible probability; thinking of them as improbable or not thinking of them at all is the excuse for doing nothing to stop them before they reach the point at which the improbable turns into reality and it is suddenly too late to mitigate its impact, let alone to stave its arrival.

The meeting point of man’s quest for God.

Religion being natural to man no matter what class, creed, country other may belong should serve as a base for the meeting point. The Church has also a high regard for the Muslims. They worship God, who is one, living and subsistent, merciful and almighty, the creator of heaven and earth, who has also spoken to men. The council Fathers (1995) observes that we cannot truly pray to God the Father of all if we treat any people in other than brotherly fashion, for all men are created in God’s image. Man’s relation to God the Father and man’s relation to his fellow-men are so dependent on each other that the scripture says —he who does not love, does not know God! (1 Jn. 4:8)

Conclusion

There is no basis therefore, either in theory or in practice for any discrimination between individual and individual, or between people and people arising either from human dignity or from the rights which flow from it.

God is a merciful Father, a sincere rethinking of man on himself as Socrates called, man know yourself, will in no small measure help in cubing the gab especially in our dual relationship with God and our neighbour. There is a call on man to return back to God his creator. The commandment of God which is summarized with the love of God and of neighbour should be a watch word that will not only reunite man to God but will inculcate the spirit of tolerance and oneness.

Suggestions/Remedies of the eclipse of dialogue

Dialogue

The church, therefore, urges her sons to enter with prudence and charity into discussion and collaboration with members of other religions. Let Christians, while witnessing to their own faith and way of life, acknowledge, preserve and encourage the spiritual and moral truths found among non-Christians, also their social life and culture.

Over the centuries many quarrels and dissensions have arisen between Christians and Muslims. The sacred council now pleads with all to forget the past, and urges that a sincere effort be made to achieve mutual understanding; for the benefit of all men, let them together preserve and promote peace, liberty, social justice and moral values. (Vat. 11, *Nostra Aetate*, 28 October, 1995 no. 3)

Therefore, the Church reproves, as foreign to the mind of Christ, any discrimination against people or any harassment of them on the basis of their race, colour, and condition in life or religion. Accordingly, following the footsteps of the holy apostles Peter and Paul, the sacred Council earnestly begs the Christian faithful to “conduct themselves well among gentiles” (1Pet. 2:12) and if possible, as far as depends on them, to be at peace with all men (Rom. 12:18) and in that way to be true sons of the Father who is in heaven (Mt. 5:45) (Vat. 11, *Nostra Aetate*, 28 October, 1995 no. 5)

All Christians must therefore be committed to dialogue with the believers of all religions, so that mutual understanding and collaboration may grow; so that moral values may be strengthened; so that God may be praised in all creation. (John Paul II, Manila, 21.2.81) Our meeting here also lays great emphasis on prayer, the universal cry of the heart towards GOD, the source of life. Through the expression of prayer, each religion in accordance with its proper identity, we would like to meet before GOD like brothers and sisters and together commit ourselves to seeking the path of peace. *Cooperative pastoral* Believers building together God’s kingdom: As a Christian, it is my conviction that flowers of the various religions, inspite of their fundamental in beliefs and rites, can strive to build together a word more and more according to the will of God, the creator. Therefore effort is required to in two dimensions, vertical and horizontal: vertical because they want to promote religions and spiritual values (recollection, meditation, prayer, adoration of God thanksgiving to God, repentance for faults of commission or commission and humility before God), and Horizontal because as a consequence they went to promote together greater solidarity among all the members of the human family.

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Religious Pluralism in Nigeria: Implications for National Integration

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Abstract

Religious pluralism has always posed a challenge to national identity or integration in Nigeria judging the level of religious crises and violence over the years. This paper assesses the trend and its implication on national integration. It recommends among others that tolerance and accepting of individual religious differences is a key to peace and harmony. Religious leaders should emphasize the integrative aspects of religion. Religious education should be made compulsory at both primary and secondary schools to expose youths to the ideals of other religions. Finally, politicians should not use religion as a language of power but rather emphasize its role of fulfilling social needs that affect the well-being of the people.

Key Words: Religious Pluralism, National Integration, religious education, tolerance, Nigeria.

Introduction

National integration or unity in a pluralistic society like Nigeria has been a problematic issue since the attainment of independence in 1960 (Ker, 2003). It is the most populous nation in Africa with a population of over 160 million people. As a political entity, she came into formal existence in 1914 with the amalgamation of the northern and southern protectorates by the British government. However, one of the chief characteristics of the Nigerian society is its pluralistic character. This has over the years made the task of building a united nation out of the heterogeneous ethnic and religious groups one of the greatest challenges facing political leaders.

As a religiously pluralistic society, the place of religion in analyzing and addressing national issue appears evident. It is part of the fabric of peoples lives and strongly tied to their cultural identities (Imaekhai, 2010). This has made religious issues play roles in crisis generation and resolution. However, Mason (1985) has observed that people's attitude about the role of religion is by no means uniform. To him, there are those who wish to put an official religious stamp on all political and social institutions, like the Muslims. Also there are those who would want to see the role of religion as providing the conscience of the nation and the gadfly of its leadership. This is a view shared by many Christians.

The challenges of religious pluralism are manifested in various ways and varying degrees and in all parts of Nigeria. There are manifested in political instability, disunity, distribution and participation in the political process. Ejeh (2007) contended that as a result of these factors, Nigeria has never been an integrated nation. The country has demonstrated a high propensity for religious conflicts in the past three decades. The ubiquity of religious conflicts is attested to by the dramatic rise in the incidents as well as the ferocity and volume of destruction of lives and property that have accompanied and, the tension and animosity that have been generated in the relationship between religious groups in the country. This has continued to engender mutual suspicion and distrust among Nigerians. The incidents of hostilities in different part of the country have shaken the very foundation of peaceful disposition, and a threat to national integration.

This paper shall attempt to do an appraisal of religious pluralism in the context of national integration and its implications for integration in Nigeria.

Concepts and Dimensions of Religious Pluralism and National Integration in Nigeria

Religious Pluralism: Pluralism describes the existence of diverse cultures within the same society. It is the harmonious and enriching co-existence within one political community of people of divergent, at times incompatible views, establishing and promoting their common good. It arises from the fact that while people differ from each other in many aspects, they interact with each other and have a unity as members of the same

political community. It is this sense of shared identity involved in the interaction of peoples who are ethnically, politically and religiously diversified that makes for the pluralist society.

In the world of religion Idowu-Fearon (2009) says religious pluralism is a situation where people of different religions and faith live together and interact at all levels without fear or prejudice. It is an attitude or policy regarding the diversity of religious belief systems co-existing in society. It therefore, enables a country made up of people of different faiths to exist without sectarian warfare or the persecution of religious minorities. Like other African states, Nigeria is one of the most religiously diversified with the people practicing three main religions: Christianity, Islam and Traditional Religion. However, the two most dominant religions are Islam and Christianity and with their arrival asserted themselves by dislodging the traditional religions of the various communities and also imposing their ways on the indigenous peoples (Kukah, 1999). A major challenge that have confronted the country over the years is that of religious violence between Muslims and Christians. The relationship between the two have been one of mistrust and suspicion. This has led to incessant religious crises. This is as a result of their different perceptions of the ideal society and the conflicting strategies of power and posturing which has made the ideological gap impossible (Mason, 1985). Between the 1980's to the present, there have been more than 50 religious crises recorded in 30 years in the Northern part in Nigeria only which have left political, social, economical and psychological losses and pains on the affected people and area (Abimboye, 2009). The following examples according to Umejesi (2011) are illustrative of this trend: The Zaira crisis 1980, Maitatsine Kano religious riots 1980, 1982, 1985, 1990 and 1994, the Ilorin crises 1986, the Kafanchan crisis 1987, the Shiite religious riots in Kastina 1991, Bauchi crisis 1991, Kaduna crises 2000/2002, Maiduguri crisis 2006, Jos crises 2000/2009, Adamawa state riots 2004, 2005 and 2006. etc.

A more challenging crisis is from the Boko-Haram religious sect, a group opposed to western education and values in place of full implementation of the Sharia law. The crisis which started in Bauchi has spread to states like Kano, Adamawa, Yola and Borno.

Several main factors are identified as source of these religious conflicts. One of such is religious intolerance and fanaticism. Onimhawo and Ottuh (2007) contended that in Nigeria the most prevalent problem confronting relationship between the religions is the absolute claim to religious faith especially between Christians and Muslims. Attempts to interpret and impose the various doctrines by the various religious group end up in religious riots. According to Ezeh (1999) oral or written statements made by the adherents or leaders either to show the superiority or inferiority of other religions lead to conflicts. Religious events in the northern states from the 1980s to the present show this trend. The Muslims in Nigeria have been demanding for the application of the Sharia law. To follow this demand means the state support Islam which violates its secular status. Where it exists, its application affect both Muslims and Christians like the sale and consumption of alcohol, gambling, segregation of women in schools and in public transport. Christians staying in these affected states are fearful of misapplication of these laws. Minority groups or Christians are sometimes forced to change to Islam or they are tried in Sharia courts (Eze, 1999).

Religious intolerance is also found within the various denominations. For example, Muslim against Muslim brothers whom they call infidels. Similar attitudes are shown by other protestant churches against orthodox Catholic Church and vice versa. Religious intolerance has become a very big obstacle to nation building in recent times. Blinded to the ideals of other religions, the Muslim sect like Boko-Haram have ignored the provisions of the constitution and taken up arms against the Federal government with the aim of establishing a theocratic state.

Isiramen (2010) believes that poverty or deprivation of various dimensions provides empowerment for religious violence. A situation, where there are widespread social, economic, religious insecurity, endemic corruption, inequality, injustice, youth unemployment and absence of good governance among states in the north could serve as catalyst for religious violence (Gbenga, Inusa and Livinus, 2015). Unemployed youths especially the *Almajiris* are used as war machines to carry out violence in the northern part of the country. They receive their impetus from a promise of a ticket to heaven, should they die in the process. In Nigeria today, positive gains of pluralism are being frustrated because of fanatical tendencies among the various religious groups.

National Integration

National integration is used here to describe a process of ensuring that the component parts (tribes and peoples) of a nation are brought together to achieve a higher sense of belonging, mutual understanding and nationalism. Okonkwo (2008) defines it as the process of opening up a group, community, place of organization, to all, regardless of race, ethnicity, religion, gender or social class. Enebe (2007) expresses the view that "at the heart of meaningful integration must lie deep understanding of the relative importance of the value systems, customs, religion and behaviour of the various groupings. According to him, it will imply the weakening of

certain types of ethnocentric tendencies as well as positive moves to build new relationships or fortify existing ones.

The essential task of national integration is that of building cohesion amongst the various ethnic and religious groups or it can be said to aim at fostering higher loyalties in the place of parochial loyalties to the ethnic or religious origin of the citizens.

One of the greatest development challenges facing Nigeria is the threat to national unity. According to Abel (2014) agitations for recognition by various ethnic groups, resource control, ethno-religious politics and other primordial cleavages have crept into national consciousness of many Nigerians. This development motivated various past administrations or regimes to establish national integration programmes like National Youth Service Scheme (NYSC), Unity Schools, National Orientation Agency, Federal Character, National Sports and cultural festivals among others. These efforts have not yielded the desired results.

Part of the challenge in this direction is the manipulation of religion by the political elites. Kukah (1999) stated that in Nigeria, the "entire gamut of social political and economic relations" revolve around Islam and Christianity and this has been the basis of legitimacy for the political class. In their quest for power and enhance their prospects of capturing and retaining it for their environment used religion. Notable politicians have been used or known to sponsor misguided extremists in causing disturbance which has led to conflicts between Christians and Muslims resulting in death (Onimhawo and Adamu, 2011). It is for this reason that many have come to believe that the Boko-Harma insurgency is a political tool to score political points. During the 2015 general election, Ayorinde (2013) asserted that it does appear the northern elites have agreed to put the presidency under a siege believing that by doing so, they would put at a political advantage by instigating religious and ethnic sentiments in a multi-religious and ethnic country like Nigeria in order to capture power by all means. National issues are generally perceived from religious point of view by the political class. As a result, both the leaders and the led have continued to use centrifugal words and attitudes, based on their interpretation. Thus they polarized the nation (Ejigbo, 2015).

Religious Pluralism and its implications for National Integration

Religious pluralism and its attendant conflicts have continued to create social divide between peoples making their coming together difficult. Christians and Muslims have not been able to co-exist and work harmoniously for decades. This is to say it leads to the polarization of Nigerian Christians and Muslims as most of the Christians live in the south and Muslims in the north. Religious crises which have claimed many lives in the north have left questions as to whether Nigeria is truly one nation. According to Oguiche (2009) many find it difficult to imagine why the Southern Muslim or Christian should be killed in the name of religion in his or her own country. This has led to reprisal killings in the southern part of Nigeria in some cases. This polarization goes further to strengthen ethnicity which is another divisive social ill within the country. The result is that national integration consciousness which is a major ingredient in the process of national integration has been negatively affected.

Frequent religious conflicts or crises have effect on the country's survival. According to Enejor (2000) conflict or war is one of the most serious threat, to national integration because it has a bearing on the country's socio-cultural, political, science and technological development. Crisis resulting from religious pluralism has continued to compromise national development. This is because hundreds of human lives are lost while properties running to billions of Naira are damaged. For example, the activities of the Boko-Haram insurgency has left millions of Nigerians homeless in the country with others living as destitute without good shelter, adequate health and territorial inclusions being per-petrated by members of the same group in the Northern part of the country (Oji, 2015). Also the situation has continued to tarnish the country's international image as a bastion of religious pluralism. This affect foreign investments as most multinational corporations wanting to do business will not find the environment receptive. There was the abduction of French nationals by Boko-Haram and the demand of a 9 (nine) million Dollars before they could be released (Adadu, 2015). Where these threats attain alarming dimensions, they tend to undermine not only the legitimate functions of government to the generality of the people but also the existence of the government itself. The meddling of religion with politics as experienced in Nigeria has not really helped the cause of democracy or its sustainability. Religion which should have been a unifying factor has been manipulated to cause division and hatred. Evidences abound on pages of newspapers and magazines of irresponsible and inflammatory remarks made at one time or the other by prominent Nigerian Muslim or Christian politicians (Akama, 2000). In most cases, democratic values such as dialogue, national unity, patriotism, self reliance, territorial integrity and political consciousness are not practised or promoted. Political leaders have continued to exploit the country's religious and regional diversity to create and consolidate political base of support. In so doing, they made the goal of forging a common consensus or integration among the people more problematic. The consequence is that Nigeria today is a deeply divided society in terms of religion. Countries like Malaysia, Singapore and Indonesia that face the challenges

of diversity since their independence, have been able to integrate the diverse groups and have forged national identities.

Recommendations

The following recommendations are made

All religious leaders should preach tolerance in order to promote peaceful co-existence and unity in Nigeria. Religion has integrative functions. Where religious tenets are similar or related, it is easier for adherents to co-exist harmoniously. Muslim and Christian preachers, therefore need to demonstrate better understanding and sympathy for each other. They must uphold the sacred nature of the human conscience and accord individuals the freedom to search for truth of their choice.

For good understanding of each others religion by the citizenry the Federal Government should make religious education compulsory at the primary and secondary level of our educational system. Such curriculum should seek to inculcate religious tolerance and to discourage religious indoctrination. This will expose youth to the ideals of other religions, reduce religious fanaticism and foster religious virtues that promote national unity or integration.

The Federal Government should constitute a regulatory body which would be saddled with the responsibility to monitor and maintain peace. The body should discourage religious rivalry or groups from exhibiting destructive tendencies. Politicians in Nigeria should learn to stop to use religion as a “language of power”. Its role should be on fulfilling social needs that directly affect the well-being of the community. This non-state approach to managing religion will in-turn support and strengthen the democratization process.

Conclusion

To enhance national integration in Nigeria today, peaceful practice of religion with respect for other people’s religion is a pre-requisite. Muslims and Christians adherents should henceforth emphasize their area of similarity and de-emphasize divergent aspects of their religion. This is to say they must seek beyond each other a basis of unity that brings them together without destroying their differences as far as religious affiliation is concerned. It is imperative that religion should always play its spiritual role as a source of ethical and moral inspiration in Nigeria.

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Addressing Religious Fanaticism in Nigeria Using Asouzu's Ibuanyidanda Philosophy

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Abstract

Nigeria as a nation is today characterized by religious fanaticism, which has led to violent religious extremism. This has made religion a factor that is disintegrating the nation instead of fostering national unity and development. It has also led to loss of lives and properties as well as create fear and instability in the country. This paper is therefore of the view that Asouzu's *ibuanyidanda* philosophy can act as a possible solution to this social menace that is bedeviling the country. *Ibuanyidanda* philosophy is an ontology that harmonizes and unifies realities, regardless of their differences. This is possible through what Asouzu calls 'noetic propaedeutic' – the pre-education of the mind. It is this process that can bring religious adherents to practice religion within the bounds of reason since religious fanaticism takes them out of the realm of reason. This is indeed the path to unity and progress for the nation, regardless of religious differences. This paper employs the critical method of reflection, analysis, evaluation and reasoned prescription.

Key Terms: Asouzu, *Ibuanyidanda* Philosophy, Noetic Propaedeutic, Religious Fanaticism.

Introduction

As a multi-religious nation Nigeria is faced with the problem of religious fundamentalism. This phenomenon is gradually plunging the nation into a state of anarchy as people tend to see their religion as all that matters. It is in this light that religious men and women no longer talk about, or identify themselves with, Nigeria but their respective religious groups. Hence, they can do anything in order to protect the interest of their religion at the detriment of national interest. This is what characterizes religious fanaticism in Nigeria. This situation has made religion to become a curse instead of a blessing. N. S. S. Iwe bemoans this condition of Nigeria as he writes

In a secular and religiously pluralistic nation such as Nigeria, violent religious extremism is a highly explosive and dangerous social phenomenon and the number one enemy of national unity and peace. Violent religious fanaticism is the only force capable of turning the twin religious and spiritual blessings of Nigeria, Christianity and Islam, into a cultural bane or curse, if it is not duly eradicated and left to be exploited by unpatriotic socio-political forces and manipulators (*Religious Fanaticism* 7).

In deed if this evil call religious fanaticism that renders the practice of religion irrational, Nigeria is heading towards a state of complete disintegration. But the question is: how can this evil be eliminated from the Nigerian society? It is against the backdrop of this question that this paper becomes unique. The paper will argue that it is possible through a philosophical system called *ibuanyidanda* philosophy. This is a system of philosophizing developed Prof. Innocent I. Asouzu of the Department of Philosophy, University of Calabar, Calabar. This philosophical system does not bifurcate realities but unifies them as one. The role of this system in this paper will be twofold. First, it will be used to give a rational background to religious fanaticism. Second, it

will be used to proffer the possible solution to this socio-political menace. This paper employs the critical method of reflection, analysis, evaluation and reasoned prescription to arrive at its conclusions.

Religious Fanaticism: The Nigerian Experience

Before looking at the Nigerian experience of religious fanaticism, it will be germane to consider the meaning of religious fanaticism. Religious fanaticism is an irrational practice of religion in which religionists make use of violence to promote their religious faith and teachings and give this evil practice a religious backing. What is implied here is that religious fanaticism is an evil practice of a belief system by some religionists in the name of religion. It is the manipulation of religion and religious beliefs by these practitioners of religion to satisfy their self-interest and it most at times involves the use of violence. Iwe holds a similar view to this as he asserts that —it is obvious that religious fanaticism is essentially a negative and vicious attitude to religion, characterized by exaggeration, excesses and violence (*Religious Fanaticism* 11). This kind of emotional attitude is not only evil but irrational use of religion. It is in this vein that Iwe elsewhere notes that religious fanaticism is an —irrational attitude to religion which leads the religionist to practice religion beyond the bounds of reason and, therefore, without moderation (*Socio-Ethical Issues* 44).

This negative practice of religion has coloured the altitude of religionists all over the world and in history. A lot of religionists in time past have been religiously fanatical and have done so many irrational things in the name of religion. For instance, Christianity in history has bred a lot of persons that has acted inhumanely to others in the name of religion. A case in point is the senseless murder of people like Polycarp of Smyrna and other martyrs in the name of the Christian faith. Another case is the manner with which Muslims were persecuted by Christians at the early state of their religion. The worst part of it is the way Christianity was violently and ruthlessly introduced to Africa and Latin America. This was done with killings of the indigenes in the name doing the will of God. The highest form of irrational practice of Christian Religion is giving colonialism a biblical backing. They even go as far as stating that colonialism is a blessing from God to the Africans that they see as the heathens. Today in Nigeria, religious fanaticism is very persistent in the day to day life of the nation such that we cannot but say that it is an integral part of Nigeria. It is has always been in Nigeria and the nation tends not have a way out of this social malady. It is good to note that the presence of religious fanaticism in the shore of Nigeria has bred nothing but violence and religious wars of various forms. Most scholars such as Eyimba Maduka (124), Ephraim Ikegbu (214), Eze Felix Chibueze (74) are of the view that these recurring religious crises or wars exist between adherents of Christianity and Islam in Nigeria. This is not true; it also involves adherents of African Traditional Religion and it also takes the form of both, inter- and intra-religious crises or violence. According to S. P. I. Agi, there are six faces of religious violence in Nigeria, and these include: Muslim-ATR, Muslim-Muslim, Christian-ATR, Christian-Christian, Muslim-Christian, Muslims-the rest of us (*Political History* 24). As stated above religious fanaticism breeds violent and holy war. It has a lot of negative impacts on the nation such that we cannot but wonder if religion is worth practicing in contemporary Nigeria. For instance, religious fanaticism leads to a situation where people take the laws into their hands and unleash mayhem on innocent people all in the name of religions. This has led to lose of lives and properties in various part of Nigeria. Iwe captures this as follows:

Quite often these fanatics are a law unto themselves. Through their nefarious activities, the fundamental rights of innocent citizens are often grossly and flagrantly violated: properties and lives are wantonly destroyed and places of worship desecrated and burnt. This is exactly the disaster the Kaduna rioters of March 2000 imposed on Nigeria, apart from ominously visibly and strongly threatening her unity and stability (*Religious Fanaticism* 36).

Religious fanaticism also leads to instability in the country. Ever since the inception of religious violence in the Northern part of Nigeria the country has experience socio-political instability in the North and this is gradually having rippling effects in the Southern part of country. There is tension in the Northern part of the country and those from the Southern part of the country that are resident in the North are also under the same tension and in most cases they are the main target of these religious fanatics. The rationale for their being the main target is that they are mostly non-Muslims. Thus, religious fanaticism denies Nigerians their fundamental human rights and freedom since the people live in fear of what will before them if they freely practice their faith in the Northern part of the country. What we are saying that there is no religious liberty and freedom in some States of Northern Nigeria.

It is also worthy of note that religious fanaticism and fundamentalism has being a threat to national security. It has led to a high level of insecurity of human lives and property. This kind of situation did not start today but has a long history in the country. For instance, Iwe notes that “This was the case with the periodic irreligious riots in Northern Nigeria by some Muslims extremists and the Maitatsine religious fundamentalists

who, in the early and mid 1980s, fanatically rendered lives and properties of several Nigerian citizens insecure (*Religious Fanaticism* 36). There is also the continual disruption of public life and social order due to the activities of these religious fanatics and fundamentalists.

The worst effect of religious fanaticism on the Nigerian society is that it hinders national integration and social harmony. It denies Nigerians their right to peaceful co-existence and breeds mutual suspicion among members of different religions. It has caused Nigeria not to come to a speedy realization of all the positive values that come with modern democracy. It destroys the oneness of the nation and retards the growth and development of the nation since no individual thinks of bringing out his/her best in order to promote the good of the nation. According to Iwe, "these are exactly the humane values (peaceful co-existence, modern democracy, growth and development) religious extremists seek to sacrifice on the altar of religious violence and intolerance" (*Religious Fanaticism* 37). Religious fanaticism has led to various calamities and collapse of one political order or the other (Agi, *Holy War* v)

Iwe has in his monograph entitled *Religious Fanaticism: Causes, Consequences and Remedies* stated categorically about twelve causes of religious fanaticism. He has in it dedicated considerable space to discuss these factors. Since space will not permit us to discuss them here they will only be mentioned in this paper. The causes include: psychological disequilibrium, cognitive poverty, disinclination to change, religious ignorance, spiritual arrogance, religious triumphalism, paucity of experience, social maladjustment, vested material interests, material poverty, poor secular leadership, and poor ecclesiastical leadership (16-30).

Asouzu's *Ibuanyidanda* Philosophy at Glance

Ibuanyidanda philosophy is a philosophy of complementarity that has its root in complementarity. This philosophical system that is developed by Asouzu stems from the complementation of two distinct ideas: Igbo-African background and Aristotle's Western ontology. With respect to its Igbo-African root it can be said that Asouzu derived his philosophy from the Igbo word *ibuanyidanda*. This word is derived from three Igbo words namely, *ibu* (load or task), *anyi* (insurmountable or too heavy) and *danda* (a species of ant that always work together in complementation to one and another). Put together, this traditional Igbo aphorism literally translates into —no load is insurmountable for the species of ants called danda" (*Ibuanyidanda* 11). This is due to their complementary spirit. This concept according to Asouzu draws inspiration from the teachings of traditional Igbo philosophers of the complementary system of thought, who having observed the mutual dependence exhibited by a species of ants called *danda*, concluded that the advancement of any course in life is possible within the context of complementarity. Hence, they adopted it as a way of life and it constitutes a typical Igbo work song *bunubunuooibuanyidanda-lift the load, nothing is impossible for danda, the ant* (*Ibuanyidanda* 11). Thus, *ibuanyidanda* connotes complementarity and Asouzu's *ibuanyidanda* philosophy is also known as complementary philosophy or complementary reflection. In all, *Ibuanyidanda* philosophy as noted by Chimakonam "is a good attempt, at constructing a world class philosophy using ingredients of a local culture" (41).

It is this complementary system of thought which is inherent in the Igbo-African life-view that Asouzu employs in addressing the bifurcating and polarizing metaphysics or ontology put forward by Aristotle and has influenced Western philosophy and thought-pattern in the history of Western idea. Aristotle has in his writing reduced and equated being to substance (essence) without accident (Book B, 5). Asouzu using this complementary system of thought notes that being should not be linked to an aspect of being like Aristotle has done. Asouzu rather postulates a complementary ontology in which he states that being consists of both substance and accident which are in a mutual complementary relationship. According to him, "by adopting this approach, the new complementary ontology wishes to grasp the notion of being from the preceding condition of its intrinsic interrelatedness devoid of polarization and exclusiveness" (Asouzu, *Ibuanyidanda*, 10). Based on the above discourse, one can only have a firm grasp of being through complementarity and not in exclusivity. Hence, the central thesis of the *Ibuanyidanda* philosophy of Asouzu holds that anything that exists serves a missing link of reality or that whatever exists has head and tail-end (*ihe di, nwere isi na odu*). This is the understanding of being in *Ibuanyidanda* philosophy. This understanding of being becomes clearer when being is seen in the sense of *not being alone* (*ka so mu adina*). Given this, any being that claims existence in exclusivity or isolation from other missing links of reality deserves to be pitied, as such perceived existence amounts to no existence. Asouzu captures this idea vividly when he says: "Hence, that person is to be pitied who thinks that a subject can afford to live alone, outside of the legitimacy provided by the mutual complementary relationship between all missing links, and calls this existencel" (*Ibuanyidanda*, 10). Thus seen, the *Ibuanyidanda* philosophy of Asouzu projects the thesis that no meaningful existence can be conceived outside the eddy of complementarity. This philosophy therefore admits of no division under whatever guise. Though we cannot escape the reality of the dichotomies of life such as the black-white, short-tall, rich-poor, fat-thin dichotomies. *Ibuanyidanda* philosophy appreciates these dichotomies but views such as offering opportunities for harmonism.

This is therefore a bold anti-thesis to the bifurcating and polarizing ontology of Aristotle which segmented being into hierarchies thereby deepening any conceivable gulf amongst them. This bifurcating ontology which is deeply rooted in the Aristotelian substance-accident divide is found in his *Metaphysics*, the Book A which segments beings into the wise and less wise and recommends that the wise must order and never be ordered, he must not obey another, but the less wise must obey him. In its thesis of complementarity, *Ibuanyidanda* philosophy holds that human beings can only attain complementarity when some pedagogical work is done on their minds to attune them towards seeing other beings in their future referential dimension. Thus, it recommends that all bifurcating mechanisms such as the phenomenon of concealment (*ihe mkpuchi anya*) and the ambivalent tension-laden human existential situation, should be overcome. These are challenges that appear inescapable, they are not insurmountable. They can be overcome when some pedagogical work is done on our minds just as *Ibuanyidanda* philosophy recommends. This pedagogical work is what Asouzu calls Noetic Propaedeutic. In the words of Asouzu:

Noetic propaedeutic is a pre-education of the mind and human reason with a view to overcoming the broken unity in human consciousness caused by the challenges of tension-laden human ambivalent existential situations and *ihe mkpuchi anya* (phenomenon of concealment). (*Inaugural Lecture* 48-49)

This is to say that noetic propaedeutic is a process through which the mind is trained to see beyond its narrow enclaves. It is an education or training that makes the mind to be receptive of others, and open for dialogue and communication. Hence, “the main objective of noetic propaedeutic is to make the acting subject adaptable and receptive towards understanding and sharing meaning, in a way that transcends artificial boundaries it creates around itself” (*Ibuanyidanda* 81). This therefore leads to mutual communication and sharing which in turn makes meaning accessible to all stakeholders. This is when the mind conceives reality in a more holistic manner. It is when this has been accomplished that one will acquire global mind-set and begin to think beyond oneself and enhance advancement in life.

Ibuanyidanda philosophy is built on two fundamental principles, namely: the principle of integration and the principle of progressive transformation. The principle of integration which states that “anything that exists serves a missing link of reality” (*The Method and Principles* 273), is metaphysical in nature.

This principle is also called “the principle of harmonious complementation” (Asouzu, *Effective Leadership* 58). Explaining this principle Asouzu notes that “the missing link is by nature both an empirical and non-empirical reality which through its dynamism gives clues to its nature” (*Progress in Metaphysics* 88). It is this principle that is the basic foundation of *Ibuanyidanda* philosophy and is found in most of Asouzu’s philosophical thoughts and works. Next to the principle of integration is the principle of progressive transformation which states that “all human actions are geared towards the joy of being” (*The Method and Principles* 273), is according to Asouzu, a practical variant of the principle of integration and it addresses particularly the issue of human actions in the society. It is on these principle of integration and principle of progressive transformation that the complementary imperative which states that “allow the limitations of being to be the cause of joy” (*The Method and Principles* 273), is built. In other words, the complementary imperative is a secondary product of the principle of integration and the principle of progressive transformation. These culminate in the truth and authenticity criterion which states “never elevate any world immanent missing link to an absolute instance” (“*Ibuanyidanda*” and the Philosophy of Essence 105).

Asouzu in discussing his *ibuanyidanda* logic applies his truth and authenticity Criterion. By this Asouzu is saying that no logic should be considered to be more important than others at any instance. Hence, he argues that both the logic of human interest (with inherent tendency to defend our interest even at the cost of the interest of others) and the ontological logic (legitimizing logic) are needed for effective functioning of the society. In his words:

One can say that fundamentally the logic of human interest and the ontological logic complement themselves since they are needed for the execution of any action that is truly human. Hence, without the logic of human interest that is freely constituted, the legitimizing role of the ontological logic would become ineffective...In other words, the ontological logic builds on the free operation of the logic of human interest as it legitimizes and directs it. (*Ibuanyidanda (Complementary Reflection)* 106-107)

These two logics must therefore act complementarily for the human being to think and act correctly in any given situation of life. Asouzu goes further to apply his *ibuanyidanda* logic to concept of truth as he argues that truth must be complementary truth and not truth in isolation. This is derived from his believe that “complementary notion of truth deals basically with what it takes to have the logic of human interest and the ontologically logic duly harmonized” (*Ibuanyidanda (Complementary Reflection)* 107). Hence, he notes that the logic of human interest cannot lead to what is truth and neither will only ontological logic. These logics independent of each

other can only lead to relative truths. In this way, we absolutize our fragmented truth or equate one's (a group's) opinion to truth. Asouzu points out this problem with such view as follows:

In this case, it is assumed that there are many truths as there are many individuals or groups contending for primacy. This is the dogma of relativism with which is very widespread today as the case of most philosophies dealing with culture has to testify. On the other hand is the dogma of absolutism that equates truth with one absolute truth. (*Ibuanyidanda (Complementary Reflection)* 109)

He goes on to assert that many philosophers are only aware of the danger of absolutism but fail to take into cognizance the absolutism inherent in all positions that are relative. Hence, he asserts that relativism is more worrisome than absolutism since its absolute dimension is not very obvious to all. For him, it is because of this and its liberal nature that many see relativism as more appealing, and that "our human lives are more guided by common sense experience, which shares much with a relativist approach to reality" (*Ibuanyidanda (Complementary Reflection)* 109-110). But this ought not to be so.

Following the principle of truth and authenticity Criterion, Asouzu notes that authentic epistemology is possible when we move from our putative raw primary cognitive ambience to the legitimacy bestowed by our complementary cognitive ambience. He asserts that our raw primary ambience is one that is under the influence of *the mkpuchi anya* (phenomenon of concealment). It makes us to see the world we know as the basis of knowledge and our knowledge as objective as well as relatively reliable. This leads to ethnocentric epistemology. This indeed is not an authentic epistemology. Whereas,

our complementary ambience is that ambience we share with all missing links of reality as to constitute the domain of universally correlated thoughts. It provides thinking subjects the context of affirming their being insightfully as the capacity to be in mutual complementary relationship with all existence realities. (*Ibuanyidanda (Complementary Reflection)* 81)

It is with it that an actor or inquirer shows that all missing links of reality are co-related and interconnected. It also shows that human being relates with reality in a transparent manner but without it the putative raw primary cognitive ambience dominates and leads to misrepresentation of reality and the world in tune with one's most cherished interests. This is to say that our complementary ambience act as a legitimizing ambience. It helps inquirers not to look to their own interest while interpreting reality and the world. It leads to meaningful interpretation of reality. This is possible through "*ibuanyidanda* mindsets". It leads to authentic complementary acts, which is born out authentic epistemology. This authentic epistemology in the view of Asouzu, can be arrived at through noetic propaedeutic (pre-education of the mind). It is through this that human consciousness is able "to re-establish its anchorage on the same ontological foundation distorted by the imposition arising from our raw primary putative ambience" (*Ibuanyidanda (Complementary Reflection)* 82). This is what leads to a creditable epistemology and a better and firm grasp of reality.

Ibuanyidanda Philosophy and the Question Religious Fanaticism in Nigeria

If we should look at religious fanaticism in Nigeria with the lens of *ibuanyidanda* philosophy, it will be clear that the cause of religious fanaticism is more psychological than physical. What we are saying is that all of the causes of this social menace mentioned earlier boil down to one primary cause – psychological. The problem of religious fanaticism starts from the mind. It is the mind that has the inbuilt tendency to bifurcate and polarize reality or realities. It is this human mind or psyche that can be used or manipulated by leaders, be it political or religious leaders. Thus, the best way to manipulate religion is to manipulate the minds of religious adherents. Hence, religious fanaticism is a result of a mis-educating of the mind. A religious fanatic is one whose mind has been mis-educated through misinformation on the issues of religion such that he/she begins to see his/her religion as the only religion that is and that besides it there is no other religion. This is probably what Iwe captions 'religious triumphalism'. Discussing this cause of religious fanaticism he avers:

Addicted to spiritual euphoria and religious triumphalism, the fanatic here believes that his religion or church, which to him is the only authentic tradition and spiritual way of God and the only gate of heaven, has won for all its true adherents total victory which is also their exclusive monopoly. Here, the fanatic, in this religious triumphalistic mood, will patronisingly expect adherents of other religions and churches to be converted to his own religious traditions and rituals or pitifully face the consequences of religious discomfiture and eventual spiritual defeat, if not eternal damnation (*Religious Fanaticism* 20-21).

It is in this way that Christians view and treat non-Christians in Nigeria. They regard both Muslims and African Traditionalists as those who have no salvation in their religions and are doom for all eternity. Therefore, they need to be converted into the Christian faith in order to gain salvation. And in most cases, those who refused are

forced into doing so. This is also the case with Islam in Northern Nigeria, where their adherents are so fanatical. These religious adherents see all non-Muslims as infidels that should be made by violence or any other means to become a member of their religion or be exterminated. It is this kind of mindset that has informed and engineered the activities of the Islamic set called *boko haran*. This sect sees Islam and its educational system and *shariah* law as the only authentic education and law that all Nigerians should be taught and made to imbibe and live by.

This is also seen in another cause that Iwe discussed in his work. This cause is ‘spiritual arrogance’. In Nigeria, adherents of Christianity and Islam are spiritually arrogant such that they regard adherents of other religions as nobody or non-being. This is due to what Asouzu calls ‘the ambivalent tension-laden human existential situation’, which manifests as members of a religion or faith relate with members of another religion or faith. These religious adherents are so self-opinionated such that other religious views amounts to nothing to them. This arrogance act is as a result of *the mkpuchi anya* (phenomenon of concealment) which prevents them from seeing and recognizing the good in other religions as well as members of other religions in the country. It is due to this that they live in what Iwe call ‘religious ignorance’. They live in ignorance of other religions and their basic tenets, practices and values. It is with this ignorance that the fanatics conceive that their religion is self-sufficient for them and that other religions should not exist in Nigeria outside of their religion. This kind of mindset is reductionist as well as absolutist. It is reductionist in that it reduces all religion to just one – the religion of the fanatic. It is absolutist in that it sees the religion of the fanatic as the only authentic religion that should exist and none else. This, points to the fact that the problem of religious fanaticism is not only psychological but ontological. It is ontological because it tends to bifurcate and polarize being or realities (Asouzu, *Inaugural Lecture* 18). In this case, religious fanaticism bifurcates and polarizes Nigeria along religious line. It is on this note that Nigerians talk more or less of their religious affiliations than the nation. It is this bifurcating and polarizing mindset that Nigerians today live with – mindset that places the interest of their faith or religion before national interest. This is indeed a mental disorder that we can call ‘religious neuroses’. This is a state of mental disorder in which people are brought to the level of acting abnormally in the name of religion. It is in this state of psychological disequilibrium that fanatics see the right thing the wrong way (Iwe, *Christianity, Culture* 221).

Those who are involved in religious fanaticism are people who are not mentally balance; they are those who are mis-educated and are being manipulated by both religious (ecclesiastical) and political leaders to misuse religion for their own selfish interest. They are therefore taught to see their religion as the only revealed religion from God and do all they can to promote the interest of their religion and its adherents. It is true that religious fanaticism is what colours Nigerian last presidential election. The politicking carried religious undertone. Christians were openly campaigning for Goodluck Ebele Jonathan while Muslims were campaigning for Muhammadu Buhari. This is because these religious adherents see these candidates as those who will promote the cause of their religion first before that of the nation and Nigerians in general. Hence, they do not vote for the best but for members of their religious faith. It is because of this that in our elections we vote for mediocre instead of those who will perform and bring out their best for the course of the advancement of the nation.

The second aspect of this section is concerned with how *ibuanyidanda* philosophy can help us overcome religious fanaticism. As stated above religious fanaticism in Nigeria is both an ontological and psychological problem. And to solve this problem one must go to the root of the problem and address it. *Ibuanyidanda* philosophy as stated earlier is a philosophy of the mind. It is a philosophy that seeks to solve human problems by addressing the mind where the problem stems from. According to Asouzu, it is the mind that has the capacity to bifurcate and polarize reality. In our context, it is the minds of the religious fanatics which has been mis-educated and mis-informed that cause them to bifurcate and polarize Nigeria and Nigerians along the line of religion and elevate their religion to an absolute instance. The minds of all Nigerians need to be re-educated through what Asouzu calls noetic propaedeutic – a pre-education of the mind. It is indeed this process that all Nigerians need to undergo in order for them to be cured of their mental disorder or psychological disequilibrium that comes with mis-education. It is through this act of re-education of the minds of Nigerians that they will come to see religion for what it truly is. It is at this level that they will come to realize that no religion like being or reality is self-sufficient. Even religious fanatics will come to the knowledge that their religions stand in need of complementation from other existing religions in Nigeria. At this stage we can say that they have undergone ‘existential conversion’ (*Inaugural Lecture* 54), which brings about what Asouzu calls ‘*ima onwe onye* (self-consciousness)’. It is this that can help Nigerians to see religions as fragments, entities and realities that are missing links and not absolute. Thus, just as no being can claim to be absolute and capable to be alone, no religion is absolute and can exist in isolation (*ka so mu adina*). Just as beings always long to be with others that is how religious adherents should long to be with members of other religious faith in the whole called Nigeria. This is because according to Asouzu, *to be (idi)* is to be with others. Hence, there is no need of

absolutizing any religion because all religions have their strengths and weaknesses. They are all diverse paths to a common goal and ultimate reality – God.

Conclusion

Religious fanaticism will become a thing of the past in Nigeria if Nigerians undergo existential conversion through noetic propaedeutic. It is through this process and pre-education that the minds of religious fanatics will be ontological reconfigured to see religions in Nigeria as necessary aspects of each other that can complementarily inform and reshape the attitudes of all Nigerians. It is with this kind of re-educated mindset that Nigerians will see those of other religious faith as one with them. Hence, the destruction of lives and properties will disappear from the Nigerian scene and peace, unity and national integration will be enthroned. It is in situation like this that Nigerians will harness and use their inherent potential to better the lot of the country. Also religious liberty and freedom that has been sacrificed at the altar of religious fanaticism will be restored and enthroned in Nigeria.

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Neutralizing the Application of Thrasymachus’ Idea of Justice in Nigeria and its Effects

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Abstract

This paper is mainly concerned with the problem of social injustice in Nigeria that stems from the disregard for the rule of law by political leaders and wealthy individuals. It is fundamentally analytic and prescriptive. The paper argues that the major factor responsible for the seemingly incessant abuse of the rule of law in Nigeria is the subtle acceptance and application of the idea of Thrasymachus that “Might is Right.” In this regard, it juxtaposes the basic imports of Thrasymachus’ idea and the effects of its application in Nigeria before and after independence. The paper concludes with a call to curb the flagrant abuse of the rule of law in Nigeria through public sensitization by public pressure groups, media houses, civil societies and religious organizations.

INTRODUCTION

In the history of Nigeria before and after independence, one of the difficult issues to tackle is the problem of social injustice. This has kept the society in hostage for years now. This is because people interpret social justice the way it suits them. From the ancient to contemporary philosophy and within the ambit of the society many political leaders, wealthy individuals and philosophers have attempted to unwrap the meaning of justice in a subjective manner. But my interest in this paper is the idea of justice as espoused by Thrasymachus. From him “Might is Right” justice is the interest of the strong explained that man gain nothing for being just, that justice is not worthy practicing because justice does not pay. Reflecting on the history of Nigerian before and after independence, I observe that this Thrasymachus idea of justice have been in practice right from the colonial era. This is because before 1960, Nigeria was a colonial property.

Between 1884 to 1885, when the Berlin conference took place, African countries were partitioned into different groups in the west. The colonial master being more powerful and wealthy than Nigeria decided to overpower Nigeria by displaying that “Might is Right” which is Thrasymachus’ idea of justice. The colonial masters applied this dictum of Thrasymachus by dividing Nigerian into three territories without her consent, namely the colony of Lagos, Southern protectorate and Northern protectorate. Each of these territories was administered by an administrator that was answerable to the colonial authority. In 1914, the colony and two protectorates were amalgamated into a single political unit known as the colony and protectorate of Nigeria with its headquarter in Lagos. Where, Sir Frederick Lugard was the new Governor General. On this account Nigeria became a subject, of great Britain and the British laws were forcefully imposed on Nigerians in line with the dictum ‘might is right, justice is the interest of the stronger’. This British, selfish act was in line with Thrasymachus’ dictum which has kept Nigeria in discord and ill-will since then.

This dictum has reflected in Nigeria since then till the present administration. For instance, during Babangida’s era in August 27th, 1985 it was observed that in 1990 alone, there were several confirmed cases of use of torture of innocent people in police custody as a tool of interrogation, resulting in killing at the police station and check-points. Ogbu reported that the massacres of the villagers by police at Umuechem in River State and Agbe in Benue have not been explained by the leaders since then (346). He further explained that this “Might is Right” was showcased in June 12, 1993 presidential election. Where, police cells and prisons became the permanent home for those who raise their voice against the unjust actions of the military Head of the state. Whoever attempts to oppose the unjust actions of political leaders or wealthy individuals in Nigeria may either be killed or go into forced exile even when the unjust actions are illegal. Another example was, during Abacha’s era M.K.O Abiola the widely acclaimed winner of June 12, 1993 presidential election was a prominent detainee till he died in prison 1998, Shehu Yaradua, former chief of staff during Obasanjo’s regime as military Head of state was detained and died in prison in 1998. Zaki Biam massacre in Benue was another example of social injustice in Nigeria during Obasanjo’s era. Where, Nigerian army killed hundreds of civilians over killing of nine soldiers and properties worth of billions destroyed. All these have not been able to solve the problem of poverty, underdevelopment, insecurity, corruption, unemployment and quality education to the citizen. Rather it leads to conflict, violence, and political unrest in the society. This is why this paper calls to neutralize the application of this idea of Thrasymachus and its effect in Nigeria through public sensitization by public pressure groups, media houses, civil societies and religious organization.

AN OVERVIEW OF THE CONCEPT OF JUSTICE IN PHILOSOPHY

To the common man, justice is the right and fair behavior or treatment. That is equal treatment to all. Justice is a moral rightness based on ethics, rationality, law, natural law, religion, equity and fairness (online Wikipedia 2014). Justice is the action in accordance with the requirement of the law. These rules and laws should be grounded in human consensus or societal norms. It ensures that all members of the society receive fair treatment. This concept “justice” raises issues in several sphere of life and plays a significant role in addressing conflict. Justice takes into account the inalienable and inborn right of all human beings. It seeks equal protection of all before the law without discrimination on the basis of race and gender. The word “justice’ may be used to refer to “just conduct” or “the quality of being right and fair”. “Justice” may mean, “treat fairly”. This is why people say “do justice To” hence “justice” is often seen as fair treatment with fair treatment. For Hornby ‘justice is refers to as the law and its administration”.

In the ancient period of philosophy, justice is of one of the issues that troubled Greek philosophers. This concepts “justice” was found in the early writings of the Pythagoreans. They view justice as a square number, a number multiplied into itself. (Mahajan 402) From the Ancient to contemporary era, it has been argued that in moral philosophy the concept of “justice” has been a problem thus Plato attempt addressing the question of what is justice? Plato in his Republic identifies four moral virtues and they are: justice, courage, or fortitude, reason and temperance. Aristotle distinguished between particular justice and universal justice, which mean justice at the individual level and justice at the societal level. At the individual level he argues that a just human being is one who is law- abiding and, or fair; one who will not take more than his or her share of goods. For Aristotle, the words “justice” means “lawful and fair”. On the other hand societal justice means the production or conversation of the happiness and constituents of the happiness of a political association. He further explained that justice is the only virtue that is regarded as someone else’s good, because it secures advantage for another person, either an official or a partner. In the view of John Hospers “justice” can be taken to mean “equal treatment” and or treatment in accord with desert”. In the opinion of Adaramola “justice’ is the legal equality of all citizens or their equal treatment by law. Olayinka modified it by saying that “justice” is equal and fair treatment of all citizens by the law. According to Ozumba justice is defined as the harmonious co-existence of the different people that constitute the society (99).

According, justice in the history of philosophy is construed in logical or etymological opposition to the concept of injustice. We should note that justice is different from benevolence, charity, prudence, mercy and generosity. John Rawls account of justice is based on a well ordered society in which all agree on public conception of justice which realistically possible for justice as fairness. Why Rawls devoted so much attention on issues of feasibility and stability of a well-ordered society was to show justice as fairness for two reasons, first to show that justice is within the reach of our capacities and compatible with human nature. Secondly, to show that doing and willing what justice requires for its own sake is not just compatible with but also an intrinsic aspect of human good (12). Rawls idea of justice is quite different from Thrasymachus idea of justice. Rawls proposed a conception of justice that is functional in a well-ordered society. Not in a society where there is a lacuna between political leaders and the subjects, the wealthy individual and the poor, weak and the strong. A society where there is survival of the fittest, no equality, where injustices is the order of the day.

AN X-RAY OF THRASYMACHUS’ IDEA OF JUSTICE

In the history of philosophy especially ancient era, there were many groups of philosophers such as Milesians school, Pythagorans school, Atomist school and the Sophist school. But my interest is in the Sophist. The three most outstanding Sophist who emerged in Athen between fifty century B.C. were Protagoras, Gorgias and Thrasymachus. They are called “Sophist or Intellectual”. However, my major task on this paper is on one of the Sophists. Who are these Sophist? What are their contributions to development of philosophy? There was a paradigm shift in western philosophy with the arrival of the Sophists. While the early Greek Philosophers focused on the physical world and used deductive method the Sophist attention was on man in the society by inductive method. To answer the first question stated above, the Sophist were part of the group who had come to Athens as traveling teachers and philosophers in the fifty century B.C. they are iterant teachers who went from one city to another teaching and instructing people, especially the youth. They taught, not only philosophy, but also grammar and rhetoric, and they introduced paid- teaching in philosophy. It was not the practice among the Greeks for Philosophers to demand money for teaching philosophy. This very act of paid- teaching made the Sophist unpopular because they taught only those who had money or whose parents had money.

Their contributions to the development of philosophy were as follows; first they made philosophy to be a source of livelihood by making it a job. Secondly, they introduce criticism in Philosophy, hence skepticism came the order of philosophy. Thirdly, relativism was the hallmark of the Sophist in history of philosophy. Having known the Sophist and their contributions to the development of philosophy, we shall unveil the idea of one the sophist called Thrasymachus. Not much was known about his life, we only know that he lived around

fifty B.C. He is from Chalcedon. He is one the Sophist who held that one gained nothing from being just, that justice is not worth practicing, for him “might is right justice is the interest of the stronger”. This idea is the problem we confront in the society when addressing the issue of social justice this is because the interpretation of justice is often influence by history, discipline, ideological orientation, training and influence of the government and wealthy individual.(Otiye 1) Thus Omoregbe avers;

What is justice? Thrasymachus answer is that “Justice is the interest of the stronger” for “might is right”. In every state, according to him the stronger established themselves in power, and their interest becomes “Justice” they make laws to protect their interest which automatically become what is “Just” and what is “right” within the state for as long as they are in power(88).

From the above I can see justice in every state, country and nation as the interest of the stronger that is the ruling party in power determines what is “just” and “unjust” without minding the rule of law in the society. The rulers determine what happened in the community, state and nation without considering the rule of law in which everybody is equal before the law. This is the case with Nigeria where the ruling class lord it over the subject. This act of social injustice has being paying them just like what Thrasymachus said “injustice pay more than justicell I think why he propose this type of justice is because of his selfish interest and the wick nature of man and the society. This is what Asouzu calls —ambivalence of human interestl. This is ability of the human mind to pursue only the self interest in all he does in the society without the consideration of the others.

THE EFFECT OF THE APPLICATION OF THRASYMACHUS IDEA OF JUSTICE IN NOGERIA

The idea that “Might is Right, and justice is the interest of the strongerl as proposed by Thrasymachus has be in existence in Nigeria since the advent of colonial masters as stated earlier. This was the beginning of social injustice and the real act of “Might is Right” since then till now that very act has been in practice in Nigeria. This very act of social injustice has made the present Nigeria situation to look hopeless and irremediable. And it has created a very big problem in the country. Thus Uzoukwu avers:

The Nigeria predicament worries not only Nigerians citizens, who are sad that the nation has persistently failed to improve the welfare of its citizenry, but also foreigners, who marvel at the nation’s high level of unproductivity and lack of judicious use of its abundant resource.(261)

This predicament began with the practice of Thrasymachus’s concept of justice back in era of the colonial masters and became worst with military dictatorship in the nation’s polity. The military injected debasement and restlessness into the nation’s politics. The act of “Might is Right” has led to series of unwanted coups by the military to take over power and control the activities of the nations. For over thirty years, the military leadership has caused this nation a great set back even though they created some new states within the tenure. Since, then Thrasymachus’s notion of justices has being active in Nigeria that is why Achebe lamented that the trouble with Nigeria is simply and squarely a failure of leadership. Thus he said; “the Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibility, to challenge of personal example which are the hallmarks of true leadership” (Achebe 1). It is as a result of “Might is Right” that the wealth of this country is stolen and salted away by people in power leaving the poor, the needy and the weak to died in silent.

From the days of Lord Luguard to President Muhammadu Buhari there has been the practice of “Might is Right” justice is the interest of the stronger” as espoused by Thrasymachus. Till now it is still the era of injustice and bloodshed. It is a stage where man because of his position suppress and dehumanize his follow human being. For example when corruption was the order of the day during Abacha’s regime, Obasanjo was seen as unrepentant critic to their corrupt regime and this act nearly cost him life in Abacha’s prison. It is important to note that the military era has really encouraged this dictum in Nigerian political sector. Thereby, causing harm economically, politically, socially and culturally. I think this idea of “Might is Rightl is the major cause of underdevelopment since after conolonization. This is because we are not the only country that was colonalised. Why is our case different? Why are we not progressing? Why is it that nothing is working out in Nigeria even when God has endowed us with the potential to develop this country? Why is high rate of unemployment peculiar to Nigeria? Why is our power sector becoming weaker and poorer everyday even when the government claims to fund the sector? Where are the basic amenities which government has claimed to have provided to the masses? All these troubles are created by the practice of Thrasymachus’s idea of justice. However, we can not develop and improve this country if we continue with this ideology which has led us to (i) unemployment (ii) poor sharing of allocation (iii) lack of basic amenities and infrastructure (iv) poor power sector (v) low level of moral consciousness among Nigerians. For us to overcome this we need to neutralize this application of justice in Nigeria.

DECONSTRUCTING THRASYMACHUS' IDEA OF JUSTICE AND IT APPLICATION IN NIGERIA

The idea "Might is Right" justice is the interest of the stronger" has created big gap between the wealthy, the rich and the poor in the society. While the rich gets richer the poor gets poorer. It is this same conception of justice that has made those in power to relate or interact with those in power too hence power circulate among powers, wealthy among wealthy, while poverty among poverty in Nigerian society. This practice have may it impossible for a poor man to get justice in Nigeria. This idea of justice has cause a lot of problem in all sectors of the nation. Wealth and power circulate in the hands of wealthy and powerful individual, once you do not have money or power you are no body in the Nigeria society. This concept of justice has polarized our labour sector and makes it inefficient, because those who are fit, suitable and qualify for a particular job can not again employment because they had no body in power and they are not from a wealthy families, even when the employer want to employ, the applicant is ask to pay money. The experience I had in the area of employment had shown that "Might is Right" when there is vacancy in the labour sector and you are recommended by those in power or the wealthy you must get the job whether you are qualify or not is not the employer's business. Hence Achebe lament:

Why is it that our corruption, gross inequities, our noisy vulgarity, our selfishness, our ineptitude seem so much stronger than the good influences at work in our society? Why do the good among us seem so helpless while the worst are full of vile energy? (2)

The question is should this be the case in a real just society where equality of all citizens should the goal of the leaders? This why the resource are stolen and salted away by people in power and their accomplice. Thus this makes labour sector inefficient, hopeless and irremediable in Nigeria. This denial of merit according to Achebe is a form of social injustice which can hurt not only the individual directly concerned but ultimately the entire society. (21) This idea of "might is right" has made Nigeria judiciary sector inactive in the issues of justice. They are only interested in the highest bidder to win his/her case whether he/she is right or wrong is not the judges business. This has made it impossible for the poor and powerless to receive a fair hearing in their case. Judiciary in Nigerian do not have time for the poor because they know they will not be paid. Even when they claim to have "Human Right group" where the poor and the powerless can go get justice without money or power. This "human right group" has become an avenue to make money for some unemployed lawyers, when you can not foot their bills no justice for you, when you foot their bills you get your justice. They have turned justice to be the thing of the "might" and "power" in the society. Educational sector is another area where this idea is practice day in day out in terms admitting student in institutions, giving employments, pass of examinations and even students' elections. Today, a candidate can score high in jamb and university aptitude test and still will not get admission why does who performed below average will secure admission, simply because they have the money to buy the admission or they have people who can use their position in power to secure them the admission even when they are not fit, suitable and qualify for the admission. This idea has affected employment opportunity, passing of examination and students' election in Nigerian universities. For instance if those in power supports a candidate that the students do not want the candidate will finally win or the election will be concealed. Some of the institutions elections in Nigeria are determined by the wealthy and the powerful individuals not the electorate. This is not what it ought to be. The poor and powerless should carried along at all time in the society

RECOMMENDATIONS

Rejecting this misapplication of justice

The first step to tackle this idea of justice is by rejecting the misapplication of this justice by all the groups in Nigeria both government and non-governmental organization. The public should be enlightened to know the need, value and use of social justice rather the misapplication of justice. This is because misapplication of justice allows only the influential and the strongest to dominate and exploit the country's resources and endowment at the expense of the poor, the weak and the masses. Ekei, explained that social injustice will hardly bring the needed harmony and stability in Nigeria if we continue to practice it. (172). This misapplication of justice has resulted into low level of moral consciousness among Nigerian. Ewelu lamented that the low level of moral consciousness among both the leaders, wealthy individual and the subject is the major causes of disorder and injustice facing our country and citizens today.(96). This is as a result of this misapplication of justice by a man we do not know his background, knowing too well that our problem in Nigeria today is the problem of copycat mentality, our so called political leaders and wealthy individual decided to adopt this idea of justice which has kept this country hostage from independent till now.

Enlightenment of the masses

When we are able to reject the idea of justice as espoused by Thrasymachus, it becomes imperative for us to re-educate the mindset of the citizenry. Most especially those in power both political leaders and wealthy individuals. Hence, there is need for us to re-educate the mind of people towards the acquisition of a mindset that will maintain equal social justice in the society. Asouzu stresses that it is by this re-education of the mind which he called noetic propaedeutic that the individual can be able to neutralize this idea of justice which create gap between the rich and poor, the powerful and powerless, the weak and strong then try to complement each other within the society(81). The main objective of this is to make the masses reject the old mentality of justice and adapt and accept a new way toward promoting social justice in the society.

To form a pressure group that can fight for equal justice at all ties of government

Once the re-education of the mind is achieved, it becomes imperative to establish pressure groups within the nation from the grass root society to the ruling class. The individuals that will make these groups will be the groups that has received the re-education of mind and has build their moral consciousness to fight social injustice. These pressure groups will be drawn from all fields of life especially from academia, professional groups who know their onion and will make sure that the rule of law is maintained from the grassroots level of the society. Their basic function will be to protect the common man, weak, poor from the powerful, strong and rich who will want to use "might is right" to subdue their fellow citizen. They will also act as a watch dog to those political leaders and wealthy individual who will always apply this dictum to achieve their selfish act.

Independent judiciary free from corruption

In attempt to overcome this idea of justice there is need to protect the integrity of the pressure groups and their security in order to them to function effectively. One of the ways which I think it can achieve is by empowering the judiciary and making them independent to function effectively. Hence legal justice becomes very important in the society. Legal justice is justice formulated and administered according to law, irrespective of the law's immorality or otherwise. (Olayinka 123). Therefore, it is the duty of the judiciary to enforce justice and reject injustice if and only if the arm is independent and free from corrupt practices in the society. It is the basic function of the judiciary to uphold the principles of social justice in Nigeria

Conclusion

We have in this work attempted to define justice to be just conduct, equal and fair treatment of all citizens by the law as well as the promotion of the well being of individuals in the country. We have identified and highlighted effect of practicing Thrasymachus idea of justice in the society. And from all indication it has done more harm to humanity than good. This paper therefore, is a call to all thoughtful Nigerians to rise up today and reject this misapplication of justice and those habits which cripple our aspiration and inhibit our chances of becoming a modern attractive country and re-educate the public on importance of fair justice to all individuals. To achieve this, strong pressure groups should be form that will help to maintain fair justice. It is important to empower the judiciary to be independent in order for them to uphold justice always. This will make Justice desirable and worthwhile for peace and social stability in nation. When there are more just individuals than unjust individuals the society tends to be just and stable in other words there will be corporate progress in the society. This is why Adaramola stress that "Justice must be done _to all manner of men, without fear, or

favour, affection or ill-will' and as such, justice must always not merely be done, but be seen manifestly to have been done, not only by judges and other adjudicators, but by everyone in every act in societal relationships (267)

From this we can see that to achieve social justice is the sole responsibility of every individual in the state even though there are sectors that should be very active in the fight for justice such as the judiciary, pressure groups, government and non-governmental organizations etc. finally, this paper suggested ways of curbing this social predicament through rejection of this misapplication of justice, reeducation of the mind of the public, formation of pressure groups. When this is done it will help to maintain and implement the rule of law, curb the problem of corruption, underdevelopment, insecurity, poverty and social injustice.

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Budgetary Deficit and Ricardian Equivalence Hypothesis in Nigeria

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Abstract

The validity of Ricardian Equivalence Hypothesis has been tested econometrically in Nigeria by using quarterly data from the period 1981Q1 to 2013Q4. Autoregressive Distributed Lag (ARDL) bound test as developed by Pesaran, Shin and Smith (2001) was employed to investigate the long-run relationship streaming from disposable income, government final consumption expenditure, government debt, government budget deficit to private consumption expenditure. More remarkably, increased government spending is instigated by the rapt choice of debt and tax. The result of the study demonstrated that, REH does not hold in Nigeria because debt is considered as net wealth and consumers neither live forever nor care about their generation as much as they care about themselves. Equally, REH proposition has been invalidated by the standard Wald test on the ground that, capital markets are imperfect with borrowing constraints; private and public sectors have different planning horizons and taxes are distortionary in Nigeria. Therefore, increase in government spending relies on the fiscal capacity of Nigeria and the political process. Results of this study however draw attention to the efficacies of fiscal policy in expanding private consumption, controlling budget deficit and macroeconomic stabilization in Nigeria.

Key words: Ricardian equivalence hypothesis, budgetary deficit, ARDL model, bound testing, debt for tax swap.

1. Introduction

Government deficit has received great attention both in developed and less developed countries in respect to its causes and effects (Ghatak & Ghatak, 1996). These have been observed in situations where government uses fiscal policy in order to raise revenue through taxation, debt and other means and deciding how the pattern and level of spending influences economic activities.

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This means that, fiscal policy incorporates the use of taxation, government bonds, public spending and other revenue sources aimed at stimulating economic activities for achieving desired macroeconomic objectives in an event of shortfall (Anyanwu, 1993).

The Keynesian school asserts that, fiscal policy is relevant if government fiscal decisions are directed towards changing household's consumption and savings behaviour meaningfully. If debts can be raised by giving bonds of discrete maturities and perfunctory rates, such bonds are considered as net wealth by households. Therefore, the bigger the stock of debt the wealthier consumers feel and the more prone they aspire to consume from their disposable income. In an event of tax cut, consumers increase consumption while private savings remain unchanged as consumers prefer present to future and thus do not consider the welfare of their progenies (Adji, 2009; Muhammed, Siong-Hook & Zaleha, 2013). The theory of funding government deficit has been extensively argued within the Ricardian Equivalence Hypothesis framework as established by Ricardo two centuries ago which was later reformulated by Barro, (1974). The idea behind REH is connected to the fact that, households full of perfect foresight fail to consider government bonds as net wealth. For a given time path of government spending particularly of debt for tax swap will have no effect on private consumption since increased disposable income is always saved by households to take care of future tax liabilities (Saeed & Khan, 2012; Ghatak & Ghatak, 1996). Therefore, marginal propensity to consume, national savings and interest rate remain unaltered and thus, the expectations for crowding out effect will be a great illusion. The thrust of Barro's

argument supports Ricardian Equivalence, namely, that, taxation and public debt issue yield equivalent effects since consumers consider government debt as future tax liabilities in deficit financing. According to Afzal (2012), Ricardian Equivalence Hypothesis upheld that, it does not matter whether public deficit is financed by raising tax rates or by borrowing from the private sector. More borrowing now means higher rates of tax in the future for debt repayment. However, an increase in budget deficit due to rise in government spending must be off-set now or later with total present value of receipt firmly decided by the overall present

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value of spending. Such an equivalence emanates because economic agents are fully aware of the path of future fiscal policies and hence regards today's deficit spending as tomorrow's tax liabilities. For REH to hold, Barro (1974, 1978) asserts that, capital market should be made perfect with no borrowing constraints, private and public sectors have identical planning horizons and taxes are non-distortionary. Orji, Onyeze and Edeh, (2014) acclaimed that, for REH to hold such validations are required for policy implications of Nigeria's increasing debts and public deficit. On account of the theoretical indeterminacy of previous results, empirical test on REH in developing countries and especially Nigeria become crucial. In this research, attempt has been made to test the validity of Ricardian Equivalence Hypothesis in Nigeria using quarterly data from 1981Q1 to 2013Q4. This paper will depart from few studies done in Nigeria by considering the influence swap in debt for tax has on private consumption using Autoregressive Distributed Lag (ARDL) Bound Test Approach developed by Pesaran, Shin and Smith, (2001). The remaining part of the study have been structured into Literature review, analytical framework and data description, econometric methodology, empirical findings and conclusion as part two, three, four, five, six and seventh respectively.

2. Literature Review

The theory of Ricardian equivalence hypothesis (REH) from an empirical front has increasingly been an important theme of economic research both theoretically and in application. In Pakistan, Ricardian Equivalence Hypothesis and Budgetary deficits was assessed by **Saeed and Khan (2012)** using annual time series dataset for the period 1972 to 2008. The estimated empirical results via cointegration analysis invalidated REH in Pakistan. Thus, Pakistan is a non-Ricardian economy facing budget and current account deficits. In a related study by **Afzal (2012)** from Pakistan, time series dataset was examined from 1960 to 2009 in order to ascertain the importance of Ricardian Equivalence Hypothesis. The estimation result from VAR confirmed a unidirectional causality running from real income to real consumption, real government expenditure and real government revenue and from real government expenditure to real government revenue. The

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Impact of real government expenditure and real government revenue on consumption was outstanding and substantial and provides some support in favour of the REH in the short run. Similarly, an investigation was made by **Muhammad and Moshood (2011)** aimed at unraveling whether REH holds in the case of Pakistan between 1973 and 2009. The Cointegrating results showed a long run relationship among the variables. Also, the Structural consumption function indicated no evidence in favor of REH in the case of Pakistan as restrictions are significantly rejected by the Wald test. The findings of the study to this effect validated the effectiveness of fiscal policy because consumers treat government debt as net wealth. **Sunge, Shylet, and Simion (2015)** tested whether Zimbabwe is a Ricardian economy from 1980 to 2013. The study employed bound test approach to cointegration and error correction model developed by Pesaran et al., (1995, 1999) to investigate whether a long-run equilibrium relationship exists between private consumption and gross domestic product, government expenditure, tax revenue, total public debt and interest payment. The findings confirm a strong evidence against REH Zimbabwe.

Giorgioni and Holden (2001) assessed whether Ricardian Equivalence Proposition (REP) holds across developing countries using data covering the period 1975-1999. The countries involved are Burundi, El Salvador, Ethiopia, Honduras, India, Morocco, Nigeria, Pakistan, Sri Lanka and Zimbabwe. The choice of these countries was informed by the availability of data which reflects the various circumstances of low-income countries. A standard model of private consumption was estimated using time series dataset and the results offered support in favor of REP in developing countries.

In Nigeria, scant researches have been conducted to check the validity of Ricardian Equivalence Hypothesis (REH). The most recent of which is the one conducted by **Likita (2014)** on the validity of REH using annual

From equation 3.5, ECMt-1 represents the error correction term towards long-run equilibrium after short-run shock and while α illustrates the speed by which the parameters converge to equilibrium. The coefficient of the error term must be negative and significant to ensure convergence of the long-run dynamics towards equilibrium. The value of α varies between -1 and 0. When the coefficient is -1, there is a sudden and complete convergence while 0 implies no meeting after experiencing the shock.

The goodness of fit of the model can be checked through post-diagnostic test like serial correlation, functional form, normality test,

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heteroscedasticity and stability test such as Cumulative sum of Recursive Residuals (CUSUM) and Cumulative Sum of squares of Recursive Residuals (CUSUMSQ).

5. Empirical Findings

5.1 Unit Root Test

In order to get rid of spurious regression results, unit root tests were conducted on all the variables to ascertain their stationarity using the standard Augmented Dickey Fuller (ADF) test. The study used Schwarz Bayesian Information Criterion (SBC) at 5% level of significance since it performs better than other information criteria because it uses the smaller lag length and hence produces the most parsimonious model. The unit root test is applied on the variables to ensure that none of the series is I (2) or integrated of higher order. The ADF-unit root test used maximum lag length 2 determined by SBC as seen from the appendix.

Table 5.1 ADF Unit Root Results

Varia	Log-levels			First difference		Deterministic		Order o
	ADF-	Critical	P-V	ADF-t	stat.	Critical	al.	P-V
b le	t s t a t.	V al . (5 %)		a l .		Val . (5 %)		f i n t e g . I (d)
lnPc	- 3 . 1 4 3 5	- 3 . 4 4 5 8	0.1 0 0 9	- 3 . 9 7 0 9	- 2 . 8 8 4 4	0.0 0 2 2	Intercept	I(1)
Lny d	- 2 3 5 8 2	- 2 8 8 4 4	0.5 5 8	- 3 . 4 9 2 0	- 3 . 4 4 8 3	0.0 4 4 8	Intercept & trend	I(1)
Lng x	- 1 . 9 3 5 3	- 3 . 4 4 4	0.6 3 0 3	- 1 0 . 5 8 2 8	- 0 . 2 8 8 3 7	0.0 0 0 0	Intercept	I(1)
lnDd	- 1 . 7 5 9 4	- 2 . 8 8 4 4	0.3 9 9 1	- 3 . 5 9 1 0	- 2 . 8 8 4 4	0.0 0 7 2	Intercept	I(1)

Bd	-	-	0.7	-	-	0.0	Intercept	I(1)
	1	3	3	3	2	0		
	.	.	0	.8	.	3		
	7	4	6	6	8	1		
	3	4		3	8			
	3	5		2	4			
	4	8			4			

Source: Author’s own computation from Eviews 9, 2015.

Note: All variables are in log form except Government budget deficit due to negative numbers in the series.

From the ADF unit root test in table 5.1 above, all the variables became stationary after the first difference. This implies that, Private final consumption expenditure, Disposable income, Government final consumption expenditure, Government debt and Government budget deficit are integrated of order one (i.e I(1)) at 5% level of significance. The unit root results fulfilled the underlying assumptions that necessitates the use of ARDL-bound test to affirm if long-run associations exist among the variables in Nigeria as extracted from Pesaran et al. (2001) procedure. The results of the ARDL bounds testing are as shown in table 5.2:

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5.2 ARDL bound test for cointegration

Table 5.2 ARDL-bound test for cointegration

T-statistic	Value	K	Level of sig.	Bound critical value I(0) I(1)
F-Statistic.	4.3200	4	10%	2.45 3.52
4.3200	4		5%	2.86 4.01
4.3200	4		1%	3.74 5.06

Source: Author’s computation from Eviews 9, 2015.

The result of the bound test generated from the Cointegrating relationship is compared with the critical bound values determined by Pesaran et al. (2001) at 5% significance level. The computed F-statistics is 4.3200 while the lower and upper bounds are 2.86 and 4.01 respectively. Thus, it can be surmised by this demonstration that, since the F-statistic calculated is greater than the upper bound of the critical value at 5% (4.32/ > 4.01), the null hypothesis of no cointegration streaming from lnYd, lnGx, lnDb and Bd to lnPc should be rejected. From the empirical findings, inference can be drawn that long-run relationship exists which call for the investigation of the long-run marginal influence of the independent variables on the dependent variable in Nigeria over the period 1981Q1 to 2013Q4. Since the ARDL technique assumes that the Cointegrating space is unity, it become pertinent to ascertain if the regressors from I(1) are long-run enforcing. The next stage is to estimate the coefficients of the long-run relations and the accompanying error correction model (ECM) using ARDL procedure. The optimal lags on the variables as chosen by SBC gave rise to the model ARDL(2, 1, 1, 0, 2). The estimated coefficients of the long-run association are as shown in Table 5.4:

Table 5.4 Estimated long-run coefficients based on ARDL (2, 1, 1, 0, 2) decided by SBC with lnPc as the dependent variable

Variable	Coefficient	t-statistic	P-Value
C	4.746431	46.15543	0.0000
lnYd	0.187578	3.815589	0.0002
lnGx	0.073566	2.084525	0.0391
lnDb	0.130574	2.499960	0.0137
Bd	-2.480070	-3.027856	0.0030

Source: Author’s Compilation from Eviews 9, 2015.

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The long-run coefficients from table 5.4 can be expressed using equation: $\ln Pc = 4.746431 + 0.187578 * \ln Yd + 0.073566 * \ln Gx - 0.130574 * \ln Db - 2.480070 * Bd$

The computed coefficients of the long-run relationship using equation 3.4 shows that, disposable income proxied by the difference between national output and tax (Y-Tx) has a positive and significant relationship with private final consumption expenditure. By implication, any 1percent increase in disposable income leads to an 18 percent rise in private consumption contravening the proposition laid in REH framework. This describes Nigerian consumers operating in an imperfect capital market conforming to the result of Oseni and Olomola (2013). Regarding the relationship between government final consumption expenditure and private consumption, government final consumption expenditure (0.073566) has a positively significant association with private consumption. This means that, holding other variables constant, any 1 percent point rise in government final consumption expenditure lead to a 7 percent increase in private consumption. The positive relationship contravened the validity of REH and supported the efficacy of fiscal policy in Nigeria as corroborated by the study of Oseni and Olomola (2013); Likita, (2014); Sunge, Shylet and Simion (2015).

On the other hand, government debt has a positive and significant impact on private consumption expenditure. By implication, when there is an increase in government debt by 1 percent, private consumption increases by 13 percent. This means that, increase in government bonds is perhaps treated as net wealth by Nigerian consumers. Thus, money realized from the bonds are not saved against the anticipated tax that shall be used in servicing the borrowed funds. Ricardian Equivalence Hypothesis to this end is vehemently refuted and fiscal policy supported. And government budget deficit negatively and significantly influenced private consumption expenditure in Nigeria. The estimated results exhibit that, a 1 percent fall or rise in government budget deficit leads to a 25 percent rise or fall in private consumption expenditure.

The impact government budget deficit has on private household consumption is dominant in the long-run explaining Nigeria’s gross mismanagement and misappropriation of public

Budgetary Deficit and Ricardian Equivalence Hypothesis in Nigeria funds, weak sectoral linkages and lack of harmonized and well-coordinated fiscal and monetary policies (Ogbole, Amadi & Essi, 2011). Keeping in line with these results, increase in deficit is not fully put up by private savings for specific spending, thus, REH as well as Keynesian propositions failed to hold in Nigeria. As a result, increase in budget deficit stimulates the need for external financing which invariably drives the twin deficit phenomenon in Nigeria. These results conform to the conclusion reached by Kazmi (1991, 1992); Saeed and Khan (2011) rejecting REH in Pakistan.

5.3 Dynamics of short-run Error correction results.

Since all the variables are cointegrated after the first difference, there is need to restore any seeming deviation that may affect the model in its drive to equilibrium in order to test the joint significance of the variables. In selecting the short-run dynamics of the ARDL error correction model, the lag structure using SBC model criterion have been used during the Ordinary Least Square (OLS) estimation of the bounds tests. The results are as shown in table 5.5.

Table 5.5 Error Correction Representation for ARDL (2, 1, 1, 0, 2) model with lnPc as dependent variable.

able. Variable	Coefficient	t-statistic	P-value
D(lnPc(-1))	0.472139	6.221772	0.00000
D(lnYd)	-0.164403	-2.489104	0.0142
D(lnGx)	-0.047402	-2.793323	0.0061
D(lnDb)	0.008764	0.765838	0.4453
D(Bd)	-0.000001	-6.509101	0.0000
D(Bd(-1))	0.0000000	4.510705	0.0000
ECM(-1)	-0.044231	-2.373667	0.0192
$Ecm = \ln Pc + 0.0132 * \ln Yd + 0.0224 * \ln Gx + 0.1982 * \ln Db - 0.0000 * Bd + 4.4985 * c$			
R2=0.9905	Durbin-Watson = 2.0066		
R2=0.9897	F-statistic =1251.223	Prob. (F-stat) =0.000000	

Source: Researcher’s compilation from Eviews 9, 2015.

post-diagnostic tests. It can be evident from the probability of their respective Chi-statistics(X2) and F-statistic which are greater than 5%. To this effect therefore, the null hypothesis of no serial correlation and no heteroscedasticity should not be rejected while the postulate that the model is not correctly specified be rejected. Therefore, it can be inferred that there is no evidence of serial correlation, heteroscedasticity and wrong specification of the model in this study.

Also, the residuals of the model are normally distributed which makes the functional form of the model appear well specified as seen in appendix 4. The Cumulative sum of the recursive residuals (CUSUM) and cumulative sum of Squares of the recursive residuals (CUSUMSQ) stability tests as shown in appendix 3 show that, the estimated coefficients of the model are stable over the study period (1981Q1 to 2013Q4) as they fall within the critical limits or bounds.

6. CONCLUSION

This research has provided a reliable evidence on testing if Ricardian Equivalence Hypothesis holds in Nigeria. The standard reduced-consumption function of Perelman and Pestieau (1993) was estimated using Autoregressive Distributed lag (ARDL) bound test developed by Pesaran et al (2001) with little modification in assessing how consumers treat government debt in terms of net wealth over the period 1981Q1 to 2013Q4. The study concluded that, REH does not hold in Nigeria because debt is considered as net wealth and consumers neither live forever nor care about their generation as much as they care about themselves. Equally, REH proposition has been invalidated by the standard Wald test that, capital markets are imperfect with borrowing

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Constraints, private and public sectors have different planning horizons and taxes are distortionary in Nigeria. To this effect, the study recommends Government to embark on a more prudent approach that can retain a certain proportion of the revenue via fiscal policy rule. Fiscal policy rule can make sense in Nigeria due to complete absence of the tradition of fiscal discipline that commits government to a certain level of conduct in fiscal and budgetary management. It will help begin to build government credibility in fiscal management and over time, promote strong fiscal discipline across all tiers of government.

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APPENDICES

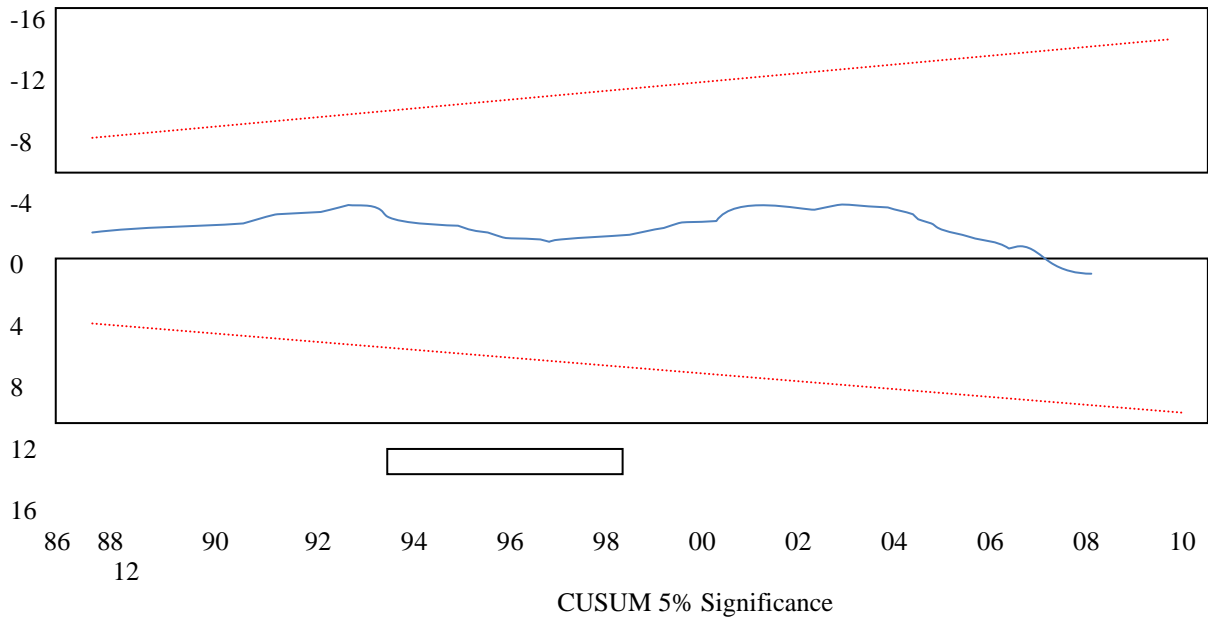
APPendix 1: OPTIMAL LAG SELECTION

Lag	LogL	LR	FPE	AIC	SC	HQ
0	-2146.760	NA	8.13e+08	34.70580	34.81952	34.75200
1	-994.1075	2193.757	10.26619	16.51786	17.20019	16.79504
2	-897.4931	176.0876	3.240554	15.36279	16.61372 *	15.87095 *
3	-890.7348	11.77246	4.370430	15.65701	17.47655	16.39615
4	-886.2257	7.490964	6.138628	15.98751	18.37565	16.95763
5	-804.7269	128.8207	2.505329	15.07624	18.03299	16.27734
6	-746.9804	86.61977 *	1.511063 *	14.54807 *	18.07342	15.98015
7	-739.8032	10.18703	2.079461	14.83553	18.92949	16.49860
8	-732.8621	9.292086	2.905180	15.12681	19.78937	17.02085

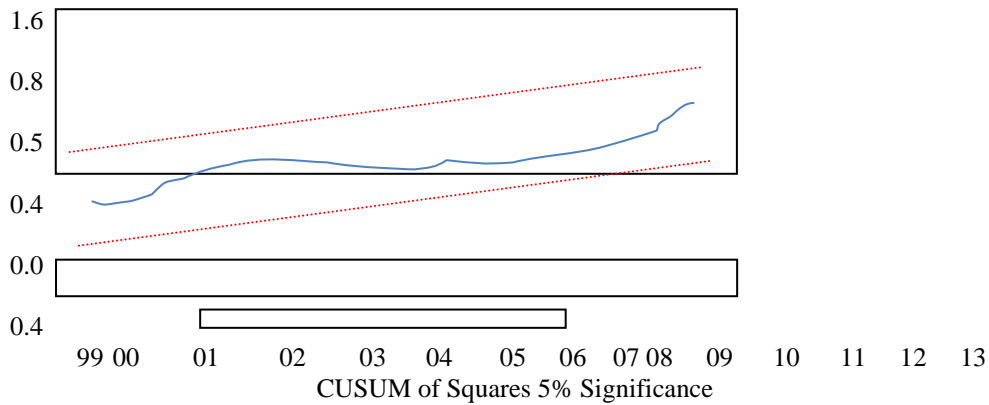
Appendix 2: Wald-Test

Test Statistic	Value	Df	Probability
F-statistic	2.48726	(4, 119)	0.0000
Chi-square	69.94903	4	0.0000

Appendix 3: Plots of cumulative sum and sum of square of recursive residual

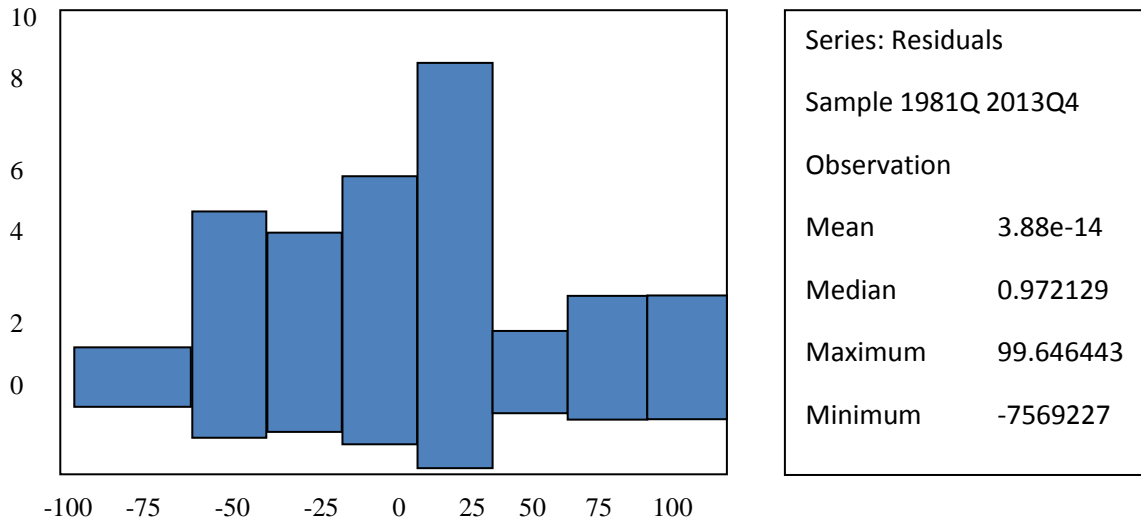


Budgetary Deficit and Ricardian Equivalence Hypothesis in Nigeria



Normality

NORMALITY TEST FOR THE RESIDUAL @ 5% LEVEL OF SIGNIFICANCE



Appendix 5 : Heteroskedasticity Test: Breusch-Pagan-Godfrey

F-statistic	0.924704	Prob. F(14,115)	0.5348
Obs*R-squared	13.15370	Prob. Chi-Square(14)	0.7145
Scaled explained SS	42.67644	Prob. Chi-Square(14)	0.0001

Appendix 6: Ramsey Reset Test

Equation: UNTITLED

Specification: LNPC LNPC(-1) LNPC(-2) LNGX LNGX(-1) LNYD LNYD(-1)

LNDB BD BD(-1) BD(-2) C

Omitted Variables: Squares of fitted values

	Value	df	Probability
t-statistic	0.581374	118	0.5621
F-statistic	0.337995	(1, 118)	0.5621

Appendix 7: Breusch-Godfrey Serial Correlation Lm Tests

F-statistic	0.454542	Prob. F(2,89)	0.6362
Obs*R-squared	1.274005	Prob. Chi-Square(2)	0.5289

Efficient Financial Management Policy in Nigeria: An Evaluation of the Operations of Treasury Single Account (TSA) In Ministries, Departments and Agencies (MDAS) in Nigeria

By

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&

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ngozi.ugwu@unn.edu.ng,**Abstract**

Treasury Single Account (TSA) is a public accounting system that uses a single account, or a set of linked accounts by government to ensure all revenue receipts and payments are done through a Consolidated Revenue Account (CRA) at the Central Bank of Nigeria (CBN). It commenced in Nigeria in 2012 using a unified structure of accounting for 217 government Ministries, Departments and Agencies, MDAs, for accountability and transparency in public fund management. This paper examines the implementation and operations of Treasury Single Account by the Ministries, Departments and Agencies in Nigeria. The primary quantitative and qualitative data were collected from the six geo-political zones in Nigeria viz: South-East, South-West, South-South and North-East, North-Central, North-west, using three different agencies practicing Treasury Single Account. The target population of this study was ten thousand, nine hundred and eighty-two (10,982) workers while a sample size of five hundred and seventy-eight (578) were used. The result shows that with TSA, there is adequate monitoring of government revenue receipts and expenditures, reduction in reckless spending by government officials caused by multiple accounts operated by MDAs. Block leakages has been controlled.

Keywords, Treasury Single Account, Government, Banks, Ministries, Departments, Agencies

INTRODUCTION

Several financial policies have been in existence all over the world. These policies are means of effectively managing and controlling government cash resources which rely mostly on government banking arrangements. Nigerian government like many other developing nations of the world had employed the fragmented systems in handling all their government receipts and payments. Following the IMF directives, and recommendation, a unified structure where all government funds are collected into a common account was established to reduce borrowing costs, extend credit and improve government's fiscal policy among other benefits to government. The concept of public sector accounting has been described as a process of recording, communicating, analyzing and interpreting government financial statements and statistics in aggregate and details; it is concerned with the receipts, custody and disbursement and rendering of stewardship on public funds entrusted (Adams, 2004). Discussing the accounting systems is a necessary prerequisite for understanding the concept of TSA as an accounting system. It is known that various governments all over the world have been at one time or the other, operating different accounting systems used by various public sector entities. Each country has special environmental factors, internally or externally which play a vital role in creating its accounting system (Cooke and Wallace, 1993).

Ethnoven, (1997) in his work categorized all Third World countries initially into one broad group as "Third World Economies". In the subsequent part of his work, he divided the countries of Asia and Africa into two groups, but this grouping was based mainly on geographical factors rather than fundamental differences in their accounting systems. But for a long time, many writers had recognized Third world countries as a single unitary group when dealing with accounting systems. But by the eighties, it was accepted that the Third world was no

longer a single economic unit and at least four groups were distinguishable- OPEC member countries, Newly Industrialized Countries (NICs), Middle Developing Countries (MDCs), and Least Developing Countries (LDCs) (Kurian, 1982, Hoogvelt, 1982, World Bank, 1989).

In the United States, for instance, there are two levels of government which follow different accounting standards set forth by independent private sector boards. At the federal level, the Federal Accounting Standards Advisory Board (FASAB) sets forth the accounting standards to follow. Then there is the Government Accounting Standards Board (GASB) for the state and local level government. Government accounting is important to help political stability by ensuring that government revenue is not wasted, and is managed and spent efficiently, effectively and transparently (Aso, 2014).

Some countries of the world like the United States of America, UK, France and developing economies like India and Indonesia have adopted TSA in one time or the other for decades. Vietnam for instance, have made progress to improve oversight and control over cash balances for their state budgets. Government of Vietnam has embarked on reforms to adopt a TSA and strengthen overall cash management. In South Sudan also, the Public Finance Management (PFM) law is still not in place even though a draft was prepared more than three years ago. The purpose is to assess the PFM system performance in Jonglei state in South Sudan. Some other countries of the world operate a fragmented government banking arrangements where idle cash balances in their bank accounts often fail to earn market related remuneration. Such a government is always unaware of these resources thereby incurring unnecessary borrowing costs on raising funds to cover a perceived cash shortage. This is indicative of a critical weakness in public financial management where the ministry of finance/treasury lacks a unified view and centralised control over government's cash resources. As a result, these cash lie idle for extended periods in numerous bank accounts held by spending agencies while government continues to borrow to execute its budget. Nigeria is one of the countries experiencing such weak public financial management (PFM). It is based on these reasons that the current global revolution in government accounting became paramount. Nigeria has keyed into this new trend by its recent introduction and implementation of the Treasury Single Account (TSA) policy to assist in the better management of her economy. The concept of this policy according to the guidelines, is the operation of a unified structure of Government banks accounts in a single account or a set of linked accounts for all Government payments and receipts.

In the 70s, Nigeria was one of the richest countries of the world due to oil boom, but has retrogressed to become one of the poorest countries. Oteh (2009), said that Nigeria still fall far short of the developmental progress required to impact on the wellbeing of the average Nigerian. It is a known fact that over half of the Nigeria's population live on less than one dollar a day due largely to poor leadership and corruption on the part of those entrusted with the patrimony of the nation. In the words of Achebe (1984), Nigeria's main problem is the unwillingness or inability of its leaders to rise to their responsibility to the challenge of personal example, which is the hallmark of leadership. Again her inability to manage their public finance, which leads to over looting of her treasury by public/civil servants due to the creation of spurious, multiple and fictitious accounts in her name have continued to cripple the economy. In the light of the above, Nigerian government have keyed into the operation of the Treasury Single Account which is believed to be a prerequisite for modern cash management. This directive was conveyed in a Central Bank of Nigeria (CBN) circular no BPS/CSO/DIR/01/079, dated February 25, 2015. Treasury Single Account is believed to be an effective tool for the ministry of finance/treasury to establishing an oversight and centralised control over governments cash resources. Having taken the bold step by Federal Government of Nigeria, this work is set to review its operations in Nigeria with a view to appraise its impacts on the various Ministries, Departments and Agencies (MDAs).

INTRODUCTION OF TSA IN NIGERIA

The Public sector in various countries of the world has been experiencing considerable expansion and changes in their accounting system. The reason for this is closely related to changes in the structure of government and concern for more accountable and transparent governance. This has resulted in a large increase in the number of accounts and sophistication of financial reporting. The expansion has brought with it an added demand for accountability (Dowdall, 2003). For instance, through the issuance of the International Public Sector Accounting Standards – IPSAS, the International Federation of Accountants (IFAC) declared the use of the accrual basis as a good accounting practice for the public sector. Accrual-based consolidated financial reporting allows the presentation of more information on the financial performance and position of government. The accrual-based method of consolidated financial reporting comprises changes designed to abolish double counting of data where inter-entity transactions have occurred. However, the basis of cash accounting is that it mainly concentrates on government revenue and expenditure in the current financial year. Accordingly, IPSAS believes in presentation of financial Statements which expressly directs in its second paragraph that international standards should be adopted in an environment that uses the accrual basis of accounting: "This standard shall be applied to all general purpose financial statements prepared and presented under the accrual basis of accounting in accordance with IPSAS." (IFAC, 2010, p. 32). Following this initiative, the accrual basis of accounting began to be adopted by other governments in a project of convergence with international standards (Torres, 2004; Martí, 2004). These are parts of recent development in the government financial information systems. Previous Nigerian leaders had tried several developmental policies in order to address her public accounting and developmental problems. This led to the recent introduction of the Treasury Single Account (TSA) as a means of consolidating government cash balances, giving the ministry of finance/Central Bank of Nigeria (CBN) oversight of all government cash flows, and bringing improvements in budget control and monitoring.

Nigeria's former President, Goodluck Jonathan in 2012 first signed the Treasury Single Account contract that gave out 1% remittance fee for all government accounts moved to the Central Bank of Nigeria (CBN). But due to weak regulations and resistance by several Ministries, Departments and Agencies, the Nigerian government was initially finding it difficult to conform to the TSA policy. But according to Pattanayak and Fainboin, a country with a fragmented government banking arrangement pays for its institutional deficiencies in multiple ways. In spite of the resistance of the new policy by MDAs, the federal government of Nigeria commenced the pilot implementation of TSA with e-payment component in April 2012 while the e-collections component of TSA commenced in January 2015. The pilot scheme commenced in 2012 using a unified structure of accounting for 217 government Ministries, Departments and Agencies, MDAs, for accountability, and transparency in public fund management.

In Nigeria, the introduction of TSA accounting system by the Federal government of Nigeria is aimed at the following;

- 1: Providing greater transparency in the Public Financial Management (PFM)
- 2: Gaining greater clarity to national financing needs and the management of the public debt.
- 3: Increasing the fiscal savings with less transaction charges, and more revenues,
- 4: Improving financial markets and
- 5: Providing more accurate accounting and improved reporting. (Udo, 2016)

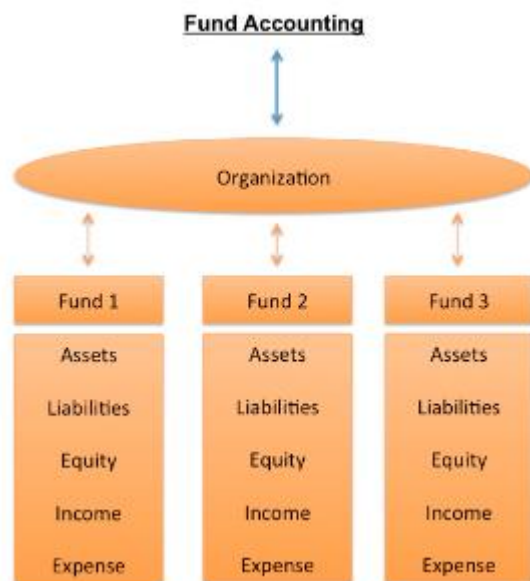
The aim of this study, is to investigate the impact this policy has had on the efficiency of MDAs since its inception, to what extent are people really aware of this new policy and finally, what happens to the management of TSA so far. Interviews with some finance departments in some selected Ministries, Departments & Agencies with distribution of some questionnaires clearly highlighted the obvious impacts of this new policy in Nigeria. It is therefore, relevant to provide an empirical study that indicates/provides information on the effectiveness/ineffectiveness of TSA in achieving all its set objectives of achieving transparency and accountability in MDAs in Nigeria. The remaining part of this paper provides an overview of the literature on Treasury Single Account (TSA). This is then followed by a presentation of the methodology adopted including regression model, ANOVA and a description of the data employed in the study. In the section that follows, the empirical results are presented and analysed. The paper then concludes in the final section.

ACCOUNTING SYSTEM IN NIGERIA PRIOR TO TSA

Accounting system can generally be seen as the process by which an operational environment, transaction and events are being recorded and classified for the purpose of accumulating and providing financial information that is good to the conduct of the activities of the entity with an environment of inter related elements which is working together in order to achieve the same objective(s).

Various governmental accounting systems are used by various public sector entities. Government accounting refers to the field of accounting that specifically funds application in the public sector or government. This fund application in public sector is guided by accounting standards which is embodied in the International Public Sector Accounting Standards (IPSAS). Prior to 15th September, 2015 (when Nigeria migrated fully into TSA era), most government ministries practiced fund accounting system. In the University of Nigeria, which falls within one of my study areas, fund accounting has been used all the years in the institution.

**FIGURE 1,
A TYPICAL FUND ACCOUNTING DIAGRAM**



Source: (Alex, A 2012). <http://www.apolos.com>.

This is a typical diagram of how fund accounting is operated as postulated by Alex in 2012. According to the diagram, an organization provide funds separately (like fund 1, 2 and 3 in the above diagram) for carrying out different specific functions as designated under them. It is separated because these funds are the accounting entity on which the accounting reports are based.

The assignment of code numbers is to identify each type of fund. In a business you want to know how much was spent, how much was earned, and how much was left over. With non-profit you want to know these things, but you also want to make sure that the money you have, receive, and spend is allocated for the proper purpose (Alex,2012).

Non- profit organisations and government agencies have special requirements to show, in financial statements and reports, how money is spent, rather than how much profit was earned.

Fund accounting system is the type of system emphasising accountability rather than profitability. It is used by non-profit organisations and governments. In this system, a fund is a self-balancing set of accounts, segregated

for specific purposes in accordance with laws and regulations or special restrictions and limitations. In fund accounting system, all funds are classified according to three or four digit codes.

Unlike profit oriented businesses, which use a single set of self-balancing accounts (or general ledgers), non-profits can have more than one general ledger (or fund), depending on their financial reporting requirement, (Barbara, 2004).

Under fund accounting, separate funds are provided for the purpose of carrying out different specific functions of government. Each fund is then accounted for separately, so that the fund is the accounting entity on which accounting reports are based. The purpose of fund accounting is to ensure that the government's organisations use the resources provided for each fund only for the purpose designated for the fund. The Focus of accounting in government is in determining how much money was received and the sources of such receipts, how such money was spent and for what purposes, and what remains after meeting the financial obligation. This means that government accounting was more concerned with information gathering that will enable government to prepare receipts and payments. (Omolehinia et al, 2012)

Therefore, it was observed that many emerging markets and low-income countries have fragmented systems for handling government receipts and payments. According to Ocheni,(2015), within these countries, the ministry of finance/treasury lacks a unified view and centralised control over government cash resources. As a result, as earlier stated, when there is lack of a unified view, cash lie idle for extended periods in numerous bank accounts held by the spending agencies while the government continues to borrow to execute its budgets. It is based on these reasons that the current global resolution in government accounting became paramount following which Nigeria has initiated and implemented the TSA and other series of economic policies to assist in the better management of her economy.

OVERVIEW OF THE TREASURY SINGLE ACCOUNT

The Constitution of Federal Republic of Nigeria, section 80 (1) of the 1999 constitution as amended states,

“All revenues or other moneys raised or received by the federation (not being revenues or other moneys payable under this constitution or any Act of the National Assembly into any other public fund of the federation established for a specific purpose) shall be paid into and form one consolidated revenue fund of the federation” (CBN,2015)

It has been observed that irrespective of this constitutional act in place, successive governments in Nigeria have continued to operate multiple accounts for the collection and spending of government revenues in flagrant disregard to the provision of the constitution which requires that all government revenues be paid into a single account. Various governmental agencies, ministries and organisations were opening and operating various bank accounts in various banks with most of them not accounted for. This gave room for leakages of government funds and corruption. This continued until 2012 when the federal government of Nigeria under the Good luck Jonathan's led government ran a pilot scheme for a single account. A total of 217 Ministries, Departments and Agencies (MDAs) were used as a test case. This pilot scheme was successful as it saved Nigeria up to 500 billion naira. The success of this pilot scheme made the government to fully implement TSA. Directives were given to banks to implement the technology platform that will help in accommodating the TSA scheme. President Mohammed Buhari therefore in swift move directed that all government reserves should be remitted to treasury single account.

Pattanayak et al (2011) defined TSA as unified structure of government bank accounts enabling consolidation and optimum utilisation of government cash resources. It separates Transaction- level control from overall cash management. It is also a single accounting system under which all government revenues, receipts and income are collected into one single

account, usually maintained by the country's central bank and all payments are done through this account as well.

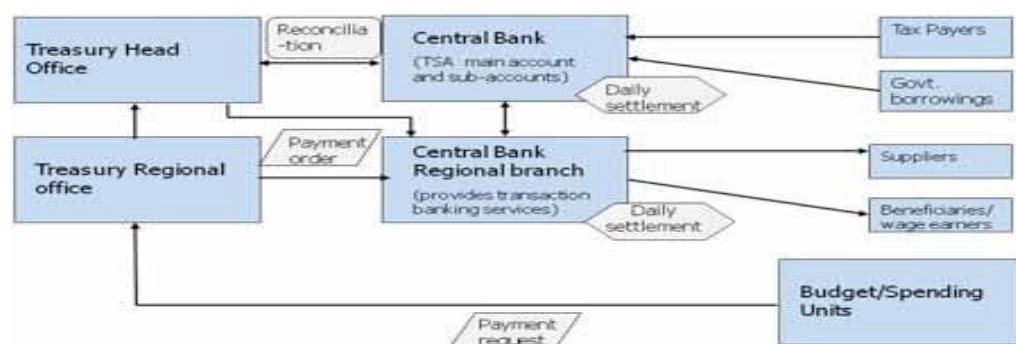
TSA is also a public accounting system using a single account, or a set of link accounts by government to ensure that all the revenues, receipts and payments are done through a Consolidated Revenue Account (CRA) at the Central Bank of Nigeria (CBN). Here, all the government MDAs remit their revenue collections to the CRA through their individual commercial banks on a fee – for - service remuneration basis (Udo, 2016). Even though there are few exceptions for instance, all the moneys earned by the federal government through Value Added Tax (VAT), customs duties, immigration and other charges, are supposed to be paid into the CRA, the few exceptions boarder on the account operated by joint venture partners with government, like Oil Mining Leases(OMLs) in the oil and gas industries. The Deposit Money Banks (DMBs) are allowed to maintain revenue collection accounts for MDAs, but all collections must be remitted to the CRA at the end of every banking day, that is MDAs' accounts with DMBs must be balanced at the end of every banking day (Udo,2016). Government accounting became paramount following, which Nigeria has initiated and implemented the TSA and other series of economic policies to assist in the better management of her economy.

PRINCIPLES OF TSA

There are three key principles guiding the effective TSA system

First is Unification – Most governments all over the world previously operated a type of decentralised accounting system and Nigeria is one of such. But under TSA, all government banking arrangements became unified. This unification will help the ministry of finance or the treasury have an oversight of government cash flows in and out of these bank accounts and allow complete fungibility of all cash resources, including on a real-time basis if electronic banking is in place (Pattanayak, et al 2011). On this note, the Central Bank of Nigeria has already opened a Consolidated Revenue Account (CRA) to receive all government revenue and effect payments through this account. Here, all Ministries Departments and Agencies (MDAs) remit their revenue collections to this account through the individual commercial banks who act as collection agents. In effect, the money deposit banks will continue to maintain revenue collection accounts for MDAs but all monies collected by these banks will have to be remitted to the Consolidated Revenue Accounts with the CBN at the end of each banking day.

Figure 2. This is a diagram showing atypical Centralized Transaction Processing System



(Source; IMF Fiscal Affairs Department, August, 2011)

In figure 2 above, shows that there is no central approval of payments; however, there is a centrally negotiated contract on which most spending units' rest on.

Secondly, the oversight of the treasury: Here, no other government agency should operate bank accounts outside the oversight of the treasury. The revenue generating agencies that have been depriving the treasury of due revenue through a plethora of bank accounts under their purview unknown to the authorities will find it difficult to defraud the government since all funds will be swept into the TSA. Schmitz et al,(2006) stressed that for TSA policy to be maximised in Nigeria, it needs to be accompanied with the fiscal sunshine bill, which if enacted will open up the financial activities of government in a way that there will be no more hiding place for those who divert or loot government money. It has been observed that often when deposit is placed, the senior people in the ministry collude with banks to offer below commercial interest rates to government and then go behind to pay huge bribes to the government officials to keep the time deposit even past the time when the funds are required to fund projects. The TSA system gives the ministry of finance unique oversight of all government cash-flows and brings about improvement in budget control and monitoring. The federal ministry of finance with the office of the Accountant-General of the federation serving as the implementing agency, in active collaboration with the Central Bank of Nigeria (CBN) has been championing the TSA in Nigeria.

Lastly, Easy Financial Reporting on Government Revenue: Treasury Single Account offers an opportunity of instant financial reporting since at a glance, the total revenue accruing to the federal government will be known. This knowledge will help government borrow only when it is very necessary unlike the pre- TSA-era where government may continue to borrow at a very high interest rate due to perceived cash shortages without the knowledge that there is sufficient fund for its projects.

3. Data and Methodology

3.1 Data

The primary quantitative and qualitative data were collected from workers from the six geo-political zones in Nigeria viz: South-East, South-West, and South-South, North-East, North-Central, and North-west, using three different agencies practicing the Treasury Single Account viz (the Federal Road Safety Corps FRSC, University of Nigeria, UNN, and Federal Inland Revenue Services FIRS) were used as a representative sample because they are all the federal government agencies operating Treasury Single Account. A co- relational research design was adopted for this study. It is a specific type of non-experimental design used to describe the relationship between or among variables. It provides empirical evidence suggesting two or more variables which are – or are not – related. The type of co relational design used by the researchers in this study is called a prediction design. The rationale for choosing this design was to identify variables that can effectively predict whether TSA could result to good financial management, reduce corruption, fraud, etc. The variable being predicted is called the criterion variable, and the variable or variables being used to predict the criterion are called predictors (i.e. the independent variable). Quantitative data were collected through the survey method by means of questionnaires. This method was also used to access the level of awareness of TSA, how it has achieved financial management of public account in Nigeria, how far it has checked corruption and mismanagement of public funds in Nigeria. The study sample comprised ten thousand, nine hundred and eighty-two (10,982) workers under the federal government institutions namely University of Nigeria (UNN), Federal Inland Revenue Service (FIRS) and Federal Road Safety Corps (FRSC) in six geo-political zones in Nigeria viz: South-East, North-Central, South-West, North-west, South-South and North-East. Federal government institutions were preferred because the TSA is initiated by the federal government and she is the one using it in her respective agencies. The sample size for the institutions was determined using Yamane (1967) sample size determination formula. The sampling technique adopted for this study was simple random sampling technique. The rationale for choosing simple random sampling technique was because it is unbiased in its representation of a population in a given study. The sample size for this study was five hundred and seventy-eight (578) workers

from federal government institutions. The workers are under account and bursary departments of these institutions.

Method of Data Analysis

The data was analysed using Micro-Soft Excel Sheet version 2007 and Statistical Packages for Social Science (SPSS) version 21. The research questions were analysed using mean and frequencies. The rationale for using mean was because it shows the true reflection of the workers' responses in this study while that of frequency is because it shows the number of responses on each item in the clusters as presented in the questionnaire or research instrument. The interpretation for the research questions were done based on the set bench mark. For research question 1, the set bench mark is 2.5. Hence, mean less than 2.5 were not accepted while mean values equal to and above 2.5 were accepted. For research question 2, the set bench mark is 3.0. Hence, mean less than 3.0 were not accepted while mean values equal to and above 3.0 were accepted. For research question 3, the set bench mark is 2.5. Hence, mean less than 2.5 were not accepted while mean values equal to and above 2.3 was accepted.

The research hypotheses were analysed using simple regression analysis. Simple regression analysis which is a statistical tool under parametric statistical test was used when we want to find out if an independent variable could predict the outcome of a dependent variable. It could be used to predict relationship or association between an independent variable and dependent variable. In this study, the independent variable is the institutions categorized into University of Nigeria, Federal Inland Revenue Services and Federal Road Safety Corps. The hypotheses decision was that if the probability or significant value is less than the alpha level of significant level of 0.05, the earlier stated null hypothesis will not be accepted. On the contrary, such hypothesis will be accepted.

Analysis and Results

The pilot scheme of TSA commenced in Nigeria in April 2012 while its e-collections component commenced in January, 2015. The focus of this paper is on investigating the impact this policy has had on the efficiency of Ministries, Departments, and Agencies (MDAs) since its inception. In this paper, regression model of analysis was used. It is a predictive modelling technique which investigates the relationship between a dependent (target) and independent variable (predictor) to find out first people's level of awareness of TSA in Nigeria, if TSA is providing good financial management of public accounting system in Nigeria and also whether it is checking corruption and mismanagement of funds using some selected agencies as a sample study.

Research Hypothesis One: TSA will not significantly provide a good financial management of public account according to the responses of the institutions.

In table 4: Mean responses of respondent concerning financial management of public account according to the responses of the institutions

Table 1

Model Summary

R	R Square	Adjusted R Square	Std. Error of the Estimate
.028 ^a	.001	-.006	2.07963

a. Predictors: (Constant), Institution

The table above gave an R-value of 0.028 which indicates that there is a low correlation with respect to the institutions responses that TSA will provide a good financial management of public account.

Table 2

Anova Summary Table

Model	Sum of Df	Mean	F	Sig.	Decision
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	Squares		Square			
Regression	86.257	1	86.257	9.060	.003 ^b	Significant
Residual	1504.237	158	9.520			
Total	1590.494	159				

Dependent Variable: Good financial management

b. Predictors: (Constant), Institution

The table above gave a probability value of 0.003 which is less than the alpha level or significant level of 0.05. This implies that there is a statistical significance of the regression model. Hence, it means that the regression model statistically predicts the outcome variable (i.e. good financial management). Therefore, TSA will significantly provide a good financial management of public account.

Research Hypothesis 2: There is no significant belief that TSA will serve as means of checking corruption and mismanagement of funds in Nigeria according to the responses of the institutions.

Table 5: Belief that TSA will serve as means of checking corruption and mismanagement of funds in Nigeria according to the responses of the institutions.

Table 3

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.014 ^a	.000	-.006	6.23556

a. Predictors: (Constant), Institution

The table above gave an R-value of 0.14 which indicates that there is a low correlation with respect to the institutions responses.

Table 4

ANOVA^a

Model		Sum of Squares	Df	Mean Square	F	Sig.	Decision
1	Regression	1.233	1	1.233	.032	.859 ^b	Not Significant
	Residual	6104.503	157	38.882			
	Total	6105.736	158				

a. Dependent Variable: Checking of corruption and mismanagement of funds

b. Predictors: (Constant), Institution

The table above gave a probability value of 0.859 which is greater than the alpha level or significant level of 0.05. This implies that there is no statistical significance of the regression model that was ran. Hence, it means that the regression model did not statistically predict the outcome variable (i.e. Checking of corruption and mismanagement of funds). Therefore, there is no significant belief that TSA will serve as means of checking corruption and mismanagement of funds in Nigeria according to the responses of the institutions.

DISCUSSION

The TSA initiative which is being championed by the Federal Ministry of Finance with the office of the Accountant-General of the Federation serving as the implementing agency, in active collaboration with the Central Bank of Nigeria (CBN) seeks to establish a unified structure of government bank accounts, is believed to be the single most effective mechanism for dealing with corruption in cash management in ministries and agencies. But the mean responses of respondents concerning this idea resulting from the three institutions studied shows that with TSA, there is adequate monitoring of government revenue receipts and expenditures. TSA has helped to check reckless spending by government officials caused by multiple accounts operated by MDAs. Funds have been controlled as no MDA is allowed to keep any operational bank account. On the other hand, FIRS is arguing on the contrary that it has not been achieved totally. Again, results have also shown that incidences of idle cash lying over extended period in Bank accounts of MDAs have been checked. While deposit money banks no longer use public sector funds deposited by MDAs to make free profits. Funds are automatically remitted to the central remittal account domiciled in CBN at the end of every business day or at more intervals. It has also been observed that government cash balances have been consolidated with TSA. Investigation has also shown that the Accountant General of federation serving as the implementing agency in active collaboration with Central Bank of Nigeria (CBN) enhances oversight and control of government cash flow. The result from research question one gave grand means of UNN (3.4), FIRS (3.1) and FRSC (3.1) based on their responses were accepted because they are within the acceptance region of 2.5 and above. Hence, the result implies that financial charges have been reduced and there is transparency in financial management. Research question two gave grand means of UNN (2.8) and FIRS (2.4) based on their responses were not accepted because they are not within the acceptance region of 3.0 which implies that UNN and FIRS workers are not aware about how TSA operates. On the other hand, FRSC had a mean of 3.1 which was accepted because it is within the acceptance region of 3.0. This implies that FRSC workers are aware about how TSA operates. Research question three gave grand means of UNN (3.4), FIRS (3.3) and FRSC (3.7) based on their responses were accepted because they are within the acceptance region of 2.5 and above. This shows that TSA is checking corruption and mismanagement of funds in Nigeria to a reasonable extent. With TSA leading to the closure of about 10,000 multiple bank accounts operated by MDAs so far in commercial banks, the era when government's money is either lent back to government or invested in forex speculations is over. In effect, government can easily quarantine its revenues, with intended consequences including forcing interest rates to naturally nose-dive (Okwe, 2015).

TSA IN NIGERIA; THE JOURNEY SO FAR

All new policies, no matter how laudable and good must have its own downsides. Its pains and gains. So far, since the inception of the Treasury Single Account in Nigeria, the MDAs and the entire populace have been experiencing its pains and gains. The insistence by Federal Government on the adoption of TSA means fiscal discipline, efficiency, and accountability, on the part of government. According to the current Accountant-General of Nigerian federation Ahmed Idris, the implementation of TSA has brought about considerable gains to Nigerian economy. With TSA, he said, government has successfully eliminated multiple banking arrangements, resulting into (the) consolidation of over 20,000 bank accounts which were spread over Deposit Money Banks across the country. Prior to the introduction of TSA, there was indiscriminate borrowing by the government but the new policy has taken care of this and equally saved the government charges associated with those borrowing which amounted to an average of 4.7 billion naira monthly (Agabi, 2017). He also disclosed that with TSA, in one university, they discovered over 100 bank accounts and the university didn't even know about the accounts. TSA policy to an extent has certainly blocked government's revenue diversion and looting in addition to leading to the consolidation of government revenues, incomes, and receipts, it is believed that it might lead to the optimal utilization of government cash resources, including creative investment of public funds in the critical development sectors of the economy. (Othman, 2016). But in spite of the benefits of TSA, the policy is fraught with apprehension. Taking some instances like;

In the educational sector, according to a Vice Chancellor of one of the universities in Nigeria, TSA is causing underdevelopment and impeding research in our universities. Our institutions cannot access their grants on time due to transaction difficulties caused by the rigours associated with fund releases in TSA policy. Several funds from donor agencies (especially international donor agencies) are now diverted to countries with less transaction difficulties. It has been a shock for our universities seeing that their funds have been moved away from commercial banks to an account they cannot identify. Most universities that secure grants for researches, then

the various Ministries, Departments and Agencies (MDAs) which have to suffer delays in getting transactions, the TSA remains a nightmare (Nweze, 2016). Funds generated in these institutions and various MDAs are mopped up to the central bank within a specified period.

Secondly, in the banking sector, according to the CBN director, he said that the TSA regime has impacted on the liquidity level in the banking system due to the attendant remittance of cash, which constitutes a major portion of bank's liquid assets to the apex bank. The *Nationnewspaper* reported that the impact on the liquidity in the banking system end up putting pressure on interest rates and availability of credit to the economy. With TSA implementation now extended to all federal MDAs, the Nigerian banking industry, on the aggregate basis, has been affected in terms of deposits and funding cost structure. It has reduced the amount the Federal Government of Nigeria (FGN) loses in interest rates on borrowing from commercial banks. Equally, the use of public funds for investment purposes by commercial and microfinance banks (Adekunle, 2016). The mopping of public sector funds from the commercial Banks as directed by the TSA policy has some negative implications to the Banking Industry as little or no funds are left with them for business purposes. Initially, banks enjoyed governments' funds deposit especially fixed deposits that help them to invest and reap hefty dividends. Some of these funds are sometimes not withdrawn for six months or even more and banks trade with them and make profits. But with what is happening now, the introduction of TSA is now forcing most commercial banks to leave their comfort zone caused by over dependence on government deposits to now become as creative, diversifying and exploring other avenues and inventive as it is the case in modern economies around the world, which is to seek private deposits through investing in the real sectors of the economy. On the other hand, too, some commercial banks in Nigeria that cannot survive the heat of the new policy have commenced laying off some of their staff. It is now very difficult and almost impossible for a bank customer to secure soft loans from their banks. Those that promises to offer any form of loan will have a very high interest rate which will discourage an intending customer. A bank staff explained that with TSA, easy and risk-free revenues that was hitherto available to banks via investment of Federal Government of Nigeria deposits in Treasury bills and government bonds has been restricted. For instance, if the entire government deposits were invested by the banks in Treasury bills, at the current yield of 14%, it would generate interest income of about 374 billion naira for the banks (Nweze, 2016). This revenue for instance is no longer available to commercial banks due to the introduction of TSA.

The Managing Director/CEO of Systemspecs, a financial company in charge of the Remita, Mr Jonn Obaro, speaking on the gains of TSA recently said, "with TSA, the President, the Accountant General, CEOs of government agencies of the federation and other relevant government functionaries can see on a dashboard all that is happening within the economy (Agabi, 2017). The TSA through the Remita has made it possible for government to receive funds from any part of the country, allowed the government pay salaries without the need to upload salary schedules from separate software to the e-payment platform. It has fast-tracked the MDA's compliance with the e-payment and cashless policy of the CBN (Adekunle, 2016).

RECOMMENDATION

It has been observed that TSA has led to the closure of about 17,000 fictitious bank accounts illegally operated on behalf of the Federal Government by MDAs, Universities and other government institutions by private entities in commercial bank to government's detriment. With the discovery of these monies, government is now aware of how much it has per time and can plan better for the citizenry and, of course, has more funds to implement it. The consequence of this is that many banks which had depended so much on these idle funds for borrowing and carrying out other transactions are closing up due to lack of funds. This in effect is sending a lot of our youths back to the labour market thereby increasing unemployment. We are recommending that part of this cash in the Central Bank should be re-invested into the economy for developmental purposes. Again, the various bank accounts held by the MDAs in commercial banks do not necessarily have to be closed, but they should be operated as Zero-Balance Accounts where any closing balance must be swept to TSA at the central of Nigeria (CBN) on a daily basis to give government a consolidated cash position. Equally, organisations where government is only a shareholder and public corporations that are providing commercial rather than social services should be excluded to avoid hampering their operations given the level of bureaucracy in government.

In the banking sector, it is known that different models of TSA have various levels of commercial bank involvement ranging from France where there is no involvement whatsoever to the UK where there is

significant involvement of commercial banks to Peru where the TSA is actually managed by a commercial bank rather than the central bank. Therefore, the impact will depend on the model adopted by the policy of the CBN. With the model adopted in Nigeria, it is recommended that a lower monetary policy rate should be considered to ensure that the cost of borrowing does not increase for banks with consequences for businesses and individuals. Loans should be given banks (lend to these commercial banks for interest to increase their liquidity). They should be asked to pay low interest rate to increase the liquidity of commercial banks. This will enable banks to lend money to investors and equally boost the economy.

Again, borrowing an idea from Okwe, we also recommend that for TSA policy to be maximised, improve financial accounting and check corruption, Nigeria should accompany it with the Fiscal Sunshine Bill. This bill if enacted will open up the financial activities of government in a way that there will be no more hiding place for those who divert or loot government money. For instance, with Fiscal Sunshine Act in place, budgeting process and implementation, including contract awards, will be in the open for Nigerians to see both how revenues are generated and how public money is being spent by those in government.

More so, Treasury Single Account is cost rewarding since the government will save the borrowing costs associated with the previously perceived cash shortages. Taking the Nigerian experience, all developing economies, especially the African countries should embrace the TSA policy in order to grow their economies.

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**Socio-Cultural Factors Associated With Girl Child Education in Rural Areas of Enugu State, Nigeria;
Implications for Social Work Practice**

BY

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Abstract

The paper reviewed the socio-cultural factors associated with girl child education in rural areas of Enugu state, Nigeria, the importance of girl child education, the quality of improving girl child education and the role of social workers in reducing the problems of girl child education. The study adopted descriptive research design with systematic review of literatures and also made use of secondary data such as monographs and journal publications. Barriers to girl child education in Nigeria have been identified as poverty, early marriage, cultural and religious misconceptions as well as teenage pregnancy. The study recommends among other things that the government should intensify efforts to improve the standard of education in rural areas so as to avail them the opportunity of having expert advice and counseling on the importance of educating a girl child among other things. The social workers should bring in their expertise on counseling to bear on members in rural communities thus, encouraging, sensitizing and mobilizing the people at grass root in order to educate the girl children. Counseling helps the girl child to have a positive perception about education.

Introduction

Girl children in most developing countries of the world especially in the rural areas are faced with problems of discrimination in education, work, politics and wealth. The girl children who are the biological female offspring from birth to eighteen (18) years of age are given out to marriage early, thereby denying them the opportunity to acquire education. A girl child deserves every encouragement to pursue education so that she can enjoy the provision of education for her own personal development (Kabira, 1992). The development of any society would be grossly lopsided if the child is not given quality education. Education in any country is accepted as an instrument to power, prestige, survival, greatness and advancement for men and women. The United Nations General Assembly (2001) adopted the Universal Declaration of Human Rights which stipulates that everyone has the right to education which shall be free at least in elementary and primary stages. Similarly, the National Policy on Education emphasizes among other things that there will be equal opportunities for all citizens. However, Osinulu (2010) lamented that the girl child is discriminated against in terms of education and given out to marriage early, thereby, denying the girl child the required competences for community development. It is widely believed that for a society to be fully developed, all its citizens must be given equal opportunity to develop the right kinds of attitudes that will lead to a sense of civic responsibility. However, it has been observed that female children are faced with general problems and discrimination in education, work, politics and wealth (United Nations Education, Scientific and Cultural Organization, UNESCO, 2000). Furthermore, the education of female child is less valued by parents because more is expected from the male child than female child (Dubey, 2004). In addition, Williams (2010) and Ndahi (2008) found that parents believe that a female child belongs to her husband's family together with whatever belongs to her, and since a female child will eventually get married whether she is educated or not, there is no point wasting money on her education.

A Nigerian female child who is the focus of girl child education deserves every encouragement to pursue education so that she can enjoy the provision of education for her own personal development and for the development of the nation. Discrimination of girls in education furthermore persists in many African countries due to customary attitude; gender biased and prioritized child education systems (Kabira, 1992). Lack of education affects other aspects of the life of a woman and that of children in Africa.

Barriers to girl child education mostly in the rural areas of Nigeria have been identified as poverty, early marriage, cultural and religious misconceptions as well as teenage pregnancy (Williams, 2010). However, if the girl child in Nigeria decides to get married and still desired to continue her studies, she has the chances of acquiring the education. There are some who have successfully overcome the hindrances of poverty against education of "girl child." Poverty arises due to low income of parents, and the level of family income in one of the most influences on demand of the girl child education (Nacobice, 2012). Parents, especially poor ones increasingly neglect their daughters' demand for education. Poor families would certainly find it difficult to pay for girls' education, and also to cater for pocket money, clothes among others. Poor families tend to have a large population of siblings as opposed to high income families (Chepechieng, 2004). To majority of the parents, girl child education is less important because no matter what level of education the girl attains, their hope is to see the girl child get married. To some parents, western type of education is termed to be a way of negative transformation and initiation of an individual into materialism, promiscuity and education of western cultural ideologies. Enejere (2009) avers that gender inequality especially for the girl child in Nigeria is promoted by religious and communal customs, which has grave consequences for both the individual and the society making her a dysfunctional member of the society.

Theoretical Framework

Motivation theory which has been recognized widely for providing a framework for understanding human behavior was adopted to anchor this study. The theory was propounded by Abraham Maslow (1963). The theory is described as a state that energizes, directs and sustains behavior. Motivation involves goals, and requires activity. Goals provide the impetus for and the direction of action. Motivation is a theoretical construct used to explain behavior. It represents the reasons for people's actions, desire and needs. Motivation can also be defined as one's direction to behavior or what causes a person to want to repeat a behavior and vice versa (Elliot, 2013). Motivation can be divided into two different theories known as intrinsic (internal) motivation and extrinsic (external) motivation. Intrinsic motivation is the self-desire to seek out new things and new challenges, to analyze one's capacity to observe and gain knowledge. It helps to improve skills, which will increase their capabilities. Extrinsic motivation refers to the performance of an activity in order to attain a desired outcome. Extrinsic motivation comes from influences outside of the individual.

While action entails effort, persistence in order to sustain activity for a long period of time, motivation is an important factor that affects the girl child education. The parents of the girl child need to be motivated on the need of the girl child to acquire knowledge and be educated. They should be made aware that the educated girl children are more likely to engage in profitable task willingly as well as work to improve their skills, which will increase their capabilities. Through this theory, parents are motivated on the importance of the girl child education to the nation's Gross Domestic Product (GDP) and also on the improved standard of living of the girl child, which is obtainable from her involvement in education.

All the stakeholders on girl child education need certain motivation as they are in the socio-cultural, political and economic aspects in the society where most of the parents deny their girl children education. Vroom (1970) believes that people's motivation toward doing anything will be determined by the value placed on the outcome of the efforts positively or negatively multiplied by the confidence they have on their efforts in achieving the goal or objective of girl child education.

In motivational theory, parents, children and the society are being motivated to solve the problems of girl child education. The theory motivates the girl child in setting a good standard and also working towards the set goals to accomplish it. It shows the need for educating the girl child as it will help to reduce mortality rate, illiteracy and child labor of the girl child. The relevance of this theory to this study is that it recognizes the importance of girl child education in the society and how they can be motivated by parents and other societal members to achieve natural development.

Socio-cultural factors affecting girl child education in rural societies of Nigeria

Rural areas in Nigeria are characterized by series of under-developmental problems such as poor basic health facilities, good road networks, portable drinking water, high illiteracy level and prevalence of extreme poverty among others (Haruna&Onyebu, 2011). These developmental problems are believed to be challenges affecting the process of educating Nigerian child in the rural areas. It is therefore obvious that sustainable national development is to a large extent, synonymous with the level of development as well as the education given to rural child, there is need for taking the issue of equal education opportunities especially as it relates to the rural child in Nigeria more serious. As a result of such under developmental characteristic of rural areas, teachers are mostly scared from accepting to work in schools situated in the rural areas and supervisors' willingness to regularly supervise such schools is undermined. The issue of poverty and ignorance that dominate

the social life of the majority of the rural populace also affects their attitude and level of participation towards the education of their children.

In many rural areas of Nigeria, there are some socio-cultural factors that militate against the girl child education which are directly and indirectly limiting their education opportunities and potentials. These factors include:

- a) **Family abuse and domestic violence:** The girl child problem starts from the home and the same continues as she interacts with the general society. Fisho-Orideji (2001) argued that traditionally, to born a girl in most traditional societies is almost synonymous to a curse. A girl child is born and socialized into the belief of being inferior or sub human with attendant marginalization and abuse. She is often held responsible and punished for any misfortune of her parents. Physical, verbal and other related abuses are common practices against girl children. These acts affect the psycho-social and educational performance of young learners, especially the girl children (Charles & Charles, 2004; Igube, 2004).
- b) **Forced and early marriage:** Another disturbing issue of girl child education in Nigeria is the incidence and complexity of child marriage and forced marriage. Aderinto (2000) and Fisho-Orideji (2001) asserted that a girl child before twelve or at her early ten years is given out in early marriage to friends, benefactors, visitors, strangers or betrothed to local heroes or clerics. In some cases, she is forced to marry an older man in his 40s or 50s. The tendency for her is to be aggressive towards him which in most cases will result to asking her to pack after pregnancy. Many of the Nigerian girl mothers in this category have met their untimely death through the practice of early marriage. Some parents erroneously justify the denial of girls their rights to education to prevent them from bringing shame to the family through early pregnancy. Yet, others believe that women who are at the same level of education as the men are a disgrace to the community because more often than not, they will not get married and if they do, it will be to a foreigner. For such parents, early marriage is the best way to prevent this and at the same time preserve tradition (Aderinto, 2000; Fisho-Orideji, 2001; Schmitz-Robinson, 2006).

Early marriage result to school-drop-out and its chain effects, the denial of education reduced such girls to that of dependence and subservience. Fairaa (2007), states that the gender inequality is present in all aspects of society, including education and with no education it leads to lack of life skills and negotiating power for girls.

- c) **Child labour:** The girl children's education opportunities are hampered by child labour in most households in Nigeria. Togunde and Carter (2008) asserted that child labour is a pervasive problem throughout the world and especially in the developing countries like Nigeria. Alibi & Alibi (2012) contended that majority of the child labourers, especially domestic/house helps are girls. The difficulties faced by the Nigerian child labourers pose a serious challenge as they have proven over the years that they are problems which are here to stay. International Labour Organization, ILO (2006) reported that child labour has been made worse in recent times because some of these children have no solid background, no education and no parental care. In these circumstances, they have in most cases become street hawkers, prostitutes, robbers, a reserved army for tormenting political/religious crisis and other related criminal activities. They work in the street during the day, and in some cases work even late till 11pm at night having no time for formal education or training. This further placed barrier to their social and career mobility (Kowale, 1998; Charles and Charles 2004; Ogundipe, 2007; Togunderand Carter, 2008). Hard labour deprives the girl children opportunities for schooling and development.

Importance of girl child education

The dividends of education of a girl child are numerous to mention. These include better management of the home environment, effective use of health services, application of improved hygiene and nutrition practices, reduced fertility, lower child mortality, longer life expectancy, better educated children. In addition, United Nations Children's Fund, UNICEF (2007) revealed that girl's education does not only bring the immediate benefits of empowering girls, but is seen as the best investment in a country's development. Education for the girl child also provides the opportunity for the development of essential skills such as self-confidence, effective participation in educational activities, protection against HIV/AIDS, sexual exploitation and self-reliance, pressure for early marriage (Abdul, 2003).

Educating a girl child in a powerful force of development, particularly in developing countries like Nigeria where social welfare and economic advancement are constrained by population growth and a weakly developed human resource base, especially in the area of science and technology. Achunine (2007) state that empowering women intellectually, socially, and politically using education as an instrument is important for redressing gender imbalance and enhancing the participation of women in decision making, family life, community development and nation building. This can be achieved through improved enrolment of female gender in school.

UNICEF (2003) advocates investment in girls' education as a way for all children to fulfill their rights to a quality basic education. An educated female child is more aware of her rights and can assert them. Education prepares a girl child to be economically productive and independent and enhance leadership relevance. A common adage in Nigeria which says that "if you educate a man, you educate an individual, but if you educate a woman, you educate a nation" explains the importance of girl child and so, calls for special attention to be focused on the education of the girl child. Since the primary education is the bedrock on which all other levels of education can stand, it therefore means that enough attention must be given to primary education so that the girl child can have an efficient and effective education for the nation to achieve the desired results.

The educated girl child is very valuable to the nation for the following reasons: she as a professional contributes to the Gross Domestic Product (GDP), she can also contribute meaningfully to national issues which may lead to the resolution of conflict within the nation (Rathgeber, 2012). Furthermore, she is able to read, write and then specialize in various fields of endeavors as well as being able to take care of her immediate family, thereby contributing to the building of a disciplined society. She is able to take care of herself financially and otherwise instead of being a liability to others. Hence, the education of the girl child should be given adequate attention in Nigeria.

Improving girl child education in rural societies of Nigeria

In Nigeria, improving the girl child education especially in the rural areas is the key to economic development. Improving basic education, especially female education has a powerful influence on both mortality and fertility (McAlister & Baskett, 2006). Girls with formal education are more likely to use reliable family planning methods, delay marriages and child bearing, and have fewer (and healthier) babies than women with no formal education. To enable girls, participate in education, parents are expected to provide adequate teaching and learning facilities, protection against early pregnancy and marriages, successive governments in Nigeria developed several policies and programs to ensure that girls in Nigeria are given the education every Nigerian ought to get to make them function well in the society. There should be therefore, no discrimination or denial of the girl child education, hence education recognizes and help to unlock the potentials in every child. In Nigeria, the education system and value system must change to suit the educational need of girl child.

The Nigerian government should promulgate laws so as to improve access to education of the girl child. Of significance also is the fact that a number of NGOs have been allowed to operate in areas where early marriage is prevalent. NGOs as well as government agencies should step up the efforts in educating the people on the importance of girl child education and the inherent dangers of marrying them off to older men at young age. Braun et al (2004) observed that feeding children in school has paid significant educational dividends in Bangladesh; the same should be encouraged for rural and urban poor children in Nigeria. It is recommended that governments should emulate Bangladesh so as to achieve the Millennium Development Goal number two, which is attaining Universal Basic Education. Most of these are to be found in the urban areas, leaving very few teachers in the rural areas. Teachers should be equitably distributed and social amenities put in place in the rural areas to retain teachers.

The socio-cultural context of Nigeria is such that it is multi-cultural, multi-linguistic and multi-religious based. Such diversity and value system must be the focus of education to ensure that quality education is given to the girl child. All round girl child empowerment from the grassroots level is another way out of girl child education in Nigeria. Feasible and pragmatic programs directed at increasing girl child rights, privileges and opportunities should be aggressively pursued by individuals, organizations and government agencies. Such programs may include free and compulsory education for girl children, organizing girls' movement, girls' forum, and gender sensitive activities that tend toward promoting the rights and privileges of girl children. Nigeria government should strengthen the power of her relevant agencies in protecting child rights and enhancing their opportunities. Okeke (2008) opined that problem associated with trafficking of children for labour and prostitution, discrimination in education, physical and sexual abuse and other age long cultural practices that are against the health and social well-being of girl children should be addressed. Government should also ensure that parents from rural areas are enlightened on the need of educate and reduce the bias towards the girl child.

Atakpa (2007) avers that girls need a safe and supportive educational environment, free abuse with separate toilet facilities, safe drinking water, equal attention with boys and gender sensitive curriculum. The school curriculum also needs to be revisited to ensure gender and cultural sensitivity and to include life skills, HIV/AIDS education, citizenship and conflict resolution. Non-formal education, essential to increasing access for out-of-school girls, needs to be accredited as a complimentary means of learning. If the federal government, all stakeholders in the private and public sectors and the entire citizenry will join UNICEF in the fight against

girl child discrimination in attaining basic education for the developmental processes of the nation, accelerating the girl child education will be a fight that can be won in Nigeria as it was obtainable in other parts of the world.

The role of social workers in reducing the problems of girl child education in rural societies of Nigeria

Social work practice focuses on “meeting human rights and social justice to serve as the motivation and justification of social work action.” Social work needs to increase research and actions into the socio-cultural factors associated with girl child education in Nigeria. In reducing the problems of girl child education, there is need for awareness on the importance of girl child education to abolish any abnormal practices that hinders the effective participation of the girl child’s performance in schools.

Social workers play strategic roles in reducing the problems of child education. In doing this, they employ their expertise on counseling to bear on members of rural communities, thus, encouraging, sensitizing and mobilizing the people at the grassroots in order to educate their girl children. It would therefore be nice to have social workers interact more with parents with daughters of school age on regular basis. This will enable them to know why educating the girl child is not a total waste of resources. In Suppes&Gossy Wells (2003), other ways social workers can help in reducing the problems of girl child education in Nigeria include the following:

1. Social workers should play the role of educator through sensitization and providing the girl child and her parents with quality information in ensuring that they are enlightened on the importance of girl child education.
2. Social worker as an organizer should create changes by organizing educative seminars that will collaborate with non-governmental organization, governments, whether state, federal or local government in ensuring that they create awareness on the dangers of child street labour. The social workers can also conduct media training and public awareness campaigns. As an organizer, the worker can help develop and implement creative strategies to confront the issues of girl child education.
3. Social worker as a counselor should assist the girl child to understand the importance of acquiring knowledge. The worker counsels them on the kind of help they need to get along better and live better, and develop a clearer understanding. Counseling helps the girl child to have a positive perception about education.

Implications of the Study to Social Work Practice

As change agents, social workers are at the frontline of enhancing girl child education and have tremendous opportunities to directly and indirectly impact on the education of the girl child. The disciplinary roles of social workers in education settings are particularly critical in enhancing the identification and provision of services that will enhance girl child education. Research suggests that even though there is a slight increase in girl child participation in education, the efforts are still grossly inadequate (Nayak, 2000). Therefore, the involvement of social workers in increasing awareness across parents, communities and the society at large will greatly enhance the participation of girls in education.

Therefore, the implications of this findings among other things is to, first of all, liaise with other inter-disciplinary bodies to draw attention of all concerned authorities both governmental and non-governmental organization towards addressing the importance of girl child education in the society.

More so, there is need to sensitizethe society against their negative beliefs towards educating the girl child. Of a particular interest in this regard are some people’s cultural beliefs which also affect in the enrolling of girl child into schools, for instance many parents believe that some socio-cultural factors contribute to the problems of not educating the girl child. In this regards, social workers are duty bound to eliminate the people’s ignorance on their belief system as it affects educating the girl child. Studies have shown that some parents in the urban areas are more knowledgeable about educating the girl child than those in the rural areas. As a way of addressing the issues of not educating the girl child, social workers through community social workers should attract government and non-governmental organizations projects such as building of schools, providing free education in the grassroots, abolishing some of the cultural practices that hinder the girl child from been educated, also creating a learning environment that will be conducive for the girl child. Therefore, social workers are faced with the challenges of those in the rural communities on the need of educating the girl child.

Conclusion

Education is the right of a girl child everywhere and key to transforming her life and the life of her community and nation. Without education, girls are denied the opportunity to develop their full potential and to play a productive and equal role in their families, their societies, their country and their world. Some cultural practices place major obstacles to the education of girl children in Nigeria. Although much has been done to improve the caliber and existence of girls’ education in Nigeria, there is still much that needs to be done. The

largest hurdle that needs to be tackled before all Nigerian girls can get the education they deserve is the prevailing cultural beliefs of our people that discourage the importance of education for girls. To stop this, all the states in Nigeria need to pass laws banning the early marriage practices that keep girls out of school. Finally, Nigeria government must pass legislation that makes the education of girls' mandatory for at least in the primary school, and then enforce these laws stringently, especially, in the rural communities.

Recommendations

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

1. The Federal Government of Nigeria, as a matter of urgency, should intensify efforts to improve the standard of education in rural areas so as to avail them the opportunity of having expert advice and counselling on the importance of educating a girl child among other things,
2. The Social workers should encourage, sensitize and mobilize the people at the grassroots in order to educate the girl children.
3. Education is an important tool in liberating and correcting the societal and institutional injustice and discrimination against girl children. In enhancing girl child education, a wholesome approach must be taken, starting from the family attitude. Therefore, educational curriculum must be made to suit the educational need of a girl child.
4. The Federal government of Nigeria should create a department for children to deal with their rights and welfare. Application of such laws as, it relates to imprisonment of any person found guilty of negligence in this case, knowingly and willfully causing a child to become in need of care and protection would help towards the promotion of the girl child's right to education.
5. Though the governments, in collaboration with NGOs have established centres where girls rescued from early marriage and prostitution are accommodated and counseled, the need to effectively monitor the programme/scheme cannot be overemphasized. If government will strictly implement and monitor these schemes/programmes, this will create opportunities for the children who have been out of school to pursue their lifelong dreams.
6. Feasible and pragmatic programs directed at increasing girl child rights, privileges and opportunities should be aggressively pursued by individuals, organizations and government agencies
7. Finally, girls need a safe and supportive educational environment, free from abuse, with separate toilet facilities, safe drinking water, equal attention with boys and a gender sensitive curriculum. The school curriculum also needs to be revisited, to ensure gender and cultural sensitivity and to include life skills.

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