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Conference Procedings

8th International Conference

Date:

5th to 8th February 2015

Venue:

Princess Alexandria Auditorium

University of Nigeria, Nsukka

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New Testament's Paul Achebe's Enoch And Religious Fanaticism In Contemporary Nigeria

By
Adolphus ekedimma amaefule

Abstract
The face of true religion has sometimes been disfigured by the reality of religious fanaticism. This paper examined the pattern of this reality in pre-conversion Paul and then in the character Enoch in Chinua Achebe's *Things Fall Apart*. Due to subtle similarities between the two, Paul and Enoch, it proposed, by way of comparative analysis, that this Paul could have been the inspiration for Achebe's Enoch. It then looked at the relationship between the Pauline-Enoch-ian pattern of religious fanaticism and religious fanaticism in Nigeria today, the effects of such fanaticism on national development and finally suggested ways of curbing it.

Keywords: Paul, Enoch, Chinua Achebe, Religious fanaticism, Nigeria.

Introduction

Radcliffe, it was, who had pointed out that, "The point of any religion is to point us to God who is the point of everything" (2005:1), acorrect observation which could be expanded and ipso facto underscored by maintaining that in pointing us to God it, that is, religion, points us as well to man, created, as it were, in the image and likeness of the same God. In fact, religion - and that is, true religion- is meant to show us the face of God, is meant to help us to forge an intimate relationship with Him and at the same time is meant to help us to see this man created, as said above, in God's image and likeness, not as an enemy, but as a friend, not as a stranger, but as a neighbour to be lived with in peace, love and harmony. Reality, however, shows that this picture of true religion is often blurred by some who even as they exercise their own religionfind it difficult to give a little space to the other to do so even if the latter's own version of the same religion is different from theirs. These "some", call them fanatics, or even fundamentalists, are not confined, as a matter of fact, to the three monotheisms of Judaism, Christianity and Islam but also to Buddhism, Hinduism, and even Confucianism(Armstrong, 2000: ix), etc. By their attitude - an attitude defined by Iweas "the practice of religion beyond bounds of reason"(1985: 221)–they often tend to make Ingersoll's unqualified observation that, "Religion makes enemies instead of friends[…] covers all the horizon of memory with visions of war, of outrage, of persecution, of tyranny, and death" (1993: 1), wear the garb of verity.

Our aim here will be to study the pattern of this attitude, religious fanaticism, that is, in Paul before his encounter with Jesus on the road to Damascus, and then in the character Enoch in Achebe's *Things Fall Apart*, a novel for which Orobator had once made a confession that we couldmake our own, here, thus: "What I have found intriguing in reading and rereading this novel*[Things Fall Apart*] is the fact that it contains such profound source of wisdom, narratives, and events that can enrich, structure, and enlighten theological reflection from an African perspective. More significantly, this captivating African story provides me with an accessible methodology for giving theological reflection a distinctively African flavor"(2008: 20-21). And because of the similarities between the two, Paul and

Enoch, this paper proposes, by way of comparative analysis, that this Paul could have been the inspiration for Achebe's Enoch since, according to Macquarrie, "No matter how novel any event or any idea, it is almost certain that it has not just come 'out of the blue,' as we say. When we begin to consider it, we learn that it has antecedents"(1993: 27). It then looks at the relationship between the Pauline-Enoch-ian pattern of religious fanaticism and religious fanaticism in contemporary Nigeria, the effects of such fanaticism on national development and finally suggests ways of curbing it.

New Testament's Paul: The Making of A Religious Fanatic

In his book, *Pensees,* the French philosopher and mathematician, BlaisePaschal, had made the following observation: "Saint Athanasius was a man called Athanasius" (2003: XIV, 867). And it is an observation we could similarly make here, thus: St. Paul was a man called Paul, or, to go by his Hebrew name, a man called Saul. Yes, before the St. Paul who, following his encounter with Jesus on the road to Damascus(cf. Acts 9:1-19) – an encounter that completely changed him- had gone on three missionary journeys (cf. Acts 13:4-14: 28; Acts 15.40-18:23; 18:24-20:38), to the extent that he would, at the end of the day,not only be called by Brown a "great missionary"(1994: 35), or, even, an "indefatigable missionary" (2011: 4) as Onwukemewould see him, or still,an "apostolic missionary"(2011: 126) in the view of Bosch, or better, an "important missionary"(2004: 29),according to the duo of Crossan and Reed, but also the "greatest missionary of all time"(2008: 166) as Wagnerwould consider him, there was actually a certain Paul, a certain Paul who is the object of our preoccupation here.

According to a Second-century account, precisely, the *Acts of Paul*, this Paul, in terms of physical appearance, was a"man small of stature, with a bald head and crooked legs, in a good state of body, with eyebrows meeting and nose somewhat hooked, full of friendliness; for now he appeared like a man, and now he had the face of an angel"(3:1 cited in Murphy-O'Connor, [2008] a:44). This fact tends to receive a kind of confirmation when Paul would observe that some people had spoken of him as having "no presence"(2 Cor.10:10). Commenting on the foregoing, while Polhill tells us that, "In the first-century thought tallness was sometimes seen as leading to slowness, but short people got things done. That is why generals and even the emperor could be described as short"(1999: 39), Murphy-O'Connorwould observe that, "Bandy legs normally suggested that the person was firmly planted, and thus was a sign of sturdy common sense; he was highly realistic"(2008 b: 157).

However, it was in the first decade AD (Fitzmyer, 1990: 1332), that this Paul was "born, not like Jesus and the apostles in a village or country town, but in a city"(Blenkinsopp, 1965: 11)- a "no mean city"(Acts 21:39), the city of Tarsus, the capital of Cilicia in Asia Minor, modern-day Turkey. And this city which came under Roman control in 67 BC would, as a matter of fact, register its influence on Paul in various ways. According to Onwukeme:

> It was customary for a young Jew to learn a trade. The rabbis inculcated this upon parents. Tarsus was acity famous for cultivation and production of linen material. Thus in this city Paul worked at the trade, tent-making(I Thess 2, 9: 2 Thess 3, 8; I Cor 9, 10-11; Acts 18, 3). As he takes a walk around the city of Tarsus, he stops to watch the builders at new houses, how the wise master builders draw the cords and lay the foundation and others build on it. He sees how sometimes one's work has to be taken down and done over again and the man's wages are reduced for bad work. This experience of Paul explains the images he uses in I Cor 3, 10; Gal 2, 18. He uses images of a butcher as well(I Cor 10, 25). Paul sees that trumpet is blown to tell the soldier when to get

ready for march or for battle (I Cor 14, 8). He draws many illustrations from soldiers' life (2 Cor 10, 2-5; 2 Tim 2, 3-4). All these are influence of Tarsus on Paul (2011: 8).

But above all, this Tarsus did confer on Paul a Roman citizenship via his parents, his father in particular. Hence, Acts of the Apostles which, apart from the letters of Paul, gives us information about Paul, "by expanding upon other material that had been preserved in the community"(Perkins, 1992: 177)- even if there may be appreciable variations between the two (Brisebois, 1986: 5) - would present us with the following scenario involving Paul and a commander, thus: "On hearing this the officer went to the commander and said, 'What are you doing? That man is a Roman citizen'.So the commander came and asked him, 'Tell me, are you a Roman citizen?' 'Yes,' answered Paul. The commander then said, 'It cost me a large sum of money to become a Roman citizen.' Paul answered, 'I am one by birth'" (Acts 22:26-28).

And though, as said above, he was a Roman citizen via his parents, the fact still remains that his parents were originally from Gischala, a small town in Galilee (Onwukeme, 2011: 2). They were, that is to say, Jews, Jews in diaspora, making Paul a full-blooded Jew, though also one in diaspora. And this is a reality that Paul would acknowledge when he said: "I am a Jew, born in Tarsus in Cilicia"(Acts 22:3) or, even more elaborately in his Letter to the Philippians, thus: "I was circumcised when eight days old. I was born of the race of Israel, of the tribe of Benjamin; I am a Hebrew, born of Hebrews"(3:5) – even as Pereira tells us that the latter, "I am a Hebrew, born of Hebrews", that is, is"Paul's own comment on his spiritual pedigree. Theologically speaking, this meant that he was reared in the Creeds of the devout Jew of his time, viz., belief in one God, righteous and holy, in the election of Israel to be His special people, in the Law (Torah) as the unique revelation of God's nature and will for man, and in the hope of the Messiah"(1993: 21).

But then, as Benedict XVI would make us understand, since there was this usual custom whereby at about the age of 12 to 13, a Jewish boy would become a bar mitzvah ('son of the commandment') (2008: 1), Paul also had to become one. According to Kizhakkeyil in his *An Autobiography of St. Paul*, it was after this that Paul's father, we are told, had informed him, thus: "together with your secular studies, I want you to learn our pharisaic tradition and heritage"(2007:18 cited in Ezeanyino, 2012: 88)and thus would Paul be sent to Jerusalem. In Jerusalem, he studied at the feet of Gamaliel. "I was educated in the school of Gamaliel, according to the strict observance of our Law" (Acts 22:3).And by "accordingto the strict observance of our Law", he was saying that, true to his father's wishes, he had learnt the "Pharisaic tradition and heritage", since the Pharisees, we know, are the "strictest group in Jewish religion"(Pereira, 1993: 21). Hence, he, the "son of a Pharisee"(Acts 23:6),would become himself a Pharisee, a "consummate Pharisee"(2005: 217 cited in Ezeanyino, 2012: 95) as Thomas would call him. "With regard to the Law", he tells us in the same Letter to the Philippians, "I am a Pharisee"(3:5; Acts 26:5).

And it was here in Jerusalem that he would become radicalized, he would become a fanatic so to say, in defence of the same Law in which he had been trained and would go all out in trying to bring back to the Law all those he considered to have strayed from it epitomized, among others, by their blasphemous confession of Jesus as the Lord and Messiah. And "those" were mainly followers of the Way, followers of the same Jesus, members of thenascent Church. "[S]uch was my zeal for the Law", he would confess, "that I persecuted the Church"(Phil 3:6) – persecuted the Church "to the point of death and arrested its followers, both men and women, throwing them into prison"(Acts 22: 4).

Hence, while Ukwuegbu tells us that Paul's "heroes and role models may well have[been] three zealots from the past: Phinehas, the biblical grandson of Aaron (Num 25: 11, 13; Psalm

106:30-31); the Prophet Elijah (I Kings 18:17-40; 9-10); and the priestly hero Mattathias (I Mac 2:23-28)" (2008: 70-71), Murphy-O'Connor would observe, that,

> The hostility with which he attempted to drive Christians back to the Law made him a 'zealot' in the old classical sense, and clearly he was proud to stand in that tradition(Gal. 1.13-14; Phil 3:5). Words were his weapons, confrontation his strategy and verbal harassment his tactic. He would never rest, and was determined to grind down the followers of Jesus. He could challenge, revile, insult, slander, threaten – in a word, make the lives of Christians a misery(2007: 55).

However, in Orwell's *Animal Farm*, we are told that all animals are equal but some animals are more equal than others(2000: 90). Similarly, here, whilethere might have been others who were molded in the same fanatical mentality as Paul's and might have participated, as it were, in the same persecution of Christians, placed on the same scale, however, Paul's own fanaticism appeared higher. "I furiously persecuted the Church of God and tried to destroy it. For I was more devoted to the Jewish religion than many fellow Jews of my age, and I defended the traditions of my ancestors fanatically"(Gal. 1:13-14).

Achebe's Enoch: The Face of A Religious Fanatic

As pointed out before now, Enoch is actually a character in Achebe's*Things Fall Apart*. Son of the priest of the snake cult, Achebe tells us that, "The story went around that Enoch had killed and eaten the sacred python, and that his father had cursed him"(2008: 142). He was among the first citizens of Umuofia to convert to the "lunatic religion" brought to Umuofia by the white men – even as we are told that "there was a growing feeling that there might be something in it[the lunatic religion] after all, something vaguely akin to method in the overwhelming madness"(Achebe, 2008: 142). On his physique, like Paul, we are told that he was short of stature. "Enoch was short and slight of build and always seemed to be in great haste"(Achebe, 2008: 148). And while we are told above that Paul had crooked legs, Achebe, telling us about Enoch's own – and one would wonder why it must be his legs as well – would observe, thus: "His feet were short and broad, and when he stood or walked his heels came together and his feet opened outwards as if they had quarreled and meant to go in different directions"(2008: 148).

Again, like Paul whom we are told was in "a good state of body", about Enoch we are told that "Such was the excessive energy bottled up in Enoch's small body that it was always erupting in quarrels and fights"(Achebe, 2008: 148). Similarly, while Paul, as we made clear above, had confessed, thus: "You have heard of my previous activity in the Jewish community[…]. For I was more devoted to the Jewish religion than many fellow Jews of my age, and I defended the traditions of my ancestors fanatically"(Gal. 1:13-14), so also about Enoch, Achebe tells us: "Enoch's devotion to the new faith had seemed so much greater than Mr Brown's that the villagers called him The Outsider who wept more than the bereaved"(2008: 148).

As Onwukemepoints out, "Paul is presented as a youthwho looked on with admiration at the grisly execution of Stephen (Acts 7, 58; 8, 1; 22, 20). He is presented as an archpersecutor, bursting into Christian homes and throwing their occupants into prison(Acts 8,3). He asks for letters from the High Priest enabling him to bring prisoners from Damascus(Acts 9, 1-2; 22, 4-5). Paul himself says: 'I not only shut up many of the saints in prison, by the authority from the chief priests but when they were put to death I cast my vote against them'(Acts 26, 10)"(2011: 13). What this shows, among others, is that in the persecution against the Church, Paul was never at the back, but, instead, wasactually in the thick of the storm! And the same could be said of Enoch in the conflict that erupted between

the church and Umuofia. As Achebe tells us: "It was Enoch who touched off the great conflict between church and clan in Umuofia which had been gathering since Mr. Brown left"(2008: 148).Continuing, he says:

> It happened during the annual ceremony which was held in honor of the earth deity. At such times the ancestors of the clan who had been committed to Mother Earth at their death emerged again as *egwugwu* through tiny ant-holes. One of the greatest crimes a man could commit was to unmask an *egwugwu* in public, or to say or do anything which might reduce its immortal prestige in the eyes of the uninitiated. And this was what Enoch did.The annual worship of the earth goddess fell on a Sunday, and the masked spirits were abroad. The Christian women who had been to church could not therefore go home. Some of their men had gone out to beg the *egwugwu* to retire for a short while for the women to pass. They agreed and were already retiring, when Enoch boasted aloud that they would not dare to touch a Christian. Whereupon they all came back and one of them gave Enoch a good stroke of the cane, which was always carried. Enoch fell on him and tore off his mask. The other *egwugwu* immediately surrounded their desecrated companion, to shield him from the profane gaze of women and children, and led him away. Enoch had killed an ancestral spirit, and Umuofia was thrown into confusion(2008: 148-149).

The Aforementioned Similarities Between Paul and Achebe's Enoch: Mere Coincidence or Something More?

On May 13, 1981, during the first anniversary of the assassination attempt on him,Pope John Paul II had made the following observation: "In the designs of Providence, there are no mere coincidences"(cited in Hebblethwaite, 1995: 94). And we think also that it may not just be mere coincidence the fact that the above-mentioned similarities exist between Enoch and the biblical pre-conversion Paul. It is possible –and this is actually what we wish to point out here – that Paul before his conversionwas actually the inspiration for Achebe's Enoch. Of course, characters in novels and plays do not fall from the sky. Even if at the beginning of such novels the authors usually put on disclaimers like, "The characters and events in this book are fictitious. Any similarity to real persons, living or dead, is coincidental and not intended by the author"(See Akpan, 2008; Achebe, 1967), the fact still remains that the characters are usually inspired by people living or dead.

For instance, when in an interview some twelve years ago, precisely in 2003, ChimamandaAdichie, following her novel, *Purple Hibiscus*, a novel set, as a matter of fact, in the serene town of Nsukka and then in Enugu, was asked how much of her novel was drawn from real people and experiences in her life,she had answered, thus:"I grew up in a university town, in a close-knit, moderately Catholic family, and I observed many of Nigeria's political upheavals. So the themes in the novel - family, religion, politics - are drawn from real life. But the characters are mine and are not based on anybody I know, at least not consciously. The exception is the character Mama Joe, the eccentric, interesting, and sweet woman who braided my hair for many years. I wanted to pay tribute to her!"(Daniels, 2003).A meticulous reading of the novel, however, would reveal, among others, that the character Ade Coker, the editor of Kambili's father's *Standard Newspaper*, has all the trappings of the late Dele Giwa, the former Nigerian editor of *Newswatch Magazine*. Not only is there that close resemblance between Giwa and Coker, especially following their running battles with the government on account of their editorials, but also there is this peculiar similarity in the manner of their deaths: by letter-bombs(Adichie, 2004: 206).

Again, Hochschild tells us that the character Kurt, in Conrad's novel, *Heart of Darkness*, well-known not only for his words, "Exterminate all the brutes"(1973: 72), which he had written as a footnote to his 17-page report to the International Society for the Suppression of Savage Customs, but also for his last words, "The horror! The horror!"(1973: 100), was actually inspired by some real people who had something to do with the Congo, the latter where Conrad himself had spent some six months in the year 1890 (Hochschild, 1999: 141). According to him, Hochschild, that is: "Conrad stayed true to life when creating the charismatic, murderous figure at the center of his novel, perhaps the twentieth century's most famous literary villain. Mr. Kurtz was clearly inspired by several real people, among them Georges Antoine Klein, a French agent for an ivory-gathering firm at Stanley Falls […]. Major Edmond Barttelot, the man whom Stanley left in charge of the rear column on the Emin Pasha expedition[…]. Arthur Hodister, famed for his harem of African women and for gathering huge amounts of ivory[…]. Captain Leon Rom of the Force Republique. It is from Rom that Conrad may have taken the signal feature of his villain: the collection of African heads surrounding Kurtz's house"(1999: 144-145). No wonder, about his book in general, *Heart of Darkness*, the same Conrad is said to have confessed, thus: "Heart of Darkness is experience…pushed a little (and only very little) beyond the actual facts of the case"(Hochschild, 1999: 143).

Be that as it may, that Achebe could have created his character Enoch in the image and likeness of the biblical Paul is actually not surprising and this for the following reasons:

a. **The Influence of the Bible on Him Generally**: While Shorter had informed us that theKenyan novelist,NgugiwaThiong'o,"is the [African] writer most influenced by the Bible and by Christian images and themes" (1996: 76), it is a fact that Achebe was no less influenced by the same bibleas he himself would indirectly confess, thus: "The Bible played an important role in my education. My parents often read passages out loud to us during prayer time and encouraged us, when we were all able, to read and memorize several passages. Sunday school continued this tradition of Christian evangelical education, this time with several other children from the village" (Achebe, 2012: 10-11).

b. **Family Background**: Neither should it be surprising that he could have read the extra-biblical sources, especially, the *Acts of Paul*, from which parts of the picture painted of Paul above were derived. For one, Achebe came of a family that cherished the reading of books and education in general.About his father, he had told us: "My father was an early Christian convert and a good student[…]. He was a brilliant man, who deeply valued education and read a great deal mainly the Bible and religious books, periodicals, and almanacs from the Church Mission Society"(2012: 8). Little further, hewould inform us:

> My most powerful memories of my father are the ones of him working as a catechist and a teacher. He read constantly and had a small library. My father also had a number of collages and maps hanging on the walls, and books that he encouraged his children to read. He would often walk us through the house telling stories linked to each prized possession. It was from him that I was exposed to the magic in the mere title of William Shakespeare's *A Midsummer Night Dream* and to an Igbo translation of John Bunyan's *The Pilgrim's Progress*(2012: 10).

For his love of books, Achebe's father could have been as well the inspiration in this sense for the character Isaac Okonkwo, Obi Okonkwo's father, in *No Longer at Ease*.About this Isaac Okonkwo, he, Achebe, had told us: "Mr Okonkwo believed utterly and completely in the things of the white man. And the symbol of the white man's power was the written word, or better still, the printed word[…]. The result of Okonkwo's mystic regard for the written word was that his room was full of old books and papers - from Blackie's *Arithmetic*, which

he used in 1908, to Obi's Durell, from obsolete cockroach-eaten translations of the Bible into the Onitsha dialect to yellowed Scripture Union Cards of 1920 and earlier. Okonkwo never destroyed a piece of paper. He had two boxes full of them"(1987: 115). And it is likely that it was from this father of his that he had acquired the same love for reading. After all,Varkey had once told us that, "No child becomes what he or she is by accident. The influence of parents and of other significant adults in the life of the child is of capital importance"(2003: 16). And Achebe himself would confess, thus: "My family was very pleased with my school performance, from the end of primary school through to this time. No matter that I was not known for my athletic ability; they encouraged me to read voraciously, taking great pleasure in my nickname: Dictionary" (2012: 27).

c. **Change of Course at the University**: And while he could have carried his "voraciousness"for books up to the university, the University College, Ibadan, where he had studied, another thing that happened there could have afforded him all the more the opportunity to have possibly come across the apocryphal Paul. As he tells us: "Umuahia had a large contingent of students admitted to University College, Ibadan, with a number of students winning at least minor scholarships. I received my scholarship to study medicine at Ibadan. I wanted to be in the arts but felt pressure to choose medicine instead. After a year of work I changed to English, history, and theology, but by so doing I lost the bursary and was left with the prospect of paying tuition"(2012: 28). And it is possible that in the lectures in theology one of which would have been in New Testament Studies, the lecturer might have mentioned the apocryphal Paul and Achebe being always eager to read could have gone to the library and read him up.

<div align="center">Factors That Helped Achebe's Enoch In His Fanaticism</div>

If it could be said to be only a possibility the foregoing observation that the biblical Paul could have been the inspiration for Achebe's Enoch, the same could not be said of the fact, as we have also underlined above, that both Paul and Enoch suffered from the same 'disease' – a disease that is actually our preoccupation here - religious fanaticism. However, in agriculture, good soilis usually needed for the better health and growth of plants. In the case of Achebe's Enoch and his fanaticism, the good soil wasprovided by the following factors:

a.The Departure of Mr Brown: Mr Brown was the first missionary who came to Umuofia. He was a man of prudent and balanced spirituality. As Achebe tells us: "Mr. Brown, the white missionary,[…] was very firm in restraining his flock from provoking the wrath of the clan.[…]. Mr. Brown preached against such excess of zeal. Everything was possible, he told his energetic flock, but everything was not expedient. And so Mr. Brown came to be respected even by the clan, because he trod softly on its faith. He made friends with some of the great men of the clan and on one of his frequent visits to the neighboring villages he had been presented with a carved elephant tusk, which was a sign of dignity and rank. One of the great men in that village was called Akunna and he had given one of his sons to be taught the white man's knowledge in Mr. Brown's school.Whenever Mr. Brown went to that village he spent long hours with Akunna in his obi talking through an interpreter about religion. Neither of them succeeded in converting the other but they learned more about their different beliefs.[…].In this way Mr. Brown learned a good deal about the religion of the clan and he came to the conclusion that a frontal attack on it would not succeed"(2008: 142-144).

Indeed, it was Warren who had pointedout that in the event of the encounter between a Christian missionary and a man of another faith or culture, there will always be the necessity of a deep humility. According to him:

> When we approach the man of another faith than our own it will be in a spirit
> of expectancy to find how God has been speaking to him and what new
> understandings of grace and love of God we may ourselves discover in this

encounter. Our first task in approaching another people, another culture, another religion, is to take off our shoes, for the place we are approaching is holy. Else we may find ourselves treading on men's dreams. More serious still, we may forget that God was here before our arrival(cited in Bevans, 2009: 176).

And it is as if Mr Brown had studied Warren's book. The respect that he had for the culture of the people he came to evangelize, the Umuofia people, would be one that would be reciprocated by the same people. And this could be seen in what Ajofiahad told the interpreter to inform Rev. Smith: "We like his brother[Mr Brown] who was with us before. He was foolish, but we liked him" (Achebe, 2008: 151-152).

b. **The Influence of Rev. James Smith**: Rev. Smith replaced Rev. Brown in Umuofia when the latter's health broke down (Achebe, 2008: 145). In temperament and personality, he could be said to be the opposite of Rev. Brown. In fact, Achebe called him "a different kind of man" (2008: 147). And this difference actually showed even in the way and manner that he undertook his missionary enterprise in Umuofia. We are told by Achebe that, he"condemned openly Mr. Brown's policy of compromise and accommodation. He saw things as black and white. And black was evil. He saw the world as a battlefield in which the children of light were locked in mortal conflict with the sons of darkness. He spoke in his sermons about sheep and goats and about wheat and tares. He believed in slaying the prophets of Baal" (2008: 147). Yes, it was the Swedish musical group, Abba, who in their song, "I Have a Dream", had mused, among others, thus:

> I have a dream, a song to sing
> To help me cope with anything
> If you see the wonder of a fairy tale
> You can take the future even if you fail
> I believe in angels
> Something good in everything I see(MetroLyrics, 2015).

And if such could be said to have been the song of Mr Brown, the same could not be said of Rev. Smith. For him, there was nothing, absolutely nothing, good to be seen in the culture and tradition of the Umuofia people, in the culture and tradition of a place he "believed unformed, where only darkness moved on the face of the waters"(Kingsolver, 2005:10). Hence, the culture had to be supplanted and replaced. Unlike Mr Brown who knew how to tread softly on the dreams and culture of a people and a culture different from his as Warren had advocated above, no such mentality could be found in Rev. Smith.Yes, it was the 14-year old daughter of Nathan Price, Leah Price, in the same Kingsolver's *Poisonwood Bible*who had made the following confession: "We struck out for Africa carrying all our excess baggage on our bodies, under our clothes. Also, we had clothes under our clothes. My sisters and I left home wearing six pairs of underdrawers, two half-slips and camisoles; several dresses one on top of the other, with pedal pushers underneath; and outside of everything an all-weather coat"(2005: 15). Similarly, Rev Smith struck out for Africa, for Umuofia in this case, carrying all his excess baggage of superiority complex on his body, even under his clothes. "[O]ne of the underlying presuppositions of the encounter between Christianity and African religion was the idea that the former was superior to the latter. Missionaries presented the culture that underpinned Christianity as civilized and therefore superior. It had nothing to receive from the host culture and religion; it had everything to give to it, in order to save Africans from total damnation"(Orobator, 2008:121). Indeed, Rev Smith was one of such missionaries and the consequence was that he never really settled down to know and understand the people among whom he lived(Mbefo, 1989: 37).

Similarly, it was Reilly who had observed that "in dealing with religion and with Christianity, it is unwise to play the numbers game" (Reilly, 1978: 10). Rev. Smith would

equally accuse Mr Brown of having played the number game in his mission in Umuofia. For him, Mr Brown was only interested in the number of those who came to be Christians rather than in whether truly they had converted from their pagan ways and come to know the tenets of their new religion. As Achebe tells us:

> Mr. Smith was greatly distressed by the ignorance which many of his flock showed even in such things as the Trinity and the Sacraments. It only showed that they were seeds sown on a rocky soil. Mr. Brown had thought of nothing but numbers. He should have known that the kingdom of God did not depend on large crowds. Our Lord Himself stressed the importance of fewness. Narrow is the way and few the number. To fill the Lord's holy temple with an idolatrous crowd clamoring for signs was a folly of everlasting consequence. Our Lord used the whip only once in His life-to drive the crowd away from His church(2008: 147).

And criticizing Mr Brown this way, it is little surprising that under him a different picture of things would be painted. "There was a saying in Umuofia", Achebe comes in once more, "that as a man danced so the drums were beaten for him. Mr. Smith danced a furious step and so the drums went mad. The over-zealous converts who had smarted under Mr. Brown's restraining hand now flourished in full favor. One of them was Enoch"(2008: 148).

    c. **The Hospitality of African Traditional Religion**: And finally, the same Orobator it was who had pointed out that, "The realities themselves (faith, gospel, religion and culture) are not static or closed: they are dynamic and open to growth and change" (2008: 120). And while it is a fact that concerns all cultures and religions – Murphy-O'Connor, for instance, tells us that,"Judaism was very tolerant of deviant ideas provided they did not threaten social cohesion"(2007: 54) – there is a way in which it could be said to be more characteristic of African culture and its religion. "It is important to note", says Ezigbo, "that hospitality (i.e. the ability to welcome, embrace and nurture the other) is ingrained in African Indigenous Religions. This makes them, to use the words of Jacob Olupona, "receptive to change"[…]. It is this character of African indigenous Religions that allowed Christianity and Islam to take root in Africa and to permeate the religious experience of Africans"(Ezigbo, 2012: 200). Yes, African traditional religion and especially the one that existed inUmuofia was a tolerant, hospitable and welcoming one. It was "ecumenical and non-discriminatory in nature" (Iwe, 1985: 220). It was simply African. And this could be seen as well in the following words addressed by Ajofia to Rev Smith: "You can stay with us if you like our ways. You can worship your own god. It is good that a man should worship the gods and spirits of his fathers"(Achebe, 2008: 152). And it is paradoxically in a way this same welcoming spirit of African traditional religion in Umuofiathat actually made the fanaticism of Achebe's Enoch possible. Reason: If the missionaries had not been welcomed, or rather, if their "lunatic religion" had not been given a space in the religious sphere of the Umuofia people(which, as said above, would have been both un-African and un-Umuofian), Enoch would not have joined the new faith even to talk of his devotion to it being so much greater than Mr Brown's that the villagers would refer to him as the outsider who wept more than the bereaved!(Achebe, 2008: 148)

New Testament's Paul, Achebe's Enoch and Religious Fanaticism in Nigeria Today:
Nature and Implications

The questions being put on our table under this section are: Can elements of Pauline-Enoch-ian fanaticism be detected in Nigeria today? Are there some who are molded, or better, who behave in a manner similar to both Paul's and Enoch'sin our country nowadays? Yes, while Orobator, as if to answer these questions, had observed that "only a small minority of

Christians in Africa still behave in a manner similar to Enoch's" (2008: 117), which may not be incorrect, but when you consider the fact that in Nigeria today what has actually happened is that Enoch's type of fanaticism has only changed colour, texture and dimension, one can understand better the gravity of religious fanaticism on our hands. "Today's world", says Nwaigbo, "is flooded with an unmanageable abundance of religious fundamentalism and fanaticism" (2005: 55). And if you replace "Today's world" with "Today's Nigeria" not much would change. Akinadeactually acknowledges the presence of an "avalanche of religious extremism in many parts of the country"(2014: 40). Indeed, in Nigeria today, Enoch-ian fanaticism – not forgetting its Pauline counterpart – is seen, in all its freshness and abundance, in our villages wheresome converts to the two major religions we have in the country, Christianity and Islam, take it upon themselves to forcetheir new-found faith down the throat of others. "Chinua Achebe's Enoch", says Orobator,

> Manifested such religious zealotry as to shock even the missionaries and infuriate his own people in Umuofia. As he understood it, his African religious worldview and the new religion were mutually exclusive. For the latter to survive and become rooted in Umuofia, the former had to be uprooted and eliminated, even by acts of violence. Either the people ofUmuofia embraced the new religion and abandoned their heathen gods, or, in the words of the missionaries, they would be 'thrown into fire that burned like palm-oil'. Enoch's extremism admitted of no middle or common ground(2008: 116-117).

And the aforementioned converts do exactly the same. Their extremism or zealotry admits as well of no middle ground. It is a zealotry that is adept at throwing things into"fire that burns like palm-oil" and it is often shown in the following ways:

a. **Burning of Mbaris, the Houses for the gods, and Shrines of deities**: Yes, one of the things easily thrown into such fires are Mbaris, houses for the gods (Metuh, 1991: 8; Nwala, 1985: 202), and shrines of deities, which being African are always considered evil and pagan and the gods housed therein impotent. Their patron saints in this business of burning appear to be those three converts who Achebe had told us in chapter eighteen of the novel had "gone into the village [of Mbanta] and boasted openly that all the gods were dead and impotent and that they were prepared to defy them by burning all their shrines"(2008: 124). As Nwaigbo observes: "The reason why there are conflicts between the Christians and Muslims in this country is that they fell down in their religious and ethical duties to respect the rights of each other. Likewise, both Christian and Muslimfundamentalists are not respecting the rights of the traditional religionists in the country. The Christianfundamentalist in the Eastern part of the Nigeria have been destroying the Mbari shrines and other local deities claiming that they are pagan heritage. The Muslim fundamentalists in the Western section of the country have been continually and systematically destroying the Morem shrine dedicated to the heroines of Yorubaland. In many places, this situation has led to open clashes between the traditional religionists and Christian or Muslim fundamentalists" (2005: 69; Eme, 2010: 97). And not only does such attitude deprive African traditionalists of their places of worship and sacrifice but also valuable sources of historical and sociological knowledge are simply wasted.

b. **Destruction of Ancient Trees Planted by Our Forefathers**: Another thing that is easily destroyed – or let's be consistentinour use of metaphor – that is easily thrown into fires, are ancient trees planted by our forefathers, trees that are not only branded evil but also deemed thereservoirs of witches and wizards blocking the "progress" of the entire village and thus had to be cut down. And this attitude simply does not go without some implications. For instance, many there are who go on vacations, for instance, to Europe, and have to spend money going to visit ancient sites like the Colosseum in Rome, excavation sites at Pompey in Southern Italy, etc. they often marvel at their ancient-ness. But what is forgotten is that the

same ancient trees that are easily cut down by present-day Enochs and Pauls could, all things being equal, attract visitors and tourists to our climeand add to the economy. Similarly, those trees equally play significant role in theenvironmental health of the villages. They help provide oxygen while absorbing carbon dioxide and thus ensure good respiratory health. Hence,Tron would confess: "I thereforeclaim the environment and blossoming of alltrees for our lungs, flowers for our smiling and birds for our dreams"(cited in Mwambazambi, 2010: 59). While that does not mean that those ancient trees that pose threats to the living should not be cut down, the fact is that when they are cut down by these same religious zealots, nothing is planted most of the times in their place unlike the situation, we are told,that obtained in Rwanda long before the genocide whereinfor each tree that was cut, two were planted(Tesi, 2000: 208) or even the one in Kenya with Maathai's Green Belt Movement (2006).

Moreover, these same trees that are cut down at times do have also herbal significance and could have helped in the cure of many diseases. As Orobator tells us:

> Many African societies believe that nature provides a cure for all kinds of ailments. In *Things Fall Apart*, when Okonkwo's young daughter, Ezinma, fell sick in the middle of the night, he immediately 'took his machete and went into the bush to collect the leaves and grasses and barks of trees that went into making the medicine for *iba*(fever).' In cities and villages in Africa, the art of herbal medicine continues to thrive as an alternative or a complement to orthodox biomedical practice. When a cure is needed, many Africans turn to nature: herbs, seeds, leaves, shoots, barks, roots, and the like to find a cure for their ailments. This practice is founded on the religious belief that nature is sacred and contains healing properties. It is understandable that people who have this belief will be reluctant to adopt practices that destroy or harm their natural environment(2008: 132).

c. **Regarding of the Elderly Ones as Threats That Should, like Ancient Trees Above, be "Cut Down":**This mentality and attitude of destroying ancient trees are, sometimes, passed over to fellow human beings, especially the old ones, the aged. Yes, elderly people who, ordinarily,are "the guardians of our collective memory, and thus the privileged interpreters of that body of ideals and common values which support and guide life in society"(John Paul II, 1999 a: 10), in many villages and cities of Africa today, especially in Nigeria, are being branded "witches and wizards" blocking the progress and wellbeing of the younger ones(Notwithstanding that sometimes some of these latter group do not want to do what they ought to have done, things that would have literally ensured their success). Just as the ancient trees, as said above, are cut down, here also these elderly ones are considered threats that should be "cut down". What is, however, forgotten is that gradually the seed is being sown in the consciousness of the younger ones that old age is a curse. And this, of course, is un-African. Africans are known for their care and esteem of old age and elderly people. According Benedict XVI: "In Africa, the elderly are held in particular veneration. They are not banished from families or marginalized as in other cultures. On the contrary, they are esteemed and perfectly integrated within their families, of which they are indeed the pinnacle. This beautiful African appreciation of old age should inspire Western societies to treat the elderly with greater dignity"(2011: 47).

d. **Treating their Family Members With Disdain**: Sometimes this zealotry leads them to treat members of their families with disdain especially those of them who for one reason or the other refuse to follow them in their new-found faith. Material assistance and all others are withheld from these as a way of punishing them or inducing them to have a rethink. The

attitude of Eugene Achike (Papa) to his father, Papa-Nnukwu,in Adichie's*Purple Hibiscus*is a case in point here. He had asked the old man who was a traditionalist(2004: 166),with promises of good things, to abandon his religion and come over to Catholicism, or rather, to his brand of fanatical Catholicism. But the old man refused. "Papa-Nnukwu had told the umunna", Kambili tells us, "how Papa had offered to build him a house, buy him a car, and hire him a driver, as long as he converted and threw away the chi in the thatch shrine in his yard. Papa-Nnukwu laughed and said [...he] would not throw away his chi; he had already told Papa this many times" (Adichie, 2008: 61).Calling Papa-Nnukwu, therefore,as often as he could,a "heathen"(2008: 62; 191; 194), Papa wouldban him like all heathens from coming to his house. "Papa himself never greeted Papa-Nnukwu, never visited him, but he sent slim wads of naira through Kevin [their family driver] or through one of our umunna members, slimmer wads than he gave Kevin as a Christmas bonus[...].Papa-Nnukwu had never set foot in it[Papa's compound], because when Papa had decreed that heathens were not allowed in his compound, he had not made an exception for his father"(2008: 62-63).

e. **Violent Fundamentalism**: However, because "Only a thin wall separates fundamentalism and fanaticism"(Igwegbe, 2005: 132), it is not too rarely that the fanaticism that has been the object of our preoccupation here has given birth to fundamentalists.These fundamentalists, Armstrong tells us, "have no time for democracy, pluralism, religious tolerance, peacekeeping, free speech, or the separationof church and state" (2000: xi). In Nigeria today, that description so much fits members of Boko Haram who for years now have been terrorizing many villages and towns in the northern part of the country. While a number of factors has been posited as being responsible for the emergence of their group(Kukah, 2010), what cannot be downplayed, however, is the role that religious fanaticism had played. It was like the good soil on which it grew. Who can estimate the effectsof the activities of this same group on our national development?Today, schools, banks, industries among others have almost closeddown in the North-eastern part of the country. Property worth billions and billions of naira have also been lost. Some even estimate that it would take up to two or three decades to get this zone back to where it should have been or even where others comparatively are. What of the number of lives that has been lost? What of the number that has been maimed for life. What of the number that has been displaced? John Paul II would often remind us that "Man is the principal agent of development, not money or technology"(1990: 58). These are the same persons who would have madethe development being talked about here possible.

If the greatest "heat" of this sect is being felt today in the Northern part of the country where insecurity and political instability are gradually assuming unimaginable proportion, what cannot bedenied is that we are in for this together as a nation. It has begun taking a great toll also on the generality of the citizens. The time, the energy, and billions and billions of naira that have been sunk into fighting the insurgency would have been channelled into other sectors of the economy. That would have ensured growth, that would have ensured development. Indeed, if recently CNN predicted that Nigeria would be the third fastest-growing economy in 2015 with growth rate of 7% andcoming, as it were, after China with 7.3% and Qatar with 7.1%(2015), it could be said that if not for the menace of Boko Haram which has made investors wary of coming into the country, Nigeria would have done better. Also recently, the African Cup of Nations was hosted by Equatorial Guinea after the previous host, Morocco, pulled out following the Ebola outbreak. And except for the same insecurity engineered by Boko Haram group, Nigeria would havebeen the preferred venue for the games. While it would have,yes, seen Nigeria spend, it would have also not only put enough into the nation's coffer, butwould have also seen the national team, the Super Eagles,participate at the game and thereby provide an opportunity for the citizens of the

country to showcase their patriotism since it is only during such games that Nigerians present a more united front.

Paul, Enoch and the Overcoming of Religious Fanaticism in Nigeria Today

Though Achebe never told us of the steps taken by Enoch to overcome his fanaticism, the New Testament is, however, replete with information of how Paul was able to overcome his fanaticism, or better, how he ceased, in his fanaticism, from being the arch-persecutor of Christians to being the arch-propagator of the gospel message to such an extent that he would not only be called the "popularizer of the Christian faith"(Gombis, 2010: 1), but some, like Wrede, would even consider him the second founder of christianity!(1907: 180) And that has to do always with what happened to him on his way to Damascus. Ably captured by Luke in the ninth chapter of the Acts of the Apostles, we are told that having armed himself with letters from the high priest in Jerusalem, he had set off for Damascus. "As he traveled along and was approaching Damascus, a light from the sky suddenly flashed around him. He fell to the ground and heard a voice saying to him, 'Saul, Saul! Why do you persecute me?' And he asked, 'Who are you, Lord?' The voice replied, 'I am Jesus whom you persecute. Now get up and go into the city; there you will be told what you are to do'"(Acts 9:3-6).

Even as Paul is often depicted in arts and pictures as travelling by horse and as one who suddenly met our Lord and fell from his horse - something regarded as an innovation of the twelfth-century and relating, possibly, to the allegorical tradition depicting Superbia falling from her horse(Davis, 2013: 404-405) - what the Bible tells us above is that he simply "fell to the ground". According to Onwukeme,

> The deeper meaning of this falling to the ground is that Paul fell from his lofty convictions. He fell from his lofty thoughts to more realistic views about God. Paul's conversion was not from vice to virtue, not from sinful ways to good ways, but from seeing the law as the ultimate to seeing Christ as the ultimate. His conversion was from legalistic and spiritual arrogance of the Jews to Christian humility of grace(2011: 41).

Hence, even as, true to what was said of him by Christ, that he was to be his chosen instrument to bring his name to the pagan nations and their kings, and the people of Israel as well(cf. Acts 9:15), in being this, especially after his Damascus encounter, there is observed a marked difference in his attitude. Though he transferred his zeal for the Law to zeal for Christ and his gospel, he never exhibited that fanaticism of his that before now never accepted – to borrow an Igbo proverb popularized, however, by Achebe, here– that, "Wherever something stands, something else will stand beside it"(Moyers, 989: 333). He never showed the same fanaticism that never gave the other whose views or religious inclinations were different from his, space to be, space to live and space to act. A fanaticism that never tolerated the other.

A case in point will always be his preaching in Athens(cf. Acts 17:18-34). There, Paul had used what the Athenians knew of, "an altar with this inscription: *To an Unknown God*", in order to lead them to what they knew not of, or better still, in orderto make known to them what they worshipped as unknown (cf. Acts 17:23).At the end of the preaching, we are told that "some made fun of him, while others said 'We must hear you on this topic some other time'. At that point Paul left. But a few did join him and believed"(Acts 17:32-34). In fact, Brown tells us that "Paul's message had only limited success there, and we are told of no other early mission to that city"(2000: 301, footnote 78).

But in the midst of the aforementioned "limited success" of his preaching there- a success less than what he would record anywhere else(Barclay, 2003: 155) – shines out something more positive which sometimes, however, is missed: The fact that even as we had pointed out above that some people made fun of him and even as some did put off their hearing of

him to a later date, he himself never, as he did to the followers of Christ before now, "considered nothing but violence and death" (Acts 9:1) towards them. He accepted their freedom to be and to so act and never engaged at all - to borrow only the title of Ukwuegbu's book – in "Confrontational Evangelization"(1995). Orobator is also of this view: "My favorite story of Paul's missionary journeys is his encounter with the Athenians(Acts 17:16-34). Paul had no doubt about the fact that he was the bearer of the true religion, and his audience only had to listen and be converted. His attempt to correlate his God with their "Unknown God" ended in a laughable failure – the Athenians erupted in laughter (Acts 17: 32). Yet Paul neither resorted to violence nor called fire and brimstone on the stubborn Athenians" (2008: 117).

And that is to say, therefore, that to curb religious fanaticism and even fundamentalism in Nigeria today, there is:

a. **Need For Followers of the Major Religions in Nigeria, to, like Paul, "fall to the ground":** That means to fall from the height of their spiritual arrogance to the ground of humility. This is to enable them to understand, to borrow Aunty Ifeoma's words to her niece, Kambili, in Adichie's*Purple Hibiscus*, that "sometimes what was different was just as good as what was familiar"(2004: 166). To understand that there may be something good in the other's views, in the other's religion, and that in all, the other has the right, inalienable and fundamental, to hold on, within the bounds of reason, to his\her views, to his\her religion, freely and not be forced to embrace another."[T]he human person", say the Fathers of Vatican II Council,"has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits. […T]he right to religious freedom has its foundation in the very dignity of the human person"(1965: 2).

b. **Need for Critical Religious Pedagogy**: Yes, while according to Benedict XVI, "Illiteracy represents one of the principal obstacles to development. It is a scourge on a par with that of the pandemics. True, it does not kill directly, but it contributes actively to the marginalization of the person – which is a form of social death – and it blocks access to knowledge"(2011: 76), education in general, on the other hand, helps to widen one's horizon of understanding, enlarges the elasticity of one's perspectives, liberates one from the shackles of myopism, makes for the attainment of a certain degree of psycho-physical maturity, a maturity that makes easy manipulation and brainwashing by another difficult. In fact, education ensures aholistic development of the human person. And the pedagogy we are talking about here, critical religious pedagogy, that is, or simply, critical religious education, and one that needs to be started quite early in life, in addition to the aforementioned, would help the followers of the major religions in the country know of the aforesaid right of the other to religious freedom and of the need to respect that right. It would equally help them know of the significance of not giving in to violencein the event of any misunderstanding but always to opt for dialogue while upholding, as a matter of fact, what Iwuchukwu calls the "principle of inclusive religious and cultural pluralism"(2013: xi).

c. **Need for the Cultivation of a Culture of Peace:** The same pedagogy would see to the cultivation of a culture of peace. Generally, peace is related to development. Where it is lacking, the flower of development can rarely grow. Where it abounds, development will always blossom. Peace makes many things possible. But it has never come about, however,without justice. "Without justice there is no peace!"exclaims John Paul II(1991: 3).

And this is where the government has a part to play in making sure that the enabling environment is created for justice to flourish. Defined classically, justice is "to render to every man his due" and when that happens, many positive things happen. For one, it can help "reduce differences, eliminate discrimination, assure the conditions for the respect of personal dignity" (John Paul II: 1999 b: 3) – even as it can help to do something more: Reduce the ground where religious fanaticism grows.

d.Need to Fight Injustice, Poverty, Corruption, Embezzlement etc.: Religious fanaticism thrives as well where injustice abounds. It equally thrives where poverty,corruption, embezzlement,etc., abound. Activities and programmes of government, therefore, that help to fight these ills while at the same time improving the standard of living of the citizenry would surely go a long way in pulling the rug off the feet of religious fanaticism.

Conclusion

We have been able to draw a sketch of the nature of fanaticism in both pre-Christian Paul and Achebe's Enoch. The similarities between the pattern of the fanaticism observed in both were underscored and the same similarities did give us the impetus to suggest that pre-Christian Paul might have been the inspiration for Achebe's Enoch. The nature of religious fanaticism in contemporary Nigeria was also x-rayed and found, if notwearing the exact habiliment as Paul's and Enoch's, but to at least share so many things in common. The implications of such fanaticism were discussed. Among ways of curbing it, the readiness of the followers of the major religions in Nigeria to fall, like Paul, from the height of spiritual arrogance, to the ground of humility in dealing with others was especially stressed. Such humility enables one to listen to the other and in the same vein, to be listened to and thus will be established the much-needed dialogue.

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Teachers' Perception On The Extent Of Implementation Of The National Language Policy In Upper Basic Schools In Ebonyi State

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Abstract

The study focused on Teachers' Perception on the Extent of Implementation of the National Language Policy in the upper basic schools in Ebonyi State. Specifically, the study sought to find out the extent language teachers perceive the national language policy objectives of promoting social interaction, national cohesion and preserving of cultures as having been implemented. 230 language teachers were sampled from the three Education Zones of Abakaliki, Afikpo, and Onueke. The method used was survey while questionnaire was used for data collection. Three research questions were formulated to guide the study and one hypothesis was tested at 0.05 level of significance. Mean and standard deviation were used to answer research questions while t-test statistic was used to test the hypothesis. Findings showed that teachers were of the opinion that the national language policy objectives of promoting social interaction, national cohesion and preserving of cultures have been implemented to a high extent. Based on findings, recommendations were made.

Discipline: English/Education
Key words: Language Policy, Perception, Implementation

Introduction

Language is one human heritage that has distinguished man from other lower animals. It is an instrument for communication and communication itself is the essence of life. According to Wikipedia (2014) language is the human ability to acquire and use complex systems of communication. Essien and Okon (2003) defined language as a system of structured arbitrary vocal symbols by means of which human beings make meaning and communicate. It is an instrument of interpersonal, inter-ethnic and international relationships, and as such governs the commercial, political, religious, educational and other social interactions that constitute the life-wire of any nation.

In view of the importance of language in human existence, no nation in the world ever toys with the planning, management, development and spread of her languages. Policies are formulated as frame work to guide the use of nations' languages. These policies guide the selection of objectives in the teaching of languages in schools.

The advent of the English Language in Nigeria in the early 19th century changed the linguistic balance of the Nigerian people who prior to this time had existed as separate autonomous ethnic nations, each bound by a linguistic commonality. By the advent of the British and subsequent amalgamation of the Southern and Northern protectorates, peopled by different ethno-linguistic nations into the Nigerian nation, complexity became a common definition for

the Nigerian society. Ker in Lawal, Abanihe and Ohia (2002) rightly posits that the more complex society becomes and the more socially and technologically sophisticated man gets, the more communication problems tend to emerge.

For every emergent problem, there are always frantic efforts made to surmount it. With the coming together of the various ethno-linguistic groups, came up a language problem. How would there be communicative interaction among these ethno-linguistic groups with no education system on ground to ensure the teaching of these ethnic languages. English language became the only viable option to the colonial masters, hence the introduction and imposition of the British language as a medium of communication. Since then, English has remained Nigeria's official language of communication. Aliyu in Eyisi (2007) posits.

> English occupies a unique place in Nigerian education because of its
> significant role and status in the national life. English is socio- linguistically
> important in Nigeria, in spite of its colonial origin, having become, over
> the years, both the language of official business and a vital link language between
> the various ethnic groups in the country. It is pedagogically significant as the
> language of instruction in virtually the entire school system, from the upper
> primary to the highest tertiary levels. It thus enjoys a lot of prestige as a
> language over and above other Nigerian languages, big or small. Accordingly,
> a good pass in English has become mandatory for transition from primary to JSS,
> from JSS to SSS and for admission to all levels of higher education in the
> country.

However, it must be accepted that no nation can have a meaningful and sustainable development using only a foreign language. For that reason, it became imperative for education planners to formulate the language policy which should form the basis for deriving the objectives of language instruction in Nigerian schools.

National language policies are made as framework to govern the use of language (s) that are used and taught as media of communications in the nation.

Ngubane (2002) posits that language policy framework is fundamental to the management of diverse language resources and achievement of government's goal to promote democracy, justice, equity and national unity and concludes that it was in that spirit that the promotion of all eleven official languages in his South African home nation was provided for in their constitution.

What we can today call the Nigerian national language policy are extracts from the National policy on Education (2004). The National Policy on Education has been revised in 1981, 1998 and 2004. The language policy of any country governs the use of that country's language; the teaching of such language in schools and its office use generally. The National Language Policy (NLP) as enunciated by Federal Republic of Nigeria (FRN) (2004) is hinged on four cardinal objectives of:

- promoting social Interaction, national cohesion and preserving of cultures
- promoting smooth interaction with our neighbours (through the teaching and speaking of French)
- the use of Mother tongue or the language of the immediate community as principal medium of instruction.
- The use of English language as the principal language of instruction in later academic pursuit.

This study is focusing on the first cardinal objective of promoting social interaction, national cohesion and preserving of cultures.

Findings have shown that some Nigerian languages are wobbling into extinction due to the non-challant attitude of the owners of such languages towards the use of their language for inter- personal communication. Not long ago, the United Nations Educational, Scientific and Cultural Organization (UNESCO) In Abanobi (2012) warned that unless some drastic measures were taken and on time too, the Igbo language could go into extinction by year 2025. Narrating his own experience, Ewuzie in Abanobi (2012) said: "In a term paper by a student of Nigerian Languages, the student found that of one hundred and twenty under ten kids she sampled outside their geographical area, only eight could speak their mother tongue with varied degrees of fluency."

According to Ewuzie, this researcher found that those kids who were growing up outside their home States had little or no grasp of their mother tongue. Some did but they could hardly speak well. This is a situation that calls for concern. When a people cannot speak their indigenous languages well and cannot use them for social interaction and promoting of their cultures, it then means that such people have little or no identity.

The introduction of the English language as Nigeria's official language seems to have brought about the undermining of Nigerian languages. For some elites, the English language is richer in vocabulary, wider in circulation and acceptance and so should replace the indigenous languages. To such elites, national unity in a multi-ethnic society like Nigeria can only be achieved with the use of the English language. Eyisi (2007: 3) agrees with Afolayan (1986) that:

> It is unrealistic for any body in Nigeria today to think that national unity can
> be forged in the Country without recourse to the utilization of the English
> language . It has been the language of the creation of the political entity
> itself and also the language of its politics, economic unification
> and administration ..furthermore, the fact that it is now functioning
> as the language of Nigerian nationalism cannot be denied.

But to accept these postulations and to live in them would amount to sinking into intellectual lameness. To accept that because the British imposed on us their language of conquest as a means of wielding the various Nigerian ethno-linguistic nationalities together, and so there is no other means whereby national unity can be possible but by the British language, is to live in perpetual intellectual laziness whereby we are incapable of developing our own indigenous languages. If social interaction among Nigerian ethnic groups cannot be possible in Nigerian languages, then we have not made substantial efforts at realizing the objective of the National language policy of promoting social interaction and national cohesion.

Ewuzie in Abanobi (2012), still lamenting the poor performance of most Nigerians in spoken indigenous languages said that some ten year olds do not even understand their mother tongue let alone speak it, and while some felt bad about it, most others saw nothing wrong in that. If children at that level cannot communicate in their mother tongues for the simple reason that they are growing up outside their linguistic geographical location, then how can they interact with their aged grand parents when they eventually travel home, when it is evident that most of those aged parents at home cannot communicate in English? It appears that this national language policy objective of promoting social interaction is far from being pursued and being realized. Federal Republic of Nigeria (FRN) (2004) posits that the medium of instruction in the primary schools shall be the language of the environment for the first three years, during which period; English shall be taught as a subject. Again, FRN (2004) equally states that in the interest of national unity, it is expedient that every child shall be required to learn one of the three Nigerian languages: Hausa, Igbo and Yoruba. It appears then that neither the language of the immediate environment nor any of the recommended three major languages of Hausa, Igbo or Yoruba, was taught those experimental children in

Ewuzie's reference. This does not show that the language policy objectives are being pursued to be realized.

Lamenting on the second class attention paid to our indigenous language, Acholonu in Zadok (2012) expressed her regrets thus:

> In Nigeria, we have over 250 ethnic groups and over 400 languages;
> but if I hear someone from any minority group speak outside,
> I will not even recognize the person is a Nigerian unless he
> speaks Igbo or Hausa or Yoruba. If we have a unifying language,
> it would have been beautiful. It will bind us. The place of language
> cannot be overlooked and should be imbibed in a child.

Acholonu's observation quickly reveals three functions which language should perform to Nigerians as enunciated in the National language policy and these are; social interaction, national cohesion and cultural preservation. She laments that she cannot distinguish a minority as a Nigerian when he/she communicates outside Nigeria. This may be likely as a result of the speakers' complete Western accent which is made possible by long time loss of contact with one's local language. She wishes Nigeria should have a unifying language as is the case in Tanzania. Federal Republic of Nigeria (2004) in adopting the three major ethnic languages of Hausa, Igbo and Yoruba may have had in mind adopting one of the three languages that becomes able to develop and have a wider spread than others. When this happens, one indigenous language can serve as a language of national social interaction and cohesion.

This research work is very necessary because findings from this study will help to reveal the lapses that have existed so far in the implementation of the Nigerian language policy expressions especially in Ebonyi State. This will make the States and Federal Government to invest more in developing indigenous languages as well as encourage their teaching in our schools. When that happens, it will encourage the posting of language teachers to other states which are not their ethno-linguistic settings. This will give rise to cultural cross- breeding, thus giving rise to national cohesion. Survey research method was used to sample the opinion of language teachers while a simple random sampling was used to select 230 language teachers from the three education zones of Ebonyi State.

If Nigeria children are not taught and spoken to in Nigerian languages, there is hardly any way they would develop communication skills and competence in their languages. When this becomes the case, ability to interact socially is hindered, there would equally be a national friction in inter-ethnic cohesion, and subsequently, our national cultural heritages become extinct. The narration of professor Adichie in Abanobi (2012) on his efforts to teach his children the indigenous (Igbo) language even in a foreign land should be the ideal practice by parents even at home. According to Adichie:

> When I was in the United States, I was teaching my children
> Igbo language. I am a traditional Igbo man. Because of that
> I would not like my children not to understand or speak our
> language. You can speak French. You can speak Spanish. You
> can speak American English. You can speak what ever foreign
> language you like, but you must understand that you are an Igbo
> before you came in contact with these other languages. That was
> why my wife and I decided when our first child was two years old
> and she has started talking, that we would not use English, but Igbo
> to speak to her whenever she came back from school.

Ebonyi State has about 98% of its population as Igbo language speakers. Even Effium and Ntezi communities that speak the Kori language still have Igbo language as their rallying point. It appears only Igbo language is taught in Ebonyi State schools among the three major languages. Data collected from Ebonyi State Examination Development Centre (EEDC) Abakaliki reveal that between year 2000 and 2006 no student enrolled for either Hausa or Yoruba in the Junior School Certificate Examination (JSCE) as revealed in the table below.

Table 1. Upper Basic students' Enrolment in English, Hausa, Igbo and Yoruba in Ebonyi State (2000-2006).
Source: EEDC Abakaliki (2007)

Year	Subject	Total Registered
2000	English	10458
	Hausa	-
	Igbo	12081
	Yoruba	-
2001	English	19896
	Hausa	-
	Igbo	19896
	Yoruba	-
2002	209892	-
2003	English	33187
	Hausa	-
	Igbo	32256
	Yoruba	-
2004	English	31555
	Hausa	-
	Igbo	32256
	Yoruba	-
2005	English	31358
	Hausa	-
	Igbo	31611
	Yoruba	-
2006	English	32176
	Hausa	-
	Igbo	31858
	Yoruba	-

It equally appears that even though Igbo language is taught in the upper basic schools in Ebonyi Sate, not much effort is made to make the language a medium of official interaction. It is equally feared that the cultural aspect of the spoken language is not given enough attention if at all. Culture should be seen as reflecting a people's mode of dressing, food habits and certain other traditional practices.

Given the unacceptable State of Nigerian languages in Nigeria Vis-à-vis the English language, it is not unlikely that teachers of languages in the upper basic levels in Ebonyi Sate may have a different perception about the whole situation. The perception of teachers of languages in Ebonyi Sate will define the level of efforts they will make towards improving language instruction in the upper basic schools. This paper is therefore set to find out what language teachers' perception are on the implementation of the National Language policy in Ebonyi State upper basic Schools.

Statement of the Problem

There is a perceived poor attitude of people towards the written and spoken Nigerian languages. In a study conducted in the enrolment of upper basic examination classes (JSS 3) data collected from Ebonyi State Examination Development Centre (EBEDC) Abakaliki (2007) showed that apart from Igbo language, no other Nigerian language (Hausa and Yoruba) got any student enrolment in the Junior school Certificate Examination. Also those who enroll the Igbo language though they pass it in the examination do hardly use Igbo in their day-to-day communications. It is feared that there may be serious danger facing the realization of the National language policy objectives of promoting social interaction, national cohesion and preserving of cultures. It is uncertain the extent of awareness of teachers who are the curriculum implementers of upper basic students' performance in the use the languages that could be said to be leading to the realization of the language policy objectives. The problem of this study is what is language teachers' perception on the extent of implementation of the National language policy in the upper basic schools in Ebonyi State?

Purpose of the Study

The main purpose of this study was to find out language teachers' perception on the extent of implementation of the National language policy objectives of promoting social interaction, national cohesion and preserving of cultures in the upper basic schools in Ebonyi State. Specifically the study will seek to find out

1. The extent teachers perceive the objective of promoting social interaction as having been implemented in the upper basic schools in Ebonyi State.
2. The extent teachers perceive the objective of promoting national cohesion as having been implemented in the upper basic schools in Ebonyi State.
3. The extent teachers perceive the objective of preserving of cultures as having been implemented in the upper basic schools in Ebonyi State.

Significance of study

Findings from this study will be of immense help to education planners especially in Ebonyi State to assess the outcome of their efforts and then see areas of improvement.
Principals of schools who are charged with the day-to-day instructional supervision of their various schools will derive maximum benefits from findings of this study as it will make them to assess their supervisory works with a view to improving on it. Parents and indeed the larger society will be able to compare the teachers' perception with their own experience and offer suggestions for improvement.

Scope of the Study

This study focused on Teachers' Perception on the extent of Implementation of the National Language Policy objectives of promoting social interaction, national cohesion and preserving of cultures. It also focused on effect of gender on the mean rating of teachers on the promotion of social interaction, national cohesion and preserving of cultures. It covered the upper basic schools in the three education zones of Ebonyi State- Abakaliki, Afikpo and

Onueke. Ebonyi State is about 98% Igbo speakers with about 2% speakers of Kori language found in Effium and Ntezi communities. It covered language teachers in the state.

Research Questions

Three research questions were formulated to guide this study namely:

1. To what extent do teachers perceive the national language policy objective of promoting social interaction as having been implemented in upper basic schools in Ebonyi State?

2To what extent do teachers perceive the National language policy objective of promoting national cohesion as having been implemented in the upper basic schools in Ebonyi State?

3. To what extent do teachers perceive the national language policy objective of preserving of cultures as having been implemented in the upper basic levels of Ebonyi State?

Hypothesis

One null hypothesis was tested at 0.05 level of significance namely:

HO1. Gender has no significant effect on the mean rating of language teachers on the promotion of social interaction, national cohesion and preserving of cultures.

Methodology

The research method adopted for this work is survey. 230 language teachers were sampled from the three education zones of Abakaliki Afikpo and Onueke. Language teachers were selected for this work because they are adjudged better experienced and at a vantage academic position to assess the changes that have taken place in their students. The instrument for data collection was a structured questionnaire entitled Teachers' Perception on the Extent of Implementation of the National Language Policy in Ebonyi State (TPEINLPES). Questionnaires were administered and collected using research assistants. Results of finding were analyzed using mean and standard deviation measures. Hypothesis was tested at the alpha level of 0.05 using t-test statistic.

The decision on the teachers' perception was obtained using

Very High Extent (VHE) = 3.1-4.0
High Extent (HE)   = 2.1-3.0
Low Extent (LE)   = 1.1-2.0
Very Low Extent (VLE) =0.1-1.0

/ **Table 2 :** Mean Rating of Extent of the Implementation of promotion of social Interaction

S/N	Extent Of Promoting Social Interaction	VHE	HE	LE	VLE	X	SD
1	Upper Basic students associate freely with fellow students as a result of being able to speak a common language.	90	88	41	11	3.11	.86
2	Most upper basic students cannot communicate freely with aged parents due to inability to speak the mother tongue freely	99	77	41	13	3.13	
3	Most upper basic students can communicate freely in English but in the mother tongue	6	35	113	76	3.12	.76
4	Students prefer communicating in their mother tongue more that in any other language	104	75	48	3	2.27	.84
	Grade Total						2.34

Results obtained from table 2 showed that teachers' perception on promoting social interaction was to a high extent with a grand mean of 2.34.

Table 3. Mean Rating of Extent of the Implementation of Promoting National Cohesion

S/N	Extent Of Promoting Social Interaction	VHE	HE	LE	VLE	X	SD
1	Hausa and Yoruba are taught in all upper basic schools	11	41	88	90	1.88	.86
2	Upper Basic students do not organizes excursion to non Igbo speaking States	98	85	41	6	3.03	.83
3	Most upper basic students in Ebonyi State do not offer Hausa and Yoruba in the Junior school Certificate Examination because there are no teachers for those languages	11	90	25	4	3.34	.73
4	Most upper Basic students in Ebonyi State love traveling and co-habiting with other ethnic groups	96	92	22	20	3.15	.92
	Grade Total						**2.85**

With a grand mean of 2.85 language teachers agreed that implementation of promoting national cohesion has been to a high extent. However, they still affirmed that Hausa and Yoruba are taught to a low extent. This confirms that these two indigenous languages are not taught in Ebonyi State.

Table 3: Mean Rating of Extent of the Implementation of Preserving of Cultures

S/N	Extent Of Promoting Social Interaction	VHE	HE	LE	VLE	X	SD
1	Most upper Basic students prefer Western style of dressing to local one	85	88	32	25	3.01	.97
2	Students cherish dressing in Igbo style especially during occasion	89	99	28	14	3.7	.86
3	Students have interest in local foods than in foreign food	74	103	43	10	3.04	.84
4	Upper Basic students in Ebonyi State love to perform drama senates writer in Igbo	100	80	40	10	3.17	5.22
	Grade Total						**3.09**

With a grand mean of 3.09, language teachers agree that the preserving of culture has been implemented to a high extent.

Table 4: t-test Analysis of Male and Female Language Teachers on Teachers' Perception on the Extent of Promoting Social Interaction, National Cohesion, and Preserving of Culture.

S/N	Gender	N	X̄	Std	Df	t-cal	t-crit.	Decision
1	Male	102	3.11	0.78				
	Female	128	3.10	0.92	228	0.14	1.96	Not sig.
2	Male	102	3.01	0.83				
	Female	128	3.06	0.88	228	0.37	1.96	Not sig
3	Male	102	3.15	0.85				
	Female	128	3.50	0.57	228	3.72	1.96	Not Sig
4	Male	102	3.00	0.88				

	Female	128	3.01	1.04	228	0.04	1.96	Not sig
5	Male	102	2.92	0.88				
	Female	128	3.11	0.80	228	1.76	1.96	Not sig
6	Male	102	3.01	1.00				
	Female	128	3.29	0.71	228	2.44	1.96	Significant
7	Male	102	3.03	0.86				
	Female	128	3.03	0.80	228	0.07	1.96	Not sig
t-test value			1.22					Not sig

Table 4 shows that the obtained t-cal value is less than t-crit value. The t-cal value is 1.22 while the t-crit value is 1.96. Since t-cal is less than t-crit, the null hypothesis (**HO₁**) is therefore accepted. It therefore means that there is no significant difference in the mean rating of male and female language teachers on their perception on the extent of promoting social interaction, national cohesion and preserving of cultures in the upper basic schools in Ebonyi State.

Discussion Of Findings

Results as seen in tables 2-4 show that apart from the teaching of Hausa and Yoruba languages, upper basic language teachers perceive the implementation of promoting social interaction, national cohesion and preserving of cultures as having been implemented to a high extent. Their perception shows that students associate freely with fellow students as a result of being able to speak a common language. This is expected since Ebonyi State is a linguistically homogenous state. The English language is also commonly used as a medium of social interaction and so teachers are likely to use such situations to make their judgment. But what becomes of Hausa and Yoruba which are expected to be indigenous languages for social interaction?

Results show that most upper basic students cannot communicate freely with aged non English speaking parents due to the students' inability to communicate freely in the mother tongue. This is shown in the mean of 3.13 on item 2 of table 1. A support to this perception can be seen to reflect on the result of items 3 and 4. If students can communicate more in English but less in the mother tongue, that means there is a problem with the implementation of the use of the mother tongue. Similarly, the mean of 2.27 is yet on the lower side when compared to others in being the height of extent of communicating in the mother tongue in item 4. It implies that though students communicate with the mother tongue but that cannot be said to be with enthusiasm.

On preserving of cultures, results show that teachers perceive implementation to be high as well. None of the results showed perception on a very high extent, and that reveals the need for a critical evaluation of the implementation of the language policy in the state. More robust efforts need to be made by education managers in the state at not only getting at a very high implementation, but also a very high student performance.

Recommendations

The following recommendations are made in view of the findings:
1. Efforts should be redoubled by language teachers in teaching the indigenous languages since no nation can meaningfully develop with a foreign language.
2. The government of Ebonyi State should see to it that language teachers of Hausa and Yoruba are recruited since records show that these languages are not registered by examination class of JSS3 probably due to absence of teachers in th0se languages.
3. Students should not only be taught these languages as subjects but be made to use them in communications outside the classroom situation.

4. Teachers should encourage indigenous dressing and local foods which portray our cultures.

Conclusion

In conclusion, language is a human identity. Not even the human primate chimpanzee has the power to articulate and use language. Language is the human essence. It is the chief instrument of national development. No nation, no matter how economically endowed, can progress developmentally without evolving a unifying language. It is no cheering news that after more than fifty years of political independence, Nigeria cannot boast of an indigenous language. The three major languages of Hausa, Igbo, and Yoruba which should have been nurtured to produce a national language have not been fairly treated in terms of implementation in our schools. In Ebonyi State for instance, only Igbo language is taught out of the three major languages provided for in the National Language Policy. Though language teachers perceive the implementation of the objectives of promoting social interaction, national cohesion, and preserving of cultures as being to a high extent in Ebonyi State, a lot more needs to be done by teachers, government, parents and students in ensuring that indigenous languages perform utility roles of inter- ethnic interaction, national cohesion, and preserving of cultures, as it is only then we can say that we have an identity.

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The Impact of the Rapid Growth of Internet Availability and Social Media Language among Secondary School Students in Nigeria: Prospects and Problems

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Abstract
The explosive impact of social media language on secondary school students in Nigeria cannot be denied by teachers across the country. The use of slangs and inappropriate abbreviations and the inability of secondary school students to fully express themselves using formal languages among many other examples are some of the negative impacts of social media influence on Nigeria secondary school students. The availability of digital tools that facilitates internet accessibility among students is to a great extent enhancing the use of coded language. Short words, abbreviations and emoticons are often times used on the social media platforms. The everyday use of this social media language is gradually creeping into the classrooms across the country and discouraging student sensitivity to the distinction between formal and informal audiences. Such words like IDK for I don't know, TTYL for talk to you later, l8r for later, gal for girl, and many more has been misplaced countless times by students in classroom works. Teachers across the country have spotted the increased difficulty by the students to effectively express an emotion in an essay; this is due to the use of symbols and smileys available on most social networks to express such feelings as to laugh out loud, to be deeply sad, feeling loved or happy etc. This paper therefore, using the qualitative research method tends to analyze the impact of the rapid growth of internet availability and social media language on secondary school students in Nigeria.

Keywords: Social media language, digital tools, social network, internet availability.

Introduction
The rapid growth of internet availability among Nigerian secondary school students and the everyday involvement in Social Media has brought about great distraction in students willingness to study. Also the effect of the use of slangs, short words and smileys on social media is gradually creeping into the classroom. Thus, secondary school students in Nigeria are gradually finding it difficult distinguishing between the language of the classroom and the

social media language. This is so because the language they use more is written outside the confines of the learning environment and is more of the social media language which is characterized with slangs and short words. In spite of all these, one cannot completely over rule the positive impact the internet has had in our society. In the early 1960's, the internet was established by the US department of defense primarily for military purposes (Schneider and Pinard 2008). Ever since then, the internet have been of profound importance in other day to day activities such as world wide access to information, news and events and also interpersonal communication through Email and social networks. The reason one living in country A can get a degree from country B without being there is because of the internet. It is also the reason a group of people living in different parts of the world can effectively have an official meeting without any need for conveying at a particular place. In other words, the internet has rapidly turned the world into a global village.

Nigerian secondary school students have also benefitted greatly from the availability of the internet. They can access the internet to do assignments and carry out research works; they can pay school fees and gain access to their results online. However, over the years, there have been a rapid growth of internet availability among students and the development of more user friendly digital tools and software has fueled the trend. Hence it is no longer strange for secondary school students to own laptops, Ipads, Android phones, blackberry phones etc. This has in turn brought about the dramatic increase in internet use. Kennedy, (2014) reported that Nigeria recorded a 200% growth of internet users between 2009 and 2013. The author observed that between 2009 and 2013, the world recorded a 53% growth rate of internet users. Of these statistics, it is important to note that emerging and developing Nations took the lead in the growth rate. That is to say, irrespective of the poverty and unemployment rate in Nigeria, the country still competes with advanced nations like China, the United States and Brazil to be ranked 8th country in the world's highest number of internet users (source: Wikipedia, Global Internet usage). One of the greatest uses of the internet in Nigeria is communication. Communication is the imparting or exchanging of information by speaking, writing or using some other medium. Everyday around the world, a lot of information is being conveyed from one medium to another. It is nearly impossible to go through a day without communicating in one way or the other and hence being able to communicate well has been regarded as one of the most important life skill. To effectively communicate with a language, one is expected to have full knowledge of their environment of operation. For example, the language of the classroom may not be the language of the home and the language of the workplace is not the language of Social media. In this paper, the authors refer to Social Media language as an informal language. The rules and syntax that apply to formal communication may not apply in social media or internet communication. The social media language permits the use of slangs, abbreviations, short words and smileys in expressing oneself, this helps to either minimize the inconvenience of typing with tiny keys or to make the most use of the limited characters made available, which in turn helps to save internet data and time. The social media language has over the years become so common among Nigerian students. In the opinion of Danny, (2010) Social media have become the highest activity on the internet. Social media is a web based form of electronic communication which facilitates interaction based on certain interests and characteristics. Some popular social media platforms in Nigeria are Facebook, Twitter, You tube, LinkedIn etc. Students' social media involvement has brought about great distraction in their academics. That is why from 2008 up till date, there has been a decline in overall students' performance in external exams. Oyinlola and Ofoelue (2011) also reported that over the years, the majority of students that sat for the May/June West African Exanimations Council (WAEC) and the National Examination Council (NECO) Senior Secondary School Examinations have been recording mass failure, not only in the area of overall performance

of the students, but also in the key subjects like English, Mathematics, Biology, Physics and Chemistry. The percentage of failure is annually higher than the percentage passed.

It is in view of this that this research is confronted with the problem of finding an equilibrium where secondary school students in Nigeria can still have access to the internet without its availability impairing the learning process.

The objective of this study therefore is to explore the positive and negative impacts of the availability of the internet for secondary school students and also make recommendations of viable approaches to which internet can be utilized amongst secondary school students. The research methodology used is qualitative research method.

The Growth of Internet Availability among Students

We know that communication has been regarded as one of man's greatest needs; man has always sought better ways to communicate with one another effectively over the years. To communicate here refers to the ability to transfer information in whatever form from one medium or place to another with speed and accuracy. No wonder, MacBride et all,(1981) in Okunna & Omenugha, (2012) stated thus, "Throughout history, human beings have sought ways to improve their ability to receive, and assimilate information about their surroundings and at the same time to increase the speed, clarity and variety of their methods for transmission of information". Since its inception in 1981, the internet can be said to have fixed this great need. Some years back, the internet was used mainly by corporate bodies and organizations to send and receive messages. Today, the internet has enormous applications in our everyday human endeavor. It has become a nice medium to connect with the entire world, no wonder it is oftentimes referred to as World Wide Web. For different reasons which could range from sourcing for information, uploading information for a wider audience, doing business, social networking, online education etc, the internet can be said to have become a part of living all over the world and it is growing with tremendous speed. Some years back,

> *Nigeria's internet sector was being hindered by the country's underdeveloped and unreliable fixed line infrastructure but this changed as competitions intensified and new technologies began to deliver wireless broadband access. The transformation of Nigeria's telecommunication landscape since the licensing of three GSM networks in 2001 and a fourth one in 2002 has been nothing short of astounding. It has become one of the biggest and fastest growing telecom in the whole of Africa providing all kinds of telecom and value added services (internet services inclusive). Since then up till today, Nigeria has taken over the leadership of the internet market.* (Source: internet world statistics, 2011)

Speaking at the Second Youth Marketer Converge Conference, in Lagos, the co-founder of Wikipedia, Jimmy Wales, foretold the future of the internet in Nigeria as being laced with mobile computers at a very low cost, high internet band width, which is already being experienced in some parts of the country. The growth in internet availability even became more pronounced following the recent development of less expensive and more user friendly mobile computers (digital tools) in form of smart phones, tablets, laptops and palmtops. To a great extent, this has escalated the involvement of teenagers and young adults to the everyday use of the internet. In as much as internet access in Nigeria and most parts of Africa is not free but based on subscription to a network provider of one's choice which is relatively expensive, it has not discouraged Nigerian youths from spending most of their time on the internet. According to Azeez (2014) "Nigeria's internet connections has grown about 200% in the last four years spanning from 2009 to 2013". This is obviously so because today, having access to the internet has become as easy as owning a phone of about N8000 (eight thousand naira) and paying for a month's subscription of just about N1500.

While University students may have need for the internet to carry out research works, do assignments, checkup recent happenings on the schools website etc, the average senior secondary school student may not have such relevant need for the internet. Although secondary school students may need the internet for registering for external exams such as WAEC, NECO, JAMB or to check up their results, it has been observed that a greater time spent by teenagers on the internet is spent on social networking sites which does not necessarily contribute to their education rather it makes them vulnerable to cyber crimes. They are either on Facebook, Twitter, WhatsApp, BBM, Instagram and even porn sites. This goes to explain why there are over 1.30billion Facebook users as at September 2014, 700 million WhatsApp users, 300 million Instagram users, 284 million twitter users, and 100 million BBM users (Smith, 2014).

The internet and its application for teaching and learning have not been fully harnessed in schools in Nigeria. This explains why teachers do not involve the use of the internet in giving out notes, carrying out discussion classes, doing and submission of assignments. These are considered as the basic use of the internet in teaching and learning. There are more advanced applications of the internet for teaching and learning used by some advanced countries today which involve the use of web based academic applications that make the process less stressful and more interesting. This is not yet considered in Nigeria and the consequence on secondary school students is that the majority of them who have access to the internet are incapable of doing anything reasonable. By this, I mean that there is usually no concrete purpose for using the internet. The resultant effect is seen in young people being constantly distracted by the vast information found on the internet. This explains why the majority of young people are either found on pornographic sites, to fuel their fantasy or on social networking sites, chatting and flirting.

The Prospects of the Growth of Internet Availability among Students

According to Kahn and Cerf, (1999) no one knows for certain how far or in what direction the internet will evolve and no one should underestimate its importance. There are several good prospects for the easy availability of the internet for both teaching and learning in secondary schools in Nigeria. First, the internet has the capacity to facilitate interactive learning between teachers and students vis-à-vis a particular social media platforms. Taking of notes, giving out and submitting of assignments, organizing discussions can all be carried out via the internet. The implication is that learning is made available as information can be saved and revisited. And the students are being directed by the teacher or facilitator on how best to use the internet and the different social media sites.

Secondly, using the internet in teaching and learning will help to groom students to become better information users. Reports and commentary on education now often argue that as our current system of schooling reflects the industrial age, so we need a new approach of learning in the information age (Starr, 1996). The internet is made up of vast information and as such, it has become a challenge organizing facts by different people from the internet to arrive at a conclusion. Therefore, the early involvement of teachers and students with the internet will assist students in understanding how to organize information gathered from the net from an early age.

Thirdly, the internet facilitates the development of human creative ability. To survive and prosper, companies desperately need intellectual and creative employees whose original and creative ideas are to a great extent, a guarantee of companies' existence and success. (Source: Google cookies). It is on this note that Shavinina (2001) stated that availability of the internet in teaching and learning allows people to both successfully apply existing knowledge and produce new knowledge. With the rapid growth of internet availability, students will no longer rely solely on teachers for knowledge. With the internet made available, students are

able to explore knowledge of a particular subject of interest to an in-depth level. Hence giving them the ability to apply existing knowledge and produce new knowledge and ideas, this is creativity. Students maybe not be limited to only library materials. The internet provides a viable alternative.

Other prospects of the rapid growth of internet availability among students include that the internet is capable of providing students with exceptional opportunities to develop capacities for high quality learning and increase their ability to innovate through the concurrent use of audio, text, multi colour, images, motion in teaching and learning.

All over the world, the internet is being inculcated into teaching and learning. The rapid growth of internet availability among secondary school students in Nigeria will help to prepare Nigerians to be major as players in the global market of ideas and be prepared for the new environment of today and the future (Jagboro, 2004)

The question now becomes, what impact does the growth in internet availability have on Nigerian teenagers now? In answering this question, the researcher breaks it down into the positive and negative impacts. The negative impact will be addressed as the problems with the rapid growth of internet availability among secondary school students.

Positive Impacts of the Rapid Growth of Internet Availability among Secondary School Students

From the on-going, the use of the internet among secondary school students is gradually becoming common and students can be said to have greatly benefitted from it. So much has been identified in the past as the benefits of internet availability and usage among students. Some of these benefits include:

- Easy Access to Information: Globally, this can be said to be one of the greatest benefits of the internet. The easy availability of information of all kinds with speed means a lot to not just students but to everyone around the world. Students no longer solely depend on teachers or textbooks for information or the library. Information ranging from news, events, biography, and organizations profile. Even most importantly, that awkward feeling of shame associated with asking a question everyone around obviously knows is being addressed by the internet.

- Wider Group of friends and followers: One of the major crises of teenagers and young adults is identity crisis. The need to feel accepted and loved means a lot to them. It even affects their self-esteem. The internet vis-à-vis the social media has to a great extent fixed this problem. Young adults and teenagers who are finding it difficult fitting into the actual world and having friends can resolve to the internet for acceptance. The internet gives every user a space to create an imaginary perfect live they crave for thereby gaining more acceptance and friends. This in turn helps boost their self-esteem.

- Up to Date Information: the internet still remains the best source of getting up to date information on any issue. Unlike the textbooks in the library, students can get the most recent information for their research works and assignment on the Net from the comfort of their rooms. This is so because information can always be updated without withdrawing the original material.

- Entertainment, Fun and Relaxation: A recent study by Kesaraporn (2011) indicated that the greatest percentage of about 33.97% students agreed that the internet provides them with relaxation and entertainment stuffs.

Other benefits of the internet include and not excluded to access to online courses and obtaining certificate of participation, freelance job availability for young people that include social media marketing, online content creating, graphics and web designs etc. In all, the internet is an enabler of both formal and informal learning, formal and informal business strategies, formal and informal meetings etc.

Although from the points above, the internet can be said to have impacted greatly in the lives of Nigerian students but the negativities associated with the everyday use of the internet cannot be overlooked.

The Problems with the Rapid Growth of Internet Availability among Students
In the past, some researchers have identified the problems associated with internet availability and use to be linked to its overuse and addiction by students. In view of this, Ufuophu (2013) after analyzing 75 researches on different reports on internet use among the youth stated that the negative effects of internet use has to do with its addiction. Internet addiction here has to do with excessive use of the internet. It involves using the internet longer than expected. Young people and teenagers are usually more victims to this social problem. Young adults are the most vulnerable and while other users of the internet may do so with their computers and laptop, majority of school students and teenagers access it with their mobile device. The effect of this is that accessing the internet is done in whatever place irrespective of what is going on. They access it in the classrooms while classes are going on, they access in the church and other religious gathering etc. Another effect is seen in the information gathered, because the mobile device is more personalized and usually no other person has the right to the device, young people cease the opportunity to search just whatever their mind wants to explore irrespective of its consequence on them. This is so because the internet contains limitless amount of information with no rules or regulation guiding its use. The following are problems associated with internet addiction and overuse among students:

- Cultural Value Erosion: It was once predicted by McLuham (2004) that the internet will make the world a global village. The availability of the internet can be said to have massive effect on teenagers as regards their values. A lot is going on the internet and so many cultures are displayed by different people but as time goes on, young people begin to admire the culture and values of other Nations over theirs and they are as quick to begin to emulate.
- Academic performance set back: the everyday use of the internet has also affected student's willingness to study as the most site visited by secondary school students do not include academic sites but social networking sites, games, sports, and pornographic sites. The time spent on this could otherwise be spent studying or observing siester which help to boost academic performance
- Time Wasting: A report by Kesaraporn (2011) observed that students tend to lose track of time while on the internet. This is so because of the vast nature of the internet containing limitless information. There are a million things that can catch ones attention and keep them on the internet much longer than expected. So you find young people spending as much as 5 to7 hours on the internet every day.
- Access to Harmful Contents: access to pornography has become more rampant today. In those days, before the advent of the internet, I remember how difficult it was to buy not to talk of watch an adult movie. Today, the whole of this is just a click away from every internet accessible device. I once had the opportunity to go through the handset of a young boy of just about 17 years. The pictures were filled up with sexually inciting photos and the video section had as much as 10 downloaded sex tapes.
- Major Distraction: Apart from being distracted academically, the internet also constitutes some other major life distractions. Causing young people not to be aware of what is going on in their environment. It could be not paying attention or being involved in house chores, it could be in religious activities, it could be distraction from other extra-curricular activities of the school etc.
- It Encourages Secrecy Among Teenagers: Teenagers already love to keep secrets and stay on their own, the internet has made this even worse. This is so because any

problem they encounter in life, they quickly browse its solution instead of talking to a trusted adult.
- It is the origin of the misplacement of social media language in classroom works.

Social Media Language as a problem
Social media language may not have a specific definition but just as the name implies, it is an informal language used to express oneself on social media platforms. The language includes the use of incomprehensible initials, incorrect abbreviations, awkward slangs and hash tags to make a statement. It also involves the use of emoticons or smileys to express an emotion. On mobile phones, they minimize the inconvenience of typing with tiny keys and they also help users make use of the limited characters made available. A lot of people have in the past expressed concern as to how this language is affecting student's ability to write well in class and fully express themselves in an essay.

Since internet availability has now become so rampant, texting and chatting on social media has also become the order of the day especially among teenagers. The use of short words, abbreviations, emoticons and hash tags are allowed on social media for several reasons. The everyday use of these forms of expressions in communicating is gradually creeping into the classroom. The effect is that while some students can no longer distinguish between the correct ways of expressing themselves, others who can, mistakenly misplace these words in classroom works. Other consequences of everyday use of social media among teenagers are their inability to use punctuation marks while writing and lack of the consciousness of capitalizing words. Some features of the Social Media Language are discussed below:

- Short Words: Often times, we see such words as *l8r, 10ks, d, 4, wnt, wntd, whr, nd* etc on social media chatting. students claim to use this kind of words on social media to make texting fast and also to minimize the number of characters that make up a sentence thereby cutting down on internet data charges. An everyday use of these words inhibits students spelling ability. Short words usually vary from user to user and do not involve consistency and that is the reason teachers find them very confusing. For example, see the table below:

Original Statement	Possible Student A Statement	Possible Student B Statement
See you later	C u l8r	C ya l8r
Thanks for your time	10ks 4 ur tym	tanks 4 yur tym

This varying way of expressing oneself becomes even more challenging because it can never be orchestrated into the English vocabulary.

- Unnecessary Abbreviations: There are abbreviations that are accepted and known worldwide and are sometimes permissible to use even in the classroom for example eg, etc, ltd, snr, rtd etc. there are others however, that are formulated by students for chatting and texting purposes. They are not well known and most teachers cannot understand them when used for example ttyl, smh, lol, omg, lmfao, brb etc. students formulate these words at their own convenience to make chatting easier. The effect is seen in students' inability to differentiate those formulated abbreviations from well-known and acceptable abbreviations even in classroom works.

- Slangs: Slangs are used by students to make chatting fun and sometimes to also minimize the number of characters that make up a sentence. They are also used to keep conversations coded and make it difficult for people to understand what is being discussed. Often times, slangs vary from person to person, and from group of friends. This explains why sometimes, the slangs used in a particular school may not be known in another school. However common slangs used by most Nigerian students

include endowed, (used to describe a woman who has big and attractive sexual organs) smash (used to describe getting high scores in an exam or test) to bang (used to describe failing terribly in an exam or test). Others include "turn up", "you no follow" etc. Slangs are not acceptable in writing formal letters or in school works. This is because they vary from one environment to another. Another reason why slangs cannot be acceptable in a formal setting is because some words considered as slang by a group of people, has its original meaning in English Language thereby leading to a mix-up in understanding.

- Emoticons: "These are pictorial representation of a facial expression which serves to draw a receiver's attention to the sender's feelings or mood (source: Wikipedia) They offer another range of "tone" and feeling through texting that portrays specific emotions through facial gestures in the midst of text based cyber communication" (source: wikipedia). As implied above, the use if emoticons while chatting tends to make the communication more passionate and deep. However, no matter how good it may seem using them for chatting, it cannot be accepted in a classroom work or while writing a fictional story. Therefore students are encouraged to learn to use and manipulate words to create such intense feeling in the reader's mind as emoticons. But the everyday involvement on social media minimizes the chances of students learning to do this.

- Hash tags: Hash tags are a way social media users tag their posts with keywords which in turn makes them easier for social networks to organize and for users to search (source: wikipedia). Hash tags are supposed to be used mainly by brand promoters and product/service marketers. Hash tags have become such a common practice these days that people have started using them outside their intended purpose. People use them in text messaging and in chats. The problem with this is that it promotes school students' inability to structure a sentence in the right order. For example, with the use of hash tags, this statement "I am happy today because I made a good grade in physics" can be rewritten as "#today #happy #physics #goodgrade".

All these features of social media makes social media chatting fun and engaging but is gradually interfering into students school work and should be looked into. From diminishing vocabulary to not being able to make constructive sentences, and even to distraction from studies, social media is obviously making its presence felt.

Recommendations
The internet has come to stay. There is great need for the internet to be inculcated into everyday teaching and learning. Kabani, (2010) in Adeleye et al (2013) was right when he said that society has changed and there is a paradigm shift in the way things are done worldwide. Indeed, the internet and its application for teaching and learning have not been fully harnessed in secondary schools in Nigeria. Students need to be taught that the internet is not only useful in chatting and flirting. Education shouldn't end in the classroom; teachers can give out notes and assignments to students through an online forum. Social networking such as LinkedIn, Skype, Facebook, etc should be inculcated into classroom teaching and learning.

It is also essential that the use of mobile digital gadgets eg phones be banned from schools entirely so that students can concentrate while learning. Access to the internet in school can be done periodically using the schools' computers and personal laptops. In order to do this perfectly and discourage distractions, the teacher can submit a list of questions that the students will source for answers to while online.

The use of the internet should be made a subject of its own in secondary schools or a broad topic under computer science. The subject should concentrate on web based applications and information use.

Parents have a role to play in this too by seeing to it that their children/wards are gainfully engaged while at home. If they must access the internet from home, it should be done using computers in open places and not phones. This will help to keep a check on what is being researched.

One of the major reasons why students use short words on social media is to minimize internet data charge. Therefore, the government should look into providing free internet services in the country. They should also provide more computers to rural schools so as to make students in all the parts of the country on the same page of globalization.

Conclusion

The dramatic growth of internet availability still amazes everyone in the country. Internet access has become very common among secondary school students and will even be more common in years to come. It has become true to say that the internet represents both an opportunity and a hazard (Umeogu et al 2014). The internet poses a lot of advantages for the development of Nigerian students and the Nation at large if well channeled. It is therefore advised that school policy makers make better policies that embrace the use of the internet in teaching and learning. The implication of this is that students will no longer see the internet as for mere social activities. Putting the internet to use for formal classroom work will encourage the use of formal communication styles. Hence, the social media language will gradually fade away with time thereby restoring the vocabulary of the Nigerian student.

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Preparing Agriculture Teachers For An Ideal Agricultural Education Programme At Secondary School Level In Nigeria

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Abstract

The restructuring of Nigerian educational system to meet up with the quest for agricultural and technological development especially at the secondary school level, can only be achieved through effective preparation of teachers of Agriculture. This article discussed the characteristics, job descriptions, motivational roles of agricultural science teachers and the major components of an ideal agricultural education programme for agricultural teachers preparation. Agricultural organizations like Young Farmers Club and Supervised Agricultural Experience was discussed to constitute the agricultural education programme in secondary schools. The major conclusion of the article was that the personal qualities identified should either exist prior to becoming an agriculture teacher or be developed through in-service training, on-the-job training or workshops; and that being an effective agriculture teacher goes beyond classroom teaching or instruction. Based on the conclusions, recommendations were made.

Key Words: Agriculture Teacher, Agricultural Education Programme, Agriculture teacher preparation and Agricultural Education.

Introduction

The quest for technological advancement and economic sufficiency has made restructuring of the Nigeria educational system necessary especially at the secondary school level. The education in Nigeria whether formal, non-formal or informal provided for the youth and or for a personal achievement is presently discouraging. According to Jegede (1984), previous educational orientations given to youths are such that most of them can only be employable in the bureaucratic system of the public sector. This has adversely affected the social, industrial, economic and educational development of the nation.

Education is the aggregate of all the processes by means of which an individual develops abilities, attitudes and other forms of behavior of positive value in the society in which he lives (Fafunwa, 1984). The Nigerian child wants to become self-supporting and independent through his own labor and there are several vocational subjects that can provide skills in such subject area. One of such vocational area is agricultural education.

Agricultural Education is the teaching of agriculture, natural resources, and land management through hands on experience and guidance to prepare students for entry level jobs and further education to prepare them for advanced agricultural jobs (Phipps, Osborne, Dyer, Ball, Lloyd, Edward, James, Anna, 2008). Areas of agriculture according to Iwena (2010) comprise general agriculture, crop production, livestock production, soil science and agricultural economics which constitute the five major areas in West African Senior Secondary Certificate Examination (WASSCE). Egbule (2004) defines agricultural education as a process of training learners in the process of Agricultural productivity as well as the techniques for teaching of agriculture. It is a subject taught in secondary schools as a means for self-reliance and preparation for further studies in agricultural related occupations. The child obtained an informal education in agriculture through a system of apprenticeship (Taiwo, 1982). Today's secondary educational environment is much more different from what is

obtainable some years ago. Requirement for graduation and promotion to the next level are laborious. Besides, students are not given free hand to do elective courses for personal enlightenment, coupled with pressure of passing standardized examinations in form of formative, summative and even diagnostic evaluations (Grady & Dyer, 2004). This requires that effective ways of preparing and improving teachers especially, teachers of agriculture, from time to time through on- the- job training become imperative. Moreover, there are still many teachers that lack the expertise to execute instructions that will bring about better performance in the system (McLean & Camp, 2000). This may be due to the fact that little agreement exists between agriculture teachers about the specific coursework and experiences required to prepare an ideal teacher (McLean & Camp, 2000). Oguntimehin (1987) noted that a teacher including the teacher of agriculture should receive appropriate training in the subject area so that classroom instruction could be above board. Who then is an agriculture teacher?

Agriculture teachers prepare middle and high school students for successful careers and a lifetime of informed choices in the global agriculture, food, fiber, and natural resources systems (Phipps. & Osborne, 1988). Agriculture teachers are trained and groomed from teacher preparation institutions for quality impact of agricultural skills, knowledge, attitudes and values for self-reliance, promotion of agriculture and food security in their future lives. It is therefore, the duty of this crop of teachers to; stimulate and sustain student's interest in agriculture, enable students acquire basic knowledge and practical skills in agriculture, enable students integrate knowledge with skills in Agriculture, prepare and expose students for occupation agriculture. Attainment of the goals and objectives of agricultural science depends on effectiveness of teaching and learning going on. It has been observed that new content areas such as agricultural pollution, apiculture, snail production among others have been added into the new agriculture curriculum in the secondary school and the teachers are not adequately equipped to handle the tasks, hence, the need for adequate preparation of the teachers for the job. In order to address the above challenges, documentary method of data collection was adopted. Documents were sourced from relevant textbooks and journals and qualitative analysis was employed to organize the data. The article therefore focused on finding answers to the following questions to address the objectives: what are the characteristics of ideal teachers of agricultural education? What are the job descriptions for an agriculture teacher? What are the qualities of an ideal agriculture programme? How should such teachers of agriculture be prepared for an ideal agriculture education programme? Each of the above questions is discussed below for proper understanding of the situation on ground.

The Characteristics of an Ideal Agriculture Teacher
The agriculture teacher should possess the same characteristics which are briefly discussed below:
Ability of the Teacher to Plan and Execute Agricultural Instruction: Grady,& Dyer(2004) had emphasized that carrying out effective plan for instructions, effective evaluation of students achievement, communicating well with others, motivating students, having love for agriculture i.e. being passionate for the subject matter; managing students behavior; maintaining students discipline in class, encouraging counseling, and advising students should constitute what teachers of agriculture should possess. According to Larsen (1992) to be able to effectively determine student's needs, use a variety of teaching techniques, Incorporate science and other areas of curriculum into the agricultural programme, has excellent knowledge of the subject matter, being innovative; uses technology in the class room, adapt well to changes, being capable of solving problems and handling many different task at the same time and is knowledgeable of teaching and learning theory are some of the characteristics of agriculture teacher. This requires that agriculture teachers should be

adequately prepared for the assignment of being a dynamic and respectful teacher of agriculture.

Ability to Organise Agricultural organizations: Agriculture teachers should have sound knowledge of agricultural organizations, programmes and associations and other professional bodies and become effectively involved in preparing students for agricultural activities. Hence preparing agriculture teacher adequately for the tasks of executing an ideal agriculture programme in secondary school level of education becomes very necessary.

Ability to Engage in Supervised Agricultural Experience (SAE): Agriculture teacher according to Grady,& Dyer (2004), should be knowledgeable and can actively supervise and encourage SAE projects in institutions. Preparing the teacher of agriculture in such related area become very relevant.

Ability to Relate with the Community well: agriculture teacher should be able to work well with parents, establish and maintain good community relations and work well with allumnai and advisory groups. The teachers of agriculture according to Grady,& Dyer (2004) should be able to work well with other teachers and administrators in his/her school, maintain an effective public relations programme, and effectively recruit or admit new students.

Ability to Exhibit Professionalism/Professional growth: Teachers of agriculture should be able to put in extra hours, dedicate oneself to doing good job, display a positive professional image, enjoys teaching and exhibits a positive attitude towards the teaching profession, improves professionally by seeking opportunities for continued learning, and takes actions to prevent burnout and to re-energize himself/herself.

Ability to carry out Programme planning/management: Teachers of agriculture should be able to effectively manage, maintain and improve agricultural laboratories. Effectively manage, operate and evaluate the agriculture programmes on a continuous basis and effectively manage finances, grants, and special projects. This requires adequate preparation for the teacher of agriculture to be able to cope.

Personal qualities: Teachers of agriculture should be able to, care for students, he is motivated, self confident, honest, moral and ethical. Also the teachers of agriculture should be open minded, well organized, has excellent time management and is respectful.

From the foregoing discussions, one can deduce that, characteristics of an ideal agriculture teacher are developed and learnt which not all may be obtained within the 4-walls of the classroom environment. The teacher must first master those attributes that relate to instruction if the will remain relevant (Modebelu & Nwakpadolu, 2013). Bennet, Iverson, Rohs, Langstone, & Edward (2002), observed that ineffective teachers may be dissatisfied with the teaching career and may quit for other professions leaving countless students without opportunity for education in agriculture. More so, there is dare need to acquaint oneself with the job descriptions prior to making choice of being an agriculture teacher for those in training and to live up to the responsibility of already practicing teacher. Effective preparation of agriculture teachers become very necessary if the desired objectives are to be attained in order to achieve success in agricultural education programme at all levels of Nigerian educational system.

Agriculture teacher's job description

An ideal teacher should be prepared towards executing the following as outlined in the job description which any individual that professes to be an agriculture teacher must attain. These include the ability to: **(i)** Prepare course materials such as syllabi, homework, assignments, and handouts in agriculture related discipline, **(ii)** Evaluate and grade students' class work, laboratory work, assignments, and papers in agriculture, **(iii)** Keep abreast of developments in their field by reading current literature, talking with colleagues, and participating in professional conferences, **(iv)** Initiate, facilitate, and moderate classroom

discussions, **(v)** Conduct research in agriculture related field of knowledge, and publish findings in professional journals, books, and/or electronic media, (vi) Supervise laboratory sessions and field work, and coordinate laboratory operations, (vii) Compile, administer, and grade examinations, or assign this work to others, (viii) Advise students on academic and vocational curricula, and on career issues, (ix) Plan, evaluate, and revise curricula, course content, and course materials and methods of instruction, (x) Maintain student attendance records, grades, and other required records, (xi) Collaborate with colleagues to address teaching issues, (xii) Maintain regularly scheduled office hours in order to advise and assist students, (xiii) Participate in student admission, registration, and placement activities, (xiv) Select and obtain materials and supplies such as textbooks and laboratory equipment, (xv) Act as advisers to student clubs e.g. young farmers club, (xvi) Participate in school and community events, (xvii) Serve on academic or administrative committees that deal with institutional policies, subject matters, and academic issues and (xviii) Perform administrative duties such as serving as head of department. The need for better preparation of agriculture teacher becomes very relevant if they must meet up with the current job requirement and challenges facing the agriculture education programme.

Note that an important step to becoming a truly professional as contained in Agriculture teacher education manual (A guide to local program success, 1997), highlighted some ethics to support the above assertion to include: never violate the integrity of a student, always speak positively about colleagues, avoid the use of appropriate language, realizes personal habits and often emulated by students, hold to high moral standards, stand firm on convictions as to what is right and wrong, hold fast to a single standard and avoid being alone with a student on non-academic issues. To be a successful teacher, motivation of students is a necessity (Foster & Finley, 1995). The paper is crowned up with 50 tips for motivating students which teachers can use in course of the programme as suggested by Sullivan & Wircenski (1988). Such tips include:

(1) Know your students, and use their names often, (2) Plan every class; never try to "wing it." (3) Pay attention to the strengths and limitations of each student. Reward their strengths and strengthen their weaknesses, (4) Set your room in a "U" shape to encourage interaction among students, (5) Send positive messages with posters, bulletin boards and pictures, (6) Be sure your classroom is comfortable; check air circulation, temperature, lighting and humidity, (7) Keep the laboratory well organized and efficient, (8) vary your instructional strategies; use illustrations, lectures, demonstrations, discussions, computers, tutoring, coaching and others, (9) Review class objectives each day, and help students see the scope of the entire program and (10) Make your instruction relevant. Show students how the content relates to them and the world of work. For teachers of agriculture to demonstrate these motivational strategies, adequate preparation is needed in order to achieve success in agricultural education programme in secondary school level and other relevant institutions.

Preparing Agriculture teacher for Agricultural Education Programmes

The Agricultural education at junior and senior secondary level, have over the years been concentrated with theoretical instruction components. The teacher goes to class, plan, teach, and evaluate lesson without consideration for students' welfare, live experience in the real world and no partnership with other sectors. An ideal agriculture science curriculum should consist of programme of instruction, agricultural organizations in form of young farmers club, and Surpervised Agriculture Experiences (SAEs). To develop a successful program, bind the three components together with a clear mission for the program and the teacher.

Instruction component consist of executing the teaching and learning process which answers questions such as what (content), how (methods), where (place), when (time) and

why (objectives) of the subject matter (Lockaby & Vaughn (1999). Ten tips are available for success in lesson content delivery in classroom. These include: Plan the instructional program in advance, Prepare the lesson content well, Be present whenever possible, Be on time, Be personally interested in each member of the class, Be attentive to the physical conditions of the classroom, Begin and end promptly, Do not do all the talking and Do not permit arguments in the class, Realize your serious responsibilities, and Be interested in the members of the class. Each country education department typically has set course descriptions used by agricultural science education teachers. Use the document called the syllabus to collect outlines of materials to which the teacher is exposed through the pre-service training. Keep a written or tape-recorded diary on a daily basis.

The young farmers club and other farmers' organizations can provide motivation, fun and recognition for students, the program and the teacher. Ensure success by seeking information and encouraging student leadership.

Supervised agricultural experience (SAE) programs are teacher-supervised, individualized, hands-on, student-developed activities that give students real-world experience directly applicable to careers in the broad fields of agriculture. An SAE may involve student ownership of an agriculture-related enterprise or placement in an agriculture-related job, either at a job site or in a school agriculture laboratory. SAEs will be unique and vital components of the agricultural education program, and the role in guiding and supporting students is an important one (A guide to local program success.,1997). Preparing the agriculture teacher in accomplishing these required tasks in agriculture education programmes is very demanding. The article shall highlight some ways for preparing agriculture teachers to achieve the objectives of agricultural education programme.

Accordingly, the entry qualification, duration of programme of study, periods of teaching practice and methods of evaluation for agriculture education programme for agriculture teachers need to be improved. Firstly, one should possess a minimum of five credits in science subjects including mathematic and English language before being admitted to read agricultural education at NCE level unlike the practice now were pass in chemistry and mathematics is recommended. Also admission to any degree awarding institution be given to one who has NCE with upper credit or be given an extra year in the programme. This line of action should continue until one attains doctorate degree in agricultural education. Secondly, the duration of the programme should be four years for NCE programmes with pre-NCE compulsory in order to incorporate new content areas introduced into the secondary school curriculum and to cope with the challenges of the 21st century and beyond which the subject come with it. Degree programme be increased to four years with one year internship scheme making up five years for teachers to be equipped with necessary skills needed in the world of work. The training institution should liaise with industry to actualize this dream. Thirdly, the period of teaching practice for agriculture teachers should be twelve months, 6 months at NCE level and 6 months at degree level. The teaching practice need to be spread out as follows; NCE 2, 3 months; NCE 3, 3 months and 3 months each for 300 level, and 400 level at degree category respectively. Lastly, in order to ensure adequate preparation for the agriculture teacher, evaluation component of the training programme should constitute 50% theory and 50% practical at all level of the training programme except for the one year internship after degree programme that should be 100% practicals and should be carried out within the institution if it is properly equipped with facilities or outside the training institution if facilities needed for the internship is deficient.

Ways of preparing teachers of agriculture
 a) For Pre-service teacher Preparation

(i) Preparing agriculture teacher through Hand-on Experience ('doing to learn, learning to do'): These offer preparation for any career one chooses. Teachers' of agriculture should adopt on-farm experience and move from theoretical teachings in class to field practicals. Hand-on experience exposes teachers of agriculture to what real world is like which cannot be accessed through book (ffanewshorizons.org/doing to learn).

(ii) Preparing Agriculture teacher through promoting the outstanding students who succeeds academically in agriculture and their career to become teachers (ffanewshorizons.org/doing to learn).

(iii) Preparing agriculture teacher through strict adherence to the provisions of the teacher registration councils and other relevant bodies: TRCN (2005) spelt out that only registered, licensed and qualified teachers be allowed to practice the profession. There is need to accreditate , monitor and supervise all courses and programmes of teachers training to ensure that it meets up with national and international minimum standard. One year internship schemes for fresh agriculture education graduate to equip them with relevant professional skills before licensing them for full time practice. All teachers of agriculture should undergo a professional examination and interviews to determine teachers for registration.

(iv) Preparing agriculture teacher for subject matter requirement: subject content should encompass all the following dormains. The dormain include plant and soil science, Ornamental horticulture, animal science, environmental science and natural resource management, agricultural business and economics, and Agricultural system technology. According to Irving, Dickson, and Keyser (1999), improving teachers' content knowledge needs to be made a priority in national education.

(v) Agriculture teacher need to be trained in leadership in order to be effective in professional practices (Simonsen & Birkenholz, 2010). Preparing agriculture teacher for an ideal agriculture programme is therefore a collective responsibility of the institutions, stakeholders and professional bodies not forgetting the teachers themselves.

b) In-service Preparation for teachers of Agriculture
All certified teachers should be made to improve themselves through sandwich courses, workshops, conferences and short intensive training to improve teachers' deficiencies. This will make them be acquainted with the requirements of being good teachers of agriculture. Finally the moral aspect of the preparation for agriculture teachers is very relevant. These morality, values and ethics are embedded in the three religion bodies in Nigeria.

Conclusion
In conclusion, to produce effective teachers, the personal qualities identified in this study must either exist prior to the time students enter teacher education programs, or be developed through in-service training, on-the-job training or workshops and being an effective agriculture teacher goes beyond classroom teaching or instruction.

Recommendations
1. The Student Industrial Experience schemes (SIWES), a programme that enhances the acquisition of skills at the post-secondary level be introduced at secondary school level in form of hand-on experience.
2. Training and retraining of agriculture teachers be done on regular basis so as to enable them cope with new challenges in the subject.
3. Teachers should cultivate the habits of attending workshops seminars and conferences at local and international level for career development.
4. Only teachers who have acquired a minimum university degree on agricultural education and NCE and has been certified by the Teacher Registration Council of Nigeria (TRCN) be allowed to teach Agricultural science in the secondary schools.

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Concretization of Abstraction: Metaphorical Expressions in Legislative Discourse

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Abstract

The importance of language in human co-existence cannot be over emphasized. Although an abstract entity, it plays a crucial role in the development of every facet of the society. In everyday interaction, whether official or unofficial, language users often employ linguistic tools such as metaphor to concertize their messages. This paper sets out to identify how legislators in their bid to bring about development in the society, use metaphor to concretize their intentions during official interactions. Using speech act theory, the study analyzed the speeches of senators during consideration of bills and it was discovered that some Nigerian legislators sometime employ metaphors to perform representative, affective and effective acts.

Key words: metaphor, indirect speech acts, locutionary act, illocutionary act, perlocutionary act, transactional and interactional functions, sentence form, sentence function, abstraction, conceptual mapping and concretize.

Introduction

The importance of language in human co-existence cannot be overemphasized. It is this importance of the role played by language in the development of human society which has necessitated its study in various academic fields such as linguistics, psychology, sociology, and philosophy. For the field of linguistics, language has been studied and is still been studied both from the perspective of its linguistic forms and varied functions. Effective description of language cannot be achieved through the study of its formal properties without also studying the various functions it serves within human society.

Brown and Yule (1983) suggest 'transactional and interactional' as the two terms which can be used to summarize the major functions of language. However, they argue that it is almost impossible that in any communicative situation, 'utterances would be used to fulfill only one function, to the total exclusion of the other' (1). The term 'transactional' is used to refer to the "function which language serves in the expression of 'content'" (1) while interactional is used to refer to that function which involves the expression of social relations and personal attitude. Put differently, language is a tool used by speakers to signal not just information /message but also to denote bonding or distance simultaneously; and this act of messaging in the long run leads to development. To achieve the aim of the intended message, it is very crucial that the receiver get the content of the information appropriately, otherwise a wrong reception could lead to unforeseen consequences in the real world. Most speakers are conscious of the possibility of wrong decoding of one's message and hence, speakers often embellish their speeches with metaphorical utterances.

The use of metaphorical expression in legislative debates is particularly interesting because debate as a subset of argumentative discourse ought to feature explicit linguistic forms which are devoid of ambiguity so that the addressee does not misinterpret the message being passed across. However, like most utterances which are embellished with metaphorical expressions, legislative debates also feature a great deal of metaphor usage. One major societal expectation, as well as legislative duty of the senators who are representatives of their various senatorial districts is to bring about positive changes; first in their senatorial enclaves and then, in the country as a whole. The intention to bring about a change is an abstraction in the mind of the initiator. This abstraction, however, when encoded in linguistic codes helps to bring to limelight that which is in the subconscious of the initiator. Thus, for the legislators to actualize their intentions 'to bring about change' in the real world, the abstraction is symbolized in linguistic codes. Legislative interaction is thus, a process which aims at bring about development in the society.

Using Speech Act Theory, this paper analyses the various metaphoric expressions which characterize some utterances in Nigeria legislative debates, as well as identifies the illocutionary acts performed with such metaphoric expressions in the discourse. Speech Act Theory (Austin 1962) is anchored on the notion 'speaking is acting'. The data for the analysis is taken from the Senate Hansard of the 6th National Assembly inaugurated in 2007. For efficient management and thorough analysis; only six bills are sampled from 2009 to 2010.

Speech Act Theory

Speech Act Theory proposed by Austin (1962), considers speaking as acting provided the speech occurs within a context which fulfill certain felicity conditions. The theory's main tenet is a consideration of the social and linguistic contexts of language use. Hence, the context of performance determines the actual speech act which could be representative (assertive), directive, commissive, expressive, or declarative acts. Put differently, an individual's intention (abstract thought) comes to limelight through the performance of the production of appropriate linguistic codes.

Austin identifies three distinct acts performed when linguistic codes are uttered; theses are:

- Locutionary act: a speaker's production of intelligent linguistic codes (utterance).
- Illocutionary act: the utterance made performs specific acts such as explaining, informing, advising, criticizing, persuading, entertaining, promising, etc
- Perlocutionary act: the actual effect of the utterance on the listeners, such as enlightened, infuriated, persuaded, impressed, upset, happy, etc.

These three acts are chains of events which occur during interaction in that 'Speakers perform their illocutionary acts within entire conversations where they are most often in verbal interactions with other speakers who reply [perlocutionary effect] to them and perform in turn their own speech acts [illocutionary act] with the same collective intention… (Vanderveken 53)

Expanding the work of Austin, Searle in his book, <u>Speech Acts: An Essay on the Philosophy of Language,</u> (1967), argues that speaking is an activity which is governed by regulations and that a speech act is an intentional behavior. For Searle, successful performance of illocutionary, that is being understood, is more important than the effect produced, which is perlocutionary act. In other words, the ability to concretize one's thought abstraction in an effective form is very crucial in successful communication. In sddition to suggesting the possibility of perform speech act indirectly, Searle reclassified illocutionary acts under five sub-headings:

- Representative act: is the act of describing, explaining, illustrating, reporting, emphasizing or affirming a state of affair in the world, and the speaker can establish the truth of the utterance made.

- Directive (Affective) act: an utterance whose propositional content expresses or initiates something to be carried out by the addressee; for example, to appeal, suggest, advice, command, instruct, etc.
- Commissive act: an utterance whose propositional content expresses something to be executed by the speaker; for example, to vow or promise.
- Expressive (Effective) act: an utterance that expresses the inner or psychological state of the speaker; for example, happy, sad, disappointed, enlightened, impressed, worried, etc.
- Declarative act: an utterance whose propositional content effect changes in the state of affair in the world; for example, declare a meeting open or close, name a new born baby, etc.

Indirect Speech Act
Searle (1975) asserts that illocutionary act, whether representative, directive, commissive and expressive acts can be conveyed in an indirect manner; a case of the sentence forms not matching the function. Thus, he introduces the principle of 'indirect speech act' into Speech Act Theory. Supporting the notion of indirect speech acts, Grundy asserts that speakers often make request or give order indirectly. According to him, '… every sentence type can be used for every utterance function' (Grundy 59). For examples:

SENTENCE FORM	UTTERANCE	FUNCTION
Interrogative:	Can you put the book on the table?	Request
Declarative:	You better come early tomorrow.	Order
Imperative:	Have a joyous celebration.	Assertion
Imperative:	Give me one good reason why I should leave you alone.	Question
Interrogative:	Who cares? – No one cares. Only God cares.	Assertion
Declarative;	I wonder where we are heading to.	Question

 Thus indirect speech act puts aside the traditional roles assigned to sentence forms. By implications, indirect speech act are often performed when language users distort the traditional character designated to sentence form.

However, linguistic codes are largely abstracts that there is need to concretize one's message for apt action to take place. One major manner of concretizing linguistic code abstractions, though in an indirect manner, is metaphoric expressions. Searle views metaphorical utterance as 'simple a species indirect communication in the style of Gricean implicature…' (Lycan 14**)**

Metaphors
The term metaphor is used to describe an utterance which proffers a comparison (conceptual mapping) between two ideas or things that are unrelated in many aspects but are similar or alike in some other aspect (Johnson & Lakoff 2003). This 'conception mapping' between two divergent ideas or things functions as a "bridge" linking the two dissimilar things / ideas to develop similarity in another form and thus trigger the speaker's intended effects and providing a forceful power and insightfulness to the listeners (Bai & Chen 2013). The possibility of creating optimal relevance and associative meaning makes metaphoric expression, to a certain degree, 'more easily and quickly understood than some non-metaphorical literal expressions' (Lycan 2). Put differently, metaphor helps to draw the attention of the addressee to some likeness, often a novel or surprising likeness, between two or more things (Davidson 1978).

Most often metaphor is seen as a device for the embellishment of literary works, especially poems, and rhetorical flourishing. However, Lakoff and Johnson in their revised work "Metaphor We Live By" (2003), argue that metaphor is not just a tool for poetic works alone but a vital machinery in human interaction. Although, language users regard metaphor '… as a characteristic of language alone' (3), it is rather 'a matter of … thought and action' (3). According to them, 'metaphor is pervasive in everyday life, not just in language but in thought and action. Our ordinary conceptual system, in term of which we both think and act, is fundamentally metaphorical in nature (3). They demonstrate the fact that our conceptual system is powered by wide varieties of metaphorical expressions by citing some metaphor concepts such as 'Argument is War' (4); 'Time is Money' (7); and 'The Mind is a Machine' (28). Lakoff (1995) states that conceptual metaphor are so natural and deep in our subconscious such that speakers use them extensively without, both the source (speaker) and the receiver, noticing the enormous social consequences of shaping or varying the understanding of our everyday world. Metaphors are constantly used and have become so natural to language users that some metaphors are classified as dead and other are fresh / novel metaphors. Dead metaphors are

> phrases that evolved from what were originally novel metaphors but have turned into idioms or clichés and now mean literally what they used to mean metaphorically; they have their own dictionary entries, and in the most extreme cases, none but philologists even know of their metaphorical origins. (Lycan 2)

Lycan further states that the difference between dead and novel metaphors is that of smooth usage in that fresh or novel metaphors being easily picked up, become over-used and eventually become 'sicken, harden and die'.

Discusion and Findings

Metaphors constitute a form of indirect speech act that abounds in some of the speeches in Nigeria Legislative Discourse. Metaphor being a communicative tool helps 'to make … hearer "see" the topic under discussion "in a new light", and to feel about it in a new way' (Camp **1**). In other words, metaphoric pragmatic force lies in understanding and experiencing an idea or a thing in a new but indirect manner as intended by the speaker. The use of metaphor in any discourse implies that the participants – the speakers and the listeners – have knowledge of the two concepts (conceptual mapping) being indirectly compared; otherwise the act will not be successful. The two dissimilar ideas or things place side by side as if they were similar, are used pragmatically, to structure the thinking and knowledge of the listeners; and to concretize and conceptualize abstract idea in order to achieve effective persuasion.

In Nigeria Legislative Discourse, the structural patterns of metaphor varied; some are lexical, others are phrasal and some others are clausal. However, these metaphors will be discussed, not on the basis of their structural patterns but on the basis of their illocutionary acts**.** Below are some samples:

1. … the same foreign lawyers who charge Nigerian victims so heavily will in turn sub-contract the same to Nigerian lawyer **for peanut payment**. (1ˢᵗ Speaker: Arbitration Bill)

The speaker uses the expression 'for peanut payment' (a prepositional phrase) to concretize the little amount paid to Nigerian lawyers. Peanut is a small seed, referring to the payment as "peanut payment" helps to conceptualize the speaker's meaning to the listeners. It is a representative act.

The 4ᵗʰ speaker in the same Bill also uses metaphor in:

2. But what happens is that sometimes most of our people's **hands are seized** because they would not be able to insist for arbitration to be in Nigeria.

The term 'our people's hands are seized' (a clause) is a metaphoric expression used to conceptualize the difficulties experienced by Nigerian business men and women in the

choice of venue in settling business disputes. This difficulty arises as a result of the fact that Nigerian business men and women are at the receiving end: they are not the providers of the funds and as such cannot determine the venue for settlement of disputes.

Other metaphorical expressions are:

3.   … we are at the **short end of the stick**… (6th Speaker: Arbitration Bill)

The 6th speaker uses this locution 'at the short end of the stick' (an idiomatic expression) to concretize the fact that Nigerians are at a disadvantage and as such cannot decide where disputes should be settled because the foreign partners; who are at the "long(er)" part of the stick; provided the funds and technology and hence they have the final decision on venue for dispute settlement as reflected in the MoU.

4.   … people would rather **go through the back** to sign MoU….
          (6th Speaker)

This locution is used to conceptualize the fact that Nigerian business men and women will continue to sign contract agreement irrespective of the content of the MoU because Nigerian business class lacks the fund to carry out their businesses. Hence if the present Bill is enacted and contains obstacles which will prevent Nigerian business class from signing MoU, the signing will still be done without taking cognizance of the relevant law.

Also in Evidence Bill, speakers use metaphorical expressions as illustrated in the following locations:

5. The Act has remained **stagnant**… (2nd speaker)

The 2nd speaker compares the Evidence Act Bill to water which normally flows in its movement but which now is making no progressive movement. This Bill, as it is now, seems dormant and cannot achieve its goal. To conceptualize this idea of lack of progression, the speaker used the term 'stagnant' (adjective).

The same speaker further uses another metaphor to concretize the need for an amendment of the present Bill when he said:

6. … what the Evidence Act requires is **comprehensive surgery**…

Only animate beings go through surgery when critically sick. Therefore, this Bill according to the speaker is critically sick and requires not just a 'surgery' (reworking) but a 'comprehensive' one. The 3rd speaker on the same Bill also feels that the Bill requires amendment and emphasizes the importance of the Bill in order to achieve justice. He asserts that

7. …the Evidence Act is the **key** in making justice at whatever level.

The item "key" (noun) is an instrument for opening what is locked. Similarly, Evidence Bill is what will open up justice for any person seeking for justice where or when it is locked up.

The 11th speaker of Evidence Bill used metaphor to appeal to the senate president to ensure that the Bill is quickly passed without delay. He says:

8. …. in view of the reforms that are going on in that sector (financial sector), you need to put your **weight** behind this Bill, fast track it and…

The speaker is appealing to the Senate President to use his power to hasten the passage of this Bill. 'Weight' (noun) here refers to the authority and power of the senate president.

In Petroleum Bill, the 2nd speaker emphasizes the role and importance of oil to Nigerian economy when he states:

9. The **life wire** (sic) of this country is oil…..

In other words, it is oil that makes Nigerian economy to be energetic or active, without oil the country will probably become dead economically.

Also the 4th speaker emphasizes the importance of the Bill metaphorically when he refers to it as

10. … a **one-stop** legislation for oil industry.

The 9th speaker in his contributions used metaphorical expressions:

11. … we tend **to battle** with the choices before us.

…we cannot afford **to throw away the baby with the bath water**.

…foreign investors seemed to have exploited and **plundered** this country to **bone marrow** [sic].

This speaker uses the 1ˢᵗ locution 'to battle' (to infinitive verb) to state that human always have to struggle (battle) to choose appropriate option "choice" in the midst of many options. The speaker performs representative act. But in the 2ⁿᵈ locution 'to throw away the baby with the bath water' (clause), he advises the House to be careful to note the good aspects of the Bill 'the baby' which should be accepted while the not –so-good aspect 'the bath water' is discarded. Thus the speaker performs an affective act.

The 10ᵗʰ speaker also performs an affective act when in making an appeal to the committees that will examine the Bill, he says:

12. …let those committees do **justice** to the Bill.

This speaker is simply appealing that the members of the committees should not be biased, so that the right decisions/ actions 'Justice' would be taken.

The Appropriation Bill contains series of metaphorical expressions. The 3ʳᵈ speaker punctuated his contributions with metaphoric expressions; below are some samples:

13. … every time we pass budgets we have **to bend over backwards** to go through the process of amendment…

…, the **flip flop** is a feature of an economy that is **not broad based**, **robust and resting on a good cradle**.

… any economy that is **resting on one leg**…

… would be a clarion call for us…

In this 1ˢᵗ locution, the speaker describes the act of budget amendment metaphorically as 'bend over backwards' while in the 2ⁿᵈ locution, he describes the act as 'flip flop'. He uses these metaphoric expressions to express his displeasure at constant change of senate's decisions on budget due to the fact that the Nigerian economy is monolithic 'not broad based', and lacks a good support 'good cradle' because the economy of the nation is not firm due to the fact that it is 'resting on one leg'. In the 4ᵗʰ locution, the speaker metaphorically suggests that there is need for the Senate to take a positive action to make Nigerian economy 'broad based' and 'robust'. Thus the speaker performs two separate illocutionary acts: he uses the first three locutions to perform expressive act of displeasure and the fourth to perform affective act of suggestion.

Similarly, the 5ᵗʰ speaker in the same Bill perform expressive act metaphorically by conveying his dismay at the constant budget amendment and the ideas of reducing the earlier funds allocated to various sectors:

14. … we must do it with **a lot of human face**…

…What we want to realize in having a good budget will remain **a mirage** unless…

In the 1ˢᵗ locution, the speaker uses the term ' human face' (a noun phrase) to make an appeal; that in reducing the funds allocated to various sectors, the needs of each sector as well as the realities on ground must be considered. In other words, allocation of funds should not be done out of favouritism or sentiments. In the 2ⁿᵈ locution, he emphatically states that the intentions of having a good budget will not be realized but will remain a 'mirage' except environmental sector is given priority.

In like manner, the 6ᵗʰ speaker metaphorically expresses his disapproval of equal reduction of funds allocated to every sector.

15. …everybody [sic] knows that he would be getting **an envelop** [sic], that envelop (sic) puts you in **a straight jacket**, say that this is the amount irrespective of your needs.

… we take a second look at the culture of simply using **a dropper to feed a starving person** while **giving too much to an already filled up person**.

This speaker uses the 1st locution '… envelop puts you in a straight jacket' to describe and conceptualize the implications of having an equal reduction of funds for all sectors without considering the individual needs of each sector. While he uses the 2nd locution 'using a dropper to feed a starving person while giving too much to an already filled up person' (complex sentence) to conceptualize his suggestion that equal reduction of funds should be avoided because it amounts to given too little to sector in great needs of funds 'starving person' and too much to sectors that require little funds 'filled up person'. Thus the speaker performs representative and affective acts, respectively.

In Terrorism Bill, speakers also use metaphorical expressions in their contributions. The 6th speaker uses the following metaphorical utterances to make suggestions:

16. … we would begin **to nip** whatever that is encouraging terrorism **in the bud**…

… we have to be on **the same page** of development…

In the 1st locution above, the speaker is suggesting that the root cause of terrorism which is poverty should be destroyed at the point of germination 'nip…in the bud' by the provision of necessary infrastructure and development; and thus, nobody will feel cheated and angry. In other words, the best way to handle and solve terrorism in the world is for the developed powerful and rich nations of the world to assist the under developed ones to be at the same stage or level of development. He performs affective act of suggestion metaphorically in the 2nd locution above. If all the nations are at the same level or 'page of development', everybody would be comfortable and there would be no need for anyone to carryout terrorist activities.

The 11th speaker uses the following metaphors:

17. … we must **clean our house**.

The speaker refers to Nigeria as a 'house' that has become unwholesome as a result of terrorists activities; therefore should be cleansed. That is, the acts of terrorism should be removed by enacting Terrorism Bill. The locution is an appeal to the senators that there is need to discourage acts of terrorism in the Nigerian nation.

Similarly, the 13th speaker employs metaphors in his contribution:

18. … Nigeria cannot be **an Island** in itself;…

… that we have **pockets of problems** here and there…

… America, who is **the watch dog** of acts of terrorism…

The speaker uses the 1st locution, to state emphatically that Nigeria must do what other nations are doing: discouraging terrorism because Nigeria cannot be different '… be an Island'. In the 2nd locution, the speaker describes the presence of series of crisis spread across the nation as 'pocket of problems' which would result to terrorist activities if not properly handled now. And in the last locution, he conceptualizes the role of America fighting terrorism all over the world as 'watch dog'; thereby performing affective and representative acts.

Conclusion

Based on the analysis of the study, it is evident that metaphoric expressions come naturally to language users as means to shape the understanding of co-participants in any communicative event. Our study have shown that legislative deliberation, though high form in structure and nature, yet the participants still employ metaphoric utterances not only as tools to concretize abstract intentions but also as a tactic to persuade co-interlocutors in the debate to accept the speaker's point of views and thus bring about development in Nigeria society. The use of metaphors by the senators helps to conceptualize forceful representative acts, influential

directive acts and poignant expressive acts. The structures of the metaphoric expressions which feature in our data varied, ranging from nominal elements to phrasal and clausal groups, and idiomatic expressions.

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Dramaturgy of social Relevance and Conflict Resolution: A Dialectical Study of *The Wives Revolt* by JP Clark's

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Abstract
Drama arguably stimulates change in the society through its ability to modify human minds and through the harmonisation of human impulses. It uses images easily identifiable by the members of the society and presents it before the society, provides a dramatic experience of the social realities bedevilling the society and thus creates awareness and consciousness. Some of the issues drama of social relevance addresses includes conflict resolution, security issues, and community development among others. This paper explores the efficacy of JP Clark's *The Wives' Revolt* as a veritable tool for the resolution of conflict in the Niger Delta. Clark in the play advocates for a non-violent form of protest as a workable alternative towards the resolution of conflict in the oil rich Niger Delta. The cauldron of contradiction that characterises the movement for the emancipation of the people of Niger-Delta does not only negate the actualisation of the emancipation goals. It has turned the agitation of the people of the Nigeria Delta area of Nigeria out of many years of environmental havoc; the collapse of their eco-system and economic crisis into serious conflict. Vendetta and gratification have eaten deep into the fabric of this society and nothing is being done in terms of the emancipation of the natives at the grassroots who suffer high profile effects of the destruction of their eco-system through oil spillage. This paper uses the peaceful suggestions Clark makes in *The Wives' Revolt* as pointers or viable alternatives for the simulation of change and resolution of conflict not just in the Niger-Delta but other parts of Nigeria suffering from any form of violent crisis.

Keywords: conflict resolution, non-violent protest, advocates, emancipation

Introduction
The resolution of conflict through non violent approach evidently is the best form of conflict resolution. Conflict resolutions based on bloodshed and terror, and violence and bedlam often times appears to be very short lived, that is if conflict is ever resolved through violence. The masses especially women and children, in the creeks have been suffering for many years, the pains, loses and other havoc cause by violent form of conflict resolution. In fact resolution of conflict seems impossible with the use of violent forms of protest. The approach to which conflict arising within a society is resolved is pivotal to how long the peace in the society lasts. Conflict appears to be a reoccurring phenomenon in many human societies. Clark reorganises the conflict inherent in the Nigeria Delta area of Nigeria and therefore creates a drama of social relevance to resolve and agitate for a resolution. *The Wives' Revolt* by JP Clark is a drama that depicts non violent forms or approach to the conflict resolution bedevilling the Niger Delta society. In the play Clark presents non-violent forms of conflict resolution to settle the saga orchestrated by the men, through the sharing formula they have unilaterally adopted in sharing the compensation money the oil company operating in their locality gave the entire society. The men have without consultations with the women share

the money into three parts – one portion to the women, another to the men and the third to the elders. The elders exclusively consist of men of which no woman no matter how old and powerful could belong to. The women in agitation for their right adopt non-violent forms of conflict resolution as approaches for settling the imminent conflict arising in their society.

This paper is confronted with answering the question of how can aggrieved people hold their peace in the face of marginalisation and provocation and also at the same seek for a non-violent approach in agitation for the rights or emancipation. It is in view of this that this paper aimed at evaluating these non-violent forms of conflict resolution inherent in the play as workable alternatives capable of simulating changing and also raising the awareness and consciousness of the people of Niger Delta. Some of these non-violent forms of conflict resolution include negotiation, "walk out" or self impose exile domestic strike and economic disempowerment. The research methodology adopted for this research is qualitative since the analysis is based on the primary material; *The Wives' Revolt*. The play captures one of the major challenges confronting the oil rich Niger-Delta and also at the same proffer solution for resolving some of the long lasting issue militating against the emancipation of the Niger-Delta.

Theoretical Framework
Again, it should be noted that the women and men who are citizen Niger Delta are the bonafide owners of the crude oil resource which has been explored for the comprehensive benefit of the Nigerian society, over a half century. In other words, the women having their male counterparts who live and suffer same environmental havoc caused by the exploration of oil on their land get even more than them from the oil proceeds are highly unacceptable. This deprivation of some of the right of women creates anger and emotions are bottled. These women over the years had bottled anger of various sorts. They have had to contend with oil pillage leading to environmental havoc and degradation which have made life unbearable for them and their yet there are lots of discrepancies between their asses to the wealth when compared to that of their male counterparts. The consequent effect is the outburst of their accumulated grievances. It is based on this standpoint that the study also adopts the psychological theory of aggression by R.J Rummel as stated in his book *Understanding Conflict and War.* **Rummel opines that**

> Aggression is a consequence of our frustrated goals, desires, needs and drives.
> The intensity with which we desire a goal, the degree with which frustration
> blocks our desires and the history of our frustration presumably predicts of our
> aggression. This aggression comes in form of resistance, struggle, civil unrest
> etc (7)

Aggression and civil unrest must not be characterised with violence, terror and bloodshed. Protests and agitation for the ones right can be made and achieved without the use of violence. It is upon this framework that the rationale of this paper is defined.

Negotiation as a Non-Violent Form of Conflict Resolution in *The Wives' Revolt*
In *The Wives' Revolt*¸ Clark presents the patriarchal system in the community of Erhuwaren that perpetuates the subjugation and marginalisation of women economically, sociologically, psychologically and otherwise. The women of Erhuwaren adopt a non-violent form of conflict resolution as a means for negotiating their ways out of several years of oppression and marginalisation. The desire by the women of the land to take bold steps towards their emancipation is orchestrated by the unfair formula the male counterparts adopted in sharing the oil compensation money given to the entire community by the oil companies operating in their communal Lands.   The men have decided without consulting the women and shared the money into three; one share to the elders, another to the men and the last quarter to the

women. These women reject the sharing formula and demand an equal share of the money since the elders getting the third part are still part of men. To weaken the economic powers of these women, frustration their goals and to also stop them from taking action against the men a ban is placed on the rearing of goats, a domestic animal reared by these women. The rearing of this domestic animal forms the backbone economy of these women's source of income. Mfaga Modom and Asen Marcellinus capture and explain the situation thus "... women not being allowed to own property as seen in the banishment of the goat, which are owned and reared by women, their domestic value not also appreciated in the play, the elders of the society deciding an unfair and unequal share of the compensation money from the oil company." (168)

These women saw the need to negotiate their way of out of this marginalisation and dehumanisation yet they never adopted violence rather the created an avenue for peaceful dialogue which will consequently lead to a lasting solution to the conflict. They made initiations for a peaceful dialogue between them and the men. The men failed to utilise this non-violent approach of conflict resolution as initiated by these women. They remain resolute to their decision of perpetuating the patriarchal system. During the meeting, the president was seen sleeping and faintly comes awake in between the meeting when awaken by his young attendants only to node his head in agreement to everything the men say, neglecting the opinion of the women. This is obvious in the following lines of Koko. "Oh, yes, so we did. But did your most respected leader recognise our individual rights to speak? Oh, old age can really be a curse. Did you see him sliding off into sleep in the middle of the proceedings then, when nudged awake by his young attendant, how he nodded vigorously to everything you men said?"(Clark 9)

Clark uses the character Koko to represent the voice of the women and Okoro her husband to represent that of the men in the play. The following conversation that ensures between them is a clear indication of the women use of negotiation as a non-violent form conflict resolution to negotiate they way out of dehumanisation did not yield any fruit for.

Koko: You have your free women from the streets all the time, anyway; when have you ever waited for us to ban you from our beds before seeking comfort and company elsewhere? Our menstrual or pregnant condition used to be the excuse in the good old days but not so now

Okoro: I'm not going to be drawn into that old trap of an argument and be picked up by the tail like some wet rat out of a sewer. Oh, I should have known I would have nothing hostility and criticism from my own wife when I come home after doing a day's job for which I have had nothing but praise from everybody outside.

Even though, Okoro refuses to listen Koko further reminds him that their decision to ban the goats is based " on the testimony of two, three idle men in the town who spend all day bragging about their great ancestral past and then return home too drunk to see the women they are beating" (Clark 5). The women will not therefore give up on their quest despite the refusal of the men to listen. Here Clark advocates the efficacy of resolving conflicting through dialogue. Through Koko, the women begin the process of dialogue. She declares that: "Life is going to be so much worse, if you don't listen to us women while making your laws…" (14). she goes further affirms the position of women: "Oh just repeal that law, and give us our fair share of the money…" (14).All these explanations by Koko show the level of wickedness and oppression the women have been through in the hands of their male counterparts. The banishment of goats and unfair sharing of the money only becomes a stimulant, propelling these women to let out accumulated grievances and long bottled emotions.

Despite the outburst of emotions, these women controlled their accumulated grievances very well and will not in their agitations adopt violence because they know that the struggle will not only succeed in liberating them alone, but also provides a platform for the redemption of future generations to come. No wonder Salami Irene describes this struggle based on non-violent protest in *The Wives Revolt* thus "... not a fight mourning the patriarchal dominance but, rather, they resolve to fight a battle, the success of which they believe will impact on their future generations positively" (424) what this women seek therefore is to through negotiation over throw male hegemony which has created viable platform for the existence of a capitalist society and therefore perpetuates oppression. The men refused to listen to the voice of women. These women in recognition of the danger of their failure to achieve their goals through dialogue quickly explores the next available for of non-violent form of conflict resolution.

A similar situation of the dramatic action inherent in Clark's *The Wives' Revolt* is evident in the incidence that occurred at the National Political Conference Reform (NPCR) of 2005. The Federal Government of Nigeria under the leadership of President Olusegun Obasanjo eventually acceded to the calls for a national conference when on 21st February, 2005 he inaugurated what he called the National Political Reform Conference (NPRC) under the Chairmanship of Justice Niki Tobi (Rtd). The demands for the Convocation of a sovereign national conference have been part and parcel of the agenda of democracy movements across the Nigeria nation for a long time especially during the days of military absolutism (Tenuche 37). The demand was eventually accented to under the led Olusegun Obasanjo democratic administration of 2005. During this conference the representatives from the Niger Delta made laudable efforts; sought through dialogue to negotiate their ways out of severally years of economic exploitation and environmental pillage. It appears that their submission received little or no attention. The representatives from this region just like the women in *The Wives Revolt* realise that this negotiation will not in any way improve the lots of their people. Without any show of violence, or chaos, these representatives sought for an alternative means through which they can express their pains. They walked out from the conference .This is the same approach the women of Erhuwaren community resorted to when during the meeting between them and the men, the president developed deaf ears to the submission of these women but nodes in agreement to everything then men have to say. This can be seen as the prophetic essence and manifestations in Clark's play

Unless one has become part of humanity, one cannot even faintly fathom the pains, sufferings, the unjust indignations thousands and millions of natives of the oil rich Niger Delta especially the women and children as represented by Clark in *The Wives Revolt* are daily made to endure. An understanding of the level of dehumanisation suffered by these victims will obviously, make one appreciate the non-violent form of conflict resolution adopted by these women in agitating for an egalitarian society. It is therefore apparent that just like the National Political Reform Conference (NPRC) of 2005 failed to yield a result so did the conference between the women of Erhawaren and their men failed in its purpose to yield a tangible result. The failure of the conference did not make the women to give up on their pursuit for freedom neither did the failure National Political Reform Conference (NPRC) dissuade the representatives and the entire people of Niger Delta from agitating for a green environmental void of degradation and also a fair share from the revenue generated from the oil that is been pumped out from the veins on daily basis. The play in this capacity could also be conceived as a reflecting the social realities bedevilling the oil rich Niger Delta and also a veritable tool for the stimulation of change in the society.

"Walk Out" or Self Impose Exile as a Non –Violent Form of Anarchism in *The Wives' Revolt*
The failure of the women of Erhuwaren to reach a compromise with their male counterparts through negotiation and dialogue did not make the women to give up on their dreams and movement for their emancipation. This is obvious in the following lines of Koko "The law you have passed is bad, unfair and discriminatory, being direct against women because of our stand. We will not accept."(7) These women in their quest to establish themselves in the political and economic domain of their society also stage "walk out" or self impose exile. They headed and settled in the enemy's territory; land known for is its filthiness.

The determination of these women to achieve an egalitarian society where both male and female will be socialized equal and allow free access to the wealth of the community through non-violent means cannot be over emphasised. It is in view of this that Salami recounts the historical deeds of Egba market women in the 1940, which forced Egba king to exile. The course which was championed by Fumilayo Ramsom-Kuiti, madam Tinubu of Lagos who for a long time with fellow market women prevented colonial administration from taking over Lagos and the Aba women's riot of 1929. The efficacy of the non-violent approach taken by these women is made obvious in the following lines of Okoro.

Okoro: Anything would have been preferable to this. To exile themselves in enemy territory!
        They have delivered us naked to our enemies to sing our shame.

For the first time Okoro considers the implications and impact and also the further damage the lingering crisis will cause if not addressed. Clark in his advocacy for an egalitarian society in his play *The Wives' Revolt* could be conceived to have suggested a "walk out" approach as a viable form of non-violent approach in achieving peace in the oil rich Niger Delta. *The Wives' Revolt* paints a drama with extrapolative colour, precise clarity, systematic and clinical precision; an emblematic image of the age long economic dislocation suffered by the Niger Deltans leading to the consistent holler for self determination and resource control. The "walking out" of the women of Erhuwaren on their men is likened to the failure of the South-South people's agitation for a significant derivation formula at both the committee level and the floor of the general house. This is precisely the point that packaged Clark as a prophetic dramatist. Clark also gives cerebral political attention to the play by highlighting truths about injustice and human rights violation by the political class in their bid to secure peace. The change of the thinking and beliefs by the men of Erhuwaren about their relationship with women, their wives and the need for both genders to be equally treated is a normative social reconstruction position proposed as an honest contribution to the regional identity struggle, national peace and stability (Binebai and Odi 80)

The approach of non-violent form of conflict resolution adopted by these women in agitating for their rights could be said to be in line with Akachi Ezigbo postulation of snail-sense feminism. In her postulation Ezigbo is of the opinion that the women in fighting for the right should not use violence action and extreme force but rather should just like the animal snail though without fists, fin or wings is able through patient and gentle approach negotiate its way through various storms and obstacles, climbing fences and mountains without getting crushed, the women should adopt the snail sense in their agitation.(28) The non-violent walk out is therefore in conformity to this the snail-sense feminism.

More so, the dramatic action in the play could be likened to the non-violent and peaceful protest of the Warri Women in August 8, 2002 The Warri women felt they could provoke social changes in a much more spectacular manner. The youths had made attempts in the past with little result. The men were perceived to be eternally compromising because of the greed for money. Thus, the women of the Niger-Delta took the historic decision to re-enact the historical deeds of the colonial Nigeria women and stage a protest. The women were not just agitating for financial compensation for several years of environmental spillage by the oil

companies. They were not just asking for amenities or that modern infrastructure to be installed in the Niger-Delta to enhance the quality of life and facilitate daily living. They were asking more fundamental questions and especially questioning the social responsibility (if one existed) of oil companies to the host communities. (Jike 207)

The Vanguard Newspapers editorial of August 26 th, 2002 also provides an insight into the nature of the protest and also authenticates the validity of this incidence. According to the editorial, the protest was unique because of its being an all women affair. In spite of its rarity, the points of these women on total neglect of the area in terms of provision of social amenities and creation of jobs for their sons and daughters cannot be faulted. Without equivocation, the women have the right to ask questions on why they should continue to be denied these amenities of good living even though resources for sustaining the company and the host nation are being derived from oil explored from these areas (6).

More recently, the Vanguard newspaper also on the 8 th of January, 2014 reported another non-violent form of anarchism by the women of south-south area of Niger Delta, Bayelsa precisely in agitation against the Shell Oil Company operating in their lang. According the report, hundreds of half-nude women in Peremabiri community in Bayelsa State, Niger Delta, staged a protest against non-implementation of an existing agreement by Shell. The women disrupted movement of workers into the oil platforms and boat houses operated by Shell in the area, alleging non-implementation of the memorandum of understanding Shell entered into with the community. The protesting women tied red cloth to block the entrance to the oil platform located within the community. They further alleged that Shell had failed to redeem the two-year-old promise to replace a faulty community generator, renovate existing community school and provide potable water for its host community. Some of the women carried placards with various inscriptions such as "Shell: Give us Light", "Implement MoU or go", "We need water, Light, School for our children" among others.

The consequent effect of this protest is the immediate announcement by the spokesman of the Shell Petroleum Development Company, SPDC, Precious Okolobo, that the broken down generator has already be purchased. He said that SPDC has procured a new set that is being transported to the area for installation and commissioning. He said the set was twice the capacity of the bad one, and would be commissioned as soon as possible. This immediate response is an evident achievement of liberation of the region by the women. The efficacy of non-violent form of protest in conflict resolution in heralding the approach of a new dawn cannot be over emphasized.

Another social incidence in Nigeria where women came out in full force is the popular Aba Women Riot of 1929. Even though the women were not violent in their approach many of them were killed. The result of their agitation is paramount to the liberation of Nigeria from the shackles of colonialism. To this end okeafor opines that "in 1929, the women of Southern Eastern Nigeria revolted against the British colonialist and burnt down British institutions. The British army attacked many of these women." (74) Umoren describes this act of emancipation by these Igbo women as "a symbolic and tangible in the role women play in formulation of a nation and also in agitation for an egalitarian society void of dehumanisation, exploitation and operation." (62) From the social realities which are obvious in the play, the use of non-violent form of conflict resolution therefore appears to be a social order in Nigeria. The oppressed and marginalised masses often times explore this viable alternative as a way to redeem their future, destiny and create a new lease of life for themselves and for future generations to come.

Consequent upon the action of these women action is becomes obvious that they pursue a peaceful resolution of the crisis. The "walk out" by the women and the consequent effect of this walk out made the men to bring them back for a re-negotiation and settlement of the crisis. This singular action of the women brings the two warring parties to a point where both are willing to reach a compromise. The men did not only bring their wives home but also invested the compensation money wisely into education for the benefit of all and also share everything belong to the community equally between them and the women to forestall further occurrences, hired a team doctors to treat these women of the disease they contacted while on exile, revoke the ban on the rearing of goats, pay a reparation of fattened cow, the hundreds of tubers of yam, ten barrels of palm oil and other items required to pacify these women and involve the women in the governance of the society.

These women therefore through a non-violent form of conflict resolution achieve their goal for an egalitarian society. They acquired social, political, economic power just as their male counterparts do. This situation is very much similar to the situations inherent in the Niger Delta. To this end, Paul, Umolu thinks that this is the situation of the present day Niger Delta. For him the conflict usually involves two parties. "The cause and effect in the play as in Nigeria's real life situation today is the oil money and the burden men bore by the massive self exile of the women. Today Nigeria is in a nightmare because of the action or inaction of past and present leaders" (42)

These women through this non violent approach to conflict resolution are also able to dismantle the existing patriarchal order in their society. One could therefore suggest that this movement by these women is obviously a feminist non-violent agitation since it objectives are deeply rooted in the dismantling of the patriarchal society. This patriarchal system as found in the play strives to weaken the economic and political powers of these women. The feminist goal is to usher in an integrated human society, one that is free of gender imbalance. The primary aim of feminism is to expunge from society all forms of male dominance, oppression, subjugation and marginalization of women in all aspects of human existence — social, political, religious, economic, intellectual and cultural, on the basis of sex (Yeseibo 137).

The abandoning for the domestic chores for the Men of Erhuwaren in the play by their wives and their frustrations becoming more compounded with the refusal of the old women and unmarried old girls to help out, made them to realise that the roles and importance of these women in their society cannot be over emphasised contrary to what these men believed abinito. A compromise on the patriarchal system becomes a difficult alternative but the men must let go to remedy the situation. To this end Umolu posits thus Clark explores in *The Wives' Revolt,* the colonial tendency of male chauvinism as a source of conflict. "The interpersonal conflict between the men and women of Erhuwaren is so artistically elongated in the play to portray this problem. Thus espousing some approaches to conflict resolution which will be of tremendous benefit to the successful implementation of the National Economic Empowerment and Development Strategy programmes in the Niger Delta."(41)

Conclusion
In *The Wives' Revolt,* Clark draws attention to the lingering internal crisis in the Niger Delta which has remain as a major factor militating against the actualisation of peace and stability in the region. He goes further to suggest constructive means to the resolution of the conflicts.

He suggests negotiation, peaceful protest (Walk Out), domestic strike as alternative forms of non-violent form of conflict resolution as a viable strategy the people of this region can adopt in their struggle for a green environment, economic exploitation, marginalisation and oppression can be achieved. It appears that Ifeanyi Peter in his explanation must have agreed with Clark when he opines that "conflict is a situation in which people, group of countries are engage in a disagreement or argument, and dialogue and other means of negotiation must be employed to settle and achieve a lasting peace. The extreme use of violence is not the best way to conflict resolution." (56)

Obviously, conflict if not properly handled could generate violence, kidnap, harassment, and youth restiveness. These are the prevalent situation obtainable in the Niger Delta caused by an unresolved lingering conflict. Clark explores in *The Wives' Revolt,* the colonial tendency of male chauvinism as a source of conflict. The interpersonal conflict between the men and women of Erhuwaren is so artistically elongated in the play to portray this problem. The manner with which the conflicts generated in the play are resolved using non-violent form of conflict resolution is very commendable.

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PERSPECTIVE ON PRE-COLONIAL HAUSA LITERATURE IN NORTHERN NIGERIA

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Abstract

The basic approach in this essay on Hausa Literature in northern Nigeria in the Pre-colonial period begins with an exploration of traditional Hausa oral literary forms. The paper further examines the nature and preoccupation of literary expressions which arose with the advent of Islam in Hausa land. Right from the pre-colonial period, Islamic literary works were responses to the great historical and social events. The writers were content to occupy themselves in scholarly pursuits, which their literacy made possible for them and which were nourished by the flow of Islamic literature into Sudan along the caravan routes of the Sahara. Through this literary art, the indigenous literary expressions were significantly modified.

Introduction

In spite of the remarkable works of oral historians and Islamic scholars in Northern Nigeria during the pre colonial era, it was widely assumed that the region had no history that nothing of any great importance had happened until the invasions of the colonial imperialists and subsequent institutionalization of western forms of learning. Northern Nigeria is used in a loose term to capture the geographical spread of the Sokoto caliphate, Borno, the middle belt and other places in the north. The paper takes for granted the existence of a geo-political entity called northern Nigeria, and by implication, its reflector, northern Nigerian literature. No doubt, there are differences in temporal, economic and political structures among the divergent ethnic groups in the north. In other words, northern Nigeria is a multi cultural, multi ethnic and multi linguistic entity, which before now, had a strong cohesive and unifying feature that bound the region together. Obafemi (2005. 8) observes rightly that "geo-ethnic pluralism has never been an insurmountable barrier to national universalism". He thus provides the distinct literary productivity that defines the essential divergent literature of northern Nigeria.

> The classical Ibwa war dance of Southern Kaduna, which itself is a stereotyped ritual celebration of the African pantheon embellished in magical outfits.
> The Yan Bori, Yan Tauri performance and dance procession in which man becomes vehicle of primordial ritualism.
> The Kaduna Boku and the Nizamb Ambwei masquerades, which like their counterparts among the Nupes, the Igbiras and the Yorubas (Okun) are ritualistic performance of repressive social import.
> The hegemonic Durbar through which the colonialists developed their administrative structures and hierarchies via the emirate system.
> The Ofosi Imole cult of possession in almost all the parts of Okunland.
> The quaint Fulani Sharo, an initiation into adulthood performance involving stunning and merciless flogging.

The Okun Yoruba masquerade ensembles, especially the Okura in Bunu and the Egungun –Ala among owes.
The Tiv's Kwagh-Hir in Benue with animation of puppets and masquerades.

The aforementioned are mythic- ritual specific events identifiable and distinctly northern in tempo-spatial terms coming from the areas that could be regarded geo-politically as northern Nigeria (Obafemi. 2006.14). Having delineated the geographical confine of the north, much of the discussion in the paper relates to the cultural forms from precisely the heartland of the areas that could be regarded as northern Nigeria. The essay begins with an overview of the nature of the Hausa oral art forms in the pre-colonial era. It then proceeds to highlight the series of transformations brought to the indigenous folk literature as a result of Islamic movement, the entrenchment of Arabic literature of the reform era, the post-jihad Islamic verse as well as the Islamic tradition and political and social protest. We shall now focus on each of these with the intention of identifying the characteristics and dominant artists.

Traditional Hausa Oral Forms

Tradition oral forms literarily refer to the heritage imaginative verbal creations such as myths, legends, stories, folk beliefs, ballads and songs of the pre-Islamic northern Nigerian societies which were developed and passed from one generation to another through the spoken words. The folk literature had the aesthetic efficacy and didactic value that inherently evolved from the cultural tradition of the pre-literate communities. The bulk of creative arts which emanated from various societies of the pre-Islamic north were for social entertainment and for dealing with socio-historical ethos. In traditional communities of the North, oral art forms performed the social value of affirmation and validation of spiritual realities and experiences as observed in other parts of Africa. It functioned as a medium of expressing socio-philosophical view, a source of historical documentation as well as a means of moral, educational pedagogical and social development (Akporobaro: 2006 . 64).

The oral art forms spread across the generic corpus of traditional drama, sung expression and stories. The concept of performance emanated from the Hausa term known as *Wasannin Gargajiga* meaning the performing arts of the theatre. This concept relates to the Hausa customs and traditions (Kofoworola 1985.28). It equally denotes the dramatic performance developed from popular oral tradition. Akporobaro (2006. 65) observes clearly that the mythic imagination which actually generated folktales and lyric poetry also inspired divergent formations of dramatic expressions. These art forms are basically in the forms of ritual performances associated with religious beliefs and socio-historical events. The performance aesthetic forms like song, dance, religious belief and history intermingled as artistic resources and socio-logical formations that are peculiar to the society where the dramatic art is taking place.

Traditional Hausa drama was purposively and objectively inclined. For instance, *Turu* dance was meant to entertain the royal household. It was normally staged for performance during the coronation of a new king (Sarki). Apart from the conventional royal court performance, a domestic form of drama also exists, it is called *Kidan Ruwa*. The audience was usually composed of women in 'purdah', young girls, maids and women visitors. The performance was usually in an open space within a compound. The major importance of *Kidan Ruwa* drama was to entertain women folk during marriage or naming ceremonies.

The occupational form of theatrical performance closely associated with established trades and crafts was popular among the Hausas. *Wasan Marhaba* was peculiar with hunters, while *Rawar para* belongs to traditional butchers. The same applied to *Wasan Makera* known among the blacksmiths. In *Wasan makera*, 'Dundufa' music would be rendered to accomplish

the dramatic display. The pre colonial Hausa communities were reputable for dramatic performances that took place for religious and political purposes. One of the most notable pre-Islamic ceremonial dramas is known as *Farautar Ruwa,* which was a form of ritual performance. Another form was *Wasan su* popularly known among the Fishing festival in Kebbi. There were social forms of drama commonly associated with the youths. These were *Yawon Magi* among the Kano people and *Kalankuwa* in Sokoto. These dramatic performances were usually performed to signify the end of rainy season.

Another remarkable dramatic performance for ceremonial and social entertainment was *Tashe*. This drama was usually performed on special occasions. *Goge* music and dance was for both a social purpose and 'bori' ritual. There was *Kalanga* music closely associated with *Mahauta* occupational groups. Mamma Shatta, the renowned music legendary and poet developed the melodic rhythm of his dramatic songs from *Kalangu* music. In the pre-Islamic era, bori performance was well known. It was essentially a ritualist performance for healing purpose. The spirit procession was an integral part of bori. According to Obafemi (2006. 6)

> The Hausa Bori culture, dance and spirit medium ship, mimetic art, is an example of the transposition of a mytho-formal and ritual art into an apparatus of social change in contemporary society. Central to Bori is possession and the intractable transition between art and belief trance. A Bori prototype integrates costume, impersonation, at the height of verisimilitude, symbolism, kinesis (dance movements) and apocalypse. An essentially female performance, Bori takes different events, units of action and themes in its stride- whether Boringida (crisis specific in its marital realm) marriage, illness, death, birth, ceremonial quibbles, divorce and so on. The extant Bori cults is pre-Islamic but there are post-Islamic manifestations, which still inhere the metaphysics as well as the dramatic provenance of the Bori trance/possession cult.

> In consonance with Obafemi's assertion, Kofoworola (1985. 5) provides a rich classification of traditional Hausa drama based on the modes of performance. They include simple enactment like royal court, ritual enactment such as bori, story telling performances, enactment of the spirit cult, masquerade performance, ceremonial performance and comedies among others. The oral poetry like the traditional drama can be classified according to social purpose. Sung expressions include ballads and songs, recitations and chants, orations, proverbs, nuptial poetry, occupational poetry, funeral oratory and songs. Don Scharfe and Yahaya Aliyu (1964. 23) in their "Hausa poetry" quoting from Mugo park's <u>votaries of the Muses</u> reveal that the poets in Hausaland:

Consist of two classes; the most numerous are the singing men called jilli Kea… one or more of these may be found in every town. They sing extempore songs, in honour of their chief, men or any persons who are willing to give 'solid pudding' for empty praise. A notable part of their office is to recite historical events of their country. The other classes are devotees of the Mohammedan faith, who travel about the country, singing devout hymns and performing religious ceremonies, to conciliate the favour of the Almighty either in averting calamity or ensuring success to any enterprise. Both description of these itinerant bards are much more employed and respected by the people, and very liberal contributions are made for them.

These two classes of oral poetry still exist in Hausaland. Traditional folktales are myths, legends, fable, mysticism, ethological tales, superstition, fairy tales and epic narratives. These generic forms constitute the literary traditions and accomplishment of pre-colonial oral art forms in Hausa land. They represent a manifestation of traditional creative imagination, beliefs and perception of socio-cultural reality. They are modes which construct and

deconstruct the social-cultural milieu of the people. The collection of oral compositions, recitations and performances of high artistic value were products of the creative use of imagination in pre-literate Northern Nigerian communities. The traditional oral arts were mentally composed by illiterate raconteurs, stored in the memory and then spoken, recited, chanted or sung on specific occasions.

Hausa Literature Of The Jihadist Movement

Literature in northern Nigeria took a dramatic turn with the penetration of Islam into Hausaland as far back as the fourteenth century. Hausa Islamic verse arose partly as a protest to the indigenous oral tradition already established in the area. Hisket (1975. 16) gives a historical foundation of Islamic reform tradition in Hausaland. He maintains that the migration of Muslims scholars from North Africa, particularly Muhammed B. Abdu- al-Karim al-Maghili (d. 1564)' who taught in Kano and Katsina marked the entrenchment of Arabic literacy in the North. These early groups of Islamic scholars lived in the midst of preliterate animist individuals though clerics were often seen close to the courts of local rulers. The Muslim scholars were content to engage themselves in scholarly pursuit, which their Arabic literacy made possible. Irele (2009.2) observes rightly that:

> The Arab presence in North Africa led to the early introduction of Islam to population in Africa South of the Sahara and has ensured sustained interactions between the two areas for a good part of the past millennium. The Koran has thus served for a much longer period than the Bible as a reference text for the protocol of writing and the formation of the literary sensibility in Africa.

Scholars were motivated by the flow of the Islamic into the Sudan along the caravan route of the Sahara. Within a given period, they began to compose Arabic literary expressions. This development led to the emergency of indigenous Islamic literature in classical Arabic in the Hausa kingdoms. With the advert of classical Arabic literature, the local culture began to change though the movement did not produce mass conversion or significantly modify the indigenous folk-literature. At the end of eighteenth century, a radical group of reformers emerged. They were led by the Shehu Usman dan Fodio, who deliberately attempted to change the society from one in which Islam had no firm foundation. The group mounted aggressive revolution that reformed the moral, social and political life of the north. This revolution marked the epoch of Arabic literature of the reform movement. Earlier before the Jihadist movement, Islam had entrenched a new form of civilization and cultural oriental achievements such as the art of reading and writing as a vehicle for promoting the propagation of Islamic religion. The first major step towards the mastery of Koran is Koranic school (Makarantun allo) while the second involves the attainment of specialization in various branches of knowledge as jurisprudence, theology, syntax, logic, law, prosody and the sciences of astrology and mathematic through ilmi school (Makarantun ilmi).

Since Arabic is the medium of instruction and all available books were in Arabic, the earlier scholars in Hausaland started to write texts in the language and even composed poems. Again scholars in Hausaland wrote books in Arabic prominent among them were scholars such as Abdullahi Suka of Kano who wrote Riwayar Annabi Musa, Wali Dan Marina of Katsina whose texts comprised of poems in Arabic, and Wali Danmasani also of Katsina who wrote several publications on syntax and jurisprudence in Arabic. Graham (1996. 45) remarks that:

> After the arrival of Islam in the fourteenth century, a class of Islamic clerics emerged in the major northern cities whose activities had a lasting influence upon the direction of state administration and upon popular adherence to Islam. The pre-existing indigenous religion involving spirit possession bori, came under strong pressure from

the new religion adopted at the centre… Bori in the cities became relegated to the social margins.

The most remarkable movement in the Hausa literature came with the advent of Islamic revolution. The jihad period brought about a tremendous intellectual awakening which precipitated an unprecedented outpouring of scholarly written works from prominent scholars and itinerant preachers. Yahaya Ibrahim Yaro in his popular essay entitled "The Development of Hausa Literature"(1988.26) states that:

> Shehu Usman bn Fodio alone composed about 480 poems in Arabic, Fulfulde and Hausa, not to mention the books he wrote in Arabic. Out of this number, some 25 poems are composed by him in either Arabic or Fulfulde and later translated in similar poetic form into Hausa. The Jihad poems in Hausa (Ajami) are more than 100 by the Shehu and his disciples and followers, prominent among whom were his daughter Nana Asma'u (17 poems) his brother, Shehu Abdullahi Fodio (8 poems) and his son, Isan Kware (17 poems), Saidu Dan Bello (3 poems), Dikko dan Bagine (2 poems), Maryamu Yar Shehu (3 poems), Khalil dan Abdullahi (2 poems) and many other scholars who composed Hausa poems in addition to their other works in Arabic and Fulfulde.

It is obvious that the Jihad movement in northern Nigeria inevitably produced a monumental literary works. The literary materials that were well known include interesting poems, religions debates on the nature of the state, state and religion, state and economy, religion tracts, didactic stories and detailed analysis of contemporary events. The Jihadist's traditional scholarship came as a result of their radical intellectualism. The leading touch bearers of the Jihad were educated men who belonged to Qadiriyah movement which emphasized the acquisition of knowledge. In view of the movement's formidable intellectual inclination, the nineteenth century northern Nigeria witnessed a remarkable upsurge of literary works in forms of books, pamphlets, letters, poems and many manuscripts. These materials provided a philosophical and theological framework for the Jihad movement. Obafemi (2006.13) remarks that:

> The Sokoto Jihad compelled the interplay of socio-cultural and socio-economic factors to produce a vibrant literary culture in northern Nigeria. The Ulama produced enormous volumes of literature in Arabic-Arabic poetry and prose in the early periods of the nineteenth century. Uthman Dan Fodio and his son, Mohammad Bello, who ruled between (1817-1837) were said to be outstanding scholars who inspired and encouraged the flourish of literary productivity.

The Post Jihadist Literary Tradition

The post-Jihad Hausa Islamic literature flourished as soon as the revolution was over. Hausa peasants were still animist and the nominal adherence to Islam of the chiefs and courtiers made no significant difference to the life of the people. The revolutionary movement only succeeded in merely substituting new rulers for old. The reformers therefore assumed a novel responsibility of imposing an Islamic moral and political ideal upon the populace firmly entrenched in traditional African custom and beliefs. The poetry thus continued its role of an ideological weapon of radical reformation. It also became the mouth piece for the Islamic polity that the reformers were attempting to establish.

Poetry of the post-Jihad Hausa communities was equally an instrument of protest against the bad practices of the rulers, especially the corruption that grew out of political power. The priests and scholars, who remained outside the Fulani dynastly, started composing Hausa verse to attack the dictatorial attitude of the Fulani rulers. In this way, Hausa poetry became a permanent institution of creative art sustained by powerful political

motives, and by a continuing sentiment of Islamic radicalism. The growth of Islam witnessed the offshoot of a local Islamic literature. The Fulani reformers, geared by a poignant hostility towards all the manifestations of Hausa indigenous culture, especially the secular song tradition, came up with the idea of using Islamic verse composed in Hausa for missionary purposes. Written Arabic verse began to flourish in local languages and Arabic. The reforms and new supporters as well as their opponents continued to use poetry to express their response to the social, political and religious affairs set on course by the Jihad movement. The Fulani reformers who were familiar with ideal Islamic culture acquired through training in the religious science wrote Hausa poetry in the standard form of Arabic literature of Islam. The style, imagery and ideas were part of their intellectual experience borrowed from the classical language of Arabic into Hausa. In this way, they used familiar Arabic terms. Their literature thus conformed to an Islamic pattern. Poets who composed these verses were conditioned by their orientation in Islamic view of life. (Falola.1981.125)

This political and social protest literature of the pre-colonial period in northern Nigeria sprang up to serve ideological purpose. Like any society in history, Islam had its puritans. It also had its tyrants and selfish materialists among the rulers. The gap between the privileged and the under privileged in the emerging Islamic societies of the north became a source of concern to many puritan poets. Their poems therefore became a weapon of protest against the new social and political inequality which was contrary to the imperatives of divine revolution. This Islamic political radicalism sprang from the creative sensibilities of men who saw power and wealth as bait for inducing corruption.

Conclusion

This paper provides an overview of the Hausa literary tradition in northern Nigeria in the pre colonial period. It highlights the series of transformations that literary activities had witnessed in Hausa society and locates their importance in the pre-Islamic, jihad and post jihad eras. The essay represents an attempt to x-ray the growth and development of Hausa literature as dictated by time and events before the advent of colonialism.

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The Perceived Impact Of Population Growth On Housing In Asaba In 2014

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Abstract
The Human Population being a dynamic variable changes in size and composition from time to time. Population growth is a major underlying factor for the demand of housing and other resources. This paper examined the perceived impact of population growth on housing in Asaba in 2014 . The major findings are that indeed, there is housing problem in Asaba and that the nature of the housing problem is that of quantitative and qualitative deficiency. That the manifestations of the said housing problem are found in; high rent, scarcity of quality houses, overcrowding and people living far from work place. In addition, the correlation analysis carried out shows that the r calculated value of 0.446 is greater than the r critical table value of 0.2072 at 0.05 significant level (df; N – 2 = 91), therefore the null hypothesis is rejected. This means that, as population grows in Asaba, housing problems if not checked will also be increasing. To determined the percentage of relationship, the coefficient of determination is ascertained ($1 - r^2$ x 100; 1 – 0.1989 x 100 = 80.11) which gives us 80.11% of the influence of population growth on housing problems in Asaba. More public and private participation in housing provision is recommended.

Key words: Population, Growth, Impact, Housing, Problem.

Introduction
The term population has been defined as the total number of people resident in a given geographical location at a particular time. It has also been defined as a group of people whose exact number and composition changes from time to time. In others words, population as a dynamic variable changes in size and quality overtime (Onokerhoraye 1993; Olomo and Sajini 2011). Increasing population places a serious demand on the available facility. In the actual sense, if the rate at which facilities required are provided does not keep pace with the rate at which the population is growing, there is bound to be problem of deficit in the needed resources. In different parts of the world, the "explosive growth" of the human population in the past few decades has been accompanied by a relatively slow rate of increase in housing thus leading housing problems.

Housing is one of the three basic need of man. Onokerhoraye (1984) lends credence to the above assertion when he posited that housing represent the most basic of human needs and has profound impact on the health, welfare and productivity of individuals. One of the goals of our national population policy for sustainable development is the Achievement of a balance between the rate of population growth, available resources, and the social and economic development of the country. To underscore the importance of housing in Nigeria, Chapter II of 1999 Constitution of the Federal Republic of Nigeria which deals with Fundamental objectives and Directive Principles of State Policy provides as follows:

"The State shall direct its policy towards ensuring…that suitable and adequate shelter…are provided for all citizens" (Section 16 (2) (d)). Although the Federal Government of Nigeria adopted a National Housing policy that stated that every Nigerian should have access to adequate shelter as a right, yet, this is not the reality in the country. Demographic factors, cultural factors, social factors, economic factors, political factors as well as construction industry all act either independently or in interaction with one another to induce housing problems. For instance demographic factor can shoot up housing need while cultural and socio-economic factors can limit housing delivery and the construction industry together with political factor can structure the choice of housing policy (Ikelegbe 2000).

Rapid urbanization are possible contributory factor to housing problems experienced by nations. The urbanization process in question is triggered off by migration caused by socio-economic prosperity of receiving regions (Aribigbola 2011). In addition to urbanization process, Stressman (1982) identified disasters as another causative factor of housing problem. He noted that after disasters such as typhoon or earthquakes, tents are usually among the goods that are sent in as emergency relieve. Housing problem can also emanate from the economic prosperity of towns relative to the rural areas, as well as from state creation. For instant, Olawepo (2009) recognized the housing problem in Lokoja to have emanated from the moment Lokoja was made the capital of the newly created kogi state in 1991. In Nigeria, generally, the high rural-urban migration leading to urbanization is one of the major cause of housing problems in the country.

In urban areas, the major housing problems are severe shortages of housing, overcrowding and the spread of slums and shantytowns (Uwejeya 2012). In the rural areas, most houses are poorly constructed, insecure and deficient in basic amenities such as potable water and electricity (Umebali and Akpekpe 2000). The rapid rate of growth of both the urban and rural populations and inadequate funding has made it extremely difficult to provide sufficient housing for the ever-increasing population. From the foregoing it is obvious that increase in human population obviously increases the demand for more housing unit.

By a way of stating the research problem, it is no gain saying to state that housing problem exist in every society in spite of various efforts at solving them. According to Freeman (2002) and Kotkin (2013), the nature of housing problem in the United States has shifted from shortages to problems of quality, affordability and inability of certain groups in the population to obtain decent housing. The number of poor renters is growing, but the supply of new affordable housing has dropped over the past year

In Britain, the problem is not just that of allocation, but that average home now costs eight times the average wage, and social housing is withering away (Thornberry 2014). There is rising demands for home ownership and reasons for rising demand include improved life expectancy rates and a growing number of one-person households. The state housing provision in the advanced countries can be characterized by the weakness of efficiency, bureaucratization, poor maintenance and quality (Kotkin 2013; Thornberry 2014).

In the developing countries, the housing condition is characterized by low stock and consequent inadequacy, scarcity, high and unaffordable costs, low quality, overcrowding and squalor (Ikelegbe, 2000; Segbawu 2014). In Nigeria, housing problem usually take the form of housing shortage, overcrowding, high rent, slums and squatter settlements, worsening infrastructures, poor sanitary condition and blighted environment (Onokerhoraye, 1984).

Since Asaba became the capital of Delta State on the 27th of August 1991, the town has been experiencing influx of people due to in-migration of civil servants from the defunct Bendel State, periodic mass employment of fresh civil servants by the Delta State Government and influx of job seekers from different parts of the state. These migration process led to increase in the existing population and it induced demand for more housing units to accommodate the migrants. However the fact that many of the migrants could not

secure accommodation immediately signifies that the rate at which new houses are been built has not kept pace with the rate at which the population has been growing thereby presenting an obvious housing problem in Asaba. It is based upon this premise that this paper aimed at examining the perceived impact of population growth on Housing in Asaba in 2014. The specific objectives set out to achieve this aim includes; to identify the causes of population growth in Asaba, to ascertain whether there is housing problem in Asaba, to identify the nature of housing problem in Asaba and to make relevant recommendation based on the research findings. In this research articles, it is also hypothesized that there is no significant relationship between population growth and the housing problem in Asaba.

With regard to the methodology of the study, the required data for the research article was drawn from both the primary and the secondary sources. The primary sources include the use of questionnaire while the secondary sources were obtained from textbooks, journal articles, internet sources and government official documents. The study area was stratified into six zones and undergraduate students on field work in 2014 served as research assistants in administering questionnaires in these zones. A total of 100 questionnaires were administered and 93 were retrieved. The analyzed data were presented in simple percentage tables and charts were used to depict some other information gathered. The null hypothesis which stated that there is no significant relationship between population growth and the housing problem in Asaba was tested using Pearson's Product Moment Correlation coefficient

Conceptual Framework

It is necessary to briefly examine the concept of housing as it relates to the topic under investigation. Just as human requirement has been changing over the years, so also the perception of housing has been changing. In the past, housing was looked upon basically as a material phenomenon, which offers people protection against uncontrollable elements and other forms of incursion. In recent years, the conception of housing has changed remarkably. Apart from the protection it offers, housing is viewed in its wider-socio-economic context. According to Onokerhoraye (1984), housing is more than merely a dwelling unit, but a combination of services, indoor living space, land, utilities, locational situations, outdoor living space and relationship to neighbors, family members and friends. Housing presents a physical symbols of one's position in the social structures. In other words it is one of the most accurate indices of one's socio-economic status.

From the perspective of the World Health Organization, a good housing is a physical structure that man uses for shelter and the environs of that structure include all necessary services, facilities, equipment and devices needed or desired, for the physical and social well-being of the family and individual. To further strengthen its position on the appropriate concept of housing, the organization further advocated for International guidance on "healthy housing" to be developed to help prevent a wide range of diseases and unintentional injuries which can emanate from poor housing quality (WHO 2010). Housing may serve as a workplace for many families, it can be used for recreational activities, it can generate income and it can provide storage space for man's valuable assets. Accordingly, housing is viewed as a focus of economic activity, as a symbol of achievement and social acceptance and as an element of income distribution. Thus its absence or inadequacy present an obvious societal problem. Yet despite the critical social and economic role that housing plays, it has tended not to have the same political profile as, say, health and education. This notwithstanding, the need to increase the supply of housing and tackle affordability issues is a key housing policy issue.

Discussion Of Findings

The research article made several findings. A total of 100 questionnaires were distributed and 93 were successfully retrieved. Starting from the demographic characteristics of the respondents, the age distribution shows that 25% of the total respondents are between ages 15-24, 33% are between ages 25-34 while another 25% are between ages 35-44. Furthermore, 8% of the total respondents are between ages 45-54 while 3% are between ages 55-64 and 6% are 65years and above. The age structure with about 94% within the economically active age group portrays Asaba as ideal urban centres with high concentration of people of working age group engaged in one form of productive activity or the other. The sex distribution of the respondents shows that 68% are males while 32% are females. The sex distribution also shows that there is high sex ratio among the Asaba dwellers. This is attributable to the age and sex selective nature of the migration process that brought the people to Asaba.

As per the occupational structure of the respondents, out of the 93 responses on occupation, 2% are farmers, 19% are civil servants, 14% are students of various categories, 52% are business men and women of various scales, 10% are artisans doing their own handworks having learnt different crafts and 3% are company workers. The large percentage of civil servant recorded among the respondents (19%) is an indication that Asaba is a civil servant town. While the larger percentage of people in business (58%) is as a result of the need to offer various services to the large population in the study area. It can also be attributed to closeness to the largest market in West Africa i.e. Onitsha market. In other words, it is a trickle-down effect of what goes in Onitsha.

The research also established the fact that from the respondents perception, there is the existence of housing problem in Asaba as about 66 respondents (representing 71% of the total responses) signed in favour of the 'yes' option to the question posed as to whether housing problem really exists in Asaba (see Fig.1 below).
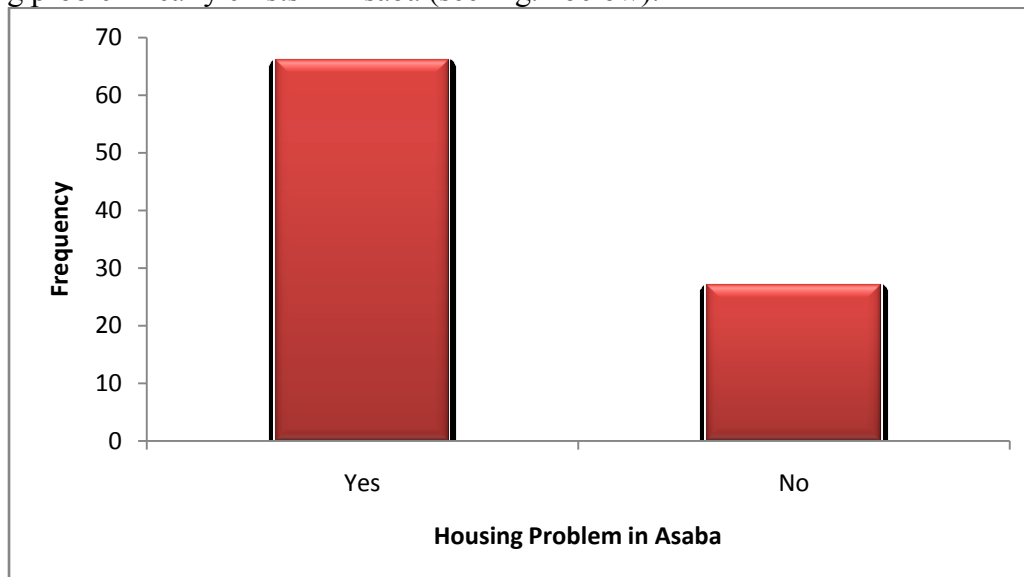
Figure 1: Showing responses on Housing Problems

Furthermore, the research also shows that there is qualitative deficiency as the houses with all the required in-house and out-doors facilities are those with very high rent which is not within the reach of an average income earner. Additionally, the research also found that there is quantitative deficiency in housing provision as many of the migrants especially the civil servants had to pick up residence in the surrounding towns and villages outside the main Asaba towns due to insufficiency of dwelling units in Asaba to accommodate the rising population. The expressions of housing problem in Asaba features primarily as high rent

(58%). This finding corroborates the one made by Champion (1989) in which he concluded that there is a geographical relationship between the processes operating in the housing and labour market, with the two markets operating partially to reinforce one another. He noted that those areas with employment growth in West Jutland were also the area of high rate of house price increase. Other features of housing problems as indicated by this empirical research include overcrowding in a house (9%), living far from work place (31%) and scarcity of quality houses (2%) (see Table 1 below)

Table 1: Nature of Housing Problems in Asaba

Items	Frequency	Percentage
High rent	54	58
Scarcity of quality houses	2	2
Overcrowding in a house	8	9
Living far from work place	29	31
Total	**93**	**100**

Source: Field survey 2014

Test of Hypothesis

Ho: There is no significant relationship between population growth and housing problems in Asaba

The positive responses from questionnaire items on population increase and perceived housing problems in Asaba was used to test this hypothesis using the Pearson's Product Moment Correlation Coefficient with the aid of the Statistical Package for Social Sciences (SPSS) version 17.

Table 2: Correlation

	Population Growth in Asaba	**Housing Problem in Asaba**
Pearson Correlation Sig. (2-tailed)	1	0.446
N	93	93
Pearson Correlation Sig. (2-tailed)	0.446	1
N	93	93

Source: Field survey 2014

From the above table, r calculated value is 0.446. In correlation analysis, an r value of 0.4 is scientifically significant. Therefore the r calculated value 0.446 which is greater than the r critical table value of 0.2072 at 0.05 significant level (df; N – 2 = 91) implies that the null hypothesis earlier stated is rejected and an alternative is adopted indicating that there is a significant relationship between population growth and housing problems in Asaba. This means that, as population grows in Asaba, housing problems if not checked will continue to increase. To determined the percentage of relationship, the coefficient of determination is ascertained (1 - r^2 x 100; 1 – 0.1989 x 100 = 80.11) which gives us 80.11% of influence of population growth on housing problems in Asaba town.

Conclusion

Having established the fact that there is a strong statistical association between Population growth and housing problems in Asaba via this empirical research, it is safe to conclude that both public and private participation are needed in the enhancement of the available housing stock in terms of quality and quantity so as to alleviate the suffering of the people and aid the achievement of the goals of our National Housing Policy that stated that every Nigerian should have access to adequate shelter as a right as well as the achievement of the goals of our National Population Policy for sustainable development which aims at the attainment of a balance between the rate of population growth, available resources and socio-economic development.

Recommendation

Since the population growth in most urban centres Asaba inclusive is basically due to social factor of migration, it is recommended that:

- There should be rural development planning which will serve as panacea to rural-urban migration which has been fuelling population increase in the study area.
- Both the private and public sector should be involved in housing provisions .
- There should be direct housing provision especially for the Civil servants majority of whom are migrants.
- Public housing should be built and sold to migrants who may be low, middle or high income earners at a highly subsidized rate. The Government should evolve a justifiable means of allocation as past experiences have shown that housing units designated for the low-income classes never get to them.
- Finally, mortgage facility should be made available to encourage private participation in housing provision

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The Role Of Job Experience And Marital Status In Workers' Adoption Of Preventive Practices Against Occupational Health Hazards In Enugu State, Nigeria

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Abstract

The study examined the preventive practices adopted by the experienced and inexperienced, married and single ANAMCO workers regarding occupational hazards in Enugu State, Nigeria. Two null hypotheses were tested at .05 level of significance. The population for the study consisted of 521 workers of ANAMCO. The sample for the study was 261 workers selected by means of stratified sampling techniques. The instrument used for the study was Occupational Hazard Preventive Practices Questionnaire (OHPPQ) designed by the researcher. Frequency, percentages and Chi-Square statistics were used for data analysis. Results indicated that the experienced workers showed significantly higher preventive practices than the inexperienced workers. Also, the result indicated that the married workers showed significantly higher preventive practices than their single counterparts. Following from this, it was recommended among others that the management should try and show stronger and true commitment to the provision and enforcement on the use of safety devices among workers, especially among the inexperienced and single workers.

Keywords: Preventive Practices, Workers, Occupational Hazard, Job Experience & Marital Status

Introduction

The present day technological inventions have changed human life and brought a significant change in the life of workers in every organization. This has been associated with industrialization, which has brought in its wake many problems like industrial accidents, diseases and other occupational health related issues of the workers working in the industries (Jadab, 2012). In the contemporary world of work, the issues of underemployment, child labour, employment of women in factories and the desire to improve productivity with its attendant health implications have attracted the attention of scholars to the impact of the work environment on workers and the society. The growing research interest in work environment becomes most appropriate since workplace, other than the home environment takes the largest proportion of workers' time (Reason, 2010). Emphasizing the need for studies in this area, Pingle (2012) had suggested that safety surveys at different levels is important in order to generate data on the nature, scope and the extent to which workers adopt appropriate measures to avert occupational hazards in their workplace.

The International Labour Organization (ILO) and the World Health organization (WHO) have shared common definition of occupational hazard as all aspect of work

conditions, which are injurious to the health of the workers (Mc Cormic and Ilegen, 2008). WHO (1997) classified industrial hazards in terms of mechanical hazard; ergonomically poor working conditions; biological agents; physical factors; reproductive hazards; chemical hazards; social hazards and allergenic agents. This classification becomes necessary because in developing countries, workers may be exposed to workplace hazards without adequate knowledge about unsafe working conditions and the necessary precautionary measures to be adopted in order to avert the various hazards associated with their work environment (Asogwa, 2011). Omolulu (2010) had observed that Nigerian workers encountered structural failures and mechanical accidents, musculoskeletal disorder caused by heavy lifting and performing tasks that require repetitive motions; physical stress resulting from muscle injury, and also hearing loss, which occur over time from chronic exposures to noisy machinery without use of earmuffs designed to protecting hearing. Adeoye, Bedibele and Onakpoye (2011) identified chemical hazards and biological agents as the most common and most harmful of occupational hazards encountered by Nigerian workers. The health risks associated with these hazards include liver damage, cancer, reproductive disorder and diseases such as HIV/AIDs, tuberculosis and hepatitis B and C (Jadab, 2012).

Studies have shown that irrespective of many initiatives lunched to spread awareness on occupational health hazards among all stakeholders and to reduce risks at workplace in Nigeria, large number of Nigerian companies are still faced with workers' safety and environmental challenges (Aliyu and Shehu, 2006; Benedyk and Minister, 2010; Dawodu and Omoti, 2010). In view of the realization that Nigerian workers are at special risks of injury and disease in the course of performing their jobs, the present study examined the preventive practices adopted by workers against occupational hazards.

Preventive practices refer to any organization or individual based activity that is geared towards eliminating or reducing accidents in the workplace (Malek, Adel, Amal and James, 2010). This definition buttresses Forst (2000) observation, which pointed to the fact that two forms of preventive practices are prevalent in work organization: individual and organizational preventive practices. Individual preventive practices refer to individual conceptions of work activities, attitudes and habits towards harmful effects of the substances and objects used for production and the physical environment of the factory. Organizational practices refer to steps which the organizations take to minimize hazards in the work environments, such as training of workers and provision of up to date equipment and gadgets. This study was interested in the two preventive practices cited above since accidents and disease infection in work settings are caused by two factors: individual and situational.

Some theories have suggested the ways in which individuals perceive their environment, which in turn may influence the nature and level of taking precaution. Among these theories is the theory of Reasoned Action (RA) articulated by Fisher and Fisher (1992). The theory posits that one of the determinants of accident and disease prevention (occupational hazards) is belief of their negative impacts on human health and their severity. It premised that individuals are likely to adopt healthy behaviors if they perceive that; they are susceptible to illness; consequences of infection are severe; and effective solutions exist. In this study, it was assumed following from the above that workers are likely to adopt one or more preventive measures if they perceive that the work environment is full of potential dangers (hazard); consequences of these hazards to the individual's health are severe; and effective ways of averting such situations exist. This study examined workers' job experience and marital status in relation to the preventive practices they adopt against occupational hazards. This clarifies the preventive practices adopted by the experienced and inexperienced workers, married and single workers against occupational hazards. (In the context of this study, the experienced workers are those who have worked for 10 years and above while the

inexperienced workers are those who have worked for less than 10 years in the organizational setting)

The issue of job experience and marital status are crucial in predicting preventive practices adopted by workers against occupational hazards. On the issue of job experience, Mital and Ghahramani (2011) studied the injury profiles of a large communication company in Canada. The result showed that inexperienced workers took more risk in performing their jobs than the experienced workers. Donald and Young (2012) investigated the effects of personal variables on accident prevention among British workers. The result indicated that inexperienced workers sustained more injuries than their experienced counterparts. Doos and Backstrom (2000) reported that most of the accidents that experienced workers sustain are related to machine operation while the inexperienced accidents are caused by lack of proper use of safety gadgets. On the contrary, Fine (2010) had found from study among 3122 Canadian workers that experienced workers make more mistakes and consequently sustain more injuries than the inexperienced workers. Keyserlin (2012) also found higher incidences of musculoskeletal disorder among experienced than the inexperienced workers. Hansen (2009) had shown through empirical evidence that experience workers encountered more accident in performing their duties than the inexperienced workers. This researcher noted that most accidents of the experienced workers were related to action errors, that is, steps in procedures that may be carried out incorrectly.

Regarding studies on marital status, Harm-Ring-dahl (2009) found that single workers were more prone to accident in food production industries in Indian than the married workers. Similarly, Marler, Evcolonelli and Deklerk (2000) studied the Italian Migrants at Wittenon. Result showed that the single workers were more prone to accidents and diseases in their work environment than the married workers. Conversely, Lupton (2008) and Vojakavic and Gordon (2010) found respectively that single workers took more precautionary measures than their married counterparts. However, Bonde, Giwercman (2000) found no significant differences in the preventive practices adopted by the married and single workers against occupational hazards.

The above literature reviewed showed that there had been veritable attempts by researchers at consciously investigating workplace hazards among different occupations. However, the review showed dearth of literature on preventive practices adopted by workers against occupational hazards in Nigerian industrial settings. Remembering the fact that findings from the various studies reviewed relate to other workers whose work environments may not be the same with our own organizational climate, and remembering that the findings made in other cultural settings cannot be transplanted wholesale to the Nigerian organizational setting, it becomes pertinent that an investigation into preventive practices adopted by workers at risk be made, using Nigerian sample.

Purpose of the study
The purpose of the study was to examine the role of job experience and martial status in workers' adoption of preventive practices against occupational hazards in Enugu State, Nigeria. Specifically, the study examined:
1. the preventive practices adopted by the experienced and inexperienced workers against occupational health hazards.
2. the preventive practices adopted by the married and single workers against occupational health hazards,

Research Questions
1. what are the preventive practices adopted by experienced and inexperienced workers against occupational health hazards?

2.   what are the preventive practices adopted by the married and single workers against occupational health hazards?

Hypothesis
1.   There is no statistically significant difference in the preventive practices adopted by the experienced and inexperienced workers against occupational health hazards(P<0.5)
2.   There is no statistically significant difference in the preventive practices adopted by the married and single workers against occupational health hazards (P<0.5).

Methodology
Research design: the study adopted the descriptive survey design.
Area of the Study
      The study was carried out in Anambra Motor Manufacturing Company (ANAMCO), which situates in Enugu State, Nigeria. ANAMCO assembles cars and fabricates car spare parts and uses some chemicals that are hazardous to health of workers. Hazards associated with the nature of their job include physical hazards, chemical hazard, mechanical hazards, ergonomically poor working conditions, psychological stress, social conditions, reproductive hazards and allergenic agents. The workers' exposure to these hazards formed the bases for the choice of the company for the study.

Population for the study
      The population for the study consisted of all the 521 workers of ANAMCO, Enugu. Out of this number, 322 of the workers were married while 199 of them were single. A total number of 306 were experienced while 215 of them were inexperienced workers.

Sample and sampling techniques
      The sample for the study was 261 workers selected by means of stratified sampling techniques. Available data on the number of workers per section allowed stratification of sampling proportionately by sections. In other words, workers were selected from the eight sections that make up the company in proportion of 1:2 of the number of workers in each section. The sections are administrative with 46 workers, mechanical 152, assemblage 142, health unit 62, security 43, bursary 38, catering 18 and laundry 20 workers.

Instrument for Data Collection
      The instrument used for the study was Occupational Hazard Preventive Practices Questionnaire (OHPPQ) which was designed to measure the preventive practices of workers regarding occupational hazards. The instrument consisted of two sections. Section A comprised demographic variables of job experience and marital status, while section B comprised 10- item instrument that measured workers' preventive practices regarding occupational hazards. Respondents were requested to tick yes or no where appropriate in response to the question items.
      Draft copies of the questionnaires were sent to three lecturers in the Department of Health and Physical Education, University of Nigeria, Nsukka who critically examined the instrument in terms of appropriateness and suitability to the purpose of the study. The face validity of the instrument was determined through the judgment of these three experts. In order to establish the reliability of the instrument, 96 copies of the instrument were administered to workers of Emenile Nigeria Ltd, Enugu. The data were analyzed using Product Moment Correlation coefficient which determined the split-half reliability of the instrument. The split-half reliability of .85 was obtained. This was corrected with Spearman-Brown formular, = .92, to estimate the validity of the instrument.

In order to facilitate the distribution of the questionnaire, the researcher raised an introductory letter to the General Manager Personnel unit of the organization. A total number of 261 copies of the questionnaire were distributed to the workers and this was done through the eight sectional heads of the company. The time allotted for the filing of the questionnaire was thirty minutes and these were filled and collected on the spot. A hundred percent return rate was achieved with 221 copies correctly filled. This yielded a return rate of 86.73 percent.

Method of Data Analysis

Frequency, percentages and Chi-Square were used to analyze data on preventive practices of workers regarding occupational hazards. The research questions were answered using frequencies and percentages, while the hypotheses were tested using the Chi-Square statistics.

Results

This section is concerned with the presentation of the summary of the analysed data.
Table 1:

Preventive Practices Adopted by Experienced and Inexperienced and Married and Single Workers against Occupational Hazards

S/NO	Preventive Practices of Workers	Experienced (n=151)		Inexperienced (n=70)		Married (n=130)		Single (n = 91)	
		F	%	F	%	F	%	F	%
1.	I hate working on vibration machine because of the adverse effect it has on workers	95	63	32	45.71	112	63.75	31	38
2.	I like working in this company because the work environment is not stressful to me	114	75.49	53	75.71	130	100	91	100
3.	Chemical hazards make me feel uncomfortable each time I remember going to work	145	96	68	97	56	43	40	43.95
4.	I feel that the management is doing their best to improve on social relationship among workers in this organization	124	82	58	82.86	64	49	50	54.94
5.	I do not like working in this industry because of the biological hazards prevalent in it	62	41	29	41.43	42	32	29	31.86
6.	I enjoy the equipment I work with in this company because they are well maintained and up-to-date.	85	56	39	56	108	83	70	76.92
7.	I do not like working in this company because the work environment is too hot for my comfort	94	62	47	67	94	72	47	51.64
8.	I feel safe weaning the protective devices in my workplace	101	67	41	59	95	73	32	35
9.	Some of the materials used for production in this company make me sick	131	86.75	60	86	51	39	65	71
10.	I do not feel that any material used for production in this company can render a person impotent	96	63.57	46	65.71	69	53	49	53.84
	Overall mean								

Table 1 showed that the experienced workers reported higher preventive practices on items 1, 8 and 10 while their inexperienced counterparts showed higher preventive practices on only item 7. However, both the experienced workers had almost equal responses on items 2,3,4,5,6 and 9.

On the issue of martial status, the scores in this table revealed that married workers showed more than single workers in their preventive practices on items 1,6,7 and 8 while their single workers indicated more preventive practices on items 4 and 9. The responses of both the married and single workers were at almost the same level on items 2,3,5 and 10.

Hypothesis One
There is no statistically significant difference in the preventive practices adopted by experienced and inexperienced workers against occupational hazards (P<.05)

Table 2
The Difference between Experienced and Inexperienced workers on the Preventive Practices they adopted against Occupational Hazards

S/NO	Items	N	Cal X^2	Table X^2	P	df
1.	I hate working on vibration machine because of the adverse effect it has on workers.	221	5.61*	3.84	P<.05	1
2.	I like working in this company because the work environment is not stressful to me.	221	0.008	3.84	P<.05	1
3.	Chemical hazards make me feel uncomfortable each time I remember going to work.	221	0.19	3.84	P<.05	1
4.	I feel that the management is doing their best to improve on social relationship among workers in this organization.	221	2.2	3.84	P<.05	1
5.	I do not like working in this industry because of the biological hazards prevalence in it.	221	0.03	3.84	P<.05	1
6.	I enjoy the equipment I work with in this company because they are well maintained and up-to-date.	221	1.30	3.84	P<.05	1
7.	I do not like working in this company because the work environment is too hot for my comfort.	221	4.30*	3.84	P<.05	1
8.	I feel safe wearing the protective devices in my workplace.	221	20.27*	3.84	P<.05	1
9.	Some of the materials used for production in this company make me sick.	221	2.3	3.84	P<.05	1
10.	I do not feel that any material used for production in this company can render a person impotent. Overall mean	221	4.87*	3.84	P<.05	1

Significant at .05(p<.05)
Table 2 showed that items 1 (x^2 =5.61, p<.05); 7(x^2 =430, p<.05); 8(x^2 =20.27, p<.05) and 10(x^2 =4.87, p<.05) are significant because the calculated x^2 of the items are greater than the Table X^2. The experienced workers showed significantly higher preventive practices than the inexperienced workers by reporting more preventive practices in three items out of the four items found significant. The experienced workers reported significantly higher preventive practice on items 1 "the management of this organization sends us on periodic training"; 8 "some of the high temperature protective devices are out-dated" and 10 " I do not remember to put on the vibration protective devices". On the other hand, the inexperienced workers showed significantly higher preventive practices on item 7 "I observed most of the rules and regulations stipulated in my place of work. Therefore, the null hypothesis was rejected. However, there were no significant differences found on question items 2, 3, 4, 5, 6 and 9.

Hypothesis two
There is no statistically significant difference in the preventive practices adopted by married and single workers against occupational hazards.

Table 3
Difference between the Married and Single Workers on the Preventive Practices they Adopt against Occupational Hazards.

S/NO	Items	N	Cal X^2	Table X^2	P	df
1.	I hate working on vibration machine because of the adverse effect it has on workers.	221	11.7*	3.84	P<.05	1
2.	I like working in this company because the work environment is not stressful to me.	221	2.87	3.84	P<.05	1
3.	Chemical hazards make me feel uncomfortable each time I remember going to work.	221	2.58	3.84	P<.05	1
4.	I feel that the management is doing their best to improve on social relationship among workers in this organization.	221	13.49*	3.84	P<.05	1
5.	I do not like working in this industry because of the biological hazards prevalent in it.	221	2.8	3.84	P<.05	1
6.	I enjoy the equipment I work with in this company because they are well maintained and up-to-date.	221	25.8*	3.84	P<.05	1
7.	I do not like working in this company because the work environment is too hot for my comfort.	221	12.8*	3.84	P<.05	1
8.	I feel safe wearing the protective devices in my workplace.	221	5.8*	3.84	P<.05	1
9.	Some of the materials used for production in this company make me sick.	221	10.8*	3.84	P<.05	1
10.	I do not feel that any material used for production in this company can render a person impotent. Overall mean	221	0.08	3.84	P<.05	1

Significance at .05(p<.05).
Table 3 showed that items 1 (x^2 = 11.7, P < 4 (x^2 = 13.49, P <.05); 6(x^2 = 25.8, P<.05) 7(x^2=12.8, P<.05); 8(x^2=5.8, P<.05) 9(x^2 = 10.8, P<.05) are significant because the calculated X^2 of the items are greater than the Table X^2. The married workers showed significantly higher preventive practices than the single workers by indicating more preventive practices in four items out of the six items found significant. The married workers reported significantly higher preventive practices on items 1 "the management of this organization sends us on periodic training on the use of safety devices; 6 "the management of this organization does not have a social welfare scheme"; 7 "I observe most of the rules and regulations stipulated in my place of work against hazards" 8 "some of the high temperature protective devices are outdated and as such, I do not put them on while on duty. On the other hand, the single workers reported significantly higher preventive practices on items 4 "the management does

not regularly review and monitor equipment used for production" and 9 "I try as much as possible to put into practice the entire preventive practices taught in the seminars and workshops". However, there were no significant differences found on question items 2,3,5, and 10.

Discussion

Findings in Table 1 on issue of job experience revealed that the experienced workers showed more preventive practices on three question items, while the inexperienced workers reported more practices on only one question item. Similarly, the result of the Chi-Square in Table 2 sowed significant differences between the experienced and inexperienced workers, indicating that the experienced workers adopted more preventive practices than the inexperienced workers. This finding is in line with Mital and Ghahramani (2011) and Donald and Young (2012) respective findings. They found that the experienced workers took more precautionary measures in handling their job than the inexperienced workers. However, this result contradicts Keyserlin (2012) observation, which showed that the experienced workers encountered more accident and sustained more injury in the course of performing their jobs than the inexperienced workers.

The present result also indicated that more experienced than the inexperienced workers showed that the management sent them on periodic training; that some of the high temperature protective devices are outdated and as such, they did not use them and finally, that they did remembered to put on the vibration protective devices. These findings support the observation by Doos and Backstron (2000), which indicated that most to the accident encountered by the experienced workers are related to faulty machine. This high response by the experienced workers on issue of management sending them on periodic training suggests that the experienced workers are being subjected to seminars, workshops, and on-the-job training more than the inexperienced workers. This could explain the reason why the experienced workers adopted more preventive measures, by desisting from the use of out dated high temperature protective devices and remembered to put on the vibration protective devices while working on vibration machines than their inexperienced counterparts.

On the other hand, the inexperienced workers reported that they observed most of the rules and regulations stipulated in their place of work. This has supported Fine (2010) whose finding revealed that experienced workers make more mistakes and consequently sustain more injury in the course of performing their jobs than the inexperienced workers. Hansen (2009) also noted that most accidents of the experienced workers were related to action errors, implying that they do not observe most of the rules and regulations in carrying out steps in procedures for productive. The reason for this could be that perhaps, the experienced workers may have declined in the observations of most of the rules and regulations on how to avert work place hazards. This is because they may have become more and more familiar with the work environment and may have taken the environment for granted. Another reason could be that the inexperienced workers take instructions and are being checkmated by the experienced workers who most often are their seniors. As such, they may be obeying their seniors by keeping the rules and regulations of work place hazards preventions.

Regarding the issue of marital status, the result in Table 1 showed that the married workers reported higher preventive practices on four items while the single workers showed higher practices on two items. This finding is in line with the result of the Chi-Square in Table 3. The Chi-Square result revealed that the married workers adopted significantly higher preventive practices than their single counterparts. The result supported Harm- Ring- dahl (2009) and Marler, Evcolonelli and Deklerk (2000) respective findings. They found from their various studies that the single workers were more prone to accidents and diseases in

their work environment indicating that the married workers adopted more preventive practices than the single workers. On the contrary, Lupton (2008) and Vojakavic and Gordon (2010) found respectively that the single workers took more precautionary measures than the married workers. Bonde, Hansen (2009) observation also contradicted the present finding. They found no significant differences in the preventive practices adopted by the married and single workers regarding their workplace hazard.

The result showed that the married workers reported more than the sing workers on the issue of the management sending them on periodic training. This could be explained on the premise that married workers with more family role demands may perceive the training given to them as sufficient or adequate. This is because they have congested schedule, attending to multiple roles of work and family. Whereas the single workers have fewer family roles to combine with work roles. Consequently, they may have enough chance for more training. In the same vein, the married workers reported that they did observe most of the rules and regulations stipulated against hazards and that some of the high temperature protective devices were outdated and as such, they did not use them.

This result supports the Reasoned Action (RA) theory of anchor by Fisher and Fisher (1992). The theory posits that workers are likely to adopt preventive measures if they perceive that they are susceptible to illness and accidents. It could be that the married workers have perceived higher risk of illness and accident than the single workers in the use of out dated equipment. Moreover, they value their jobs more than the single workers since loss of the job has not only impact on them but also spread to their dependent family members. Similarly the married workers reported more than single workers that the management does not have a social welfare scheme. This could be that married workers need such scheme more than the single workers. For instance, welfare packages help in cushioning the effect of financial burdens and the married workers have many such burdens considering the extended family structure that obtains in African settings.

Conversely, the single workers reported that the management did not regularly review and monitor equipment and that they tried as much as possible to put into practice the preventive practices taught to them. The reason for these findings could be that the single workers are more committed to their jobs since they do not have so much family commitments. Consequently, they became more inquisitive to use up to date equipment and to put into practice the entire preventive practices taught them in order to quickly reach their desired work goals.

Conclusion

The study determined the preventive practices adopted by the experienced and inexperienced, married and single ANAMCO workers regarding occupational hazards. The finding revealed significant differences, indicating that the experienced workers adopted more preventive practices than the inexperienced workers and that the married workers adopted more preventive practices than the single workers against occupational hazards. It then means that the inexperienced and the single workers do not understand properly the health related problems associated with work place hazards. It also implies that the management is not providing and enforcing the use of protective devices among workers, especially among the inexperienced and single worker.

Recommendation

1. More workshops, seminars, training, re-training on safety practices should be organized for all cadres of workforce, especially the inexperienced and single workers in order to reduce their risk taking practices.
2. The management should try and show stronger and true commitment to the provision and enforcement on the use of safety devices among workers.

3.   There is need for the management to always monitor and supervise equipment used for production. This will help in, early detection of damaging equipment.

4.   The management should always replace old equipment with new ones to avoid workers encountering hazards in the course of handling old equipment.

5.   The management should try and employ more of the married people who have gained experience from other related organizations since they take more precautionary measures in averting workplace hazards.

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African Science: The Search for a Causal Link

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Abstract

Scholars have argued in favour of the achievements of science and technology in ancient Africa, observing that the contributions of ancient Africa to science and technology is not referred to in the writings of European historians in their narration of the historical development of science and technology. While reference is made to the Greeks, Romans and other western civilizations, no reference is made of the contributions of Africa. Although there are times reference is made to Egypt, the history of Africa beyond ancient Egypt is hardly publicized. The result is that many are not aware of this lineage and culture of achievements, the sophistications and impressive inventions that were obtainable in ancient Sub-Saharan Africa. This piece therefore concerns itself with a historic-philosophical investigation of ancient Africa in the area of science and technology. It further raises questions as regards the disconnection between the achievements of ancient Africa and the backwardness evident in the present. It concludes that while Africans glory in the past, she must justify this past glory by filling the wide gap between the past and the present.

Keywords: African, Science, History, Philosophy, Investigation

Introduction

Walter Rodney whom Harding (2009) described as "the revolutionary scholar and the scholar revolutionary, the man of great integrity and hope" (p. xi), in 1972 published the work known as *How Europe Underdeveloped Africa.* In this wonderful piece he discussed the meaning of development, which he distinguished from underdevelopment. With this clarification of concepts, he was preparing the background for his study on the consequence of the encounter between the West and Africa. In chapter two of this work, Rodney (1972) discussed how Africa developed until the 15th century before the advent of the Europeans. He established the principle that contact between societies changes their rates of development, and in relation to the contact between the West and Africa, he argued that the contact was ruled by exploitation, the discarding of traditional systems to speed up the capitalist agenda, evident in the events of the slave trade and colonialism, which ended in the underdevelopment of Africa and thus the losing of the sciences and technologies that prevailed in Africa before the encounter.

Scholars like Blatch (2013) who argued in favor of the achievements of science and technology in ancient Africa, observed that the contributions of ancient Africa to science and technology is not referred to in the writings of European historians on the historical development of science and technology. While reference is made to the Greeks, Romans and other Western civilizations, no reference is made of the contributions of Africa. It is in this regard that Sertima (1983) avers that "the nerve of the world has been deadened for centuries

to the vibration of African genius" (p. 7). Although there are times reference is made to Egypt, the history of Africa beyond ancient Egypt is hardly publicized. The result is that many are not aware of this lineage and culture of achievements, the sophistications and impressive inventions that were obtainable in ancient Sub-Saharan Africa. This piece, therefore, concerns itself with a historic-philosophical investigation of ancient Africa in the area of science and technology. It further raises questions as regards the disconnection between the achievements of ancient Africa and the present.

Spazio-Cultural Horizon of the African Cultural Space
Africa, therefore, provides the wider *locus* or *locale* for reflecting on what this research refers to as African science, and it is in this regard that the analysis of the concept *Africa* is of great importance. More important is the exclusion of Egypt from Africa when issues of great importance of this kind is under discussion. A definition of what this piece refers to as Africa is very significant. Its understanding of Africa includes the entirety of North Africa.
Achen (1913) argues that the origin of the concept *Africa* depicts its geographical setting. *Africa* is of Phoenician origin and it was first used by the Romans to refer to the territory about the city of Carthage. However, Ki-zerbo (1981) states that *Africa* is used to denote the land of sunshine, of black race and mostly refers to the sub-Saharan regions of Negroes. Its etymology can be traced to the Latin adjective "aprica", which means *sunny*. This notwithstanding, in this piece, the idea of Africa encompasses the territory about the city of Cartage and the sub-Saharan Africa.
Africa is the second largest of the Earth's seven continents, covering 30,244,000 sq km (11,677,000 sq mi), including its adjacent islands with 54 countries. Robert (2003) observes that it encompasses 23 percent of the world's total land area. In 2000 some 13 percent of the world's population, an estimated 797 million people, lived in Africa, making it the world's second most populous continent, after Asia. Knappert and Pearson (1976), state that its peoples are divided into more than 1,000 ethnic groups, with different languages, social customs, religions and way of life. Onyeocha (1997), articulated the geo-numerical identity of Africa thus,

> Africa is the world second largest continent. It covers an area of 11, 617, 000 square miles. It is three times the size of Europe (10, 400, 000 square kilometres and 4,000, 000 square miles) and contains about four hundred million inhabitants. Africa is divided into twenty five major ethnic groups speaking about seven hundred languages. It contains within it every known type of topography and climatic condition, except the Arctic cold. There are in the North the Sahara, and in the South the Kalahari Desert, with permanent snow in the Kilmanjaro. Also found in Africa are jungle areas, temperate zones, swamps and Savannah. Finally, some of the highest falls and longest rivers in the world- the Nile, Niger, Zaire (now Congo), and Zambesi rives- are also found in Africa. (p. 16).

Below is a map depicting the geographical area referred to as Africa.

From the geo-numerical designation of Africa, one can point to a place, or even on a map and say that this is Africa. With this, one can call someone from this area an African. However, Njoku (2002) argues that the question of who is an African goes beyond mere geographical location or designation. This is because, there are so many people in the African continent who are not Africans, as there are many people from Africa in Diaspora who do not accept that they are Africans. As such, a single characteristic such as color, ancestry or geography does not settle the question of who or what is an African? Be that as it may, it does provide an insight into what or who an African is.

Specific Achievements of Ancient Africa in the Area of Science and

Technology

The contribution of Africa to ancient civilization in terms of science and technology covers a wide area. These areas include mathematics, medicine, astronomy, metallurgy, navigation, architecture etc. However, for the purpose of this research, only four achievements will be studied: mathematics, medicine, astronomy, metallurgy.

   1. **Mathematics**

Generally, mathematics develops according to the need of the society. The complexity of a society would be reflected in its developments in the area of mathematics, evident in the use of complex set of numbers for a complex count of objects. If a society is simple, it would employ simple set of numbers for simple counts of objects. In ancient African societies, which were less complex, Africans had their own mathematical system which was developed according to the need of the time. Between 9000 BC and 6500 BC, in the Democratic Republic of Congo, among the Ishango who lived along Lake Edward, they developed their numbering system which was carved on bones. This was the earliest manifestation of the use

of numbering in Africa, discovered during the excavation of the border cave in the Lebomba mountains, between South Africa and Swaziland. The piece of bone is a fibular of a baboon about 7.7cm long. During the course of this study, the researcher was intrigued by the markings on the bones

A diagram of the Ishango bone

A diagram of the Ishango bone with illustrations

The bone, from the above diagram, in the first column categorized as G, there are four groups made up of the prime numbers 11, 13, 17 and 19. By prime numbers, it is meant those numbers that cannot be divided by any other number except by itself. In another column categorized D, there are four numbers: 11, 21, 19 and 9. The pattern in this column might be 10+1, 20+1, 20-1, and 10-1. In the third column categorized as M, we have numbers 3, 6, 4, 8, 10, 5, 5, 7. This arrangement is strongly related to a theory of doubling.

According to Dr Jean de Heinzelin who discovered the Ishango bone and Peter Beaumont who did a profound study on the bone agree that the bone resembles the calendar stick used by the bushmen clans in Namibia. The functions of this bone include:

1. for multiplication, division and other simple mathematical calculations,
2. a six month lunar calendar,
3. a construct of a woman keeping track of her menstrual circle.

Among the Yorubas of Southern Nigeria, Zaslavsky (1983) avers that they had a complex number system, which was based on the number 20. It relies heavily on subtraction rather than addition. For instance, 45 would be written thus: 20 x 3-10-5. 106 would be written thus: 20x6-10-4. Spalinger (1985) had also made reference to an Egyptian numbering system with its own number 0. According to Lumpkin (2002) and (2013), the number zero is evident in the zero reference level marked on construction lines in old Egyptian kingdom pyramids and tombs that were constructed about 2,700 years ago. Balance sheets for record keeping dating

to about 3700 years BC have been discovered in Egypt, which is an evidence of mathematics in the ancient African world.

2. Medicine

Thousands of years ago, Africans, precisely ancient Egypt made enormous contributions in the area of medicine. In the West, the developments in the area of medicine dates back to the successes of Greek medicine men like Hippocrates and Galen; however, Finch (2001) argues that Greek medicine owe so much to the priests physicians of Egypt. The dependence was so strong that the Greek healing deity, Asclepios was identified with the Egyptian physician-architect Imhotep, a god of healing who was formerly the doctor of Pharoah Zoser in the 3rd millenium.

In the administration of medicine in ancient Egypt, there was a strong interpenetration of the magico-spiritual and the rational. As far back as 5000 years ago, textbooks in the area of medicine were already written indicating the level of civilization and development in this area of knowledge. Flinch (2001) wrote that:

> The extant medical papyri show us that the Egyptians had quite an extensive knowledge of anatomy and physiology. They understood the importance of pulsation and - 4500 years before Harvey - knew something of the structure and function of the cardiovascular system. They knew that the heart was the center of this system, had names for all the major vessels, knew the relation between heart and lung, and knew the distribution of the vessels through the limbs. They had names for the brain and meninges (the covering of the brain and spinal cord) and also seem to have known the relation between the nervous system and voluntary movements. (p. 1).

The ancient African diagnostic method was not different from the modern one. When the physician comes to examine a patient, the Egyptian extant papyri directs the medical personnel to begin with a careful observation of the patient's general appearance, observing the color of the face and eyes, the quality of nasal secretions, the presence of perspiration, the stiffness of the limbs or abdomen, and the condition of the skin, the smell of the body, sweat, breath, and wounds, the urine and feces, the pulse palpated and measured, and the abdomen, swellings, and wounds probed and palpated. This would be followed by questions to the patient.

Thousands of years ago, the Egyptians already understood the importance of pulsation. According to Woods (1988), they knew the structure and function of the cardiovascular system. They knew that the heart was the center of this system, had names for the major vessels of the body. According to the medical papyri of the surgical Edwin Smith Papyrus, which is a compendium of Egyptian anatomical knowledge and surgical methods, the Egyptians and other African traditional societies were already engaged in surgery under antiseptic conditions thousands of years before encounter with the West.

Felkin (1884) made an illustration of a Cesarean section performed by indigenous healers in Kahura, Uganda. During the surgery, the healer used banana wine to semi-intoxicate the woman and to cleanse his hands and her abdomen prior to surgery. He used a midline incision and applied cautery to minimize hemorrhaging. He massaged the uterus to make it contract but did not suture it; the abdominal wound was pinned with iron needles and dressed with a paste prepared from roots. The patient recovered well, and Felkin concluded that this technique was well-developed and had clearly been employed for a long time.

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Worthy of note is that before the West, Africa already had the medical procedure of vaccination, autopsy, limb traction, broken bone setting, bullet removal, brain surgery, skin grafting, filling of dental cavities, installation of false teeth etc. They used more than one thousand animals, plants and mineral products to treat illnesses. Night blindness, caused by vitamin 'A' deficiency, was treated with ox livers, patients with scurvy caused by vitamin 'C' deficiency were fed onions, a known source of vitamin 'C', castor seeds, the source of castor oil, were used to make cathartic preparations, plants with salicyclic acid were used for pain, Kaolin for diarrhea, and extracts that have been confirmed in the 20th century to kill Gram positive bacteria. From the foregoing,

Flinch (2001) among other scholars has argued that medicine as known today began in Egypt rather than in Greece. The poverty of documents on the earliest development of medicine in Africa has been determined by the fact that those who wrote our history: Western sociologists, anthropologists, missionaries had great contempt for African culture and so transmitted only what they considered necessary or reasonable. And also, Africa had been through a lot of negative experiences, the slave trade and colonialism particularly, which politically, socially, culturally, economically disrupted the African traditional structures.

3. Astronomy

Woods (1988) asserted that the ancient African society made great contributions to astronomy, the findings modern science still relies upon. As far back as 2,150 BC, about 4,000 years ago, ancient Egypt charted the movement of the sun and the circles of the moon. It was in Egypt that Thales, the Greek sage received his education; and here he was trained in astronomy. They divided the year into 12, and developed a yearly calendar system that has 365 days. The initial purpose for this development in ancient Africa was to know when to plant their crops. As far back as this period, clocks were already made. As far back as 300 BC, Lynch and Robbins (1983) observed that Kenya already had a remarkable accurate calendar that was based on astronomy. The Fang of West-Coast of Africa (Cameroon and Gabon) also have a 12 month calendar.

Seasons   Months   Festivals

Akhet
Season of
Innundation

First	Opening of the Year, Wag Festival of Osiris, Festival of the Departure of Osiris (Abydos), Festival of Thoth, Festival of Intoxication (of Hathor)
Second	Festival of Ptah South of His Wall (Memphis), Opet Festival (Thebes)
Third	Festival of Hathor (Edfu and Dendera)
Fourth	Festival of Sokar, Festival of Sekhmet

Peret
Season of
Growth

First	Festival of Nehebkau, Festival of the Coronation of the Sacred Falcon (Edfu), Festival of Min, Festival of the Departure of Mut
Second	Festival of Victory (Edfu), Great Brand Festival
Third	Small Brand Festival, Festival of Amenhotep
Fourth	Festival of Renenutet

Shemu
Season of
Harvest

First	Festival of Khonsu, Festival of the Departure of Min
Second	Beautiful Feast of the Valley (Thebes)
Third	Festival of the Beautiful Meeting (Edfu and Dendera)
Fourth	Festival of Re-Horakhty, Festival of the Opening of the Year

Epagomenal Days

Festivals of Osiris, Horus, Seth, Isis and Nephthys (celebrated on five successive days

The Ancient Egyptian Calendar

SACRED SOTHIC YEAR			ALEXANDRIAN YEAR		JULIAN YEAR		ANCIENT EGYPTIAN SEASONS
Days	Day	Month	Day	Month	Day	Month	
1	1	Thoth (I)	26	Epiphi	20	July	
6	6		1	Mesori (XII)	25		
31	1	Phaophi (II)	26	,,	19	August	I.
36	6		1		24		
40	10	,,	5	Intercalary Days	28	,,	The
41	11		1	Thoth (I)	29		Inundation
61	1	Athyr (III)	21	,,	18	September	
71	11		1	Phaophi (II)	28		
91	1	Khoiakh (IV)	21	,,	18	October	
101	11		1	Athyr (III)	28		
121	1	Tybi (V)	21	,,	17	November	
131	11		1	Khoiahk (IV)	27		
151	1	Mechir (VI)	21	,,	17	December	II.
161	11		1	Tybi (V)	27		
181	1	Phamenoth (VII)	21	,,	16	January	Winter
191	11		1	Mechir (VI)	26		
211	1	Pharmuthi (VIII)	21	,,	15	February	
221	11		1	Phamenoth (VII)	25		
241	1	Pachons (IX)	21	,,	17	March	
251	11		1	Pharmuthi (VIII)	27		
271	1	Panoi (X)	21	,,	16	April	
281	11	(Payni)	1	Pachons (IX)	26		III.
301	1	Epiphi (XI)	21	,,	16	May	Summer
311	11		1	Payni (X)	26		
331	1	Mesori (XII)	21	,,	15	June	
341	11	,,	1	Epiphi (XI)	25		
361	1	Intercalary Days	21	,,	15	July	
365	5		25		19		

The Ancient Egyptian Calendar

The Dogon people of Mali according to Adams (1983) for a long time before contact with the West already knew of Saturn's rings, Jupiter's moons, the spiral structure of the Milky Way and the Orbit of the Sirius star system. Their initial concern was to fix dates for their festivals, rituals, optimum planting and harvest times and in the process discovered the mysteries of the elements of the heavens. Although not visible to the naked eye, they knew that the Sirius star system had primary and secondary stars now referred to as Sirius B, the brightest star in the sky. They refer to it as the egg of the world. According to the Dogon tribe, Sirius B has an elliptical orbit around Sirius A that takes 50 years to complete. Modern science has confirmed this.
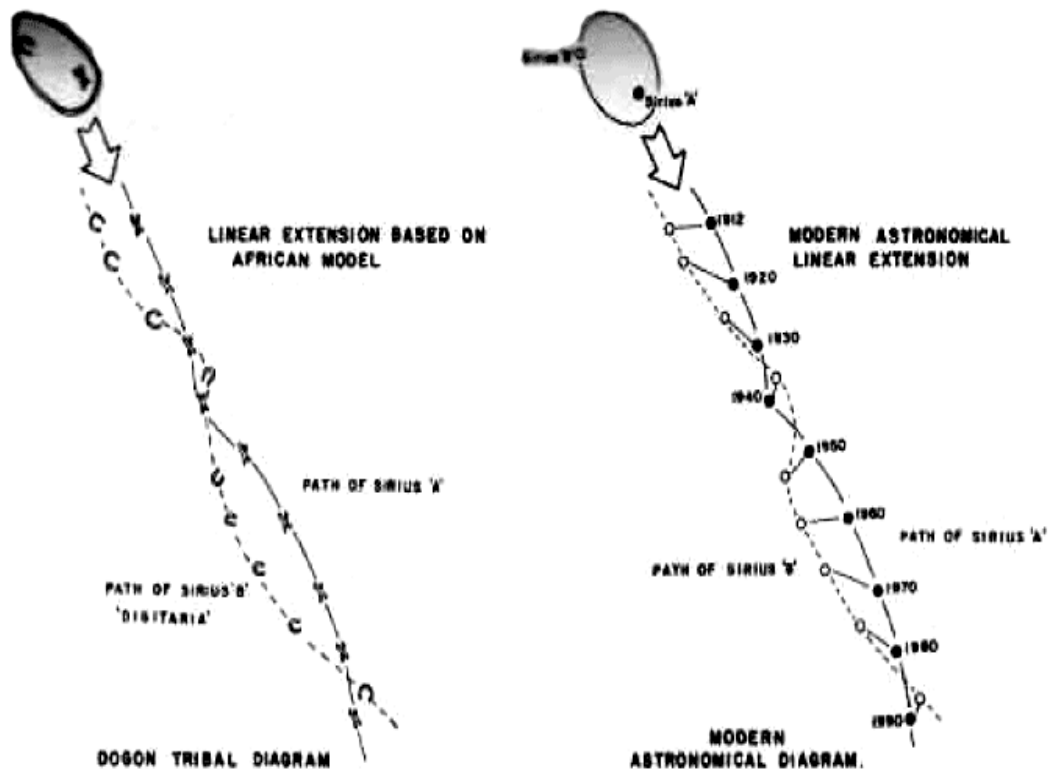
LINEAR EXTENSION BASED ON
AFRICAN MODEL

PATH OF SIRIUS 'A'

PATH OF SIRIUS 'B'
'DIGITARIA'

DOGON TRIBAL DIAGRAM

MODERN ASTRONOMICAL
LINEAR EXTENSION

PATH OF SIRIUS 'A'

PATH OF SIRIUS 'B'

MODERN
ASTRONOMICAL DIAGRAM.

Figure 7. The linear extension on the right is scientifically reliable, based on measurements of the rate of revolution of Sirius B around Sirius A. The linear extension on the left is not scientifically reliable. It is a presumed correlation, for there is no way in which the rate of revolution of Digitaria can be known certainly from the Dogon information. These linear extensions cannot, therefore, be considered to constitute hard evidence of a correlation. It is likely, though, that they do correlate because Digitaria is presumed to move at a rate which makes astronomical sense (for if the shape of the orbit and the distance match, the period should match)

Above is the Dogon Tribal Diagram the course and trajectory of this star until 1990. This Dogon observation about the star is confirmed by the findings of modern science. The Dogon tribe observed that the star is made of metal, which was brighter than iron of which if all human beings on earth were a lifting force, they would not be able to move it. Modern science also confirmed this when it described it as being compacted that its mass may be many times greater than a star, which appears many times bigger. The Dogon further observed that this star has an orbit of one year around its own axis. They have a celebration called *Bado* held in honour of that orbit.
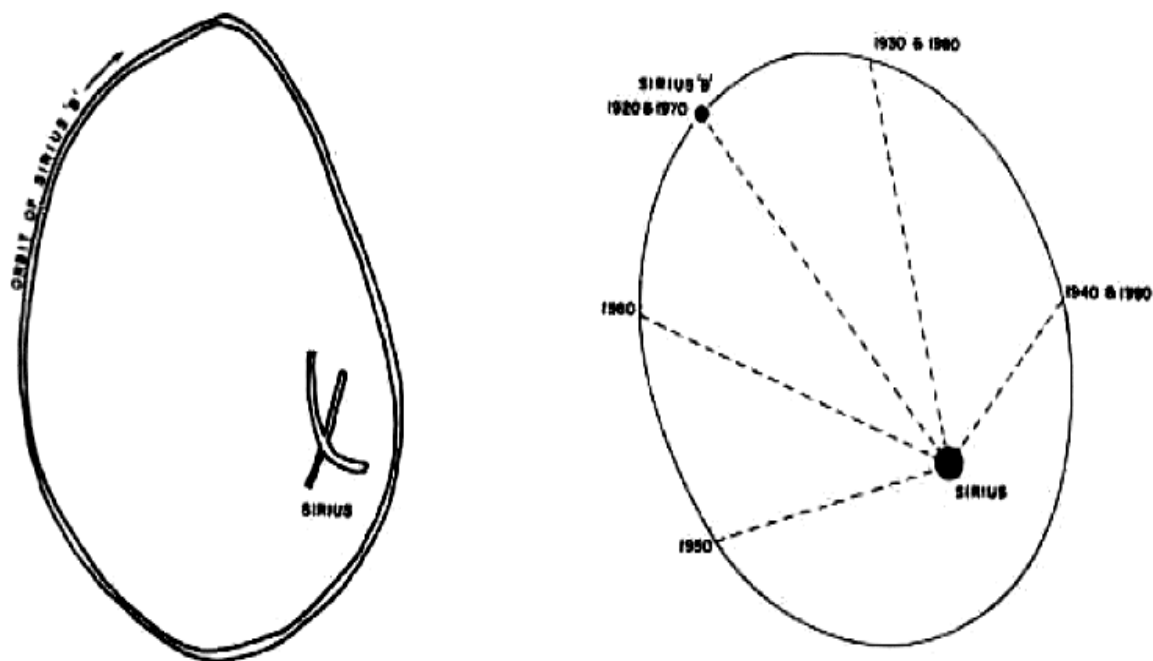
Figure 6. On left: the orbit of Digitaria (Sirius B) around Sirius as portrayed by the Dogon in their sand drawings. On right: A modern astronomical diagram of the orbit of Sirius, the years indicated being the positions of Sirius B in its orbit on those dates. Note that the Dogon do not place Sirius at the centre of their drawing but seem to place it near one focus of their approximate ellipse – which constitutes one of the most extraordinary features of their information, and matches the diagram on the right to an uncanny degree

A Dogon Tribal drawing of the Orbit of Sirius B around Sirius

The Dogon knowledge of these heavenly bodies has remained a mystery that sent shock waves around the scientific world. Two French anthropologists are significant in the publication of the Dogon tribal observations about Sirius B: Marcel Griaule and Germaine Dieterlen. They studied the Dogon people from 1931-1956; they lived with them, worked with them, were initiated into the tribe and went through the Dogon system of education in order to learn the Dogon secrets of the universe, which concerned the realization of the nature of creation, the creation of stars and spiraling galaxies, the creation of plants and the purpose of human existence. Such details about realities that only the most advanced observations can detect are what has continued to shock the scientific world.

4. Metallurgy

Metallurgy, according to Wikipedia (2015) is "a domain of material science and engineering that studies the physical and chemical behavior of metallic elements, their intermetallic compounds, and their mixtures, which are called alloys" (p. 1). It further added that metallurgy includes:

> The way in which science is applied to the production of metals, and the engineering of metal components for use in products for consumers and manufacturers. The production of metals involves the processing of ores to extract the metal they contain, and the mixture of metals, sometimes with other elements, to produce alloys. Metallurgy is distinguished from the craft of metalworking. (p. 1).

Brooks (1971) observed that across the entirety of ancient Africa, there were advancements in metallurgy and tool making. According to Shore (1983), developments in metallurgy in places like Tanzania, Rwanda and Uganda between 1,500 and 2,000 years ago were far ahead than that of Europe and sent shocking waves to the Europeans when they came to Africa. In fact, Peter Schmidt and Donald Avery of the Brown University, USA, historical anthropologist and engineer respectively, who worked together among the Haya people of Lake Victoria, argued that Africans who lived in Lake Victoria, in Tanzania had produced

carbon steel as far back as 2,000 years ago. They observed that the furnaces of ancient Tanzania could go as far as 1,800 degree centigrade – 200 to 400 degree centigrade warmer than those obtainable in Rome.

Tools used in Ancient Africa

Tools Excavated by archeologists from the Lion Cave in Swaziland

The use of such tools that have been excavated by archeologists from the Lion Cave in Swaziland, which radiocarbon dating indicates to be about 43,000 years old points to the fact of metallurgy in ancient Africa. The ancient Egyptians mined a mineral called malachite and Nubia had gold mines that were among the largest and most extensive in the world. Tools made at the time include steam engines, metal chisels and saws, copper and iron tools and weapons, nails, glue, carbon steel and bronze weapons and art.

A traditional furnace for smelting iron in Mali

The method employed during the ancient period according to Professor Schmidt was the *pre-heated forced-draft furnaces* which was technologically more sophisticated than the methods obtainable in Europe until the mid 9th century. With the advent of colonialism, Emeagwali (2013) avers that metallurgy was the first hit. It inhibited the development of indigenous technology in Africa by bringing a shift from the existing process of technical growth to a cash crop economy.

The Achievements of Science and Technology in Ancient Africa and the Ideological Race Classification of Africa

A cursory glance at these achievements in ancient Africa in the areas of science and technology, reveal a perspective that is contrary to the popular opinion of the seventeenth century philosophers, anthropologists and sociologists that furthered the idea that Africans cannot reason, and thus are still at the level of the being of animals. The idea of the birth of modern science in the 17th century, a period of intellectual activity by Europe, is also questioned by these achievements of Africa before the 17th century. If Africans were really able to achieve this level of scientific and technological height, it would mean that these opinions were emotionally based.

It was Hegel (1956) who posited that the Negro is yet to go beyond his instinctual behaviour to identify a being outside of himself.

> In Negro life the characteristic point is the fact that consciousness had not yet attained to the realization of any substantial existence.... Thus distinction between himself as an individual and the universality of his essential being, the African in the uniform, undeveloped oneness of his existence has not yet attained. (p. 93).

Following the same line of thought, Levy-Bruhl (cited by Njoku 2002), questioned the veracity of an untutored African knowing about God. For him, the African way of thinking is

non-logical and full of inner self-contradiction. Corroborating with Levy-Bruhl, Baker (cited in Richard 1964) wrote,

> The Negro is still at the rude dawn of faith-fetishism and has barely advanced in idolatry.... he has never grasped the idea of a personal deity, a duty in life, a moral code, or a shame of lying. He rarely believes in a future state of reward and punishment, which whether true or not are infallible indices of human progress. (p. 199).

Linnaeus (1758), writing in the 18th century, stated that all creatures were arranged by God in a great chain of hierarchy with human beings at the head. He further indicated that human beings have their own hierarchy of being, with the black race closest to the lowest animals. In this hierarchy, the white race occupied the highest position and as such the superior race. The *Americanus* were considered as tenacious, contented, free and ruled by custom. The *Europeaus,* he says are light, lively, inventive and ruled by rites. The *Asiaticus* are stern, haughty, stingy and ruled by opinion. *Africans* are cunning, slow, negligent and ruled by caprice. Like Linnaeus, Gobineau (1915), writing in the 20th century, also developed a biased anthropology. He placed human beings on a hierarchy with Africa at the bottom. He argued that Europe had attained civilization while others are yet to.

A cursory glance at these perspectives and the achievements of Africa in the ancient period, a couple of questions begin to arise. If Africa was at the based, far apart from Europe, how then were Africans able to develop in science and technology, in some quarters far beyond the obtainable developments in Europe at the time? If the black race is closest to lowest animals, from where then came the faculty to register this level of advancement? If one has not achieved self-consciousness, such level of achievement would be far from him or her. Ancient Africa's great achievements in the area of science and technology reveal that the ideological race classification of Africa was emotionally based. The idea that regions outside Europe contributed nothing to the development of science and technology and have only been passive recipients of Western civilization is a myth. According to Emeagwali (2014), there is silence with respect to the non-European predecessors of significant inventions. There is also the Westernization of the names of outstanding scientists and the Europeanization of scientific documents as a ploy to undermine the fair assessment of the global multiregional history of science and technology. There is also the problem of double standards in the assessment of scientific and technological achievements as most achievements from Africa are deliberately trivialized.

Establishing a Causal Link between the Past and the Present

The claims of great achievements in science and technology in ancient African by both Western and African scholars does not offer enough consolation to the African who thinks of himself or herself as relegated to the background of ancient civilization. It rather does more of revealing a huge missing link between the great achievements of the past and the poverty of the present's contribution to the modern world. If the achievements of Africa in the past would be taken seriously, there is the need for a causal link of the present to a past action. The great achievements of the past can only make sense when it is employed as a wake-up call to the African than as a disprove of the obvious that the African is backward. It is very difficult to prove and relate such achievements against the present backwardness of the black race. Instead of Africans glorying in a past that is hardly related to the present, the African should see the missing link between the present and the past and work hard to become like his ancestors. There are times that Africans have tried to explain the present missing link or predicament by reference to the effects of slavery and colonialism; these explanations are not enough. If the African wants to prove that he has not been absent in the history of human civilization, what he should busy himself doing is to repeat his past contribution to human civilization in the present. Let the present predicament be a push for the African to reshape

his destiny and be part of the decision-makers that are building a new world order. If the ancestors of the African were great in the past, why cant he be in the present?

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The Concept Of Citizenship: Its Application And Denial In Thecontemporary Nigerian Society
by

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Abstract

The Nigerian constitution may have accepted in principle the prominent models of citizenship as well as the factors that determine it but in reality it is denied in various spheres of life. This paper, employing the methods of philosophical exposition and analysis while relying on data from books, journals and current affairs, reviews the concept of citizenship with the objective of determining its practicability or impracticability, application or denial in contemporary Nigerian society. The paper exposed some shortcomings and discrepancies in the application of citizenship in the various confederating states in Nigeria and recommends a strict application of citizenship as it is applicable in other parts of the civilized world and as it is enshrined in the Nigerian constitution.

Keywords: Citizenship, Contemporary Nigerian Society, Nigerian Constitution, Ethnic Nationalities, Indigenes and Non-indigenes.

1. Introduction

Social and Political philosophy as a field of study concerns itself among other things with the myriads of concepts and issues that confront man in his daily quest for community living as well as those political ideas, theories and institutions of government which arise in man's quest to organize a conducive social environment for proper development of his potentialities and adequate provision of his daily needs.

Among the many relevant socio-political issues and concepts that attract much attention in contemporary world is the concept of citizenship. This concept gives an individual his identity within a particular society or state and assigns obligations as well as rights and privileges to him. This makes being a citizen of a community or state a desirable thing. It prevents one being seen as an alien thus safeguarding his rights and privileges.

As this concept appears to be assuming a wider scope with increasing rights and privileges in a globalized world, the reverse appears to be the case in the contemporary Nigerian society where it is assuming a narrower dimension with some rights and privileges informally stripped of those who posses Nigerian citizenship. This unfortunate situation is as a result of its faulty application in a tribalized and deeply ethno-conscious Nigeria with multiple ethnic nationalities and thirty-six legally constituted states of the federation.

This disturbing situation is the principal problem this paper wants to address. The paper wants to find a solution to the problem of Nigerian citizens being treated as aliens in their own country, to the problem of rights and privileges of citizenship being denied Nigerian citizens especially when they are outside their states of origin or ethnic nationality.

 The research discovers that the division of Nigeria into thirty-six states structure for convenient administrative purposes as well as the well pronounced loyalty to the numerous ethnic nationalities with its exclusive tendencies appears to be a huge obstacle standing against the application of the concept of citizenship in Nigeria.

It further confirms the truth that in principle the Nigerian constitution accepted the prominent models of citizenship as well as the factors that determine who should be a citizen and the rights and privileges attached to being a citizen, but in reality qualified citizens are denied the rights and privileges of citizenship in various spheres of life. This anomaly is not unconnected with the existence and prominence of the ethnic nationalities in Nigeria. With this criteria of ethnic nationality, state and local government of origin very much highlighted in the Nigerian society, it has become clear that the rights and privileges of which a citizen is entitled to is always denied him because of his not belonging to the ethnic nationality or state where he resides. Hence in this sense his status as a citizen does not give him the status of "nationality." Thus he may be an Igbo Nigerian citizen with the Igbo nation as his "nation" in the strong and strict sense of the word and Nigeria as his nation in the weaker and loose sense of the word. It means his Nigerian citizenship has not qualified him as a citizen of Yoruba nation, or Hausa nation, or Efik nation as the case may be. This being the case, he cannot insist on the totality of his rights and privileges as a citizen of Nigeria in Hausa land or Yoruba land or Efik land because he is not regarded as a son of the soil there.

Hence he may vote in these parts of Nigeria (being a Nigerian citizen), but he may not be voted for (being a non-indigene of that race, state or local government area). He may go to school in any part of Nigeria whether he resides there or not, but he cannot enjoy the scholarship offered by the state or local government of the place even when he was born there and may have lived there more than ten years with himself or his parents as tax payers in that state or local government. For him to benefit from certain privileges in the state he may have to present the certificate that shows his Local Government of origin (his parents domicile or ethnic nationality). Hence the ethnic nationality, state and local government of origin, hometown, village and even kindred, as the case may be, determine a lot with regard to the rights and privileges a citizen should insist on as a Nigerian citizen.

This paper employs the method of philosophical exposition and analysis relying on data from books, journals and current affairs. It critically reviews the concept of citizenship from its etymological dimension to the various meanings it assumed in different philosophical schools of thought and different historical epochs. This expository and analytical method reveals the constituents of the concept of citizenship as basically consisting of possession of rights and privileges from the state as well as duties or obligations towards the state. Going further the paper exposes the problems facing Nigerian citizens who were born or reside in states or ethnic nationalities outside their hometowns or their parent's domicile with regard to how the rights and privileges of citizenship is applied to them or denied them in their country Nigeria where they fully discharge obligations as citizens.

Among the many objectives of this paper include: Firstly, to further enrich the literature in this topical socio-political issue. Secondly, to determine the practicability or impracticability of citizenship in Nigeria by exposing the inadequacies in its application to Nigerian citizens. Thirdly, to Challenge the basis on which Nigerian citizens are denied the rights and privileges of citizenship in their own country. Fourthly, to highlight what I see as the "non-indigene paradox" and discrimination of Nigerian citizens. Finally to proffer solutions toward a complete and proper application of citizenship rights in Nigeria.

The paper after surveying and highlighting mostly the areas of denial of citizenship rights which are almost regarded as acceptable status quo, challenges the basis on which this unacceptable and unconstitutional practice is built upon referring Nigerians back to the constitutional provisions which guarantees the rights and privileges of every Nigerian citizen irrespective of his ethnic nationality, his quasi-domicile or method of acquiring citizenship.

The paper concluded by making recommendations that will ensure not only the acceptance of citizenship in principle, but its practical application as it is enshrined in the Nigerian constitution and as it is applicable in other civilized democracies.

Among the recommendations proffered include the playing down of one's ethnic nationality, state or Local government of origin in benefits like free education offered by states or local governments provided that the citizen concerned has fulfilled the basic requirements of domicile and is faithful to his civic responsibilities in that locality, such as payment of taxes etc. It also recommends the issuance of local government of residence certificate as well as local government of origin certificate to Nigerians wherever they reside or were born.

The paper further recommends the encouragement of the right and privilege of contesting for public offices anywhere in Nigeria provided the person has domiciled in such a place for a minimum period of ten years or was born and has resided there uninterruptedly for the required period of time.

It is the contention of the paper that citizenship rights are not properly applied in Nigeria as it should be. It frowns at the existing practice of denying the rights and privileges of citizenship to Nigerians and thus urges that the various ethnic nationalities, states or local governments should respect and abide by the constitutional provisions of citizenship and safeguard the rights and privileges due to any Nigerian citizen irrespective of his/her ethnic nationality or place of quasi-domicile.

2. **Definitions And Meaning Of Citizenship**

The English word citizenship is derived from the word citizen which has the Latin root *'civitas'* (city, state, town, body of citizens, etc.). In its literal meaning a citizen is one who dwells in a particular city, town or state. A proper definition of citizenship therefore will depend on the proper definition of who a citizen is.

The Longman Contemporary English Dictionary defines a citizen as "someone who lives in a particular town, country or state and has rights and responsibilities there…. Someone who belongs to a particular country, whether they are living there or not." Similarly Stanford Encyclopaedia of Philosophy defines a citizen as "a member of a political community who enjoys the right and assumes the duties of membership."

From the foregoing a citizen can be said to be a natural or legal member of a political community entitled to rights and privileges that the state can provide and in turn assumes obligations required by law for the wellbeing of the state. With the above understanding of who a citizen is we can now explain the concept of citizenship.

Citizenship as a concept denotes the legal rights or status of being a member of a particular state or country as well as ones individual response to the attendant duties or obligations to that state or country. It involves an individual's link or relationship with the state or country in which the person is entitled to legal, social and political rights and in turn owes duties and obligations to the state, duties such as obedience to the laws, payment of taxes, defense of the state and other social responsibilities. According to Turner (Vol.1 No.1. P.5), "citizenship is a collection of rights and obligations which give an individual a formal legal identity."

3. **The Origin And Historical Survey Of The Concept Of Citizenship**

Western philosophy generally agrees that the concept of citizenship arose in ancient Greece city-states where citizenship was granted only to property owners. The Greek conception of citizenship has influenced many views. At this point we will take a brief historical survey of the various epochs of history and their view about citizenship beginning with the ancient Greece Polis, through the Roman era, the Medieval, the Renaissance and the Modern times.

a. **The ancient Greece Polis Citizenship**

The ancient Greece Polis consists both of the city-states, political assembly and the entire society. The initial form of citizenship is seen in the way people lived in small scale organic communities of the Polis. For the ancient Greek citizens in the Polis, there is no dichotomy between the private and the public life, the obligation of citizenship whether social or political were deeply connected with everyday life in the community.

Hosking (2005, Lecture 3) asserts that citizenship in ancient Greece arose from an appreciation of the importance of freedom. Every Greek person dreaded being a slave and is thus very conscious of the value of freedom. He works hard in his farm in order not to be a debtor which will make him a slave. At war when they fight, they are conscious of the fact that defeat means slavery to their conquerors. Hence everyman puts in his all to be free, their political institutions were also well arranged and all are to participate actively in order to remain free. According to Nisbet (1983, 8) "Plato loved the city-state, the political order that had…lifted its citizens, as has no other form of political society known to man, to heights of bravery in war and of cultural creativity in peace."

Thus in this case the obligations of citizenship were deeply rooted in everyday life in the Polis. To be truly human and a citizen, then, means to be an active member of the polis. This is why Aristotle made his famous assertion. "To take no part in the running of the community's affairs is to be either a beast or a god." (Politics, Bk. 1, chpt.2, 25)

It can be said, therefore, that the Greek form of citizenship was rooted on the citizen's obligations to the community rather than rights derived from being a member of the community. Hence for Aristotle a citizen in the strictest sense is one whose special characteristic "is that he shares in the administration of justice and in offices" (Politics Bk. III, chpt. 1, 20). All the citizens had strong affinity with the community (polis) and their destiny and that of the polis is intrinsically bound. The Greek citizenship allows all citizens to aspire for any position in the polis and all have the right to speak, vote and be voted for in the political assembly. Hence Appadorai (1968, 188) affirms that Athenian citizenship "was rightly defined as the capacity to rule and be ruled."

b. Citizenship during the Roman Era

During the Roman Era, citizenship came to denote having rights to possessions, immunities and expectations from the state. We see Paul and Silas evoking the rights and immunities of Roman citizenship after being flogged publicly and imprisoned in Philippi (Acts 16: 35-39). Being a citizen, according to Pocock (1998, 31), came to mean a person "free to act by law, free to talk and expect the protection of the law."Appadorai (1968, 206) says that a Roman citizen is a very fortunate person since he enjoys the full protection of the state and is entitled to certain inalienable rights and privileges by the state.

Rome retained some Greek ideas of citizenship like civic participation in government, equality before the law and the notion of checks and balances in government affairs. It extended citizenship to the conquered people of its vassal states thereby legitimizing its rule over them. Hence Roman citizenship was reduced to a mere judicial safeguard and an expression of the rule of law rather than a status of political agency as it was in the Greek Polis (Hosking, 2005, Lecture 5). Roman citizenship unlike the Greek citizenship was more impersonal, universal, and multiform with different degrees and applications with the law as a kind of bond uniting the people (Pocock, 1998, 38).

c. Citizenship during the Medieval times

The concept of citizenship seemed to have disappeared in this Middle Ages because of the rise of Feudalism which gives power to few people – The lords who have subjects. Citizenship during this time was usually associated with cities and towns and the lords, nobles or bourgeois use to have undue privileges over the commoners or subjects.

d. Citizenship during the Renaissance

During the Renaissance period 14th – 17th C, the lords, the kings and queens began to lose their overbearing power over their subjects. With the rise of republicanism independent citizens emerged who are no longer subjects of kings and queens but citizens of cities and nations who are subjects to the law of the states and not to their lords (David, 1990,177-187). Hence citizenship at this period denotes the bond between the individual and the state where the individual has rights as well as obligations to the state (Derek, 2004, 157).

e. The Modern conception of citizenship

The Modern day conception of citizenship is very much influenced by the democratic system of government. Modern citizenship unlike the Greek citizenship is much more passive. While not discarding the idea of political participation, it favours the system of political representation where action is delegated to some persons who represent others in government affairs, protecting their rights with the citizens not losing sight of their duties to the state laws and authorities.

f. International Citizenship

As the world gradually narrows down to a global village, the concept of international citizenship is applied to all citizens of the constituent countries that make up an international union. Citizenship in this case is a secondary concept with rights and privileges deriving from national citizenship of a particular international union of states if one's country belongs to that international body. Today we talk of commonwealth citizenship, European Union citizenship, ECOWAS citizenship, etc.

4. Dimension Of Citizenship That Define Its Predominant Views

Contemporary understanding and definitions of the concept of citizenship are influenced by three predominant elements or dimensions, namely: legal, political and identity dimensions. These elements not only influence every definition of citizenship, they also form the background of the competing models of citizenship.

a. From the legal perspective, citizenship is seen as a legal status of a person who is endowed with civil, political and social rights. The citizen in this case is a legal entity who operates within the confines of the law, owing allegiance to the state and its laws and is in turn entitled to its protection. In this case, the individual need not participate actively in politics like being an official in any arm of the government.

b. From the political perspective of citizenship, a citizen is one who participates actively in the political life of the state. In this sense, only political agents are citizens. Those engaged in the various government institutions.

c. From the identity perspective citizenship denotes membership of a particular state or country which gives the individual a distinct source of identity.

5. Two Prominent And Contrasting Models Of Citizenship

The conception of citizenship in the modern times has been overwhelmingly overshadowed by two prominent but contrasting views or models, namely: the Civic-Republican model and the Liberal-Individualistic model. These two conceptions dominate most discussions on the concept of citizenship.

a. The Civic-Republican model of citizenship

This model of citizenship also referred to as classical or civic humanist conception is historically traceable to the Athenian democracy, the Republican Rome and the Italian city states. It emphasizes man's political nature and insists that the citizen must be a political agent. Citizenship is here seen as an active process not a passive state. The champions of this model include Aristotle, Tacitus, Cicero, Machiavelli, Rousseau etc. For them citizenship denotes being active in government affairs. Basic to this model is civic self-rule represented in classical institutions and practices such as rotation of offices. It is in this sense that Aristotle refers to a citizen as one capable of ruling and being ruled in turn. For him citizens are most importantly, "those who share in the holding of office." The ideal citizen is one who exhibits good civic behavior.(Politics, Bk. III, Chpt. 1, 20).

At the heart of Rousseau's Social Contract is this idea of self-rule. It is the coming together of citizens to make laws and through their general will that makes them free citizens and such laws legitimate. By participating actively in the process of decision making individuals show themselves as citizens and not subjects or slaves. This model favours the political dimension of citizenship.

b. The Liberal-Individualist model of citizenship
This model also known as liberal conception of citizenship developed strongly from the 17th century though it has its root in the Roman Empire which extended citizenship to conquered people. In the liberal conception citizenship denotes enjoying the protection of the state and its laws rather than participating in government affairs. According to Walzer (1989, 215) citizenship in this model is "an important but occasional identity, a legal status rather than a fact of everyday life."

It is the position of this model that it is the duty of the state to respect and protect the civil, political and social rights of citizens, while the citizens who are sovereign and morally autonomous pays allegiance to the law of the state by fulfilling their civic and social duties like the paying of taxes, engaging in legitimate business transactions, defending the state and obeying its laws. Citizenship here according to Pocock, J (1995, 37) "denotes membership in a community of shared or common law which may or may not be identical with a territorial community."

In this case the citizens are politically passive and must not engage in the governing affairs of the state. Citizenship here is understood as a legal status that guarantees the freedom and rights of the citizens without necessarily involving them in the political affairs of the state.

6. Factors That Determine Citizenship And Their Acceptance In Nigerian Constitution
There are some universally accepted ways of obtaining the citizenship of a country. The Nigerian constitution recognizes and accepts these factors as well as the three dimensions and two models of citizenship discussed above. Citizenship may be gained through birth, through parentage, through marriage or through naturalization.

  a. **Citizenship by birth (*jus Soli* i.e. Right of Soil)**
This is the case where one automatically becomes a citizen of a state of country because he/she was born there.

b. Citizenship through Parentage (*jus Sanguinis* i.e. right of blood).
In this case a person becomes a citizen of a state if one or both of his parents are citizens of that state. Also a person born outside a particular country becomes a citizen of that country as long as one or both of his parents are citizens of that country. Before the advent of the sex equality campaign in the 20th century this right used to be limited to only paternal lineage as it is still obtainable in some African ethnic nationalities where citizenship is based on paternal ancestry or ethnicity.

There are also presently limitations in many countries to the right of citizenship by descent to a certain number of generations with regard to those born outside the state or country. Citizenship by parentage just as that by birth cannot be withdrawn or revoked since it is given automatically by nature. It can also not be denied or rejected.

c. Citizenship by Marriage (*jure matrimonii* i.e. right of marriage).
In this case citizenship is obtained by marrying a citizen of a particular state or country. This form of citizenship is facing challenges in the modern times because of sham or contract marriages in immigration destination countries where citizens for the purpose of payment marry non-citizens to assist them obtain citizenship with no intention of living as husband and wife.

d. Citizenship through Naturalization
This is a situation where citizenship is granted to persons who have lawfully entered a country to reside or have been granted political asylum. After residing in this host country for some specific period of time stipulated by law and exhibited reasonable knowledge of the language and culture of the place and being of good conduct without serious criminal record, the immigrant is granted citizenship upon application. This form of citizenship also called "contract of citizenship" by Raphael (1970, 86) unlike that by birth and by parentage can be

revoked by the legitimate authority in cases of serious crimes, hence it is conditional on having a reasonably good behavior.

In line with the universally accepted standard the Nigerian Constitution recognizes these factors in Sections 25, 26 and 27 as citizenship by birth (comprising of right of soil and right of blood), by registration and by naturalization. The Nigerian constitution also safeguards the rights of every citizen of Nigeria against any form of discrimination in sections 33 – 46. These rights among others include: Right to freedom from discrimination (Sect. 42), right to freedom of movement(Sect. 41 which includes "right to move freely throughout Nigeria and to reside in any part thereof"), right to acquire and own immovable property anywhere in Nigeria (Sect. 43), right to peaceful assembly and association (Sect.40), etc

7. Some Aspects Of The Implementation Of Citizenship Rights In Nigeria

Citizenship is not only about fulfilment of obligations but also enjoyment of rights and privileges. As Eteng (1999, 26) asserts, "citizenship involves the enjoyment of basic socioeconomic and political rights as expressed in the constitution." It will be unfair to place a blanket denial of the practical implementation of citizenship rights in Nigeria. It is not only in principle that the Nigerian constitution recognised the rights of citizens, some aspect of citizenship rights are fully practiced in Nigeria. According to Madunagu (2006, 40), the enjoyment of certain necessities in life such as good roads, electric light, education, elementary medical care, etc. bestow on a person the sense of citizenship.

Nigerians exercise the right to freedom of speech, of movement, of residence in any part of the country. They exercise the right to vote during elections, the freedom to emigrate from Nigeria and return to Nigeria without any hindrance. They do exercise the right to benefit from the public amenities as well as some social and political institutions; the right to the protection of the law in some cases, the right to freedom of worship and association. These and many other citizenship rights are not only recognised in principle but are also practiced in Nigeria.

8. Denial of Citizenship in Nigeria and Factors Militating against Citizenship Rights Implementation.

We must affirm strongly that to be truly a citizen one's basic constitutional rights must be well protected by the law of the land irrespective of the part of the country he resides. Hence Barbalet (1988, 20) asserts that for one to be truly called a citizen "there must be freedom the state cannot invade as well as actions that the state must perform." The practical acceptance of citizenship in contemporary Nigeria through the implementation of some rights accruing to one by the fact of his being a citizen notwithstanding, the issue of Nigerian citizenship is weak because in practice it is secondary to ethnic nationality, state, local government, town, clan or village citizenship as the case may be. Thus while possessing town, clan or village citizenship guarantee one of all the rights and privileges of Nigerian citizenship, it is not the case that possessing Nigerian citizenship entitles one of the rights and privileges provided by the state, town, clan or village citizenship.

Hence in Nigeria, many Nigerian citizens are accorded the status of aliens once they are outside their state of origin, local government, town, clan or village in various spheres of life. Among the many areas that witness the deprivation of citizenship rights in Nigeria to Nigerian citizens and question the importance of Nigerian citizenship include the following:

a. In the area of employment and job opportunities.

The Indigene and Non-indigene syndrome determines a lot of things in getting employed in Nigeria. It is extremely difficult for a Nigerian citizen to be offered employment in a job provided by a state or local government outside his state or local government of origin. Such jobs are for indigenes of that state or local government. It is also near impossible even to get jobs in some federal government establishments located in a particular state or some state

government establishments located in a particular local government if one does not come from that locality. Hence Nigerian citizens who even if they were born in these states or local governments, as the case may be, and have lived all their lives in these places are denied this opportunity simply because their parents were non-indigenes of the state. This discrimination has also found itself in non-governmental or private establishments where indigenes agitate for the employment of their people to key positions to the exclusion of other Nigerians. In this case it has become almost impossible to see a non-indigene being the Vice-Chancellor of a state university and very rare to see one in a federal university. Highly qualified Nigerian professionals cannot become Chief Medical Directors, Chief Judges, Accountant Generals, etc. in General or Teaching Hospitals, or state government ministries outside their own states of origin.

b. In the area of education many Nigerians are discriminated upon as aliens outside their state of origin even when they and their parents reside in such states and fulfilled their social obligations in the state in question. Some state governments like Imo State which offers scholarship to students at university level insists that such students must be from Imo state and be students of state owned schools in Imo State, other Nigerian Citizens even if they or their parents are tax payers to Imo State Government, or even if they were born and reside there but have another state of origin are denied this privilege.

In some states of the Nigerian Federation there exists a dichotomy in the payment of school fees at the secondary and university education levels in institutions run by the state. Non-indigenes pay higher school fees like foreign students do. In some states that register the students for external examination like WASC or NECO free of charge, Nigerian Citizens who are not indigenes of such states are excluded. In offering of admission into institutions of higher learning the scores used as cut off marks are not the same for all Nigerians; the bar is raised for non-indigenes to deny them admissions in favour of indigenes who can be admitted with far lower scores.

c. In elective offices: The denials of citizenship through discrimination and promotion of grades of first class and second citizens rears its head again in the exercise of one's civic right of being voted for during elections. Whereas a citizen of Nigeria can vote in any part of the country where he resides he may not be voted for outside his place of origin even when the constitutional requirements are met. For instance it is easier for an indigene who resides in the United States to come home and contest for election than for a non-indigene who has lived more than thirty years in the locality to contest even if he was born and bred there. This being the case, the citizen of Nigeria in question is being treated as a non-citizen though he has fulfilled all the conditions required by law to contest for such an office. The reason for his disqualification is simply because he is a non-indigene.

d. In several other areas: The denial of citizenship rears its head virtually in every spheres of life in the Nigeria contemporary society. In the acquisition of land, in taxation, in promotions, in award of contracts, in the civil service, in the military even in religious circles, provision of medical care, etc., discriminations abound based on indigene and non-indigene criteria thereby denying some well qualified Nigerian citizens the rights and privileges they are entitled to while demanding of them the fulfillment of their social obligations. Thus their being second class citizens in their country make them in no way better than aliens.

It may be asserted that in Nigeria it is more profitable to be an indigene than to be a citizen since "indigeneship" carries with it all the rights and privileges of citizenship whereas Nigeria citizenship does not carry with it the rights and privileges offered by "indigeneship". It may even be said that Nigerian citizenship concedes some of its rights and privileges when confronted by "indigeneship." Being an indigene of a particular ethnic nationality, state, local government area, town, clan, village or kindred, as the case may be, is stronger than being a Nigerian citizen because it offers more opportunities than being a Nigerian citizen.

First and foremost it guarantees a person one hundred percent right to Nigerian Citizenship and all it offers and grants a person more rights and privileges in his locality more than Nigerian citizenship can grant a non-indigene.

In the contemporary Nigerian society there exist a very visible dichotomy and conflict between indigeneship and citizenship with the former appearing to be more profitable than the latter. Being a non-indigene in a particular state in Nigeria outside one's state of origin is near to being a non-Nigerian.

9. Factors That Contribute To The Denial Of Citizenship In Contemporary Nigerian Society

First among the factors that lead to the denial of citizenship rights in contemporary Nigeria is the existence of and loyalty to ethnic nationalities, states, local government areas, towns, clans, villages etc. This natural or administrative structural factor in turn promotes "son of the soil" syndrome or what Omotosho (2010, 146-180) regards as "indigeneity" or "indigeneship" which promotes the abuse and denial of Nigerian citizenship in a plethora of ways making Nigerian citizens mere second class citizens outside their states of origin.

In Nigeria there is undue attachment and loyalty to one's ethnic nationality, state, or local government. This factor makes indigenes of a particular state, local government, town, clan, etc. exclude other Nigerians from benefits that belong to all Nigerians simply because they are non-indigenes. The worst hit in this indigeneity drama are Nigerian citizens without an ethnic nationality who may have obtained their citizenship by naturalization or as settlers. They may have no state or ethnic nationality to have recourse to. In this case their Nigerian citizenship will be of little consequence. Thus the undue recognition and loyalty to the multiple indigenous groups more than the Nigerian State is a major inhibiting factor to the proper application of citizenship in the contemporary Nigerian society.

Other factors that promote the denial of citizenship rights in the contemporary Nigerian society are Prebendalism and Clientelism which establishes a political hegemony that favours its loyalists to the exclusion of others. Ukpe (1999, 13) sees prebendalism as a system of spoilt politics where the winner takes all. Political affiliation fostered by prebendalism solely and exclusively represents the interest of their members represented by politicians, contractors, legal professionals, bureaucrats, military personnel and the academia. Hence employment promotions, appointment to key lucrative positions in government establishments are the exclusive reserve of members to the exclusion of other well qualified citizens of Nigeria merely seen as outsiders or second class citizens.

According to Joseph (1999, 55) clientelism is "a channel through which one joins the dominant class and a practice which is then seen as fundamental to the continued enjoyment of the prerequisites of that class." Thus prebendalism and clientelism are two sides of the same coin by which people through the help of godfathers to whom they have shown loyalty, receive undue favours like promotions, contracts, key appointments, loans, plots of land etc when other citizens are denied such favours.

10. The Non-Indigene Paradox And Discrimination Of Nigerian Citizens

It is undeniable that in spite of the many ethnic nationalities, states, local government areas, clans, etc. in Nigerian, citizens carry out their social responsibilities wherever they reside and contribute to the progress, peace and security of their states of residence more than their states of origin. Many Nigerians build houses, establish big businesses, pay heavy taxes, carry out social services, and contribute to the building of churches or mosques, etc. even when they have never thought of achieving such feats in their states of origin.

During census to determine the population of a state or local government non-indigenes are counted for their states of residence not their states of origin, in the registration of births non-

indigenes are registered in their place of residence and not their state of origin. Non-indigenes do not take their taxes back to their home states or local governments but offer them to their states of residence. It therefore stands against reasons for such Nigerian citizens who have not known nor contributed anything to their states of origin to be pushed to go there to receive the benefits that accrue to them as citizens of Nigeria. It amounts to nothing than forcing one to go and reap where he has never sown. Some local governments or states in Nigeria will not have the numerical strength to qualify being a local government area or state without the population of non-indigenes resident in that locality. Some electoral wards or constituencies or zones will not qualify to be so if not for the population of non-indigenes. The internally generated revenue of some states or local government areas will be near to nothing if not for the contributions of non-indigenes by way of taxes, rates, levies and businesses. The human resources available to some states or local government areas will be deficient if non-indigenes are to withdraw from such places. It may even be true in some cases that if non-indigenes are to return to their places of origin some states, towns and local governments may be near to ghost states, cities or towns. A case in hand was the scene created by the annulment of the 1992 presidential election in Nigeria and the anticipated war that will envelope Nigeria as a consequence of such injustice. This led many Nigerians to flee to their home towns from the cities leading to many Nigerian cities becoming almost empty of human beings.

It must be seen as the height of injustice meted on Nigerian citizens who contributed massively to the development of their places of residence to treat them as second class citizens when there are benefits to be shared. It is really unfair to deny the rights and privileges of Nigerian citizenship to Nigerians who in some cases are at the forefront of working for the growth of their states of residence when they have rarely done so for their home states.

As has being pointed out above this ugly situation continues to persist because in Nigeria nation and state do not coincide. The Nigerian state comprise of more than one nation. It includes members of Igbo nation, Yoruba nation, Hausa nation, Efik, Ibibio, Annang, Ijaw, Boki, Bini, Idoma nation etc. The people of Nigeria, as we can see, form a nation in a weaker or looser sense than that in which the Igbo, Hausa, Yoruba, etc, are nations. The position of Raphael (1970, p.41) may very well apply to Nigeria when he says that: "The nation is a community, the state is an association; membership of the nation is a matter of sentiment, depending on common experience and history, while membership of a state is a matter of legal status."

The Nigerian constitution (Section 41, 1) upholds the right of every Nigerian citizen to reside in any parts of the Nigerian State without molestation and discrimination. This has not been achieved in reality. In practice the citizenship recognized is not Nigerian citizenship but that of one ethnic nationality, state, local government, clan, village etc. Nigerian citizens should be allowed to reap where they sow, if scholarship is offered to students of states where they reside no one should be excluded because his parents are not from there. Uniformed school fees should be paid by all Nigerian citizens who attend school in a particular state and school. As citizenship obligations are enforced with regard to all, citizenship rights and privileges must be granted to all irrespective of his state of origin and his place of residence.

11. Recommendations For A Proper Application Of The Concept Of Citizenship In Contemporary Nigeria

The struggle for citizenship according to Barbalet (1988, 44) "is a struggle against exclusion and the inequalities which exclusion brings." The rights and privileges of citizenship enshrined in the Nigerian Constitution notwithstanding, gross abuses emanating from

discriminations is very visible everywhere in Nigeria. The paradox of the denial of citizenship rights in contemporary Nigerian state gives one great cause for concern. Racial discrimination is a thing every black person frowns at in Europe and America where there is great agitation for equal treatment of all races. It then beats one's imagination that in his own country where he is naturally a citizen one is denied the rights and privileges of citizenship simply because he is not from that part of the country or state.

Looking at the diverse nature of the Nigerian state with more than two hundred ethnic nationalities who share common history, language and tradition, the inborn ethnic consciousness and loyalty cannot be wished away. It has proved difficult to collapse the identity of these ethnic nations into the Nigerian Federation since all considerations in all spheres of life in Nigeria takes into account these ethnic groups.

The issue then is how these ethnic consciousness and loyalty can co-exist conveniently with Nigerian citizenship without denying Nigerian citizens of their rights when they reside outside their states of origin or ethnic nationality. I therefore make the following recommendations in consideration of the complex nature of the Nigerian state.

Firstly, while not playing down the importance of one's identity which comes primarily from his race, I recommend that we de-emphasize the use of one's state of origin in granting rights, privileges and other benefits to Nigerian citizens just as this is not used in demanding obligations. Nigerian citizens should be treated equally everywhere in Nigeria irrespective of their ethnic group, state or local government of origin. In demanding obligations and in apportioning rights and privileges Nigerian citizenship should come before state of origin or ethnic nationality and should be made a superior criterion.

Secondly, in issues like employments, admissions into higher institutions, appointments, contesting elective offices, scholarships, landed property acquisition, etc. emphasis should be on state or local government of residence rather than state or local government of origin in as much as the people concerned have met the statutory number of years required for such rights or privileges as the case may be.

Thirdly, parallel to the issuance of local government of origin certificate which are always required in admissions, recruitments, employments, etc. should be the issuance of local government of residence certificate with a specific period of validity and open to the possibility of renewal so that non-indigenes who reside in other states and fulfill their civic obligations there may have the same legal status with the indigenes of the locality. This certificate will have expiration date to checkmate people who may take undue advantage of abusing the benefits of this privilege.

Fourthly, Just as by the Nigerian Constitution (Section 25, 1) people who were born in Nigeria are accorded the status of citizenship by the fact of their being born within the geographical and legal territory called Nigeria, likewise Nigerians born in any state or local government in Nigeria should be accorded the status of citizenship of that locality by the fact of their being born there even if their parents are not from there. Hence such Nigerians should have the local government of origin certificate of such a place together with those whose parents are indigenes of the place. This may entail one having two or more local government of origin certificate; by birth, by parentage and by marriage as the case may be. This is the same way in which one born in the United States of Nigerian parents may have dual citizenship as an American and a Nigerian citizen. We should bear in mind that all residents are counted for their place of residence during census.

Finally, young Nigerians should be taught to promote Nigerian national consciousness more than Igbo, Hausa, Yoruba and other ethnic national consciousness. Citizens should be taught to respect and treat other Nigerian citizens equally irrespective of their ethnic origin or state of origin. Other measures geared towards enhancing national integration should be promoted like the NYSC, the unity schools and other national associations. This will encourage

Nigerians to put in their best in promoting the wellbeing of their states of residence bearing in mind that when rights and privileges are shared they will not be left out.

12. **Conclusion**

The Nigerian state as this paper has shown is a Nation-State, i.e. a nation organized as an association of many ethnic nationalities which are communities or groups with all the conditions for a common life that promotes natural sentiments of loyalty and identity. Hence these ethnic groups are so intrinsically bound together as nations in the stronger sense than the Nigerian Federation which is a nation in the weaker sense held together by a legal bond.

The structure of the Nigerian state where Nigerian citizens show more loyalty to their ethnic nationality has made the application of citizenship in Nigeria an unfulfilled project. It is a proven fact that many Nigerian citizens are either treated as second class citizens or aliens in Nigeria with the rights and privileges of citizenship denied them because they are not indigenes of a particular ethnic group, state or local government. In Nigeria therefore it is indigeneship that matters and not citizenship. Being a citizen of Nigeria without being an indigene of a state or local government is of little benefit in Nigeria. Prebendalism and clientelism is another ugly practice that promotes the denial of citizenship in Nigeria as this promotes the existence of a clique or cabal that excludes other qualified Nigerian citizens in the sharing of benefits. Though it will be wrong to assert that the Nigerian citizenship is totally inconsequential, it will not be false to say that its denial is more visible than its application in contemporary Nigeria where Nigerian citizenship means very little outside one's state of origin.

This paper after the above recommendations believe that full implementation of citizenship right is a realizable project if Nigerians work towards national integration irrespective of their ethnic nationalities and states of origin; if Nigerians will accept and treat each other as members of the same Nigerian family with equal duties, rights and privileges irrespective of their parental origin, language, religion or political affiliation and finally if Nigerians will pay more loyalty to the Nigerian state than their ethnic nationality and highlight the things that unit them while minimizing the things that divide them.

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Ethics, Moral Education and Development in Nigeria

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Abstract

This paper made concerted effort to establish the fact that ethical or moral education plays a fundamental role in the development of any nation. Using Nigerian nation as an example, the paper argued that governmental policies and decisions geared towards the development cum of the nation must be based on sound ethical and educational foundation. The interconnectivity of ethics, moral education and national development was exposed in the paper. Following this, human actions and inter-personal relations were shown to have remarkable effect on the development of a nation. Hence, the need for them to be founded on a solid moral and educational principles if the much desired development will not continue to elude us.

Keywords: Moral education, Ethics, National Development.

Introduction

Nation building is an all-important issue in the annals of the development of any country especially the developing countries of the world. Nigeria as one of the developing countries is not left out in this conscientious effort at building and reconstructing the country.

For instance, in the recent past, the then Governor of the Central Bank of Nigeria Prof. Charles Soludo, at the wake of his inception in office made a policy that all banks in the country must provide a capital base of N25 billion or merge with some other banks to be able to provide the capital base or go under. This particular policy, no doubt, was informed by the need to reconstruct the financial/banking sector of the economy with a view to developing the nation.

Such revolutionary policies have been introduced by different leaders and administrators in different sectors of the economy at different times. All are geared towards the development of the Nigerian nation. Yet the much desired development has not taken place, Development, as it were, is multifaceted, it is not one-directional. It cuts across every sphere of a given economy, namely, economics, politics, religion, social, intellectual or human development, etc.

In this paper, we are concerned with the overall development of the Nigerian nation, it is our opinion that ethics and moral education has a lot to do with the development of Nigerian nation. Here, it will be argued that governmental policies and decisions geared towards the development of the nation must be based on sound ethics and education. Again, human action and interpersonal relations in so far as it has a bearing on the development of the nation must be founded on a solid moral cum ethical principle, otherwise the much desired national development may continue to be a mirage.

The paper therefore proceeds with a clarification of the concepts of ethics, education and national development in the light of their usage in this paper. And then it will dwell characteristically on the roles and importance of ethics and moral education in national development in Nigeria.

The Concept of Ethics

Ethics, otherwise called moral philosophy, has been given several definitions by different scholars as a result of their different mental inclinations. Bronstein, Yervant and Krikoriem, for instance, say that "the subject matter of ethics or moral philosophy is the general principles which are assumed in coming to a decision as to what choice among alternative courses of conduct one ought to take" (1). What Bronstein and others seem to be saying is that, ethics consists of certain principles which guide the actions, decisions and conduct of human persons.

Perhaps, the etymological definition of ethics must have informed the above view on ethics. Etymologically, ethics is derived from the Greek word "ethos" meaning customs, norms, habits or accepted ways of behavior, especially for an individual or a community. This definition seems to reinforce the fact that as a branch of philosophy ethics is concerned with the understanding of what is meant by such terms as "good", "right", "justifiable", "duty", "responsibility", etc. in judgements as to how persons ought to conduct or behave themselves.

According to E. O. John, ethics is also "a systematic investigation into norms of human behavior" (15). What this definition does, is to show that ethics is basically the concern of man, referring to a certain code of conduct or a set of principles by which men live. Ozumba was not far away from this view when he identified ethics as a branch of philosophy which deals mainly with the morality of human actions and conduct (4). Similarly, Norman Shields defines ethics as a conscious and purposeful behaviour which is concerned with the obligations and rules that relate to it. indeed, Omoregbe's succinct presentation of the concept of ethics is noteworthy here. According to him:

> Ethics is concerned with the question of right and wrong in
> human behavior. It deals with how men ought to behave and
> why it is wrong to behave in certain ways and right to behave
> in certain other ways (Knowing ix).

The aim of all ethical reflection is, then that I myself shall be good and that the world shall become good through my action (Bonhoeffer 55).

From the foregoing definitions one can discern that the major concern of ethics is the regulation of the behavior and conduct of man as it affects the overall wellbeing of the state or society in which he lives. This particular observation becomes clearer and appreciable when it is recalled that Plato in his Republic had referred to the state as individual human person in a reflection of the society at large and whatever affects man in his overall development is a direct effect on the development of the state or society as a whole. Thus, if ethics is conceived to be the study of moral principles upon which human actions, decisions or conducts are to be based, for him to realize his full self, it follows that ethics also provides regulating moral principles upon which human actions, decisions or conducts are to be based, for him to realize his full self, it follows that ethics also provides regulating moral principles for the proper development of the state. Ethics is therefore a conditiosinequanon for the development of a nation.

When this point is properly understood, one begins to perceive the necessity and important role of an ethical principle in the development of any nation and particularly in Nigeria. This point will be amplified later in the course of this paper. But presently, let us consider the meaning of education and national development.

Meaning of Education

Education can be defined as a process and as a product. It is a process of cultural and normative transmission and socialization from generation to generation (Orji 3). This is similar to the definition given by Egunjobi and others. For them, education is the process of

transmitting societal lores, values and desirable attitudes from one generation to another (2). As a product education is seen as a change in behaviour. In this sense, Human behavior is the product for one to be educated there must be a change in his behavior. Thus, education is the sum total of all the experiences (formal and informal) which a man comes across in his journey of life. In otherwords, education is beyond what goes on within the four walls of a school.

The Concept of National Development

The concept of national development is not such an easy concept to explicate. The reason is that several other concepts, clauses, and phrases such as nation-building, social engineering, national reconstruction, national planning, etc. are used to connote one form of development or the other in a given nation.

Following this, V. A. Panandiker identifies development as that "improvement in standards of societal living and participation in matters economic, social and political' (56). The above definition reinforces our earlier observation that the concept of development is multi-faceted, cutting across every sphere of the human society.

Similarly, quoting Edward Wiedner, C. C. Ikeji defines national development as the 'means of selecting and accomplishing progressive political, economic and social objectives that are authoritatively determined in one manner or another" (57). Thus, a planned change which is derived from a purposeful decision to effect improvements in a social system is national development. National development refers essentially to the standard and organizational behavior necessary for the implementation of schemes and programs of socio-economic and political change undertaken by the government, groups and individuals in the society.

Most scholars have argued that development in the right sense of the word does not only mean the provision of social infrastructure. For such scholars, the basic development of any nation is a function of the right moral attitude of the individuals that make up a nation. This position is not incorrect and we tend to agree with this view as it were. Thus, our thesis that the proper development of the Nigerian nation is dependent upon a sound ethical education or principle, revolves around this view.

T. E. Ogar seems to disagree with the preceding views of development when he defined development categorically as an "attitude of the mind, a total change of the mind in its systematic and critical basis" (93). Much as we agree that development has to do with the human mind, we insist that this is not the only concern of development. For our purpose in this paper, we define development thus; that steady and gradual growth or change from not so good a state to a relatively stable and better socio-economic, political, religious, and mental state. In this sense, development encompasses every aspect of a nation's life both human and non-human aspects, though it has more to do with the former than the latter.

Omoregbe was therefore right when he described national development in the following terms. In the development of a nation, of primary importance is the human dimension and of secondary importance is the infra-human dimension which includes such things as land, natural resources, roads, buildings, machines, etc. according to him, 'to talk of national development is to talk primarily of the development of human persons" (Omoregbe knowing 195). This is where the education of the individual comes in.

Ethical, Moral Education and National Development in Nigerian

The importance of ethics in the development of a nation cannot be overemphasized. From the foregoing discussions we have shown that there must be in existence a solid ethical principle upon which every aspect of a nation's development must be founded if it must truly

be called development. We intend to amplify this particular view in this segment with the Nigerian nation as a case study.

Recently, the preoccupation of those governing this country is mobilization for development. Development in the area of technology, science, rural development, etc. such that our villages will transform into huge factories, our cars, airplanes or satellite manufacturing plants will improve and Nigeria will relate favourably with those regarded as the developed parts of the world. In fact, the federal government has policies geared towards the achievement of this type of development.

But, the question remains, what line of action ought we to take in order to realize these developmental programmes? what ought we, both individuals and governments to do as to attain this level of development in every sphere of our national life? In simple terms, the paper posits that the answer is in the teaching, learning and practice of ethical principles and moral education in our schools, colleges, tertiary institutions and at the individual and governmental levels.

It is believed that a policy, unduly formed in favour of development of any kind without proper recourse to ethics and moral education is a misguided one. It is a policy that could lead to abundance or improvement of technological, social, political, scientific condition of a state, but not to development, it is our view that any meaningful national developmental effort must be people-centered. The point being made is simply that the most important aspect of the development of any nation is unarguably the development of human personality. It is the moral development of the citizens that constitute the country's national development. In fact, "moral maturity is a mark of human development, and it is the most important aspect of national development" (Omoregbe, Ethics 147).

To buttress the point being made here, it will not be out of place to recall Plato's division of the state into three parts. The rulers, the auxiliaries and the labourers. According to him, the state develops or prospers in the right direction if each of these parts functions well, that is, if each carries out its responsibilities well. Plato recognized that of all controls the other parts and the part of the rulers is the most important as it controls the other parts and therefore must not be compromised. It is our opinion that this division conforms analogically to the division found in a nation. The human and the non-human parts of a country like Nigeria need to function well for there to be proper national development.

Between the two, the most important is the development and proper functioning of the human person, for it is through its development that the other non-human aspects of the society will be developed, thereby ensuring adequate national development. If the human person is not properly harnessed on the basis of moral principles and education, he will mismanage the infrahuman resources at his disposal to the detriment of the nation atlarge.

The study of ethics or morality and subsequent imbibing of moral principles by individuals in the country will inculcate in them the right type of values and attitudes that are required for the survival of the individual and the Nigerian society at large. This is true national development. Again, being exposed by means of education to the nature of ethics and principles of human conduct, the individuals in the society upon whose shoulders the task of ensuring national development lies, would acquire appropriate skills, abilities and competence both mental and physical as equipment to live in and contribute to the development of the society.

Indeed, when the principles which distinguish between right and wrong actions and decisions are established in the minds of the people of Nigeria through moral education and continuous practice of same, it is our belief that the following changes will take place, all geared towards the development of the Nigerian nation; there will be respect for worth and dignity of the individual, shared responsibility for the common good of society, moral and spiritual values in interpersonal and human relations, respect for the dignity of labour, etc.

these and similar values constitute the basic or fundamental pillars of any meaningful development in a nation like Nigeria. Thus, we agree with U. W. Uche that value (moral) education inculcates in the individual some societal expected behaviours and group activities, attitudes, values and feelings. (68).

R. C. Okonkwo, we believe, was referring to none other than the need for moral education and reorientation of the individuals if the Nigerian nation must achieve any meaningful development. In his words,

Development… involves change, Development does not end in economics or industry. For these to even take off, there must be a mobilization of human resources. This mobilization is usually aimed at the formation, internalization and crystallization of new skills, new aspirations and new goals. In other words, the paramount requirement of change in any society is that the people themselves must change. This change, I believe, must be rooted in the arts and humanities (16).

The prevalence of moral decadence in the Nigerian nation accounts for some of the social ills found in the Nigerian nation which have continued to deny the country any room for development. The high level of bribery and corruption, incidence of economic, political and financial crime, murder, prostitution, self-interest and other vices have proved to be the bane of Nigerian developmental processes. Indeed, the immorality of a country's citizenry constitutes the greatest obstacle to the development of the nation.

At this juncture, Omoregbe's illuminating question as to how a country can develop in the face of immorality becomes worth nothing. According to him, how can there be development in a country where public funds intended for developmental projects are diverted into private and selfish ends? How can the economy of a country develop if its citizens lack a sense of duty, a sense of moral responsibility and social accountability? How can there be development in a country in which bribery and corruption breakdown of law and order are the order of the day? How can such a country develop? Hence the consequences will be grave if we in Nigeria will pretend to divorce morality and ethical education from the politics, governance and the developmental processes of Nigerian nation, as Machiavelli posited in his book *The Prince.* If the people who are supposed to contribute to the development of other aspects of the Nigerian nation are themselves immoral, one wonders what will become of the developmental efforts in the country. Indeed, it will leave much to be desired as there will be no meaningful progress in that direction.

The importance of ethical and moral education to the development of a society or nation cuts across every discipline, profession and every facet of life. In every society, morality plays a very significant role in life, for it is in the demonstration of moral values that life's most important experiences are weighed and verdicts given. Thus, We insist that moral education in particular and education in general is indispensable to development, for any country that neglects the education of its citizens refuses to develop.

Conclusion

What has been done, in the foregoing, is a clarion call for faith in the moral education of the Nigerian populace and the acceptance of ethics and ethical principles as central to all meaningful development in a country like Nigeria. We must begin to appreciate the all important stance of morality and ethics in the development of our nation.

Morality (ethics) concerns itself with human behavior. It attempts to control the action of man in his relationship with God and his fellow man. Morality ensures harmonious living between the physical and spiritual worlds as well as among the members of the human community. This is all that is needed for the meaningful development of a nation.

We have argued that the attainment of development and human perfection depends on the cultivation and practice of such virtues as diligence, prudence, justice, fortitude, patience and patriotism, which morality encourages. As Omoregbe rightly pointed out.

> Morality and society therefore have the same basis, the same foundation, and are consequently inseparable. Neither can exist without the other, for there can be no society without morality, nor can we talk of morality without society. To remove morality from society is to destroy it… the relationship between morality and society can be expressed by saying that morality is the soul of society (Knowing 198).

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Philosophy And The Development Of The Third World: Exploring The Power Of Ideology

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Abstract
How to help Third World countries wriggle themselves out of excruciating underdevelopment problem is still a critical issue confronting every academic discipline as far as Africa is concerned. It seems that while other countries are accelerating in development African countries are rather retarding to the abyss of underdevelopment. This text examined the issues of underdevelopment in the Third World vis-à-vis philosophers claim to esoteric knowledge. It found that the problem is routed in poor and primitive ideology and concluded that proper application of philosophy as critique of ideology is highly fundamental to solving developmental predicament of the third world countries.

Introduction
Right from its inception philosophy has laid claim to special insight into the nature of thing as well as vicissitude of the human situation. Philosophers claim to have esoteric knowledge, far beyond the reach of ordinary man, thus presenting philosophy as the panacea to every intractable conundrum man finds himself in his existential adventure. This claim was quite understandable when every branch of knowledge was under the canopy of philosophy. However, the honorific undertone of philosophy has survived the balkanization of compendium of knowledge hitherto labeled philosophy into various autonomous disciplines. Hence philosophers still portray philosophy as having solution to every problem man encounters in the world.

Whether to remain relevant in the scheme of thing or for genuine reasons, philosophers still shower praise on their engagement as the most sublime of all human activities which gives the participants intellectual advantage over others. For instance, Plato submits that the socio-political quagmire in which Athens of his day was wrangling was as result of divergence between political power and philosophical knowledge and argues that until the two are converged in one person, the society would know no peace. In summary Plato avows:

> Hence I was forced to say in praise of the correct philosophy that it affords a vantage point from which we can discern in all cases what is just for communities and for individuals, and accordingly the human race will not see better days until either the stock of those who rightly and genuinely follow philosophy acquire political authority, or else the class who have political control be led by some dispensation of providence to become real philosophers (Republic 6,507).

Aristotle was not less optimistic about the utility of philosophy. Hence he holds that:

> In spite of the utility of practical experience, the man with the knowledge of universal, i.e. the philosophers must assume position of command, since among other justifications he possesses by his knowledge of universal, an almost uncanny knowledge of reality as such, knowledge so profound that it even suits the gods (Oguejiofor, 2005:84).

Aristotle therefore concludes that "[…] we ought either to pursue philosophy or bid farewell to life and depart from this world, because all other things seem to be utter nonsense and folly" (Oguejiofor, 2005:89).

In the same vein, Russell (1967:89), after all his castigation of earlier philosophers as system builders and his failed attempt to establish a scientific philosophy, still accentuates that the place of philosophy in human endeavor is giving a deeper perception of reality and opening the mind to the numerous opportunities that are very enlightening. For Russell, although philosophy may be said not to have any direct or practical utility, the cash value of philosophy lies in that fact that if "[…] men were well off, if poverty and disease had been reduced to their lowest possible point, there would still remain much to be done to produce a valuable society". This implies that for Russell philosophy is not solely for trouble shooting but also for the advancement of good already achieved.

Oguejiofor (2005:85) supplies the logic behind philosophers' view of their undertaking. For him, the unexpressed logic of this chauvinism comes from the definition or understanding of man as a rational animal, a thinking being. Philosophy, being the only discipline whose only instrument of work is taken to be human reason, becomes at the same time the highest expression and the measure of the humanity of the human as such.

Be that as it may, faced with the problem of development confronting the third world countries the philosopher is once again tasked to prove the practical relevance of his engagement to the existential man of the contemporary world. The basic question here is, has philosophy any contribution to make to development? If yes, what can philosophy offer to help eradicate or at least ameliorate the development problems bedeviling most of the Third World countries? In fact, what is philosophy doing to speed up the snail movement of development in the Third world?

Oraegbunam (2005:1-4) groups responses to the question of the practical utility of philosophy especially as it pertains to development into three, namely: those who hold that philosophy is of no practical use to man but merely a matter for mental and cerebral acrobatics; those convinced that philosophy is the bedrock of any human development since it is inherent in every discipline adjudged vital to human wellbeing; and, those who hold only some branches of philosophy as being practically useful to man.

This write-up lends support to the second group and argues vehemently that philosophy, whether in the form of worldview, ideology or the academic sense, is a major factor in determining the trend of development in any society. It further argues that philosophy not only has much to contribute but is already contributing much to solve the developmental predicaments of the Third World.

This we shall present in sub-headings. Firstly, attempt will be made to give operational definition of the basic terms of this work. This will be followed by the exposition of the developmental predicament of the Third World vis-à-vis the causes.

An attempt will be made to critically investigate the possibility of philosophy contributing to development. The insight therein will give ground to the presentation of the actual contributions of philosophy to the amelioration of the underdevelopment of the Third World.

Clarification of Concepts

The term, Third World is very dynamic in definition. However an item has remained fundamentally static in this dynamism of its definition namely, that it has to do with underdeveloped countries.

For Chaliand (2009) the third world denotes the economically underdeveloped countries of Asia, Africa, Oceania, and Latin America, considered as an entity with common characteristics, such as poverty, high birthrates, and economic dependence on the advanced countries. This definition is corroborated by *Wikipedia* (2009) with a slight difference. It

holds that the term Third World arose during the cold war to define countries that remained non-aligned or neutral to either capitalism or NATO, which represented the 1ˢᵗ world and the second world with their allies respectively. It further maintains that this definition provided a way of broad stratification of the nations of the earth into three groups based on social, political, and economic divisions.

Etymologically, the term third world has origin in the French "tiers monde". It was the French demographer and economist Alfred Sauvy that coined the expression in 1952 by analogy with the "third estate", the commoners of France before and during the French Revolution as opposed to priests and nobles, representing the first and second estates respectively. For Sauvy (1952), the Third World like the third estate is nothing and wants to be something. The implication of Sauvy's submissions is that the Third World is exploited much like the third estate; hence its destiny is a revolutionary one.

Chaliand (2009) enumerates the common attributes of the countries of the Third World as: distorted and highly dependent economies devoted to producing primary products for the developed world and to provide markets for their finished goods; traditional rural social structures; high population growth; and widespread poverty. Nevertheless, he quickly adds, the third World is sharply differentiated, for it includes countries on various levels of economic development. Hence the quests to change the term to something like "Global South; "Developing countries" etc. Regrettably, the third world linked with underdevelopment is gradually becoming synonymous with Africa as many countries of Asia and Latin America hitherto classified under the same canopy are fast joining the first world of economically advanced nations (Oguejiofor, 2001. 23-24).

A simple definition of development is that it involves change. This change may be in any sector of life such as economy, culture, politics, science and technology or in the human person. Change may be positive or negative. However, since only positive changes are always the desiderata, development has come to be associated with positive changes. Thus development is all about bringing positive changes in various sectors of a society so as to improve the living condition and promote self-realization of the people involved. However, "[…] development involves not only a change in time but also a change which has direction. Development frequently implies advancement or improvement over some primitive status" (J.C. Ekei, 2007:157). What is implied here is that developmental changes are goal oriented. In fact development is teleological in nature involving both end and process.

Development as a sequence of continuous change ends in series of outcome and not just one outcome. Hence developmental change cannot proceed in isolation but takes into consideration other dimensions of people's lives. Consequently, meaningful development should aim at refining and promoting the already existing values of the people within a given environment. Therefore, development does not imply total rejection of the existing structure that has sustained the people but is an improvement on what people have been used to. Goulet (1971:62) has this in mind when he opines that:

> Development has been portrayed as a complex and multi-dimensional process involving major changes in social structure, popular attitudes, and national institutions as well as acceleration of economic growth, the reduction of inequality, and the eradication of abject poverty. In its essence, it must represent the entire gamut of change by which an entire social system, turned to the diverse social needs, and desires of individuals and social groups within that system, moves away from condition of life regarded as materially and spiritually "better".

The salient aspect of this definition is its insistence that all developmental efforts are geared towards the benefit of the human person. This implies that development is man-centered. It is a process or a set of processes aimed at developing man himself and creating for him an

enabling environment to actualize his inherent potentials. Hence Agbakoba (2003:1) defines development as "[…] self-realization within the context of society".

The broadest way of defining philosophy is etymological by which it means love of wisdom. There are as many definitions of philosophy as there are philosophers, each basing his definition of the subject on his background and ideology. In the ordinary usage, philosophy covers a multitude of meanings which could be classified into three, namely, a principle, a collection of world-view or outlook and an attitude to life. Today, philosophy is defined based on its two senses which include philosophy in the loose or popular senses and academic philosophy (Okolo, 1995:111).

In its loose or popular sense, philosophy is synonymous with the people's ideology or world-view which Nwala (1985:24) delineates as:

> "[…] the complex of beliefs, habits, laws, customs and tradition of a people. It includes the overall picture they have about reality, the universe, life and existence, their attitude to life and to things in general, what they do and think of what life is, what things are worth striving to attain; what is man's place in the scheme of things; whether or not life has a meaning and purpose.

Suffice it to say that philosophy as ideology or world-view embraces the people's ontological, epistemological and ethical outlooks resulting in attitude-choice director mechanism.

Conversely, philosophy, in its academic sense, is a rational and reflective activity. Agbanusi (2007:135) holds that philosophy is a discipline which has to do with a critical and unprejudiced investigation into the basic issues about man and the universe, a discipline that not only equips man with a high intellectual ability but also enriches his moral capacity.

Diagnosing the Developmental Predicament of the Third World

The term, Third World, is now synonymous with underdevelopment. As already hinted, countries of the Third World have catalogue of problems ranging from economic crisis, endemic corruption, inter-ethnic conflict, political instability, to high population with low life expectancy. Strictly speaking, these are more or less symptoms than the disease itself. The question that is yet unanswered is whether these problems are coeval with the Third World and destined to last with it or are they temporal? If they are temporal then they have solutions. Anjov (2005:175) is optimistic that the problems of the Third World are temporal. For him, the factors responsible for these problems include: the colonial legacy, social pluralism and its centrifugal tendencies, the corruption of leaders, poor labour discipline, lack of entrepreneurial skills, poor planning and incompetent management, inappropriate policies, the stifling of market mechanisms, low level of technical assistance, the limited inflow of foreign capital, falling commodity prices and unfavourable terms of trade, and low level of savings and investment. He further maintains that among these factors leadership corruption, which has resulted in both moral and developmental corruption, gives development the most stifling disposition. All these are blamed on slavery, colonialism and loop-sided globalization.

In as much as many are wont to inculpate the entire predicament of the Third World on slavery and colonialism, the question remains what made these possible in the first place?

Diamond (1998) argues that the bane of the Third World, especially as far as Africa is concerned, is its bio-geographical disadvantage which gave the First World an edge over the former in terms of industrialization; and which gave birth to an ugly history of slavery, colonization and neo-colonization of the Third World. For Diamond, the developmental problems of the Third World seem destined to last forever because the First World having got an edge over it is not only ensuring that the developmental gap between them is maintained

but continues to device means to ensure perpetuity of exploitation and pauperization of the Third World. Chaliand (2009) partially supports the idea of Diamond. For him,

> Combination of the conditions in Asia, Africa, Oceania and Latin America is linked to the absorption of the Third World into the international capitalist economy, by way of conquest or indirect domination. The main economic consequence of Western domination was the creation, for the first time in history, of a world market. By setting up throughout the Third World sub-economies linked to the West, and by introducing other modern institutions, industrial capitalism disrupted traditional economies and, indeed, societies. This disruption led to underdevelopment.

As true as these submissions may be, it is the conviction of this write-up that the basic root of the problem is located within the Third World itself, without doubting the fact that the above conditions have exacerbated the situation. That is why Oguejiofor (2001:46-63) locates the root of the problem in the psychological trauma bequeathed on the Third World by historical antecedents which has led to inferiority complex among the members of that world.

For Wiredu, (1985:213-220) the problem lies within the identity crisis in the Third World, namely how to strike a balance between nationalism and modernization. He opines that development will continue to elude the region until it is ready to give up a section of its traditional values.

To be taken very seriously is Agbakoba's opinion that the bane of African societies, and by extension, the Third World societies, is to a large extent their particularistic ideologies and value system (1998:21-240). The traditional ideologies of the Third World societies are particularistic with ontological, epistemic and ethical values that negate development. In traditional Africa, for instance, communalism was limited to the very members of the same clan. Among the things considered as social crime in it were stealing and murder (Ndubisi, 2007:65-17). Yet these were offences only when committed against any member of one's clan. Thus a man who kills his kin is a murderer but the one who beheads a stranger, and possibly away from his village is honoured as a hero. Muendane (2006:29) laments this particularistic ideology as having engendered disunity among African communities and thus facilitated slave trade and European conquest.

Complaining against poor ideology of Africa, Bodunrin (1985:38-42) argues that African cannot move ahead with her magico-religious assumptions of the world. Citing an instance, he points out that in African traditional ideology, the time for starting a meeting is not so much important as ensuring that everybody is present. And when it ends does not matter as reaching a consensus that is pleasing to everybody. He therefore suggests that this magico-religious rationality must be jettisoned to embrace the sciento-technical rationality which is at the base of every development.

Having identified the root of developmental problems in the Third World, the task ahead is to show how philosophy can tackle these problems and thus move the region on to the next level.

Philosophy and Development
The question here is whether philosophy can make any meaningful contribution to development, whether human, structural or infrastructural. Is there any links between philosophy, which is largely speculative and theoretical and development, which is more or less practice-oriented? In fact, of what use is philosophy to development.

This paper groups responses to these questions into three, namely, the pessimists, the lukewarm, and the optimists. The first groups are mostly non-philosophers who feel that the functions traditionally allotted to philosophy have vanished with the division of the erstwhile queen of all sciences into different disciplines. They argue that philosophy is highly speculative and metaphysical and has nothing to do with the experiential world. Thus

philosophy had abdicated its contribution to the development of man and his world to other disciplines.

Oraegbunam (2005:3) blames this stand on gross misunderstanding of what philosophy is and underestimation of the importance of philosophical logic and rational procedure in any discipline without which knowledge emanating from such discipline cannot be communicated in the first place. Another point this group fails to take into consideration is the fact that every discipline has an underlying philosophical assumptions on which all the arguments and discoveries of such discipline are built. The growing awareness of this fact has led to the study of philosophy of every discipline e.g. philosophy of science, law, etc. Suffice it to say that this school of thought is ignorant of the fact that any contribution by any discipline to development is an indirect contribution of philosophy to the same.

The second group, the lukewarm, has little hope on philosophy to improve the lot of man in his existential predicament. For them, philosophy has next to nothing to contribute to the development of mankind and his environment, physical or social. The submission of Oguejiofor (2001) in his much celebrated *Philosophy and African Predicament* belongs to this category. For him, the functions that were originally given to philosophy are now better performed by other disciplines. It is important to note that this argument has not in any way denied philosophy of these functions as Oraegbunam (2005) thinks. It simply made a choice among choices. Hence, Oguejiofor concludes that the very peculiar contribution of philosophy to development is in the nature of the discipline itself, namely, its non-definitive nature and accommodation of divergent views (2001:143) which when adhere to would bring about proper dialogue, tolerance and inclusiveness in the society.

The optimistic group is occupied by mostly philosophers who have high hopes in the capability of philosophy to save man from the consequences of the intractability of his existence. But it has to be noted here that most members of this group praise philosophy without the benefit of argument but simply because the failure to do so would make their engagement irrelevant. The language of presentation notwithstanding, the group vehemently holds that the traditional functions of philosophy are still intact today as they were in the days of Aristotle. These functions include training the human person in both rationality and morality and the critique of ideology.

This paper sympathizes with the optimistic group. However there is an intricate relationship between philosophy and development it wishes to explore. Philosophy as ideology of a people has greater implication to development than the academic philosophy. As already mentioned, the ideology of a people incorporates their ontological outlook, as well as their ethical and epistemological outlooks. Each of these has enormous implication to development.

The ontological outlook of a people is the way they conceive being and the mode of being. There are varieties of ways people conceive being and mode of being. However, with regard to development one of the important ways of looking at being is in terms of sacredness or non-sacredness. If for instance, a high degree of sacredness is place on the physical world people are not likely to feel free to experiment with it and manipulate it as they please until the desired results are achieved. The assumed link between the physical world and the divinities place much limitation to how one handles and interacts with it. With such barrier scientific and technological revolutions that propel development are highly hindered.

The epistemic outlook of a people is their predominant knowledge acquisition process. There is no doubt that knowledge is essential factor in development. But such knowledge is acquired through experimentation. Thus, when the epistemic outlook of a people favours sorcery, divination and magic, development will be hindered for want of prerequisite knowledge.

Similarly, the ethical outlook has to do with the horizon covered by their definition of moral concepts, for instance, good and evil. An ethical outlook which defines good as any positive thing done to oneself and one's kin and evil as the opposite will never see things like embezzlement of public fund as evil provided one's kin are nourished from the loot. Such ethical outlook is also likely to fuel intertribal conflict.

From the foregoing it could be very myopic to hold that philosophy is far removed from development and thus has nothing to offer to it. The truth is rather that philosophy is the key to development. The First World is what it is today because of the philosophical foundation laid some centuries ago on which their scientific and technological as well as economic, social and political development is built. Sequel to this, this paper re-iterates that philosophy is not helpless in the face of the development problems of the Third World.

Philosophy and the Development of the Third World

The areas in which philosophy can influence rapid development of the Third World abound. However, this paper focuses human development in rationality and morality, critique of ideology and conflict resolution.

There is no gainsaying the fact that human development is the most vital aspect of development. This is because man is at the centre of every development. Philosophy ensures proper development of the human person by training him in both rationality and morality. It is a well-known fact today that education is the bedrock of development. Okere (2007:5) rightly points out that education is clearly another name for realizing one's human potential as it brings about the fulfillment and fruition of the mental, psychological, physical and moral development of man through the knowledge gained in the process. However, the knowledge gained in philosophy is unique and the most sublime. This manifests even in careers not related to philosophy. A politician that has studied political philosophy is quite incomparable to his counterpart that has not. The same difference is noticed between medical doctor who has studied special ethics and his counterpart that has not. This is why Maritain (1956:92) writes, "[…] philosophy is the highest of all branches of human knowledge and is the true sense of wisdom. The other sciences are subject to philosophy, in the sense that it judges and governs them and defends their postulates". The kernel of this submission is that philosophy should provide the Third World the philosophical knowledge which has served as the foundation of Western development. The ability of the philosopher to clarify concepts is the best way to change idea in the human person which the latter will bring to bear in his contributions to policy making and governance. The benefit of appropriate knowledge to the Third World is its instrumentality in the amelioration of over-spiritualization of the physical world and overdependence on non-scientific and superstitious knowledge that have combined to clog the wheel of development especially in Africa.

Similarly, no one can meaningfully contend the fact that morality is highly needed for rapid development. Omoregbe (1990:197) corroborates this idea, expressing it thus: "Indeed, moral development is the important aspect of national development, for there can be no development of a country if its citizens are morally undeveloped … neither science nor technology can develop a country if its citizens are not morally developed". This is statement of fact as it is experienced in the Third World countries today. It has been shown that features of the Third World include endemic corruption, poor attitude to work, tribalism and so on. It is the task of philosophers of the Third World to prove beyond reasonable doubt the negativity of such attitude and bring to the limelight the positive ethical values. Philosophers should endeavour to reorient the particularistic ethical outlook of the people of the Third World toward universality by expanding the horizon of consistency of moral concepts. This is what Nyerere's (1968) Ujamaa stands for: an attempt to universalize the Africa value of family.

On another note, it is the duty of philosophers of the Third World to constructively criticize her ideologies. This paper has demonstrated that the ideologies of the Third World societies are poor, sacred in their ontological outlook, particularistic in ethical values and magico-religious in epistemic outlook. It is the task of philosophers to reform these outlooks and adapt them to the present realities of contemporary existence in such a manner that will pave way for development.

In the same vein, philosophers of the Third World should challenge the status quo and policies bringing to bear sublime philosophical insight for the benefit of the society. They should ensure that they get involved in the choice of ideology and policies of their countries. Philosophy has done this in Europe and deposed hereditary monarchy. The result of John Locke's critique of monarchy is the American constitution that is adjudged the best in the world today and its influence on development of American is self-evident.

Finally, Oguejiofor (2001:143) has rightly pointed out that the use of philosophy is in its non-dogmatic nature. Philosophy is the only discipline in which even the fool is listened to. No one has the final say. Even the method of critique and reply is a way of dialogue. It shows that no one is beyond probity. This nature of philosophy can serve the Third World in development by installing tolerance and conflict resolution through dialogue. It also has the capacity to promote good government as it will enable the participation of the entire citizenry in arriving at political decision, and development follows when the citizenry feel involved in the issues of their country.

Conclusion

The relationship among the Third World, development and philosophy is intricate. The Third World is known today for backwardness in development. This underdevelopment is a child of myriads of factors, with poor and primitive ideologies that ill-fit development as the most emphatic. However, it is the conviction of this paper that philosophy has indeed the capacity to save the Third World from its developmental predicament. This, it can achieve through provision of rational and moral knowledge for the development of the human person, critique of ideology and by exploiting the nature of philosophy itself to foster the spirit of tolerance, dialogue in conflict resolution, and promotion of good governance. In so doing, it will provide a fertile ground for other aspects of development to follow.

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The Effective Security Network; A Paradigm For Improved Capacity Building In Nigeria

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Abstract
With the current security challenges in Nigeria, there is need for sound and inter-connected security infrastructure in order to ensure effective security network through adequate and timely capacity building by the government. This study was intended to indicate to appropriate societal quarters as to how security dilemma can be detected and observed and to point to the security gaps in order to involve the government and its security organs. The study used interviews and observations. The study equally used content analysis. The results showed that the current security challenges would be lingering on as far as the quarter of origin of the crisis cannot be clearly defined. It was recommended that security apparatus in the country should be properly scrutinized and put into appropriate security combats.

Keywords: Security, Capacity Building, Crises, Government.

1.0   Introduction

If there are words best used to evaluate and quantify the need of security in the society, I think that the words are yet to be available in the whole universe and if it has become available, no author or writer has ever used it for the best of the whole world, if it has been used, it has not been properly be implemented. This is because the importance of security network in this earth cannot be overemphasized. The security of lives and properties have become and continue to be of immense consideration as a result of ever increasing rate of crimes and criminalities observed among nations in the whole wide world. With respect to the concept of security that depict guard of lives and properties against the forces of known and unknown which emanate from external and internal dimension hampering the proposed dear progress and development of people, families, Kindred – villages, communities, local-state and National existentiality as well as the whole wide world. These have posed some threats among citizens thereby leading into some quest on measures to eradicate the instinct of insecurity in our system.

The value of life is when it has a definite meaning. Because life that has no clear definition is not worthy living (Socrates). Today, people have started living a poor life which is difficult to conceptualize thereby created some fear, doubt and put question on the purpose of man on earth. These have created some degrees of unreliable, un-trust, dishonest and insecurity among the citizenry.

It is upon these that made the writer to undergo a thorough re-search to know the reason behind tremendous problems of man in the society. The sources of the problems, the way out of the problems and the relevant of building one united front where peace, love and services

of God and humanity take precedent.The current security challenges that tend to destroy human lives and property and the retrogressive impact on capacity building in Nigeria calls for study of this nature. There is general distrust, inconsistencies and abject fear among the citizenry. This study was intended to consider pertinent security issues and bring to light the inimical effects on the Nigerians residing in Nigeria and those in diaspora. To achieve this, the writer made used of primary data collection such as interviews, media observations and study of document. Principally, content analysis was utilized.

Findings were made in which one of the causes of insecurity in the society is when there is a sense of inequality exist among citizen to create gap between one citizen and another in the society, unemployment of able young youth in the society, corruption, leadership challenges, tribalism-sectionalism among citizenry of a nation and breakdown of rule of law by political office holders as well as absence of taking responsibilities of early child education.All these stand a chance to destroy the existence of a nation if not properly handled. The solutions where made thereby state the importance of security network in the society.

However, owing to the knowledge that lead to globalization and modernization which we aimed that it will lead into our quest to ensure sustainable development. We shall not lose the sight of the fact that, where there are merits, we hardly not see demerits. The closest friend of criminals are the informants. There are some factors that pose challenges to development which it could be anything you call it, "corruption, criminality, lack of trust" all can be summarized with common word of "insecurity". Now, what do you think that caused insecurity in the society? The response can be either positive or negative, this is because, one can be filled with self doubt and lack of confidence. The other marked by assurance, certainty and self control. To know the root cause of insecurity, it is good to know what is the meaning of insecurity.

2.0   Literature Review

Insecurity can be defined as a feeling of uncertainty, inadequacy or doubt, heightened by a sense of helplessness, rejections, no purpose and blame observable in the society among individuals. Below are the causes of insecurity/security problems:

When we begin to have an imagination that many people have hatred on us, that will take us most time into lacking confidence on who we are. And eventually while grow up with it, caused more harm than good.

Adedemi (2010) maintained that unemployment problems caused by unemployment negligence have never been tackled even in the developed economics like Britain and U.S.A. This is to say that, government appointment and employment is one thing that giveth joy and happiness according to Awake(1983). a meaningful employment brings happiness, makes one wanted and needed. That people acquire certain skills so that they could be employed and be able to provide for their needs and that of the family. In that case, no one remains happy under no employment because, it renders hope useless.

Kabir (2012) posited that lack of adherence to the rule of law and incessant constitutional manipulation or excessive constitutional authority among our leaders had caused immense damage. Lack of paying allegiance to the rule of law among citizens mostly the leaders affect the rule of law. Some individuals so called god father's or cabals are known to be stronger than the government institution that they choose to use power (authority) excessive

and manipulate their ways to some ends. At the end of it, they escape being punished as a result of manipulation of our agencies such as EFCC, ICPC etc.

We have some weak, corrupt, sectional security agencies that divide their sense of commitment to effective security system in the country. Lackadaisical attitudes to our borders, oil bunkering are prevalent because of the porosity of our borders. The proliferation of arms and ammunitions is predicated by the porosity of our borders. The National security agencies such as Armed forces, police, customs services, immigration and road safety should foster synergy to ensure protection of our borders against external aggression.

This is one of the critical security challenges bedeviling the nations. The crime against humanity includes raping, prostitution, kidnapping, assassination money of innocent citizen. The idea behind the above action could be more devastation than one can imagine because of the degree it covers and the effects of the action among the victim families and otherwise.

There are some evidence that the Nation have been endowed with some plethora of unpatriotic, unscrupulous and greedy leaders. Our Nation over the years have taken their leadership as a do or die affairs, couple with selfishness. And I must be there syndrome that causes more problems than tension in the environment after elections. Use of thugs and ritualizes to maneuver power and obtain authorities is a threat to security.

The challenges of origin-indigene-ship and quota system are taking a toll on the stability and security of our nation most of the time, a Nigeria do identify itself with its origin, state or religious inclination and tribe thereby creating a sectional sentiments in the mind of others. Then division becomes the other of the day leading to security upheaval in the society.

Corrupt practices among our leaders, security agencies and some lower live citizens of the Nation have caused more harm than good.   Manipulation of ones position, responsibility, ownership of properties, inheritance, meritocratic disarmament. The embezzlement of public funds, unethical behaviourism, unpatriotism, I'm nepotism and favouritism among the leaders of this nation have been a cog on the wheel of ensuring effective security service delivery, because those involved in these action get away with it without punishment or harm for the sake of their evildoers. What is the need of law?

The subordination of judicial system under the ampit of the executive and legislative arms of government posed challenges to the survival of democracy because, it posed an unhealthy atmosphere in the nation democracy which is sine qua non to insecurity. For instance, some of the alleged masterminds of Boko Haram are said to have been arrested in the past by security agents but their prompt released due to intervention of powerful individuals while some of them were jailed for just for months, they come out later may continue with their nefarious activities. The judicial stand on security challenges in Nigeria have been well defined because, it is not feasible.

Lack of priority attention to early child education leading insecurity in the nations. Increase the cost of child education reduces the chances of children enrolment in school system thereby pose some insecurity threats in future as a result of lack of opportunity to go to school and school dropout. (Daily Sun October 3rd 2014: page 32)

The importants of security network in Nigeria cannot be over emphasized. The Will (April 18, 2014) place it that the security network system in Nigeria is of paramount importance for

effective good governance and democratic development in the country. This is because, it will enable the nation to effectively combat corruption in public sector by regulates agencies through establish dialogue between public and private sector via monitoring of their activities and effective implementation of programs. Therefore, to ensure effective and efficient security services in Nigeria. The following are utmost importance to enhance good governance. They are;

The security network system should as a matter of fact be considered as one of the building blocks in our various geo-political zone and states towards ensuring effective capacity building, national integration, political stability and peaceful co-existence among their citizenry.

It should be a pre-requisites for socio-economic and political development and fosters effective states and zonal integration. These can be done via democratic control of security sector to shape and reshape security system to ensure effective harmonization of security sector reform ad governance initiatives.

A strong security system ensures accountability, transparency and peace co-existence thereby reduce conflicts, crises and undue intimidation to create a conducive environment in the society.

The need for security in the nation is of paramount, because, it strengthens capacity of community groups and associations to promote public accountability, political participation, protection of the democratic and human rights in the state. As a strong tools for citizens center for integrated development and social rights, it recognizes civic educational workshop and it ensures democratic clinic with an emphasis on participation in the state budgeting process, implementation of government record card, assessments and monitoring local elections.

It has been an avenue that ensures conciliation and re-conciliation processes. It plays a great roles in conflict-resolution and make local voices heard to improved community security so as to strengthening the capacity of communities, thereby identify and address the root causes of violence conflicts in the nation. A good security networking stand a chance in combating political violence, strengthening civil society to peaceful demand thereby fostering good governance via accountability and transparent and due process which is an essential ingredient for sustainable development.

It promotes women leadership and governance thereby play a key roles in reducing ethno-religious conflicts and strengthening women civil participation in the society.

The security network system engages various stakeholders in protection of human rights by increase awareness of state and non state actors of sexual minority rights, strengthening their capacity of state and non state actors to depend upon the human rights of sexual minorities and citizens of the nation.

It promotes leadership initiatives for transformation and empowerment. It provides an enable environment for leadership initiative, development and actualization.

It helps to strengthening human rights principles in the security sector, to strengthen capacity for joint task force and police to respect and promote human rights and corporate local communities.

Security network provides employment opportunities among the able bodied young people in the society thereby reduce in bearest minimum insecurity challenges in the nation.

A well biffed security provides independent of states in the country that will manage more effective the security challenges around the environment via provision of more sophisticated armed equipments and security agencies to ensure good governance.

As we have actually exhausted some really points on the root causes of insecurity in Nigeria. We cannot lose the sight of the fact that there are some remedies proffered for the eradication of security challenges in the society. Be that as it may, the truth remains that, we are the architect of our problems. Solving this social challenges is a simple issue if we can agree to address some constitutional limitations that confirmed excessive authorities on our leaders and issues of tribalism and sectionalism exist among the tribes in Nigeria. I strongly believe that in every ailment, there is a diagnostic concussion that cured it. This is to say that, there are solutions for security problems in Nigeria. And such proffered solutions includes;

There should be an independent judiciary: To curtail instability and insecurity in Nigeria, there is a need to strengthen the judicial system by ensuring effective dispensation of justice no matter who is involved. These will make provision for egalitarian nation where the rich and poor share the same rights and privilege. The practice of favouritism, nepotism and the culture of impurity must be eschewed from the psyche of Nigeria to give room for peace.

Eradication of corrupt practices in Nigeria by the way of ensuring the independency of some agencies established to fight such practices such as EFCC and ICPC. There should be a concerted effort geared towards ensuring a serious extermination of corruption and injustice in Nigeria. For instance In Nigeria, somebody commit an offence that suppose to serve at most ten years jail term, sentence and they spend twelve years on awaiting trial. This is as a result of injustice in the system. So, let there be peace and justice in Nigeria.

There should be an adoption of a through federation in Nigeria that will give autonomous existence to its states and federating units. So that every units will take full responsibility of security problems.

There should be a provision for employment opportunities for the teaming youth who have been roaming to the streets looking for what to do and causing problem in the society. Both the public and private sector must be seriously be encouraged and supported to create much needed jobs to the youths.

Strong adherent to rule of law and constitutional provision that will give room for justice and fair play in Nigeria. By so doing, we must strengthen and encourage our institutions. So that our institutions will walk and not talk and not just be paper-tigers. With these, all citizenry should be made equal before the law of the land. As American president Barak Obama ones said, "African needs strong institutions, not strong men".

There should be an adequate equipment of our security agencies and machineries, a good training should be given to them, motivation for them to rise up to the security challenges in Nigeria. The recruitment of citizens in our various forces should be done in a merit based without been sacrificed in the altar of god fatherism and nepotism. The security of lives and

properties are a collective responsibility by which there should be no room for lackadaisical attitudes to security in the country.

There should be an adoption of meritocracy at the expense of mediocrity; merit must not be sacrificed on the altar of state of origin/indigeneship or quota system. There should be an enabling constitution that must be made to guaranteed every Nigeria the right to reside in any part of Nigeria and in entitled to, what every other person, there is entitled.

Government should give priority to early child education to fight insecurity. This can be done by giving scholarship programmes to children even free education to encourage child education in Nigeria. It was only in some parts of Northern states such is happening. Mass enrolment of less privilege children to combat security problems. That can be done by Investing in education that targets out of school children, to guarantee national security and development. The nation's leaders must summon political will and evolve new strategies that could increase Nigeria children's enrolment at the both elementary and secondary school levels respectively. However, for a country to achieve creditable in its socio-economic and political development, there is need to focus on both intellectual and mental development of the children for future societal free and development as they are the leaders of tomorrow. It has been observed that the children of school dropout and those who have no opportunities to attend to school are increase thereby posed challenges to threats of security because, they believe that, they are not being giving sense of belonging by their parents and society. Until Nigeria come together for the purpose of brotherhood, oneness and patriotism, Nigerians would continue to experience the worst. Therefore, the children need a qualify upbringing and educational development in the society. And the legislative arm of government should help in moderating the family system in Nigeria. (Daily sun October 3, 2014.Page 32).

The security of life and properties has become a crucial obligation of every living soul, as life has become a sine qua non for destiny accomplishment. It is upon these that all living beings that have attributes of man in nature must understand the relevance of security to life. Security has become some sort of assurance to life.

It is upon these developments that the writer considers an effective security system to be a paradigm for improvement of capacity building in Nigeria. This is because, insecurity which marked by corruption, sectionalism, tribalism, bad governance and war are rendering this country in shamble.

5.0   Summary Of Findings, Conclusions And Recommendation
5.1   Summary of Findings
The study is concerned with the Effective Security Network for the purpose of Capacity Building. The security network in Nigeria is still porous and wide gaps exist in the network. The civil society lacks trust in the security apparatus: Nigerian Army, Nigeria Police, Nigerian Navy and Civil Defense Corp etc.

The government is not in charge and sectional security operations are in place without concerted efforts to harmonise the national security infrastructure. Attempts towards capacity building have failed as a result of insecurity and the fear of unknown.

5.2   Conclusions

The following are the conclusions:
- The security situation in Nigeria is at alarming rate
- There is dichotomy in the operation of the security organs of the government
- The funding efforts of the government is not yielding results owing to corruption at various levels of government
- Security operatives lack training or re-training
- The civil society is doubtful of the government and government efforts towards combating insurgencies
- The pertinent issues in the security crises are not addressed.

5.3   Recommendations

The following are the Recommendations:
- Security apparatus in the country should be properly scrutinized and put into appropriate combats
- The security organs should be trained or re-trained to adequately fight security challenges
- The government should maintain high level of consistencies in addressing security matters through appropriate security policies
- The civil society should be at alert and report security issues to appropriate organs
- There should be proper provision of arms and ammunitions to help combat security upheavals.
- Resuscitating this country into modern model to focus on, there is a need to tackle some security problems
- Government should establish a strong security agency who will focus directly in security of life and properties.
- Provision of measure to employ our millions of youth who have graduated out of school and National Youth Service Corps.
- Urgent provision should be made to tackle corruption and related problems in Nigeria.
- There should be dialogue, if need be, to bring to an end to some sort of Security Challenges to draw insecurity problems to an end in Nigerian Society.

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Gendered Role: A Challenge For Church Ministry In The Contemporary African Society

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Abstract

There are conflicting ideas on gendered role in church ministry. So, why these conflicting views on gender role? A historical approach which surveys the subject matter from biblical perspectives through some important eras of church life to the contemporary times has been adopted. This research reveals that one of the major reasons for these conflicting positions of the church lies principally in the nature of biblical evidences. Thus the need to re-read and re-interpret the Bible, as much as possible in the light of the total teaching of the scripture.

Introduction

Gender is a contemporary universal issue regardless of class, culture, race or religious differences. Different people have varying emotions towards the use of the term 'gender'. Biblical scholars both male and female are sharply divided over gender issue. For some men, it evokes images of militant women who forcefully and emotionally want to become like men. Even for some women, the term 'gender' calls up images of the fellow women who have lost direction and who want to destroy the God-given mandate to be submissive to their husband. The tension is heightened when issues regarding gender equality or gender equity are raised. Thus, gender discusses always degenerate into an argument and a contest.

These conflicting ideas not withstanding, gender issue is such that the church cannot run away from. Therefore, this work is focused on gendered role in the ministry of the church – an issue that is constantly debated on by Christians. A historical approach which surveys the subject matter from biblical perspectives through some important eras of church life to the contemporary times had been adopted. This is aimed at giving a fresh insight to the issue which will ultimately lead to a better appreciation.

Biblical Persception Of Genered Role

The religion of the Old Testament is a male-oriented, male-focused and obviously patriarchal. The position in patriarchy is that the man has the ultimate place and role in the society, which must not be compromised while the woman plays the submissive/supportive role without asserting her authority or importance. This is well illustrated in the fact that women were not often at the center of national life or given great consideration in the Old Testament. Commenting on Ruth 2:5: "Whose girl is that?" Trible recognizes that the patriarchal nature of ancient Israelite society has left its prints upon the scroll. The question thus presupposes that 'a young woman must belong to someone; she is a possession, not a person' (Trible, 1978:176). The implication is that the biblical Old Testament narratives about women are told from men worldview as Phiri asserts: 'we recognize that the Bible was written by inspired men within a patriarchal culture' (Phiri, 1997:54). And through the years the Bible has been interpreted by male theologians who have tended to present women negatively and at the same time make them invisible.

Moreover, women do not have the same social rights and advantages as men. Property was inherited by sons rather than daughters (cf. Num. 27:1-11). They had little legal power (Num. 30:3-16). A woman does not have right to divorce her husband in the Old Testament, when on the contrary, a man was able to divorce his wife if she did not 'please him' (Deut. 24:1). If a woman has sex with a man, she automatically becomes a suspect, without consideration of a rape (Lev. 20:10; Deut. 22:22).

Nevertheless, the Old Testament reveals that at creation, the woman shares the image of God with man. It is equally aware of or in fact appreciative of women who distinguished themselves in the male dominated community. These include: Jochebed (Moses' mother), Deborah, Jael, Ruth, Esther, Abigail (1 Sam. 25) among others.

In the New Testament, the Lord Jesus during his earthly ministry did not call any woman apostle. This has been used to prove a divine order in which there must be leaders (men) and followers (women) for things to move smoothly (Egbogah, 2003:30). What is not being considered is the kind of life that existed between Jesus and his disciples. The disciples were always with him (Mark 3:14). If women were to be among them, would they not have been charged for sexual immorality? That would have ruined Jesus' ministry completely. Being a wise God, he did not involve women in this selection and that does not mean he discriminated against them. Mary Magdalene (former demoniac) for instance, was actively involved in Jesus' ministry (Lk. 8:1-3). During his crucifixion and death when the disciples deserted him , Magdalene and some other women followed Jesus from Galilee to care for his needs up to the cross and at his burial (Mt. 27:56-61). She (Magdalene) also saw the angel after the resurrection (Mk. 16:1-8) and the Lord Jesus himself (Jn. 20:1-18).

It should be recalled that the gospel of our Lord Jesus Christ was first preached in a Greek cultural and intellectual context. This has great influence on the writing of the New Testament. The Greeks believe in 'natural' division of labour based on people's relative intelligence. Philosophers were seen as the most intelligent seekers after morality and knowledge, and so, were considered the most suitable people for leadership. In Plato (The Republic, 1968:118-119), only the philosophic rulers will posses the necessary insight into what is good for the community as a whole. The next class is the 'Auxiliaries' who in Plato's description cannot take initiatives but executive roles. That is to carry out the initiative of the philosophical rulers. The last class is the 'tradesman' who produces the material necessities of life – farmers, craftsmen, traders among others. In this work, Plato is not protecting any particular gender. Instead, his interest is on the common good of the society.

For Aristotle (The Politics), there was also a class of 'natural slaves'; that is people with low intelligent quotient. He insists that this class of people can by nature only able to handle 'maintenance work' while their masters are involved in philosophy and politics. Aristotle clearly categorizes women into this class of 'natural slaves' for he argues that a woman's reasoning abilities were inferior to men's and by nature also, female and slave belong to the same level in a community because 'among them are none qualified by nature to govern' (1986:1252b). Hence, the male by nature is superior and so the governor while the female is by nature inferior and should be governed (1254b). In Aristotle, the woman's authority was limited to her domestic life. The door of philosophy and politics was shut against her.

 A very strong voice used for gendered role in the ministry of the Church is that of Paul. He instructed the Church in Corinth that 'women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church' (1 Cor. 14:33-35). Writing to Timothy, he insists, 'a woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner. But

women will be saved through childbearing – if they continue in faith, love and holiness with propriety (1 Tm. 2:11-15).

Various interpretations have been given to these texts. Some believe that there is a God-ordained order that is to be the basis for administration and authority (also 1 Cor. 11:3). Women are to be in submission to their husbands both at home and in the church regardless of cultural bias. In line with this view, a timeless order was established at creation. Others think that Paul's concern is that the church be strengthened by believers showing respect for God and for others as they exercise their spiritual gifts with the context of their culture. This group insists that his purpose was not to define the role of women but to establish a fitting and orderly way of worship (see note on NIV Study Bible 1 Cor. 14:34-35).

Today, some church denominations and great theologians have maintained that women cannot be in the ministry of the church based on these passages. Grudem for instance has argued strongly that throughout the history of the Bible, from Genesis to Revelation, there is a consistent pattern of male leadership among the people of God. In his words:

> It is simply not true that women have equal access to all offices in the church, for Jesus, the head of the church, is a man. And the twelve apostles who will wit on twelve thrones judging the twelve tribes of Israel (see Matt. 19:28), and whose names are written forever on the foundations of the heavenly city (Rev. 21:14), are all men. Therefore, there will be no eternal modeling of equal roles for men and women at all levels of authority in the church. Rather, there is a pattern of male leadership in the highest governing roles of the church, a pattern that will be evident to all believers for all eternity (1992:940).

Just to buttress Phiri's position above, Grudem no doubt observes that there are occasional examples of women having leadership in government positions such as queen Athaliah, Deborah and Hulda. He quickly remarks:

> We should note that these are rare exceptions in unusual circumstances. They occur in the midst of an overwhelming pattern of male leadership in teaching and governance, and, as such, they hardly serve as patterns for New Testament church office (941).

Can you image this great theologian allowing man's ego so eloquently in his words. Even Paul in whose epistles arguments for women subordination are found could not resist women from the ministry of the church in his time. He actually acknowledged the ministry, partnership, support and help from some women to him. This is well illustrated in his greetings in Romans 16. These include:

- Priscilla and Aquila my fellow workers in Christ Jesus. They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them. Greet also the church that meets al their house (Rom. 16:3-4). These names are first mentioned in Acts 18. In fact, in verse 2, the husband (Aquila) was named before the wife (Priscilla), but subsequently the wife's name came before that of her husband's. This may suggest the prominent role of Priscilla in the ministry of the early church.

- To Phoebe, Paul writes: 'I commend to you our sister Phoebe, a servant of the church in Cenchrea. I ask you to receive her in the Lord in a way worthy of the saints and give her any help she may need from you, for she has been a great help to many, including me' (1-2).

- Moving on to verse 6, he writes: 'Greet Mary, who worked very hard for you....' Interestingly, in the verse that follows, Paul sends greetings to Andronicus and Junias with these words: 'my relatives who had been in prison with me. They are outstanding among the apostles, and they were in Christ before I was. Junias of course is a feminine name. Its introduction here has led to various interpretations of the term 'apostle' used in this verse. For some, 'apostle' is used in a wider sense than the

twelve. Others hold to the fact that since 'apostle' is preceded by a definite article, it is an indication that the twelve are in view (Allen, 1986:1345). Going by the later interpretation, Egbogah argues that 'Paul's descriptions of what it takes to be an apostle in sense of 'the twelve' in 1 Cor. 15 without doubt excludes her from that position as Paul and the twelve' (Egbogah, 2003:60).

- In greeting Tryphena and Tryphosa, Paul remarks: 'women who work hard in the Lord' (12). One feature worthy of note in this chapter is the more prominent description given to women.
- Eudia and Syntyche in Philippians 4:2-3 are also worthy of mention in this work. Concerning them, Paul remarks: 'who have contended at my side in the cause of the gospel, along with Clement and the rest of my fellow workers....'

It is good to observe that these women along with others not mentioned make their marks in the ministry of the early church. This suggests that what some church denominations hold to today as Paul's warnings '1 Cor. 14:35-38, 1 Tim. 2:11-15 or other related texts) did not prohibit women from the ministry of the early church. Paul himself could not either. Obviously, this does not mean that the New Testament Church whole heartily assigned a place for women in the ministry. It is better to say that the New Testament apportions gender roles to men and women in which the man is the head (leader) while the woman is the subordinate (the led). Carol Scott-Luckens, in re-appraising women's plight dating to the earliest time submits:

> Following the New Testament model of Christ and His bride, the church, protestant culture associated female spirituality most directly with domestic concerns and duties of the virtuous wife and mother, with her traditional responsibility for the religious and practical welfare of an extended household, while also deferring to her husband in all worldly and church matters, as exhorted by Paul (2002:215).

Thus, from biblical time, women were subordinate to men in power and economically dependent on them. The women whose portraits emerge most strongly are those who display unusual courage in rising above conventional role.

Church Ministry In The Medieval And Renaissance Age

The early church fathers and their medieval descendants also interpreted the gospel according to their Greek background in which they were trained. Writing about Thomas Aquinas (c. 1224-1274) for instance, Bunting states:

> One of the most important – and controversial – aspects of Aquinas' work was his assimilation of the philosophy of Aristotle and his re-working of the philosophical foundations of Christianity in the light of Aristotelian categories (Bunting, 2006:706).

For Aquinas, the 'superior work' is concerned with 'the contemplative life' which is a calling from God and which have eternal value. The 'inferior work', that is the active life of caring for the bodily needs of humans, he views as good but only earthly. From Aquinas came the medieval distinction between the 'active' and the 'contemplative' life (van Leeuwen, 1990:194). Active life includes Plato's 'Auxiliaries' and 'Tradesmen'. From the early church fathers till the medieval age (and of course Catholic thinking until more recently), was viewed merely as temporal, while the contemplative life is religiously better.

Interestingly, van Leeuwen points out that the medieval church differed from the Greeks in allowing both women and men to choose between active and contemplative lives. She remakes that 'highborn educated women carried their sense of privilege and authority with them to the convents often becoming powerful administrators of people and property' (1990:194). A good example that readily comes to mind is Mother Teresa of Avila (1515-1582), who:

> In spite of intense opposition by local churchmen, finally won papal permission in 1562 to establish her own house and her own order. She was canonized in 1622 by Pope Gregory XV. In Spain she is second only after St. James as patron saint (Barker, 1969:272).

From Mother Teresa's experience, it is clear that while the distinction between male and female was not well pronounced as in Greek culture during the medieval time, it cannot be denied.

The Renaissance of the 15th century ushered in a change in which humans were seen as being created in God's image not merely by reasoning but also by the productive work which has been overlooked in the past. Concerning this new perception, Hardy elaborates:

> To be created in the image of God meant not only possessing an intellect, but hands as well. God created nature out of nothing. Human beings will now create a world out of nature and thus become a demi-god (1990:26).

This implies that the ideal human being is no longer the monk who contemplates or the philosopher who seeks after knowledge but the creative individual who imagines an idea and shapes materials to express it.

Gendered Role In The Reformation Perspective

The heart of the protestant reformation message was that we are saved by the grace of God, not through our own work, whether active or contemplative. By this, the reformers dismantled the medieval distinction between religious and secular vocation extending the meaning of religious vocation to include any activity by which a person could serve his or her neighbor in God's love. Both Luther and Calvin insisted that ability to work is part of the creation order, imaging not only God's dominion and creativity, but also the basic way in which he continues to care for us. This agrees with Hardy's statement that:

> Having fashioned a world filled with resources and potentials, God chose to continue his creative activity through the work of human hands. Through our work, humble though it may be, people are brought under God's providential care. As we pray each morning for our daily bread, people are already at work in the bakeries (1990:45).

In the concept of the reformers, we share in God's providential care for his creation through the work of our hands. This is echoed in the Reformation saying, 'all of life is religion' (van Leeuwen: 1990:196).

Coming to gendered role, the Reformers stress on the priesthood of all believers meant, at least in theory, that even the most humbly situated man or woman could approach and listen to God directly, without mediation by a church official. They encouraged literacy in all believers because the Reformers view the Scripture as the sole source of doctrinal authority. But in practice, this principle excludes women. Starting from the first reformer – Luther, his commentary on Genesis alone shows that he did not always have great respect for women nor did he think them fit for much beyond their domestic life. Here are two of his comments in 1:26ff and 3:1:

> She is only a woman. As the sun is much more glorious than the moon (though also the moon is glorious), so the woman was (created) inferior to the man both in honour and dignity, though she, too, was a most beautiful work of God, nevertheless was not the equal of the male in glory and prestige (Luther, 1958:69).

This presupposes his argument that 'women ought to stay at home… the way they were created indicates this, for they have broad hips and a wide fundament to sit upon, keep house, and bear and raise children …. Take women from their housewifery and they are good for nothing' (O'Faolain and Lauro, 1973:196-97).

Other reformers share similar opinion about women. John Calvin opines: 'it is the dictate of common sense, that female government is improper and unseemly' (1948:468). But he as quickly added:

> If any one bring forward, by way of objection, Deborah and others of the same class, of whom we read that they were at one time appointed by the command of God to govern the people, the answer is easy… if women at one time held the office of prophets and teachers, and that too when they were supernaturally called to it by the Spirit of God, He who is above all law might do this, but, being a peculiar case (1948:67).

Calvin has in his commentaries and his Institutes came to a shocking conclusion, at least for his time that – Paul's restrictions on women were not in the realm of eternal law, but only a matter of human governance. Scripture, he writes, neither forbids nor quires women in church office (Douglass, 1985:77). This does not mean he integrated women into church office. Nay, rather, Calvin's Institutes of the Christian Religion book four reveals that he regarded social upheaval as anti-biblical, and since expanding women's church roles would certainly be a divisive issue, Calvin left women on the fringes of church polity in Geneva.

The Anabaptist circle of Protestantism respected both male and female mystics like their medieval predecessors, yet they generally held to same traditional views on women with regard to both marriage and ministry. Irwin, a biographer of Menno Simons (an Anabaptist) writes that his most radical action on gender relations was the denial of a husband's right to beat his wife. Yet he admonished women to:

> Remain within your houses and gates unless you have something of importance to regulate, such as to make purchases, to provide in temporal needs, to hear the Word of the Lord, or to receive the holy sacraments, etc. attend faithfully to your charge, to your children, house, and family (1979:55).

You see, the reformation did not elevate the status of women nor did it relaxed gendered role in the church ministry. In fact, Catholics are of the view that the reformation removed women from all the religious offices which were created for them by the medieval church without setting up any officially sanctioned substitutes. This has left Protestant women in a kind of ecclesiastical limbo where they are floundering till today (Bainton, 1973:109).

Gendered Role In The Contemporary Church And Its Challenges
Male headship in the church and its related institutions has remained a consistent principle and practice of the church. The church does not seem to mind the fact that universally, male headship is longer honoured in practice. Today, unlike in the past, women have gain entrance into the paid work force. And being there, she is paid whatever a man of her training and experience would get and have the authority that goes with the job regardless of sex of her subordinates. Frankly, the church should be changing in a changing world to be relevant at all.

Research has shown that women constitute about 70 – 80 per cent of the total number of worshippers in church congregations (Mombo and Helen, 2012:184). Unfortunately, these women are only meant to be seen and not to be heard. This is because women are virtually absent when it comes to church leadership. They are brought to the lime light when it comes to 'minor jobs' like cleaning, cooking, and caring for the needy – housewifery, the only thing they are good at according to Luther. They may sing and dance, no problem but they cannot preach or teach unless of course teach children in the Sunday school. Being the majority in the church, they are equally active in fundraising. Often their numerical and financial strength does not translate into power in decision-making process. The truth about the relevance of women in the church ministry cannot be overemphasized.

The ministry of the church is obviously a cooperative venture meant for all whether male or female. This is echoed in the words of New Testament scholar Don Williams:

> If redemption is real the warfare between the sexes is over. Male dominance, egotism, patriarchal power and preferential priority (are) at an end. At the same time, female seduction, manipulation, and domineering (are) also over, for 'you are all one in Christ Jesus' (1997:70).

In the real sense, a woman should be able to reach women (who form majority of church membership) more than their male counterparts in the ministry since in many ways she shares their experience. One may ask at this point, 'why then do we have our churches' pews overwhelmingly filled with women and a few men, while men occupy the pulpit? Well, in the actual sense, the number of men and women in theological colleges is far from equal. A survey of the Theological College of Northern Nigeria's statistics for the last five years shows that an average of 11 female students are admitted compared to an average of 158 male students who are admitted every year.

The reason for few women doing theology includes the connection between theology and ordination. The TEKAN churches that have not accepted female ordination and others whose male students study at Theological College of Northern Nigeria would not send women to study theology. There is also the economic implication of this; since theological education is seen as an economic investment. So, when the Church has to choose whom to invest in, they will rather invest in a man who can be ordained.

Coming from the background of these conservatives, a woman can not be a theologian. Those who endeavored to be trained as theologians are relegated to the background even when they are better than their male counterparts. An instance is this citation from a woman theologian:

> My Church, the Reformed Church of East Africa (RCEA), does not ordain women and the pulpit is reserved for men. I studied theology and graduated with a theology degree, but I have remained on the margins of the church. My studies exposed me to the realities of the church life and helped me to analyze the situation of women in the Church, especially single women and widows. With my training I chose to work from the grassroots by organizing a school and running small income generating projects for vulnerable women (Mombo and Helen, 2012:185).

Eventually, some church denominations are gradually dismantling the masculine tradition which has wedged a cog in the wheel of church ministry's progress. It is no longer surprising that women are taking active and important roles in church leadership structure in some Pentecostal and Evangelical churches. Presbyterian Church of Nigeria is one of the churches in Nigeria which has seen the women ordination as one of the great issues of Christian justice for women (Okore, 1996:240). This door was opened by the church in 1979 when her synod resolved to accept mature, qualified women as reverend ministers or pastors. Consequently, the first woman minister (Rev. Mgbeke Okore) was ordained and inducted to the charge of a parish. With the life and ministry of this woman and her other women successors in the church, the Presbyterian Church of Nigeria and other church she has related with at the ecumenical context can attest to the fact that God calls men and women alike to the work of the kingdom.

Awolalu have examined the gendered role situation and trend of events in the church ministry and affirms:

> If men be a bit more accommodating and less selfish and can encourage women not only to participate fully in, but to also lead religious worship, our religious institutions will not be the poorer for it, but would rather be richer and much more edifying than they are now (1976:103).

It is plausible to note that some women have said no severally to their degraded status in the church. In the same vain, some church denominations have vehemently opposed women

ordination or leadership at all cost. But can women be resisted forever? It should be noted that if women's claim of being called into the ministry of the church is from God, then, the church should act wisely and responsibly like Gamaliel advised (Acts 5:34ff). For if this venture is from God, we should endeavour not to be found fighting against God and his move in this century. Moreover, following Julius Nyerere's admonition to the church: 'At a given and decisive point in history men decide to act against those conditions which restrict their freedom as men' (Neyerere, 1987:111), a time is coming when women will start opening churches meant for women or even agitate for women oriented congregations within a local church setting. Certainly that will not mean well for church ministry.

Recommendations
i.   The church especially biblical theologians to re-read and re-interpret the Bible from the perspective of women's world and in the light of the total teaching of the word of God who loves justice.
ii.   There is need for the church to deepen her commitment and solidarity with women's claim of divine calling from God to serve in the leadership of the church. This will save the church from being found to be fighting against God and his move in this century.
iii.   The church needs to reconsider her orthodox and rigid adherence to patriarchy on masculinity gendered church leadership.

Conclusion
This research discovers the vital aspects of African Women's potentiality and their experience of God in emerging realities of Africa and the entire globe. It also reveals that church ministry has been gendered towards the orthodox and rigid adherence to patriarchy. However, the wave of change in the contemporary society has shown that masculinity is no longer rigidly held to. Also, one of the major reasons for these conflicting positions of the church on the role of women lies principally in the nature of biblical evidences. The Old and New Testaments seem to affirm and deny at the same time leading roles for women in the church. This has become one of the thorniest issues in current theological studies. There is therefore an urgent need for the church especially biblical scholars to re-read and re-interpret the Bible, as much as possible in the light of the total teaching of the scripture. The church as a body should as a matter of urgency reconsider her 'male leadership' affirmation. Since by this God who has always used both men and women to accomplish his purpose is portrayed as being limited by the seemingly limitation of his calling to men. Above all, denying women this God given privilege (divine calling) amounts to injustice and marginalization – the very things the society itself abhors.

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Peace, Environmental Degredation And Development In Africa: The African Taditional Religious Overview

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Abstract

Peace is a requisite condition for development in any Nation throughout the world. The realization of this so important atmosphere has been a practical and theoretical concern. Various wars had been fought to bring about peace. So many authors have written different treatise to address this issue. The purpose of this literature is also a spectrum in the same direction. The task of the paper therefore is "Peace, Environment Degradation and Development in African: The African Traditional Religious Overview. The paper sees peace as harmony with the human person, society and the environment. It further reiterates that communal wars and environmental degradation are distorted measure to peace. The writer views this from the African Perspective where man, society is viewed holistically. To realize the objective of this work the writer adopts the narrative, analytic and phenomenological methodology. The literature submits that respect for God, Man, Society and the environment will engender the peace necessary for development in Africa.

Keywords: Africa, Degradation, Development, Peace, Religion.

Introduction

There are two common interpretations of the peace as converse of war argument. We may call them instrumentalist and the functionalist interpretations. In the instrumentalist interpretation, peace is a means to an end. In this sense, the absence of war serves the end of social progress and development. On the other hand, in the functionalist interpretation, peace is seen from one angle as playing a social function, and from another angle as the product of the function of other social structures and institutions. Consequently, peace is said to have the social function of integration and order. As such for society and the state to function properly they need peace, otherwise there would be a lot of stress on the social and political systems and then they would break down. Related to this, it is posited that the central function of both the social and political systems is to create peace.

The problem with the instrumentalist and functionalist perception of peace is that they both do not envisage an intrinsic value of peace irrespective of the gains that society and the state make out of it. In order words, instrumentalist and functionalist perceptive on peace may be criticised for not recognizing that peace is an end itself, which the vast majority of human beings would normally prefer to war and conflict.

Apart from the peace as converse of war thesis and its instrumentalist and functionalist interpretations, we can also evaluate other conceptualisations of peace as they appear in philosophical, sociological and political definitions of peace. In Africa peace assumes a holistic dimension. It is order and amiable relationship with the Supreme Being,

Divinities, Ancestors, human persons and even the environment. In African perspective observance of rituals, sacrifices, norms, and obedient to the traditional taboos are some of the ways to maintain and restore peace. Peace is the highest thing the Africa desire.

Philosophical definition of peace

Many philosophers see peace as a natural, original, God-given state of human existence. Peace, from this philosophical standpoint, is the pre-corruption state of man in society, as God established it. Consequently, peace is a state of perfection, an earthly expression of God's kingdom that is yet uncorrupted. Thus, St. Augustine of Hippo distinguished between "two cities" (Augustine in Sabine and Thorson, 1973) namely, the city of God, which is founded on perfect heavenly peace and spiritual salvation; and the earthly city of man, which is founded on appetitive and possessive impulses, is corrupt and torn by strife. John Jacques Rousseau on his part conceptualises a peaceful original state of existence of man in which there are no desires. In that state, man existed as a free, gentle savage. In this state of nature, men were naturally good. They were born free and had few desires. However, this tranquil state subsequently became corrupted by human desire and greed, thus undermining the peaceful, pristine 'state of nature'. He made a scathing attack on private property, which he saw as a major reason for the depravity of man. (Sabine and Thorson).

By contrast, another important philosopher, Thomas Hobbes, argues that the 'state of nature' was rampant with conflict and violence. In this original state, a great man could be murdered in his sleep or overwhelmed by great numbers. Life was solitary, poor, nasty, brutish and short. In order to escape this nasty life, men resolved to create a social contract in which each gave up his/her right to self defence to a Leviathan, a powerful force above all and to which all were subject, thus creating a more peaceful and orderly life (Plato in Towett 1968). Other philosophers such as the hedonists and utilitarian suggest that human beings instinctively seek happiness and avoid pains. Consequently, they naturally prefer peace to war and violence.

However, while these philosophical traditions relate peace to the original inclinations and desires of human beings, they do not address the social context of peace beyond the state of nature. According to Miller (2003) One of the earliest normative political philosophers to explore these issues in the social context is Plato. In his Republic, Plato discusses justice as the most fundamental basis of ordered social life. For him, justice is the basis of peaceful social existence. He defines justice as giving to each his/her due. He argues that every society requires three functions to achieve harmony (peace), namely: production, security and political rule. These necessitate three aptitudes in the populace- appetite, courage and knowledge – and three roles – workers, soldiers and rulers. Justice entails that society systematically determines the endowment of each member and ensures that they are placed in each of the three functions according to their endowments. Persons of appetite work and produce society's means of material existence, those with courage defend society, while the knowledgeable rule. Where it is possible to determine the single most knowledgeable person – the philosopher king – that person rules. Injustice occurs where this functional system is distorted, for instance, where the knowledgeable allow persons of appetite to rule. In such a context, there cannot be peace and social harmony.

Sociological Definition of Peace

Like normative philosophy, sociological definition of peace addresses the social context. However, while normative philosophy addresses what ought to be, the sociological definition addresses what is. Best (2006) opines that sociologically, peace refers to a condition of social harmony in which there are no social antagonisms. In other words, peace is a condition in which there is no social conflict and individuals and groups are able to meet their need and

expectations. How is this achieved? There are two broad stylised sociological responses namely, structural-functionalist and dialectical material responses. Structural-functionalism is a tradition of social analysis that sees society as a mosaic of functions and structures that perform them. For example, in order to survive, a society needs to educate its children, produce goods, govern its affairs and provide security for its members. These are functions and they necessitate a number of structures such as schools, industries, parliaments, courts, armed forces and so on.

Thus, structure means a set of interrelated roles necessary for performing a specific function. When structures perform their functions properly, there is order in society and in fact, society inherently moves in the direction of order and stability. Consequently, from a structural-functionalist perspective, peace is achieved where existing social structures perform their functions adequately, supported by the requisite culture, norms and values. To illustrate, if the school structure, which consists of the roles of principal, teacher, administrator and student performs its function of educating children properly by inculcating the right values and norms such as tolerance, patience and love, then peace would prevail in society.

On the other hand, dialectical materialism is a tradition of social analysis associated with the German philosopher, Karl Marx. It suggest that to understand society what we should look at are the processes through which society produces and distributes the means of its material existence and the struggles, usually among social classes, that are integral to the process. In other words, it is about how human societies produce and how they distribute work and rewards. In societies divided into classes, the dominant classes do less work, but appropriate most of the rewards. This exploitative relation gives rise to the class struggle, which sometimes entails open/objective violence, such as violence by state agencies like the armed forces against underprivileged groups, but most times entails covert/structural violence. This latter form of violence is not immediately perceived as violence. It is expressed in such conditions as poverty, inequality, psychological violence, oppression and social exclusion. The use of open or structural violence by the dominant depends on the level of hegemony it has been able to establish. That is the extent to which the dominant ideology (ideology of the dominant classes) has been able to pervade life, such that even the underprivileged classes accept the rule of the dominant classes. As the hegemony of the dominant classes becomes established, they reduce the use of 'naked force' in enforcing their material interests.

This perspective also makes a distinction between the violence inflicted by the dominant classes and the state they control (state violence), and revolutionary violence, that is the organised violence of underprivileged classes designed to overthrow the dominant classes and to seize state powers.

We may then summarise that this perspective assumes that peace is not feasible insofar as society is divided into antagonistic classes and there is a persistence of objective, structural and revolutionary violence. Peace is only feasible in societies in which classes are non-existent because society produces enough to give to each according to his/her needs. In reality, however, such a society remains an aspiration in modern times and we have to go back many centuries to find very simple societies that came close to this aspiration.

Political definition of peace
According to the University for Peace, peace is a political condition that makes justice possible. (Miller nd) more strictly, politically, peace entails political order that is, the institutionalisation of political structures. According to Samuel P. Huntington (1968), institutionalisation means that political structures acquire value and stability. In the absence of institutionalisation, there is a primacy of politics. In that condition, every group uses its

unique endowments to pursue and enforce its interests – mobs riot, students demonstrate, workers strike and soldiers organise coups. To create peace, politics must be mediated by stable structures and secular culture. By the latter is meant that citizens become more participant and political values like tolerance, bargaining and negotiation are made the norm. Citizens also become more rational and evaluative when dealing with political issues.

As political order, peace entails that government minimally employs the coercive apparatus of the state, such as the armed forces and police in dealing with citizens usually because there is no threat to the interest of the ruling class by the underprivileged classes. Instead, the worldview of the ruling class as congealed in the dominant ideology is thoroughgoing and pervasive.

Politically also, peace could be seen as a contractual pact denoting that the parties to the pact, especially nation states, mutually respect the pact and recognise each other. For instance, the peace of Westphalia, which ended the Thirty Years War in Europe in 1648, marked the beginning of modern international order, which has remained relatively stable.

However, portraying peace simply as order could also be a way of perpetrating and perpetuating oppression of the underprivileged by the privileged classes. This is because behind the appearances of a seemingly neutral order, which ostensibly is desired by everyone, is the domination of one social class by another and the domination of the weak by the powerful. Consequently, privileged groups perceive their privileges, comfort and dominance as order, and any challenge to that status quo is deemed to undermine peace. Yet sometimes it may be necessary for an existing order to be overthrown so that lasting peace can be established. For instance, imagine what the world would be like today if the order enunciated by the Nazis was not challenged in World War II, or the devastating impact of Mobutu's order on the people of Democratic Republic of Congo.

Peace in African Traditional Religious Thought

In African traditional religious thought peace goes beyond social political harmony to a state of harmony which exists among human persons, the environment and God. The African believe that morality and sin go together. According to Awolalu and Dopamu (1978) "morality enhances Gods fellowship and maintains the well – being of the society. The society is believed to be in a state of well- being when there is peace and order. It is the African belief that sin isolates the human person from God and hampers his well – being as that of that of the society in which he lives. They further assert that the immediate consequence of sin is seen in the breaking of man's fellowship with God who is the foundation and sustainers of his well-being.

Various researches among African people reveal that distortion in the divine order results in crises. These crises may be in political, social and spiritual dimensions. Hence African Traditional Religious Taboos put God, man and the environment in perspective. In Africa the sacredness of the Supreme Being, Divinities, Ancestor, man and the environment is a core value. Therefore peace *in* Africa peace is a state of harmony with the Supernatural Being(s) human persons and the environment. In African communities, there are sanctions recognized as the approved standard of social and religious conduct as a on the parts of the individual in the society and community as a whole. A breach of or failure to adhere to the sanctions is sin, and this incurs the displeasure of Deity and His functionaries. Sin is, therefore, doing that which is contrary to the will and direction of the Deity. It includes immoral behaviour, ritual mistakes, any offences against God and man, breach of covenant, breaking taboos and doing anything regarded as abominable and polluting .... Likewise to disregard the norms and taboos of the society is to commit sin.

Sin is believed to be the remote cause of crises in human society and his environment. To be in peace is to act in obedient and conformity to the laid down moral laws, norms and values

in the society which are believed to carry divine sanction. A discussion with Mr. Obane OKoduwa (2014) reveals that the causes of natural and physical disasters are attributed to disregard to religious taboos. Since in African God, the human person and the environment form a holistic entity.

In Africa the highest desire of the people is peace. Sacrifices and offering are put in place to maintain and restore it. Among the Amendokhian people of Esan, Nigeria a market day is dedicated to the divinity of peace referred to as *Ofuri* from the Esan word *Ofure* (peace) (Ebhomienlen 2014). The significance of peace is also prominent among the Yoruba people. Bolaji Idowu (1973) reveals that Eki (a Divinity) becomes outstandingly inevitable in ritual, invocation, especially as crises become a menacing. He is the only one who is able to handle and restore order and peace. The above shows the importance of peace in Africa.

A Process View of Peace
One thing that extant conceptions of peace have in common is that there is a state of affairs or condition in thought, nature and society that is characterised as peace. This condition is pristine, perfect, ordered and tranquil. It is a condition in which, Best (2003) quoting Rousseau, says "all men are born free" and exist as "gentle savages", but subsequently social conditions put them "everywhere in chains".

While instant conceptions of peace are not necessarily wrong, they are inadequate in understanding the entire reality of peace. One problem many of them share, for instance, is that there is no recorded human society corresponding to such a stylised state of tranquil existence. Even the earliest humans had to confront nature in its raw and brutal form, including dangers posed by wild animals. Another problem is that these conceptions of peace create the impression that we can find peace as an absolute, once-and-for-all condition. Although many have come to see conflict as inherent in society, meaning that conflict is always present in different gradations, they fail to also see that peace exists in all societies in different gradations.

In conceptualising peace, which is the principal concern of this paper we see it not as a condition, but as a process. In other words, it is a dynamic socio-economic process, rather than a condition. What then is peace?

Peace is a process involving activities that are directly or indirectly linked to increasing development and reducing conflict, both within specific societies and in the wider international community. We shall focus only on elaborating the concept of development as it relates to our definition of peace. Suffice it however to say that as a social concept, conflict expresses a direct or indirect relation between two or more actors in which they attempt to undermine the interests of one another, often through the instrumentality of violence. Violence is usually of two types, as Johan Galtung has noted in (Best 2003). The first is direct violence, which is usually expressed in physical, psychological and counter value violence against an opponent. On the other hand, there is structural violence. This type of violence does not immediately come across as violence. It arises from particular forms of social organisation and processes. It is expressed in such conditions as exclusion, deprivation and poverty; (Best).

Simply put development is a process of improving the conditions in which human beings live. According to Rodney (1982), this involves first improving man's understanding of the laws of nature (science); second, applying this understanding to creation of tools and other implements that improve man's working conditions and living environment (technology); and third, equitable organisation of work and rewards (social relations of production). Put differently, development is a process of progressively eliminating conditions that alienate labour in society. These conditions emanate from a complex interplay of the natural or biophysical environment (environmental scarcity, ecosystem failures, etc.) and the

social or inter-human environment (organisation of work, access to productive resources, and distribution of rewards, for example workers' wages) (Nnoli 1981).

The Environment as a Threat to Peace and Security
In June 1992, 'The Earth Summit' or 'Conference' was held in Rio de Janeiro, Brazil drawing attendance from almost every country in the world. The reason for the countries of the World willing to come together, were two-fold:
1) The belief that the world faced a common crisis – global warming, and
2) The belief that it is in the interest of everyone to join hands to combat that crisis in particular and other forms of environmental decline in general.

Global warming – the rising temperature of the planet represents a common crisis to humanity, hence a threat to security and peace. While it is natural for variations (changes between one season and another – hot and cold temperatures), in the temperature of the planet to exist, the range of variations is increasing. Hence, there are hotter periods and this seems to increase every year. The hotter the seasons and the more prolonged it remains, the more it affects local conditions (local climates) and their rainfall, which in turn affects vegetation and animal life. The cumulative effect represents a threat to the survival of humanity in general, Agricultural conditions; hence food production will be affected.

The causes of global warming are many. However, it is generally explained as the result of huge increase in the emission of carbon dioxide (CO_2) through industrial and commercial processes. The uses of oil, coal, wood and so on which are extracted by plants from the atmosphere is often seen as the main source of global warming. While vegetation continues to withdraw CO_2 from the atmosphere, the rate at which it does this however is slower than the rate at which it is released again by combustion. Also, as the forests of the world are depleted (by cutting of trees for firewood, making of furniture and roofing buildings), the rate at which CO_2 is withdrawn is further reduced. Consequently, the cause of global warming cannot be separated from industrialization, which precipitates a large-scale change in the composition of the atmosphere.

Therefore, CO_2 is a 'greenhouse' gas. That is, its presence in the atmosphere has an effect similar to that of the glass in a 'greenhouse'. The glass in a 'greenhouse' allows the warmth of the sun into the house, but retards its escape, thereby causing the area below to warm up. In essence, the more the CO_2 the greater the retardation; and so also the temperature on earth rises, which would eventually cause an environmental disaster, - a disaster which is no respecter of political division of countries. Global warming is therefore a common threat to all countries of the world and must be tackled as a common crisis. Another explanation of the danger associated with global warming is that, while the world is warming up in general, due to human emission of CO_2, the effect will be the climatic changes and substantial rise in sea levels, leading to serious consequences for food production, housing, flood and communication etc.

For most of history, the environment has been a relatively constant background factor in conflicts rather than an issue in its own right. However, since the late 1960s when most African countries were celebrating their political independence and rejoicing in the euphoria of freedom, the scientific world was becoming increasingly aware of how the environment represented a threat to the universe! The awareness of relative nature of the environment as a threat to peace and source of conflict began to increase. It became clear that the economic activities of humankind since the industrial revolution have created problems for the survival of all forms of life in the universe. As the populations of the world increase, so also have the levels of human economic activities. Thus, the increase in population and corresponding increase in human economic activities with their consequent impact on the environment are

visibly retarding the conditions of life on earth. The spilling of acid, greenhouse gases and ozone-eating CFCs in the conduct of economic activities are factors. It is obvious that there is a cause and effect relationship between human economic activities and the damage done to the environment. In essence, the ecosystem was being degraded by human pursuit of development and modernity! It is also clear that most of the seas and oceans of the world are over-fished, the soil is being degraded and eroded on a large scale throughout the world due to man's economic activities. Natural herbalists like the rain forests were being destroyed (Green, 1997). Indeed, while the African states have joined the rest of the world in being defined as separate independent political communities governed by their sovereign authority and systems of law, the threat presented by the environment is no respecter of such clearly defined political boundaries. The very fact that while the activities that generate the sources of the threat are conducted within the defined territories of sovereign and independent countries, mean that all inhabitants of the universe – all species – feel the impact and are threatened. This is a very worrying factor for the leaders of the world!

In essence, the environment is governed by natural laws (Camilleri and Falk, 1992) and cannot be restricted or controlled by any particular individual state alone, thus representing a serious problem politically and economically. The ecological crisis or put it in another way, the conflict between human economic activity aimed at survival and the enjoyment of the benefit of technology and civilization and the impact of the ecosystem upon which the very survival of humanity depends is clear! There is an environmental crisis, which is caused by humans that can only be resolved by joint efforts of all stakeholders.

Dangers of Environmental Degradation to Humanity

It was established that environmental degradation, if it continued unchecked, would lead to disasters in the world with great consequences. For example, the impact of global warming caused primarily by pollution linked to the industrialization and development, has led to the emergence of new forms of cardiac related diseases and the rising of the sea levels. This in turn, results into floods, washing away coastal cities or countries (Islands), destroying lives or rendering the inhabitants refugees. It also leads to hotter climates, which contribute to drought, which contributes to desertification as well as soil erosion – common problems in Africa. Desertification and erosion, as well as floods, are dangers that have led to conflict in Africa due to the scarcity of land for both grazing and farming. In essence, while African countries are not primarily responsible for global warming, the impact however, is dire and serious on the continent and the world in general. Hence, it becomes necessary for the leaders of the world to act.

Politics of the Environment in the Pursuit of Socio-economic Interests

The Chernobyl nuclear reactor which caught fire (accident) in the town of Kiev in Ukraine on 26th of April 1985, raged for ten days releasing vast quantities of radioactive gases into the air which swept across Scandinavia and southward towards Europe, contaminating parts of England and spreading even into Japan causing significant increase in radiation levels. The occurrence revealed the weakness of states to control their territories against ecological crisis (Simmonds, 1987). This accident forced a number of Governments to introduce emergency measures – from monitoring radiation levels to withdrawing certain foodstuff or advising communities to change their diet. It was very clear that while national governments can build such nuclear reactors and even lay down various regulations intended to make their operations safer in their pursuit of national interest, the actual risk they posed extended beyond their ability to control.

It is also in the same vein that the destruction of a large section of the Amazon rainforest in Brazil which accounts for 20% of all CO_2 release from deforestation globally,

added to other cases of the destruction of half of the world's rainforest making up the estimated 6 billion tones of CO_2 released into the atmosphere so far, represents a threat to humanity in general (Camilleri and Falk, 1992). While the Chernobyl nuclear reactor accident did not affect Africa directly, however, since the impact and effects of environmental degradation constitute a threat to humanity in general, and considering that an estimated 6 billion tones of CO_2 was released into the atmosphere, which impacts on global warming with its resultant effects on soil erosion, desertification et cetera, common in Africa. Therefore, its impact and effect affected Africa, indirectly. In essence, the impact and effects of environmental degradation which African governments cannot control or restrict from entering into their territorial space, hence, affecting their citizens, makes it an African problem also.

Therefore, the threatening capacity of environmental degradation can be compared to both military and economic threats in its ability not only to affect the 'national' interest of states, but the very interest of individuals and their communities. This is because ecological damage can damage the physical base of states to a sufficient extent to threaten their ideas and institutions (Buzan, 1999). The quest to preserve the national interest of state on the one hand entails the pursuance of policies that will give them advantage over other states. Therefore, while it is an accepted fact that global warming represents a common crisis to the planet, nevertheless, states will continue to seek ways of asserting influence over others to ensure their advantage either militarily, economically, technologically or even culturally, even when such actions and policies lead to environmental degradation. Hence, the continual uses of chlorofluorocarbons (CFCs) in the production of certain goods such as refrigerators and aerosols which further exacerbate the thinning of the ozone layer, which is meant to shield the planet from excessive heat. Thus the thinning of the ozone layer, in turn, lets excess heat into the atmosphere, thereby increasing the incidents of skin cancer among fair skinned people. In essence, the pursuit of national interest of states represents a factor in exacerbating the dangers associated with environmental degradation on humanity.

It is in this regard that the 1987 Montreal Protocol, a moratorium on manufacturing and usage of CFCs was signed to control the impact resulting from the quest for national interest of states through manufacturing, production and industrialization processes of states. Therefore, the pursuit of national interest, which has a negative impact on the environment, will affect humanity globally. These include unsustainable agricultural practices; soil degradation and erosion; deforestation; river pollution and many environmental problems associated with urbanization and industrialization practices.

The need to balance the pursuit of national interest of states and the global concern for humanity due to the danger associated with the impact of environmental degradation created a range of argument, tensions and conflict among stakeholders (Burton, 1993). On the other hand, while states conflicts on their policies in relation to the global concerns, there are certain cultural values of certain groups which are said to be fundamental, which people are willing and prepared to give their lives for, and use weapons of destruction against others. Such conflicts at all levels often touch on the needs and values that are inherent parts of the human and social organism. It is at this level that we can identify the commonality between the behaviour of both individuals and groups, who defy social norms because of the inherent needs that must be satisfied and the behaviour of groups that are prepared to defy the wider society in the pursuit of their interests.

In other words, individuals being members of groups cannot be socialized into behaviour that is incompatible within their human need (interest) for identity, development, recognition and security. Therefore, individuals and groups will defy authorities and use all possible means and power to control the environment as a means of fulfilling their needs (Sites, 1973). In the same vein, while states' ideas, institutions and resources can be

damaged; ethnic communities in the oil-producing regions of Nigeria can also be damaged. The Niger Delta environment in Nigeria has been damaged due to the activities of oil companies like Shell (Nigeria). Not only has their physical environment being damaged, but their source of livelihood (fishing) has been destroyed due to the contamination of the fishing areas by oil spills, gas flaring and chemical waste dumped into the environment by these companies. This environmental damage was at the heart of the Ogoni peoples' claim that led to the death of their leader, Ken Saro-Wiwa. Therefore, ecological issues and their impact are not merely 'environmental issues' but have a heavy bearing on the politics of states (and the ethnic communities within them) and international system. Thus no peace can be realized in the presence of environmental devastation hence militancy .n the Niger Delta region. This is the feat of the above discussion.

Conclusion

This paper discussed peace and viewed it from philosophical, political, sociological and African Traditional Perspectives. This paper revealed that nothing supersedes peace in African thought and experience. Rituals, sacrifices, taboos and many other religious practices in Africa are geared towards maintenance and restoration of peace. Let us draw a Conclusion with an African Axiom. "Peace is the ultimate"

There a saying among African people that child, money and peace are siblings. And that three people were asked to choose from the three. One person chose child, the second chose money while the third chose peace. When child sought for peace and saw it not, he went to the person who chose it (peace), and money was not also comfortable with the absence of peace, it eventually also went to join peace. Consequently, he that chose peace had, peace, child, and money. From ongoing nothing takes the place of peace in African thought. It is requisite for development. Therefore all political and social bodies world over should seek and eschew peace if sustainable development would be realized.

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The Political Dimension Of Jesus' Ministry: Its Implications For Evangelization In The World Today

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Abstract
It is often said that evangelization has nothing to do with politics. But this is only partially true; because Christianity as a way of life is lived in a political society, hence must necessarily be influenced by the political life of the people who practiced both of them. Jesus Christ himself lived and carried out his mission in a society that was heated up with politics. And so, his divine mission was not devoid of politics. The major aim of this paper is therefore to explore the ministry of Jesus in terms of its political dimension and to point out the implications of this for the evangelization in the modern world. The paper using, exploratory method, argues that Jesus' ministry is political at least in the broad definition of the term. It recommends contextual interpretation of Jesus' ministry and neutrality in partisan politics among church leaders, as the best ways of making Jesus' ministry a blue print for missionaries today.

Keywords:
Politics, ministry, evangelization, missionary.

Introduction
One of the most notable features of contemporary Jesus scholarship is a reopening of the question of Jesus and politics. The question was (and still is): Has Jesus' ministry any political dimension? Some scholars like Hermann Samuel Reimarus (1970) were of the view that Christ's ministry is political, while some scholars denied this view.

To understand Christ ministry better, one needs to study the social world of Christ, which is contextual; and it is by this means that one would have a fuller picture of the context within which the Christ tradition receives its historical meaning and then be in a better position to say that it is political or not.

In other words, there is both a narrow and broad definition of politics: The narrow definition associates politics with government hence, to be political in this sense means to seek to affect governmental policy, or to gain a position of governmental power, or to attempt to overthrow the government.

The broad definition of politics concerns the shape and shaping of the city and the extension of society's life. This includes challenging and criticizing the excesses of the political leaders of a society. Jesus' ministry is therefore said to be political in the sense that his ministry challenged the political leaders of his time and their activities. This is even more evident when we realize that there was no separation between religious activities and secular activities among the Jews of Jesus' time.

Therefore, if Jesus' ministry addressed any social issues (as it actually did), it means that it must have in one way or the other related to political sphere. Thus, his preaching about the kingdom of God (**Matt. 5:39-46**); his critique of the activities of religio-political class of

his time; (**Matt. 23:4),** and the demand for a transformation of the bad state of the less privileged (**Mk. 10:43-45),** all attest to the fact that his ministry tilted toward political.

The problem which this paper wishes to tackle is: Has Jesus' ministry any political dimension? The objective of the paper is therefore to prove that Jesus' ministry has political dimension.

Using exploratory method, the paper argues that Jesus' ministry is political only in the broad definition of politics. The paper therefore recommends among other things, correct interpretation of Jesus' ministry and neutrality in politics especially among church leaders, as the best ways of applying political dimension of Jesus' ministry in today's evangelization.

Clarification of Concepts:
Politics:
Politics (Wikipedia. The free encyclopedia), from its Greek origin, "politicos", means "of, for, or relating to citizens". It is therefore, the practice and theory of influencing other people on a global, civic or individual level. More narrowly, it refers to achieving and exercising positions of governance, that is, an organized control over a human community, particularly a state. Politics is therefore used in this write-up to mean relating to public, state, or civil affairs, and in particular, public matters against private ethics. It therefore implies that Jesus' ministry in so far as it addressed public matters such as the religio-political activities of religious and political leaders of his time, is political. The extent his ministry was political is part of what this paper wishes to highlight.

Ministry
The concept "ministry" is defined (the free dictionary), as "the profession, duties, and services of a minister of religion". Understood in this way, it means that the ministry of Jesus included, but does not limit, in the services he rendered while on earth. Our effort in this write up is to point out how his services were political.

Evangelization:
The word "evangelization", (which is at times called "evangelism"), is derived from Greek "euangelion", which means "good news" (or gospel). Evangelization is thus, "the preaching of the Christian gospel, or the practice of relaying information about a particular set of beliefs to others with the intention of conversion (Collins English Dictionary (2006).
Jesus (**Luke 4:18**) made it clear that he was sent (by his father, God) to come and preach the gospel to the world. He is by that very fact, a missionary; and he embarked on an evangelization.

Ministry:
The word, "missionary" (Wikipedia, the free encyclopedia) is derived from the Latin "Missionem", or "mission" which means "act of sending". A missionary (Wikipedia, the free encyclopedia) is therefore "a member of a religious group sent into an area to do evangelism". The scriptures quoted Jesus as saying that he was sent to preach, that is, to evangelize (**Lk. 4:18**).
This paper however, contends that Jesus, mission, (or evangelical work), has political dimension; and that is why the political and religious leaders of his time were not comfortable with his message which served as a gadfly. The extent his ministry is political is the major preoccupation of this paper.

Jesus not an Earthly Political Leader:

For about ten centuries now critical research into the life of Jesus has produced a spectrum of opinions about the image and message of Jesus. At one end of the spectrum is the image of Jesus as a preacher of purely moral (Harnack, 1957), and eschatological (Weiss, 1971) message, that had nothing to do with the social and political situations of his day. At the other end is the image of Jesus as a full blown political agitator at the head of a political revolution that failed (Belo, 1981). Schweitzer, A (1986) was right when he said that the 19th century reconstruction of the life of Jesus had only succeeded in making a retrogression of the scholar's own paradigm. Today, scholarly research into the life of Jesus has become more cautious. And Batdorf (1984:212) has rightly advocated that researchers in this field should make their hermeneutical presuppositions available for inspection. The advantage of Batdorf's point is that both the author and the reader can share a common point of departure.

The New Testament evidence against the image of Jesus as a political agitator is too strong to be easily upturned. According to Gerhardsson, B (1981:9) "it requires an unusual amount of violence to the sources to extract from their support" for such as image of Jesus. The gospels are consistent in presenting Jesus as against the idea of his being a political Messiah. The first incident we meet is the temptation in the desert at the opening of his public ministry. Here Jesus roundly rejects the honour of being an earthly King (**Matt. 4:1-11, Lk. 4:1-13; Jn 16:14-15**). In **Luke (12:14)**, by refusing to adjudicate in the inheritance dispute between two brothers, Jesus indicated that he did not even want to take on the function of a village judge to whose competence such matters fell (Gottwald, N.K. 1983).

Among his disciples there seems to have been the expectation that Jesus was a political Messiah (**Acts 1:6**), hence when he told them that he was to go up to Jerusalem and there suffer and die, Peter rebuked him. His repudiation of Peter clearly indicates that his mind was not set on political Messiahship (**Matt. 8:27-33**).

The eschatological discourse which we find in all the synoptic gospels (**Mk. 13; Matt. 24; Lk. 21**) presents a framework for understanding Jesus' ministry and that of his followers. Jesus started his ministry by preaching the imminence of the kingdom of God (**Mark 1:14-15; Matt. 4:12-17; Lk. 4:14015**), and towards the close of that ministry gave his followers guidelines for action in the face of the approaching end. In this discourse, there is no indication of war like intervention by Jesus, neither are the disciples encouraged to wage war. The deliverance they are to expect will come by special divine intervention from above like the Exodus and will be universal (**Matt. 25:31-46**) (Gerhardsson, B. 1981:10).

In addition to all this, is Jesus' teaching on non-violence towards those who indulged in violence (**Matt. 5:39-42**). Finally, at his trial, he declared before Pilate that he was a king but not an earthly king (**Jn. 18:36-37**).

Political Dimension of Jesus Ministry:

Contemporary New Testament research certainly points heavily towards the position that Jesus neither sought nor encouraged his followers to seek political authority. But it would be wrong to interpret this to mean that in his ministry, Jesus did and said nothing in critique of political authority and the politics of his day. Such a position would tantamount to saying that the good news that Jesus preached was meant for other aspects of life but not for the political. The following presuppositions are important for understanding Jesus' ministry vis-à-vis the political order of his time.

First of all, for the Jews of Jesus' time, there was no separation of religion from politics, and for that matter any other aspect of life as happens in our day, all were seen integrally from the perspective of religion (Lapide, P. 1986:102). Therefore, to see Jesus' ministry as concerned with only certain aspects of life in exclusion of the political cannot be correct.

Second, Jesus lived and preached at a time Palestine was under the oppressive regime of the Roman Empire. Of this period Lapide (1986:99) writes:

The much-touted "pax romana" was the tyranic rule of a Roman occupational force that threatened to break the people down by its arrogant arbitrariness, shameless corruption, and brutal violation of law… under the pressure of an acute Jewish eschatological expectation and the scourge of this triple oppressive front, the situation came repeatedly to open insurrection…

Lapide (1986:100) further adds that one could identify three groupings in Israel at the time – groupings that has nothing to do with political or religious ties. These are the mass of the despondent whose primary concern was survival; those who aligned with the oppressors; and the freedom fighters.

As in all situations of oppressions, the poor felt the pinch most. Considering that Jesus' message was meant to be good news to the poor, it is inconceivable that he would have remained indifferent to this situation of political oppression in his ministry.

Finally, the fact that Jesus was executed as a political criminal with the deriding inscription over his head: "king of the Jews", certainly indicates that both Roman and Jewish authorities who collaborated in his execution saw Jesus as a political revolutionary. If as we have said, Jesus was not a political revolutionary, what in his ministry led to such interpretation of him. In what way could he have been a political threat in Palestine?

Jesus was a political threat because he preached the coming of the kingdom of God. This is a testimony that has its roots in the Old Testament expectation of God's rule over earth (Mckenzee, J. 1990:Pp.1310-1312). It is this kingdom that Jesus had come to inaugurate. It is not an earthly kingdom (**Jn. 18:36-37**), but a universal reality, the rule of God that would encompass heaven and earth, and before which all earthly kingdoms stand in judgment. Earthly kingdoms have no power or authority of their own; rather their power and authority derive from this universal kingdom. This rule of God demands that God's will be done on earth just as it is done in heaven (**Matt. 6:9-13**). The proclamation of this divine rule was good news to the poor. This meant a breaking of the bond of economic exploitation that kept them poor which in turn meant the breaking of the political control that enforced that exploitation. Jesus also proclaimed the liberation of the oppressed and the marginalized in society (**Lk. 4:18-19**). This was in turn an attack on the oppressors. The kingdom that Jesus preached was a kingdom of Justice peace, tolerance and non-violence (**Matt. 5:39-46**). No wonder this was directed to his followers but it was at the same time an indirect criticism of a political system rife with violence, injustice, and non-tolerance as operated in Palestine at the time.

Political oppression in Palestine had given rise to social and economic oppression. The Roman soldiers engaged in wide-spread extortion and intimidation of the people to which John the Baptist drew their attention and condemned (**Luke 3:14**). Concerning the economic situation Lapide (1986:99) refers to the financial demands of the Romans as crushing, comprising altogether eleven different taxes and tariffs. This was indeed a heavy burden that helped to impoverish the people. Hence tax-collectors who were seen as collaborators with the oppressors were hated by the people. In addition they also engaged in extortion against which John the Baptist warned them (**Luke 3:13**). Under such conditions, Galilee, the kingdom of Herod and Judea the kingdom of Pontius Pilate certainly fell under severe judgment of God's universal rule preached by Jesus. Since for the Jews, there was no compartmentalization of moral life and political life whereby one would be shielded, from the other, this challenge of Jesus to this group or class of Jews, was as much political as it was religio-moral.

Furthermore, when the Jewish authorities sent messengers to trap Jesus on the issue of payment of tribute to Ceasar, Jesus gave an answer which at the surface seems to amount to

complacency with the status quo, but when deeply examined amounts to a repudiation of the Roman authority (**Mark 12:13-17**).

Apart from the question being a trap from which Jesus had to escape, the question had messianic overtones, a matter about which Jesus exercised great caution. The principle which Jesus laid down here was that only those services that belong to Caesar should be rendered to Caesar while those for God should be rendered to God (**Matt. 12:12-17**). But since the Jews were God's special people and God had a total claim on them, this meant that in reality Caesar had no effective claim on them. The logical conclusion then is that it was not legitimate to pay the tribute.

In both his preaching and actions, Jesus revealed an uncompromising attitude towards the political status quo. He preached against oppressive exercise of authority. He criticized the Gentile rulers who lorded it over their subjects making them feel the weight of their authority (**Mark 10:42**). Herod Antipas came under this criticism. His execution of John the Baptist testifies to the oppressive nature of his regime. Jesus could call him a "fox" (**Lk. 13:32**). It was against this image of a kingdom with oppressive exercise of authority which was evident in Galilee and Judea, that Jesus preached a kingdom where the order of relationship would be a reversal of the contemporary situation, a kingdom where those who exercise authority would see their position as a service and not as an opportunity to lord it over their subjects. (**Mark 10:43-45**). Again Jesus addressed this to his followers, but in the real sense, it was a criticism of the political order of his time. Though Jesus preached a kingdom that was directly antithetical to the kingdoms found in Palestine in his day, and though he criticized Gentile rulers for lording it over their subjects, he never came into direct conflict with Roman Imperial authorities. Rather, it was his Jewish politico-religious authorities that he often had conflict which resulted in their often seeking opportunities to eliminate him **Mark 3:6**). These were the priestly class, the Sadduccees, the Pharisees and the scribes. They constituted the Sanhedrim, the supreme Jewish politico-religious authority at the time.

By his radical interpretation of the law, Jesus indirectly attacked this official religious authority. He reinterpreted practically all the laws of the Old Testament – the law about murder (**Matt. 5:20-26**), adultery (**Matt. 5: 27-30**), love of neighbour (**Matt. 5: 43-48**), and so on.

The significance of Jesus' criticism of the Jewish religio-political authorities is that these people were not just religious figures, they were also symbols of the political status quo, local allies of the colonialists. In a sense, they posed a more serious problem than the Romans. For while the Romans were outsiders and did not know the intricacies of the Jewish internal religious matters they were insiders and as traitors were a more serious danger to the people. A case in point is the execution of Jesus which happened at their insistence that Jesus was political agitator with a criminal offence worthy of the death penalty. An attack on them and on any aspect of their function meant a weakening of their position and by implication of the position of the regime that they supported (Segundo, 1985: 80).

All this goes to show that while Jesus was not an earthly political Messiah, he was a social critic who did not spare the political sphere in the proclamation of the good news. To this extent, he was seen as a political threat.

The political Jesus and Evangelization in the World Today. From the New Testament, the statement that evangelization has nothing to do with politics cannot be accepted. Besides, such a blanked statement cannot be accepted. Besides, such a blanked statement cannot be sustained either from theoretical arguments or from practical experience in history. In so far as evangelization always takes place within a certain political unit and in a certain political atmosphere, and involves people who are political subjects, it necessarily interacts with the political sphere and both sphere have implications for one another.

The political Christology (Metz, 1981 and Schillebeeckx, 1987) therefore sees its task as challenging the bourgeois religion of middle-class Christianity in the world today which is too often devoid of a sense of the radical, social – justice demands of the Gospel. Recognizing how Jesus' own ministry was a political as well as a religious challenge to the status quo of his day, these political theologians ask if the churches have not lost sight of the intimate connection between faith and politics which should be at the heart of Christian live and mission. If anything, it is suggested, Christianity has so readily identified with the capitalist society of money, power and greed, that has turned Jesus Christ into a respectable supporter of modern middle-class values.

Where then is the "dangerous" Jesus who so fearlessly opposes those who work against the kingdom – community of justice, Love and Peace? (Metz, 1999).

In fact, all political christologies focus their reading of Jesus in his prophetic proclamation of the reign of God: repent and believe in the gospel (**Mark 1:15**). This proclamation indeed was inclusive of all, but especially of the little ones: the poor and the persecuted, those who suffer and mourn the ones who work for justice, the merciful and the peace-makers (**Matt. 5:3-10**). Political christologies emphasize that these kingdom-values involve both personal and social conversion. They challenge the violence and selfishness that oppress human lives and they invite people to a new way of life together. Missionaries too stand in need of missionary conversion: to return to the kingdom-values by confronting its own tendencies to opt for the comfortable 'bourgeois' life. Bourgeois culture according to Metz (1981) is a culture of apathy and lost memory: people have lost the ability to feel sorrow and guilty; and they no longer have the capacity to grieve suffering and death. In the absence of these human and humane qualities, bourgeois culture is unable to express pathos, love and compassion. Caught in a time – warp with the foreboding sense of a faceless evolution, Metz thinks that bourgeois life has lost any real hope of changing things or making a different future in which the human person counts.

For Metz, these bourgeois attitudes are not so much directly opposed to kingdom values as they are deaf to their life-giving power. Consequently, he seeks to confront bourgeois society with the dangerous and subversive stories of Jesus who challenged the society of his time with words and actions of crisis. Metz wants us to be shocked, surprised and confronted by the human figure of Jesus who boldly proclaimed the kingdom in the face of opposition and was then led to his death in a state of utter human depravity.

Missionaries' identification with the dangerous and suffering Jesus will hopefully shock them out of their complacency, enable them to feel empathy with the victims of history, and then empower them to be proclaimers of God's reign in their own lives, the church and society at large.

Recommendations:
Our major effort in this paper has been an attempt to highlight the political dimension of Jesus' ministry, and to suggest how it can help Christians in the evangelical mission today. And so, in order to get the maximum result from the political dimension of Jesus' ministry, the following recommendations are made:
1. Every Christian, who is by virtue of what he or she is, is called to be a missionary (that is, an evangelizer), should not only do away with any form of socio-political and religious evil, but also, condemn them in their entirety. The love of neighbour should rather be the guiding principle in all their dealings with their neighbours.
2. Christian should not interpret the political dimension of Jesus' ministry negatively. For instance, church leaders should not publicly advice their members on which political parties to support, especially when such an attitude is likely to

jeopardize Christian witness. In this case, decision has to be taken at the level of concrete circumstance.

3. Religious leaders have specifically prophetic calling to the society to which they belong. Their participation in politics should therefore be in the light of this calling, which involves a critique of the political, social and economic order in the society. For a creditable discharge of this prophetic function in the political sphere, neutrality in partisan politics is demanded of them. This is because it is only the political criticism of the religious leader who does not belong to a particular political party that can be credible to people of all political persuasions.

Conclusion

The political climate in the world today is one that gives great cause for concern. During the first and the Second World Wars, the nations of the world were divided into two power blocs: The North Atlantic Treaty organization (NATO) and the Warsaw. Thereby sowing the seed of discrimination and political division, this is antithetical to the gospel message. Military dictatorship and despotic one-party rule have become the common form of government in many third world countries like, Equatorial Guinea, Angola, Zimbabwe and Cameroon, just to mention but few. In these places, political power is exercised in a way that alienates and dehumanizes the very people it is meant to protect and serve. Political authorities also hold onto power neither sharing it with others nor giving the people the chance to exercise their right to elect other into office. This necessarily starves a great number of world populations the benefit of available human resources which they badly need. The situation then poses a serious challenge for evangelization which Christians must respond to after the example of Jesus who exhibited an uncompromising attitude towards political authority.

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The Church, Politics And National Development

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Abstract
The contribution of the church to the development of the society through ages cannot be overemphasized. Right from the Old Testament times to the contemporary times, the church has helped a lot to bring new life to many nations through beautiful programmes. The church can influence the lives of people through politics or cooperation with government agencies to develop the society. This paper examined the concept of church and politics,the relationship between church and politics, nation building through church and political activities and the roles of Christians in using their positions to create new world with practical examples from the Bible and the modern times. Problems associated with participation in politics were examined. Recommendations were made for further research.

Introduction

The church is a very powerful weapon that can influence the society in several ways. It is a force to be reckoned with. The church lives in the society and the society cannot close its eyes to the effects of the church. In other words, whatever the church does affects society directly or indirectly. Politics is a means through which any given society can experience development. A good politician would no doubt; bring development to all the nooks and crannies of the society, by transforming the manifestos of the party into reality. The church can be used as a political tool to enhance the living standard of the people in the society.

The church can co-operate with political agents in several ways to develop the society. The church in a living organism, political agents are also not to sleep, but should always be alive to create new things that will stabilize the polity.

The Church

The concept (the church) can be viewed in several ways. In the New Testament, the Greek word *ekklesia* refers to any assembly, local bodies of believers, or the universal body of all believers (Holman illustrated Bible Dictionary, 2003). The church as a body of Christ is not merely a sectarian religious society, but it was born with a mission. Several terms are used to describe the church in the New Testament: the body of Christ (Eph. 5:22-23, 30), "new man" (Eph. 2:14-15); God's household, (Heb. 3:6, 1 Pet. 4:17).

The description of the church as the body of Christ shows that Jesus has power to rule or control the church. The New Testament also refers to the church as the "pillar and foundation of the truth" (1 Tim. 3:15). A local congregation is organized around a confession of faith, and marked by the basic doctrines.

It can also be said that, even though Jesus is the founder and the Head of the church (Matt. 16:18-19, Col. 1:11-18), but, the church, in essence began from the Old Testament when God called Abraham (Gen. 12) and commissioned him. He later became the father of faith. With the election of Abraham a new generation of people of God began, and indeed, through the seed of Abraham, David was born, and through David, Jesus was born and He brought salvation to mankind. So, the church, as is it today is anassembly of God's people

glued together by faith in Jesus Christ. Jesus is the Head of the church. Making reference to the church, Horton (2000:183) says "this one people of God includes the patriarchs, the congregation of ancient Israel, Jesus and his disciples, the primitive community of his resurrection, and the Christian church". According to Scott (2001), the local church is – or ought to be a family, a local expression of the worldwide family of God, whose members regard, love, and treat one another as brothers and sisters. If the church exists within the community of people, then it means the church can influence the development of the society positively in several ways.

Politics

Politics is a word that is common in its usage throughout human history. Politics has to do with a lot of governance and the control of the human and natural resources of any given society through organized leadership.

According to Libanio (1982:45)

In the strictest sense, politics refers to all activity that as its end, or any rate, its effects, to influence the distribution of power. Politics is directly concerned with the governance of a city, if a state political activity per excellence involves parties, with their programmes and plat forms, whose final end is to gain power orto keep it.

The aim of any good politician is to get power and use the position to create a new world for those who have given him the power to enjoy. Appadorai (1975) sees politics as the science or art which is concerned with the guiding of governmental policies.Whoever gets power through politics has a lot to do. This is because the electorates have given the individual with power the mandate to govern very well. In the view of Ra'is (1994), politics is the art or science of who gets what, when, how, where and why? He further said that politics is purely a conscious effort to get power so that one can protect, preserve and indeed promote his interests. Whoever gets the power can influence other people's lives through legal means.

Relationship Between Church And Politics

The issue of the relationship between the church (and other religion bodies) and politics has long been a subject of discussion over the years. Reflecting on the relationship between religion and politics, Tamida (2014) says – many people hold the view that religion and politics should not be mixed on the ground that religion deals with spiritual, while politics essentially deals with secular matters, that politics is associated with social vices and considered to be a dirty practice and so the two should therefore have nothing in common. But Tamida (Ibid) from his own view believes that religion and politics are closely related and gave an example from the Old Testament where family life, social life and political life are interwoven with people's religious lives.

In Northern Nigeria for example, many people believe that Muslims use religion as a tool to achieve their political goals. Reflecting on this view, Kukah (1993) said that since many Christians see the Muslims using religion for political gains, they (the Christians) started re-defining their teachings in line with political activities so as not to be left behind in the chain of development. From the discussion so far, it is clear that the church and politics have roles to play in the society.

The two institutions are fused together in several ways. Ra'is (1994) said that religion and politics dialectically influence each other and that religion does moderate and sanitize political behaviour and ultimately give birth to correct political culture so that all the

undesirable socio-economic behaviour so rampant in Nigeria today can give way for more reliable positive moral attitude in all walks of life.

Nation Building Through Church And Political Activities

When a discussion on nation building or national development comes up, an individual would first of all start thinking of the type of leadership in that country. In Nigeria, we have had many leaders from the time of our independence, both political and military leaders. Even in the church, the type of leaders at the helm of affairs can help to influence a number of things. In this section the discussion is centred on how the church as a political organ can be used to bring development to the society, particularly Nigeria as a country. It is also necessary to look at several ways the church can co-operate with government agencies to bring development to the country.

The church cannot fold its arm and look at the society going down the line of decay without contributing anything. The church is in the society, and apart from its dogmatic roles, should be seriously concerned with the societal development. Whatever the society in general enjoys, the church as an institution also enjoys, the church should see it as a major obligation to enhance the living condition of the people.

The church should not be afraid of being involved in the affairs of development or being actively involved in politics. In Genesis 1:28; God asked man to rule and subdue the earth. It is the desire of God for man to subdue, rule and have dominion over the earth. This command is a God-given one. According to Odiba (2001) since man represents God on earth here and to carry out His orders, perhaps he must partly be politically inclined in order to fulfil God's plan for humanity. So, it may be wrong to think that it's sinful or worldly for Christians to participate in politics.

God appointed Moses to lead His people from Egypt to Canaan land. This is another biblical proof of how God used His chosen servant to be involved in the politics of the Old Testament times. This is what God said to Moses:I have surely seen the affliction of my people which are in Egypt and have heard their cry, by reason of their taskmasters. For I know their sorrows…come now therefore, and I will send thee unto Pharoah that thou mayest bring forth my people the children of Israel out of Egypt (Ex. 8:7-22).

From the above, God hates affliction of people, and so He sent someone to deliver them from their oppression. Similarly, politicians do go about their manifestoes which they sell to people who would support them to elect them so that they would bring succour to the oppressed, the church believes that whoever is chosen as a leader is recognized by God to bring peace and development to the land. Apostle Paul said "let every soul be subject unto the higher powers, for there is no power but of God. The powers that be are ordained of God. We should render therefore to all their due; tribute to whom tribute is due; custom to whom custom, fear to whom fear, honour to whom honour (Rom. 13:1-7)".

The Role Of Christians In Politics

The question of whether Christians have roles to play in nation building through political participation might look controversial, but through the history of man, it is clear that, man, being a political animal has to respond appropriately to the forces surrounding him. If a Christian is to show love and defend the course of justice, then it means, he has a role to play in politics. Talking of the role of a Christians in the society,Libanio (1982:62) said:

> *To be a Christian is to favour whatever pertains to the field of social justice, that is, on the side of the poor and needy. St. Augustine speaks of pondusmeum, amormeus: eofero; quocumqueferro-that is, my burden is my love; I carry it everywhere I go. This burden of ours, this love, must be a*

'hunger and thirst to see right prevail' (Matt. 5:6), which finds manifestation today in solidarity with the destitute and the emarginated.

This means that the Christian has the role of social justice, and love to play in the society. So, his concern for poor and needy would spur him to join politics and defend the course of the common man. So, Christians can use their political positions to preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives…and to set at liberty them that are bruised (Lk. 4:8). Just like Prophet Amos challenged the people of his day to do justice, so also the Christian today in politics can help to allow judgement run down as water and righteousness as a mighty stream (Amos 5:24). The much-talked-about justice can be achieved in the society if honest Christians would be encouraged to get involved in politics. A onetime presidential aspirant, a Christian, Salifu (1992:22) once said;Ladies and Gentlemen, I seek the mandate of all Nigerians for the dawn of this era. I have a mission to provide for this country an honest, dedicated, selfless and purposeful leadership that will make Nigeria a strong, united and stable country, built upon the foundation of fairness, equality, justice and the fear of God.

Salifu's statement on politics is a strong statement of commitment. It was a powerful declaration of intention that has gone down in the history of Nigeria, for a Christian whose desires were to serve his people in honest, dedication, selflessness and purposefulness. Another forceful pronouncement of Salifu (1992:22) was;

Nigerians are disenchanted with our past and are craving for a leadership that will usher in a new era of hope and good government. The desire for a clean break with the decadent past is manifested all over the country. It is for the fulfillment or actualization of these desires and yearning of our people that I humbly present myself to the service of our people and beloved country.

The frustration and wretchedness being experienced in Nigeria would demand honest hands, and Christians who are the "light" of the world and the "salt" of the earth can do this. The desire of an honest Christian to serve his people can spur him to seek for leadership position. Commenting on the role of Christians in politics, Odiba (1992:10) said,

We should not leave the responsibility of developing our land to our Muslim colleagues alone. We should join hands with them in order to help revolutionize our land in a positive direction. They are not our servants. Honest Christians must also get involved to help bring justice to the system. It is obvious that there is no justice in the Nigerian system today! Corruption, tribalism, ethnicity, selfishness and local governmentalism are all prevalent in our system today… we need action, committed action! We need committed people and committed programmes, not crooks, cheats and sycophants.

This shows that if Christians that are dedicated should make themselves available for the service of the nation, corruption, tribalism, selfishness and all other vices plaguing Nigeria would be reduced to a minimal level.

Another area that Christians can play a role in the political development of Nigeria is in the area of making useful contributions to the political institutions. An example is the TEKAN Church. According to Boer (1989:10),

The submission of the TEKAN Churches to the political bureau proposes a very different approach to political affairs, namely from the bottom up. Instead of the peasants being the objects of political and social development performed on them, TEKAN wants the people at the grassroots level to be involved in the decision making, for, it notes, when decisions are made at the

top, developments become elitist, expensive, ineffective and bedeviled by corruption.

This bold move by the TEKAN Churches is significant because their concerns have to do with decisions at the grassroots. This is because decisions that are taken at the top become too elitist and selfish to some extent, but when people at the grassroots levels are involved, as proposed by the TEKAN Church, then, it means the church is playing a very significant role in nation building. In the case of the TEKAN Church, one must not necessarily become an active participant in political process before he performs his roles, but through useful suggestions, constructive criticisms and mature advice, an individual or group of persons can influence the political mechanism of a given country.

Christians can also play the role of nation building by championing the course for dialogue for inter-faith co-operation and understanding. Dialogue can lead to religious harmony and peaceful resolution of religious conflicts in Nigeria and anywhere in the world. Kenny (1992:21) said,

> *Dialogue in general sense, is a sharing of convictions, belief, ideas and opinions with the aim of communion in the truth. It concerns outlooks and values which are not merely scientific propositions but deeply cherished personal tenets, in one way or another pertaining to religion… Dialogue therefore, is a refined activity that requires optimum conditions to operate. The first requirement of dialogue is tolerance and religious liberty.*

Dialogue can be a powerful weapon to keep Nigeria united. Christians in politics can exercise their freedom in the way of creating an enabling environment for refined dialogue. Refined dialogue between Christians and Muslims and any other religion in Nigeria can bring about the much-talked-about peace that has eluded Nigeria as a nation in recent years. It is the mind of love which can bring peace to the society that necessitates dialogue between Christians and Muslims in Nigeria. True religion is always demonstrated practically. Religion (Christians) can be used to serve the nation positively; those positive means can be hinged on tolerance, patience, peaceful co-existence and hard work. It is not religiosity that matters but practical demonstration of one's inner felt desire, full of love and concern for others which spirituality.

It therefore follows that a Christian in politics can use his position to bring peace and unity amongst people in multi-faith Nigeria. In the Old Testament, there were several examples of men of God who held political posts. One of them was Solomon. His reign brought lots of changes to the society. Bright (1986) explained how Solomon brought "boom" time to his country. He revealed how Solomon became rich through his economic policies and that the living standard of many people was improved. Saul, David, Ahab, Jehosaphat, Josiah, Asa, Nehemiah and many others too many to mention here, actively participated in the politics of their time. Some did well; others fell short of the responsibilities vested on them.

It is true that the hardlabour that Solomon engaged people in really made them to complain to his son Rehoboam (after Solomon's death) in order to soften their suffering. However, that does not mean that the quality of life was low. In fact, majority of those who complained to Rehoboam were the lazy people who were not ready to work hard to build the economy.

Daniel participated in the government of Babylon, but he drew the line of demarcation when he was asked to violate his religious convictions (Dan. 1:6). Shadrach, Meshack, and Abed-Nego who served in the Babylonian government chose to obey God by refusing to worship the god of Babylon as ordered by the King. According to Obijole (2012), Christians should recognize that democracy is a human political creation, just like all other political

systems. If this view is accepted, then, there is no need for the church to run away from politics, but should co-operate with all government agents to develop the society through the provision of basic necessities of life.

Stumbling Blocks To Church Participation In Politics

The major problem has to do with this view of some people who see politics as a dirty game. Many Christians believe that there is corruption, compromise, thurgery, killing, murder and all kinds of evils attached to politics in Nigeria. So, any Christian who wants to maintain his good testimony should stay away from politics, so as not to be polluted. Many Christians also complain of lack of money for campaigning during elections. Fear of losing the election could also be a reason for non-participation. Besides, bad testimonies of past politicians put fear into the church members who might be accused of non-performance even before joining politics.

Conclusion

It is true that in Nigeria, many people including Christians complain a lot about the dirty politics we have been practicing, which has prevented many people from active participation. For the church, it is not proper to say something is dirty and leave it like that. The church is the light of the world (Matt. 5:14) as such, it is good to allow this light shines in dark corners so that people may see the good work of the church and follow its example. Christians are also the salt of the earth (Matt. 5:14), and salt is known for its preservative role, apart from the sweetness it gives to the soup. Therefore, the church should rise to its responsibility of cleaning the dirt (without compromising with the evils of the day) and also make life sweet for people. The church should be involved in creating employment for the jobless; fight corruption, injustice, sectionalism, tribalism and insecurity. The church is expected to lead other Nigerians in showing practical undiluted love for all and sundry. Healthy political environment supported by Christians will bring peace and development to the land.

Recommendations

Christians should be encouraged to join politics and develop the land.

Government should create a healthy and peaceful environment for full political participation of all the citizens.

The electorate should watch closely to bring to power only those with good credentials.

Government and the church should punish public officers who have used their positions to destroy the land through corrupt practices.

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The Church, Politics And National Development

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Abstract
The contribution of the church to the development of the society through ages cannot be overemphasized. Right from the Old Testament times to the contemporary times, the church has helped a lot to bring new life to many nations through beautiful programmes. The church can influence the lives of people through politics or cooperation with government agencies to develop the society. This paper examined the concept of church and politics,the relationship between church and politics, nation building through church and political activities and the roles of Christians in using their positions to create new world with practical examples from the Bible and the modern times. Problems associated with participation in politics were examined. Recommendations were made for further research.

Introduction

The church is a very powerful weapon that can influence the society in several ways. It is a force to be reckoned with. The church lives in the society and the society cannot close its eyes to the effects of the church. In other words, whatever the church does affects society directly or indirectly. Politics is a means through which any given society can experience development. A good politician would no doubt; bring development to all the nooks and crannies of the society, by transforming the manifestos of the party into reality. The church can be used as a political tool to enhance the living standard of the people in the society.

The church can co-operate with political agents in several ways to develop the society. The church in a living organism, political agents are also not to sleep, but should always be alive to create new things that will stabilize the polity.

The Church

The concept (the church) can be viewed in several ways. In the New Testament, the Greek word *ekklesia* refers to any assembly, local bodies of believers, or the universal body of all believers (Holman illustrated Bible Dictionary, 2003). The church as a body of Christ is not merely a sectarian religious society, but it was born with a mission. Several terms are used to describe the church in the New Testament: the body of Christ (Eph. 5:22-23, 30), ''new man'' (Eph. 2:14-15); God's household, (Heb. 3:6, 1 Pet. 4:17).

The description of the church as the body of Christ shows that Jesus has power to rule or control the church. The New Testament also refers to the church as the ''pillar and foundation of the truth'' (1 Tim. 3:15). A local congregation is organized around a confession of faith, and marked by the basic doctrines.

It can also be said that, even though Jesus is the founder and the Head of the church (Matt. 16:18-19, Col. 1:11-18), but, the church, in essence began from the Old Testament when God called Abraham (Gen. 12) and commissioned him. He later became the father of faith. With the election of Abraham a new generation of people of God began, and indeed, through the seed of Abraham, David was born, and through David, Jesus was born and He

brought salvation to mankind. So, the church, as is it today is anassembly of God's people glued together by faith in Jesus Christ. Jesus is the Head of the church. Making reference to the church, Horton (2000:183) says "this one people of God includes the patriarchs, the congregation of ancient Israel, Jesus and his disciples, the primitive community of his resurrection, and the Christian church". According to Scott (2001), the local church is – or ought to be a family, a local expression of the worldwide family of God, whose members regard, love, and treat one another as brothers and sisters. If the church exists within the community of people, then it means the church can influence the development of the society positively in several ways.

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In Northern Nigeria for example, many people believe that Muslims use religion as a tool to achieve their political goals. Reflecting on this view, Kukah (1993) said that since many Christians see the Muslims using religion for political gains, they (the Christians) started re-defining their teachings in line with political activities so as not to be left behind in the chain of development. From the discussion so far, it is clear that the church and politics have roles to play in the society.

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undesirable socio-economic behaviour so rampant in Nigeria today can give way for more reliable positive moral attitude in all walks of life.

Nation Building Through Church And Political Activities

When a discussion on nation building or national development comes up, an individual would first of all start thinking of the type of leadership in that country. In Nigeria, we have had many leaders from the time of our independence, both political and military leaders. Even in the church, the type of leaders at the helm of affairs can help to influence a number of things. In this section the discussion is centred on how the church as a political organ can be used to bring development to the society, particularly Nigeria as a country. It is also necessary to look at several ways the church can co-operate with government agencies to bring development to the country.

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The frustration and wretchedness being experienced in Nigeria would demand honest hands, and Christians who are the "light" of the world and the "salt" of the earth can do this. The desire of an honest Christian to serve his people can spur him to seek for leadership position. Commenting on the role of Christians in politics, Odiba (1992:10) said,

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> *Dialogue in general sense, is a sharing of convictions, belief, ideas and opinions with the aim of communion in the truth. It concerns outlooks and values which are not merely scientific propositions but deeply cherished personal tenets, in one way or another pertaining to religion… Dialogue therefore, is a refined activity that requires optimum conditions to operate. The first requirement of dialogue is tolerance and religious liberty.*

Dialogue can be a powerful weapon to keep Nigeria united. Christians in politics can exercise their freedom in the way of creating an enabling environment for refined dialogue. Refined dialogue between Christians and Muslims and any other religion in Nigeria can bring about the much-talked-about peace that has eluded Nigeria as a nation in recent years. It is the mind of love which can bring peace to the society that necessitates dialogue between Christians and Muslims in Nigeria. True religion is always demonstrated practically. Religion (Christians) can be used to serve the nation positively; those positive means can be hinged on tolerance, patience, peaceful co-existence and hard work. It is not religiosity that matters but practical demonstration of one's inner felt desire, full of love and concern for others which spirituality.

It therefore follows that a Christian in politics can use his position to bring peace and unity amongst people in multi-faith Nigeria. In the Old Testament, there were several examples of men of God who held political posts. One of them was Solomon. His reign brought lots of changes to the society. Bright (1986) explained how Solomon brought "boom" time to his country. He revealed how Solomon became rich through his economic policies and that the living standard of many people was improved. Saul, David, Ahab, Jehosaphat, Josiah, Asa, Nehemiah and many others too many to mention here, actively participated in the politics of their time. Some did well; others fell short of the responsibilities vested on them.

It is true that the hardlabour that Solomon engaged people in really made them to complain to his son Rehoboam (after Solomon's death) in order to soften their suffering. However, that does not mean that the quality of life was low. In fact, majority of those who complained to Rehoboam were the lazy people who were not ready to work hard to build the economy.

Daniel participated in the government of Babylon, but he drew the line of demarcation when he was asked to violate his religious convictions (Dan. 1:6). Shadrach, Meshack, and Abed-Nego who served in the Babylonian government chose to obey God by refusing to worship the god of Babylon as ordered by the King. According to Obijole (2012), Christians should recognize that democracy is a human political creation, just like all other political systems. If this view is accepted, then, there is no need for the church to run away from politics, but should co-operate with all government agents to develop the society through the provision of basic necessities of life.

Stumbling Blocks To Church Participation In Politics

The major problem has to do with this view of some people who see politics as a dirty game. Many Christians believe that there is corruption, compromise, thurgery, killing, murder and all kinds of evils attached to politics in Nigeria. So, any Christian who wants to maintain his good testimony should stay away from politics, so as not to be polluted. Many Christians also complain of lack of money for campaigning during elections. Fear of losing the election could also be a reason for non-participation. Besides, bad testimonies of past politicians put fear into the church members who might be accused of non-performance even before joining politics.

Conclusion

It is true that in Nigeria, many people including Christians complain a lot about the dirty politics we have been practicing, which has prevented many people from active participation. For the church, it is not proper to say something is dirty and leave it like that. The church is the light of the world (Matt. 5:14) as such, it is good to allow this light shines in dark corners so that people may see the good work of the church and follow its example. Christians are also the salt of the earth (Matt. 5:14), and salt is known for its preservative role, apart from the sweetness it gives to the soup. Therefore, the church should rise to its responsibility of cleaning the dirt (without compromising with the evils of the day) and also make life sweet for people. The church should be involved in creating employment for the jobless; fight corruption, injustice, sectionalism, tribalism and insecurity. The church is expected to lead other Nigerians in showing practical undiluted love for all and sundry. Healthy political environment supported by Christians will bring peace and development to the land.

Recommendations

Christians should be encouraged to join politics and develop the land.

Government should create a healthy and peaceful environment for full political participation of all the citizens.

The electorate should watch closely to bring to power only those with good credentials.

Government and the church should punish public officers who have used their positions to destroy the land through corrupt practices.

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Amount Sent
- CONFERENCE REGISTRATION (CONFERENCE PAPER) = ₦ 10,000
- MEMBERSHIP OF SOCIETY= ₦ 5,000
- COURIER SERVICE = ₦ 4,000
- TOTAL= ₦ 19, 000

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The Place of Biblical Research in Pastoral Ministry

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Abstract

The bible is just read in the surface value but also read with science of interpretation. While the writers of the Bible were spiritually inspired by God, it is physically designed in human cultural milieus. Biblical scholars interpret the bible with various approaches with a view to making it acceptable to the contemporary man. Therefore, using the expository model as a method, this paper aimed at examining the place of biblical research in pastoral ministry. The paper showed that historical critical methods, literary analysis method, tradition based approach, human sciences approach and contextual approach are being adopted by modern scholars in biblical research. The work also showed that biblical researchers can source for materials from field work, secondary sources and electronic materials. The paper argued that pastoral ministry goes beyond spirituality and cuts across critical study of the bible with the aim to doing correct biblical interpretation for the church of God and to correct false teachings and wrong application of biblical texts. The paper was concluded on the presupposition that the pastor competence in the science of biblical interpretation will be more deepened through serious pastoral training and retraining in biblical language and literatures. The work also recommended that the study of biblical languages and literatures be made compulsory in all institutions of pastoral training.

Key Words: Biblical Research, Pastoral Ministry.

Introduction

Today's society is characterized by extraordinary dynamics, information systems which have revolutionized society and the pressure of change from all fields is increasingly pregnant upon individuals (Sorin-Ioan, Dan and Dana, 2012). Biblical research is not an exemption in this modern academic trends. The bible that we are reading today was written in Hebrew and Greek languages. Few portions were written in Aramaic. The Old Testament was written in Hebrew Language while the New Testament was written in Greek respectively (Adeney, 1937:97). This is why it becomes pertinent for a pastor in pastoral training or in church to study biblical languages and literatures. Moreover, the books in the bible were also written within historical and literary contexts of the time. Many people outside pastoral ministry feel that pastoral job is all about preaching from the bible, memorizing and quoting scriptures at random. Such people with this type of understanding do not know that biblical interpretation in itself is done systematically and scientifically. The scientical study of the bible is being referred to as biblical hermeneutics (Hartin, 1947). This shows clearly that the bible is also subject to critical analysis in its context in order to dig out obscured meanings of text and relevant messages to the contemporary world. This is as a result of the fact that the Bible was written within time and space in the community of humans including the first

century church communities. Determining the historicity and interpretation behind a bible text is not an easy task for the pastor in a contemporary world.

In the context of this paper therefore, the aim of this study is to examine the place of biblical research in pastoral ministry. The method exploited in this paper is expository paradigm. The expository model involves explanation, the modes of discourse and systematic presentation of writing manner in reflection of all that is entailed in the research (Udo, 2011). Also, Muehlhauser (2014) say that the expository method of research aims to consolidate and clarify already-completed strategic research. Therefore, this paper will explore scholarly works to explain and clarify biblical research and its relevance to pastoral ministry.

Conceptual Clarification

The words biblical research are two compound words, that is, biblical and research. The word biblical itself is derived from the word "Bible" which in turn is the Anglicized form of the Greek word *biblia*-books (Schoville,1978:16-17). The Greek form is traceable to Byblos, the name of a Phoenician port city famed in antiquity for its commercial name Gebal. Since papyrus was derived from the earlier materials used by ancients, it was adopted for the Greek word for book. The use of the word Bible to signify a collection of sacred books is traceable to approximately A.D. 400; the adjective biblical developed later from the noun (Schoville). In the field of Biblical research, it is also called biblical studies. The word "study" is the application of the mental faculties to the acquisition of Knowledge (Gove, 1965:529). Therefore, Biblical studies are the application of the mental faculties to the acquisition of the knowledge of the Bible and its original languages. Biblical languages were the languages in which the Christian bible texts were originally written. The Old Testament in Hebrew while the New Testament in Greek (Moulton, 1937:529). Few parts in the Old Testament were written in Aramaic which include; Daniel 2:4-7:28; Ezr. 4:8-6:18, 17:12-26 (Cathcart, 2012).

On the other hand, research refers to the systematic investigation into and study of materials and sources in order to establish facts and reach new conclusions. The Merriam-Webster Dictionary defined research as studious inquiry or examination; *especially*: investigation or experimentation aimed at the discovery and interpretation of facts, revision of accepted theories or laws in the light of new facts, or practical application of such new or revised theories or laws.

Exegesis and Hermeneutics in Biblical Research

Exegesis and hermeneutics are interrelated in biblical studies but with slight variation. Thus, while exegesis draws out the meaning of a text within a context, hermeneutics on the other hand deals with the contextual methods, theory and art of interpretation of any text (Patzia and Petrotta, 2002). The word hermeneutics according to Hartin (1947) is a science and termination which was derived from a Greek god called Hermes, who was the messenger and herald of the gods, and the interpreter of Jupiter. From a biblical point of view, hermeneutics is a science of interpreting the Bible (Hartin, 1947). The term hermeneutics also, refers to the principles and methods used to interpret scriptures as well as the science and art of biblical interpretation (Youngblood, Bruce and Harrison, 1995). A German philosopher called Hans-Georg Gadamer who published a book on Truth and Method, a work of literary theory that distinguishes him as a leading thinker in 20th-century, also sees hermeneutics as the science of interpretation. Gadamer focuses on the dynamic relationship between text and interpreter, arguing that reading is a creative act that necessarily places the text in new and different interpretive contexts (Paul, 2007). The Encarta Dictionary (2008) defines hermeneutics as the branch of theology that is concerned with explaining or

interpreting religious concepts, theories, and the science and methodology of interpreting texts, especially the books of the Bible.

In Biblical Studies, Paul (2008) postulates that the theologian's quest of how the original meaning of a text has been developed in the course of doctrinal history, and what it might be taken to mean in the theologian's own time and cultural situation involves hermeneutics (the science of interpretation) and that some hold the view that interpretation is itself a creative, innovative act, not just the transposition of meaning from an ancient to a modern context. It could be seen here that even a transposition intended to reproduce the exact meaning of the original text may result in substantial changes. Scholars believe a biblical text must be interpreted according to the language in which it was written, its historical context, the identity and purpose of the author, its literary nature, and the situation to which it was originally addressed. In this sense exegesis and hermeneutics can be seen as interwoven.

Biblical Research Methods

There are several methods in the approach of biblical research. The methods vary from the first world to the third world. While the west started it all, some others like Africa (third world) have also formed their own method of biblical research. Some of them are mentioned bellow.

Historical Critical Method

The historical-critical method is the indispensable method for the scientific study of the meaning of ancient texts. Holy Scripture, inasmuch as it is the "word of God in human language," has been composed by human authors in all its various parts and in all the sources that lie behind them. Because of this, its proper understanding not only admits the use of this method but actually requires it. Certain elements of this method of interpretation are very ancient. They were used in antiquity by Greek commentators of classical literature and, much later, in the course of the patristic period by authors such as Origen, Jerome and Augustine. The method at that time was much less developed. Its modern forms are the result of refinements brought about especially since the time of the Renaissance humanists and their *recursus ad fonts*-return to the sources (Pontifical Biblical Commission, 1993).

The textual criticism of the New Testament was able to be developed as a scientific discipline only from about 1800 onward, after its link with the *textus receptus* was severed. But the beginnings of literary criticism go back to the 17th century, to the work of Richard Simon, who drew attention to the doublets, discrepancies in content and differences of style observable in the Pentateuch—discoveries not easy to reconcile with the attribution of the entire text to Moses as single author. In the 18th century, Jean Astruc was still satisfied that the matter could be explained on the basis that Moses had made use of various sources (especially two principal ones) to compose the Book of Genesis. But as time passed biblical critics contested the Mosaic authorship of the Pentateuch with ever growing confidence (Pontifical Biblical Commission, 1993).

In this same line of thought, Ukpong (1999) states that the historical critical method, which came into use in biblical studies about the 17th century, constituted the only methodological paradigm for academic biblical studies up to the middle of the 20th century and about the 1940s, another approach, the literary approach, which was then called "new criticism", also came into use. While historical criticism focuses on the history behind the biblical text and uses historical tools of research, literary criticism focuses on the biblical text itself and uses the tools of literary criticism of classical literature. The two main paradigms today make up the grapevine of western academic biblical studies.

It was Hermann Gunkel (1862-1932) a German scholar who brought the method out of the ghetto of literary criticism understood in this way. Although he continued to regard the books of the Pentateuch as compilations, he attended to the particular texture of the different elements of the text. He sought to define the genre of each piece (e.g., whether "legend" or "hymn") and its original setting in the life of the community or *Sitz im Leben* (e.g., a legal setting or a liturgical one, etc.). Gunkel took all of the results of the historical-critical scholarship of his day and forged them into a method of research that went beyond the literary analysis of the text itself to the creative work of the authors of the individual units which were supposed to have anteceded the work of the editors of the final product (Pontifical Biblical Commission, 1993; McCarthy, 2003).

The Pontifical Biblical Commission further gives the following fundamental principles of the historical-critical method in its classic form: (1)It is a historical method, not only because it is applied to ancient texts—in this case, those of the Bible—and studies their significance from a historical point of view, but also and above all because it seeks to shed light upon the historical processes which gave rise to biblical texts, diachronic processes that were often complex and involved a long period of time. At the different stages of their production, the texts of the Bible were addressed to various categories of hearers or readers living in different places and different times. (2) It is a critical method, because in each of its steps (from textual criticism to redaction criticism) it operates with the help of scientific criteria that seek to be as objective as possible. In this way it aims to make accessible to the modern reader the meaning of biblical texts, often very difficult to comprehend. (3) As an analytical method, it studies the biblical text in the same fashion as it would study any other ancient text and comments upon it as an expression of human discourse. However, above all in the area of redaction criticism, it does allow the exegete to gain a better grasp of the content of divine revelation.

The historical critical method also uses description and evaluation in approaching the bible text. In summary, the goal of the historical-critical method is to determine, particularly in a diachronic manner, the meaning expressed by the biblical authors and editors. Along with other methods and approaches, the historical-critical method opens up to the modern reader a path to the meaning of the biblical text such as we have it today.

Literary Analysis Method

No scientific method for the study of the Bible is fully adequate to comprehend the biblical texts in all their richness. For all its overall validity, the historical-critical method cannot claim to be totally sufficient in this respect. It necessarily has to leave aside many aspects of the writings which it studies. It is not surprising, then, that at the present time other methods and approaches are proposed which serve to explore more profoundly other aspects worthy of attention. Consequently, the Pontifical Biblical Commission (1993), also presents certain methods of literary analysis which have been developed recently as follows: (1) Rhetorical Analysis which we cannot completely referred to as a new method. What is new is the use of it in a systematic way for the interpretation of the Bible and also the start and development of a "new rhetoric." Rhetoric is the art of composing discourse aimed at persuasion. The fact that all biblical texts are in some measure persuasive in character means that some knowledge of rhetoric should be part of the normal scholarly equipment of all exegetes. Rhetorical analysis must be carried out in a critical way, since scientific exegesis is an undertaking which necessarily submits itself to the demands of the critical mind. A considerable number of recent studies in the biblical area have devoted considerable attention to the presence of rhetorical features in Scripture. Three different approaches can be distinguished. The first is based upon classical Greco-Roman rhetoric; the second devotes itself to Semitic procedures of composition; the third takes its inspiration from more recent

studies—namely, from what is called the "new rhetoric." Every situation of discourse involves the presence of three elements: the speaker (or author), the discourse (or text) and the audience (or the addressees). Classical rhetoric distinguished accordingly three factors which contribute to the quality of a discourse as an instrument of persuasion: the authority of the speaker, the force of the argument and the feelings aroused in the audience. The diversity of situation and of audience largely determines the way of speaking adopted. Classical rhetoric since Aristotle distinguishes three modes of public speaking: the judicial mode (adopted in a court of law); the deliberative mode (for the political assembly) and the demonstrative mode (for celebratory occasions). Recognizing the immense influence of rhetoric in Hellenistic culture, a growing number of exegetes make use of treatises on classical rhetoric as an aid toward analyzing certain aspects of biblical texts, especially those of the New Testament. (2) Narrative Analysis (exegesis). Narrative exegesis offers a method of understanding and communicating the biblical message which corresponds to the form of story and personal testimony, something characteristic of holy Scripture and, of course, a fundamental modality of communication between human persons. The Old Testament in fact presents a story of salvation, the powerful recital of which provides the substance of the profession of faith, liturgy and catechesis (cf. Ps. 78:3-4; Ex. 12:24-27; Dt. 6:20-25; 26:5-11). For its own part, the proclamation of the Christian *kerygma* amounts in essentials to a sequence telling the story of the life, death and resurrection of Jesus Christ, events of which the Gospels offer us a detailed account. Catechesis itself also appears in narrative form (cf. 1 Cor. 11:23-25). With respect to the narrative approach, it helps to distinguish methods of analysis, on the one hand, and theological reflection, on the other. Narrative analysis involves a new way of understanding how a text works. While the historical-critical method considers the text as a "window" giving access to one or other period (not only to the situation which the story relates but also to that of the community for whom the story is told), narrative analysis insists that the text also functions as a "mirror" in the sense that it projects a certain image—a "narrative world"—which exercises an influence upon readers' perceptions in such a way as to bring them to adopt certain values rather than others. (3) Semiotic Analysis which ranged among the methods identified as synchronic, those namely which concentrate on the study of the biblical text as it comes before the reader in its final state, is semiotic analysis. This has experienced a notable development in certain quarters over the last 20 years. Originally known by the more general term structuralism.

Tradition Based Approach

The literary methods which we have just reviewed, although they differ from the historical-critical method in that they pay greater attention to the internal unity of the texts studied, remain nonetheless insufficient for the interpretation of the Bible because they consider each of its writings in isolation. But the Bible is not a compilation of texts unrelated to each other; rather, it is a gathering together of a whole array of witnesses from one great tradition. To be fully adequate to the object of its study, biblical exegesis must keep this truth firmly in mind. Such in fact is the perspective adopted by a number of approaches which are being developed at present (Pontifical Biblical Commission, 1993). This approach also entails the canonical approach, approach through recourse to Jewish Traditions of interpretation and approach by the History of the Influence of the text (*Wirkungsgeschichte*).

Human Sciences Approach

In order to communicate itself, the word of God has taken root in the life of human communities (cf. Sirach. 24:12), and it has been through the psychological dispositions of the various persons who composed the biblical writings that it has pursued its path. It follows, then, that the human sciences—in particular sociology, anthropology and psychology—can

contribute toward a better understanding of certain aspects of biblical texts. It should be noted, however, that in this area there are several schools of thought, with notable disagreement among them on the very nature of these sciences. That said, a good number of exegetes have drawn considerable profit in recent years from research of this kind (Pontifical Biblical Commission, 1993). This approach also include: sociological approach (the recognition that biblical traditions bore the mark of the socio-cultural milieu- *Sitz im Leben* which transmitted them); cultural anthropology approach (which seeks to define the characteristics of different kinds of human beings in their social context; and psychological and psychoanalytical approaches (which feature experience of life, norms of behavior, and decoding of the human language of revelation in biblical text).

Ottuh (2014) also added examples western scholarship in this dimension of which some scholars have discussed the relevance of the many models now in vogue such as: Role Analysis Model (Theissen, 1998), Sociology of Knowledge Model (Berger and Luckmann, 1966), Millenarian Sect Model (Gager, 1975) and Cognitive Dissonance Model (Manus, 1990; Festinger, 1957; Gager, 1975).

Contextual Approach

The interpretation of a text is always dependent on the mindset and concerns of its readers. Readers give privileged attention to certain aspects and, without even being aware of it, neglect others. Thus it is inevitable that some exegetes bring to their work points of view that are new and responsive to contemporary currents of thought which have not up till now been taken sufficiently into consideration. It is important that they do so with critical discernment. From a western point of view, the Pontifical Biblical Commission (1993) reduced it to liberation theology and feminism. But some scholars from the third world elaborated it to cover other areas. In African Biblical Studies, for instance, Ukpong (2006:7, 37,59,102,130,152,190,228,260) gave nine contemporary Models as follow: Comparative Model (Kibicho,1968; Dickson,1979; Akao,1987; Goba,1993), Africa in the Bible Model (Adamo,1998; Habtu,2001; Ntre,2001), Evaluative Model (Pobee,1979; Manus,1985; Abongurin, 2000; Mbiti,1992; Ukpong,1995), Inculturation Hermeneutics Model (Onwu,1985; Ukpong,2001;), Liberation Theology Model (Ela,1986; Nolan,1988; Banana,1990), Feminist Hermeneutics Model (Okure,1988; Nasimiyu-Wasike,1992; Oduyoye,1994; Akoto,2000), Black Theology Model (Tutu,1986; Maimela,1986; Mofokeng,1987; Mosala,1989; Balia,1994), the Narrative Reading Model (Avotri,1999; Masoga,1995; Dube,2000) and the Popular Reading Model (Mwaura,2001; Otieno,2001; West,2000).

In African Biblical hermeneutics as enumerated above, the Comparative Analysis model is interested in comparing the Bible and African life and culture. This type of study was very common up to the 1980s. Their analyses of the biblical text are based on insights from the historical critical method. The approach referred to as Evaluative Model, is the most popular approach in use today in studies that relate the biblical text to the African context. It involves the study of the local situation in the light of biblical witness, and the historical critical method is used in analyzing the biblical text. Moreover, the Africa in the Bible Model seeks to identify references to Africa in the Bible. It is an approach that seeks to show the importance of Africa in the world of the Bible. Furthermore, the Inculturation hermeneutics Model is a recent development which attempted to evolve a holistic approach to inculturation that would, among other things, be interested not only in the religious aspect of culture, but also in its secular aspects. As applied to biblical interpretation it is heavily dependent on the historical critical method for the analysis of the context of the biblical text. While the Liberation Hermeneutics Model seeks to use the bible as a resource for socio-economic and political critique injustice and oppression and uses the bible to struggle for a change of the

status-quo, Black Theology Models, emanated from South Africa and seeks to use the bible to fight against apartheid or racial discrimination. The Feminist Hermeneutics Model seeks to use the bible to fight against the oppression of women. It also uses the historical critical method when necessary, but does not always depend on it directly, for often the literary approaches serve its purpose better. The Narrative Reading Model focuses on the application of African genre such as proverb and story to read the Bible. It cuts across inculturation and liberation paradigms. The Popular Reading Model, intends to present biblical scholarship in Africa in such a way that the bible is made available to the ordinary people in such a way that is congenial to the ordinary people's way of reading the Bible. This model is also cuts across inculturation and liberation paradigms.

Sources of Biblical Research

Doing research requires the use of expert sources that give substance and authority to a paper. "Sources" are works written by scholars credentialed in the field of study. There is a minimum number of sources required for biblical exegesis. A biblical research can include other sources as well, but the minimum number must come from scholars and must relate directly to the material under study. The better a biblical research sources are, the better the research will be.

The sources of biblical research can be sub-divided into three: field sources, secondary sources (library) and electronic sources.

1. Field Sources

Archaeological Remains: Biblical researchers can get information from archaeological remains. This archaeological remains can be interpreted through a scientific means called carbon 14 and 20 dating and information system to give insight into what is being researched for in the bible. For example, the dead sea scroll found near the Qumran community gave a lot of insight as the people who lived in the area and what their religion and culture were.
Visit to Israel for interview and sight seeing of the scenes of Biblical events
Another of biblical research is to conduct interviews in Israel. Moreover, a visit to the scene of biblical events can also give some one some clues to biblical research. This will enable the researcher to get first hand information on the biblical events.

2. Secondary Sources (Library)
These are sources from books written by scholars in the field of biblical studies. They can be found in the library. Such sources are presented bellow.
Biblos (Bible) Atlas: Bible atlas helps to understand the terrain of the bible times. The Oriental Institute Map Series University of Oregon's Mapping History Project helps in Virtual World Project. Other scholars such as Lawrence (2006) has also done a work on ancient and modern Israel map and it is titled: "the Lion Atlas of Bible History." A biblical student will find this useful in his research because the bible atlas gives a pictorial depiction of the Israel's biblical and geographical history.
Bibles: The original bible is written in Hebrew (Old Testament) and Greek (New Testament) as earlier mentioned above. There are many bibles through a biblical researcher can source for materials. They include: Hebrew Bible, Greek Bible, English Bible, Hebrew- English Interlinear Bible, Greek- English Interlinear Bible, Parallel Bible, etc. Although the Bible itself can be seen as not counting as a source biblical research, since that is actually the subject of the paper, reference to the text is equally necessary. Hence the bible cannot be removed as source of biblical research because the research itself begins from the bible.
Concordances: Concordances help for quick references to biblical texts. One example of such concordance is the Strongest Strong's Exhaustive Concordance of the bible. Although,

concordances and other books that merely list information about the Bible likewise do not count, because they are simply reporting what is contained in the Bible, it cannot be avoided since it helps the scholar into the text search.

Bible Commentaries: Classic Bible Commentaries, Harper's New Testament Commentaries, African Bible Commentary, Broadman's Bible Commentaries, New Bible Commentary, Matthew Henry Bible Commentary, Expositor's Bible Commentary, International Critical Commentary; New International Commentary on the New Testament; The New International Greek Testament Commentary; Baker Commentary on the Old Testament; Brazos Theological Commentary on the Bible; Cambridge Bible Commentary; The Daily Study Bible (Craigie and Barclay); Eerdman's Critical Commentary; Expositor's Bible Commentary (EBC); International Critical Commentary Interpretation; Interpreter's Bible Commentary (IB); New International Commentary on the Old Testament; New International Commentary on the New Testament; New Interpreter's Bible Commentary; Tyndale Old and New Testament Commentaries; The Wesleyan Bible Commentary; Word Biblical Commentary; etc. .

Bible Dictionaries: There are many dictionaries that can be consulted in biblical research. Some examples include: Easton's Bible Dictionary; Theological Dictionary of the Old Testament; Theological Dictionary of the New Testament; Wycliffe Bible Dictionary; Anchor Bible Dictionary; Ancient Christian Doctrine; Dictionary of Historical Theology; The Interpreter's Dictionary of the Bible; The New International Dictionary of New Testament Theology; The Vine's Expository Dictionary; Word Meanings in the New Testament; Word Studies in the New Testament; etc.

Encyclopedias: There are biblical studies related encyclopedias such as: Catholic Encyclopedia; Crosswalk Condensed Biblical Encyclopedia; Jewish Encyclopedia; New Catholic Encyclopedia; Schaff-Herzog Encyclopedia (Index).

Lexicons: They include Greek New Testament and Old Testament Hebrew. Here the meaning of biblical words can be found for onward interpretation.

Journals: Biblical researchers can source materials from biblical research Journals such as: International Organization for Septuagint and Cognate Studies; IRB-Irish Biblical Studies; Journal Asiatique; JBL-Journal of Biblical Literature; JJS-Journal of Jewish Studies; JQR-Jewish Quarterly Review; JR-Journal of Religion; JRH-Journal of Religious History; JRS-Journal of Religious Studies; JSAI -Jerusalem Studies in Arabic and Islam; JSJS-Supplements to the Journal for the Study of Judaism; JSNT- Journal for the Study of the New Testament; Journal for the Study of the New Testament, Supplement Series; JSOT- Journal for the Study of the Old Testament; JSOTSup-Journal for the Study of the Old Testament, Supplement Series; JSS- Journal of Semitic Studies; JTS- Journal of Theological Studies; JTTL- Journal of Translation and Text-Linguistics; Harvard Theological Review; etc (Hauser, Mcknight and Klawans (2004).

3. Electronic Sources: There are electronic media in biblical studies. They include Bible 6,7,8,9,10 etc. Some the materials are found in electronic liberalities and the internet.

Biblical Research and Pastoral Ministry

Hauser, Mcknight and Klawans (2004) observed that contemporary biblical scholarship is changing at a rapid pace and as such the variety of methods for interpreting the Bible has increased dramatically in recent years, as shown, for example, by the growing interest in literary approaches such as narrative criticism, and in approaches focused on areas outside both literary and biblical research, for instance, the recent articles on biblical themes as interpreted in the cinema and that the past twenty-five years have seen a growing interest by biblical scholars in structuralist criticism, reader response criticism, rhetorical criticism,

social-scientific criticism, feminist interpretation, ideological criticism and deconstructive criticism, in addition to major advances in the work being done on the broader world within which ancient Israel and early Christianity developed. They postulate further that long-standing methods of research have undergone substantial reappraisal, as, for instance, in the areas of 'biblical' archaeology and the history of early Israel. The field now reaches well beyond the encompassing historical-critical consensus that had dominated biblical scholarship throughout most of the twentieth century. This increasing variety and flexibility in method has added richness and depth to our understanding of the Bible and its contextual world.

Pastor ministry on the other hand is the vocation of a clergy. It is the religious work of a pastor in which he delivers sermons, as well as caring for his client (church members). The pastoral work cannot be separated from biblical studies because the pastor has a major duty of preaching and teaching from the Bible. The word pastor simply means a shepherd or one who tend herd or flocks (Vine, 1994:167). In the Christians sense it means a person called by God to take care and lead the Christians under his or her care. A contemporary pastor refers to the today and future pastor.

The Place of Biblical Research in Pastoral Ministry

i.   Biblical research helps a pastor to be exegetically competent with either the Old Testament or the New Testament (Fuller, 1993:i). Being able to deal with the biblical originals opens exegetical possibilities that dealing with translations alone cannot. The pastor in his ministry needs to at least be competent with originals of the scripture if he is to understand aright in the contemporary context. The pastor should be able to tell the congregation of today what the bible meant then and what it means now. This is why the pastor must not avoid the study of Biblical languages.

ii.   Biblical research is useful to the contemporary pastor because it enables the pastor to read and understand the Old Testament as well as the New Testament in their original tongue (Mansoor,1980:3). This implies that the pastor is able to read the original text of the Bible and interprete same to the congregation thereby making them to know the original implied meaning of biblical text.

iii.   Biblical research enable the pastor to teach the bible or use it professionally (Mansoor,1980). The pastor in this level becomes an authority in biblical interpretation like any other literary professionals in other discipline. A deeper and regular study of the original bile texts will make the pastor a professional in the field of biblical hermeneutics.

iv.   Biblical research can act as a tool for the study of Hebrew and Greek literatures respectively (Mansoor,1980). Being that biblical research involves both the study and interpretation of the original text of the Bible, the practitioner cannot escape Biblical Hebrew and Greek. When a pastor is proficient in Hebrew and Greek languages he finds it easier to understand their literatures and interpret them appropriately.

v.   Biblical research helps the pastor in mastering Bible exposition. According to Thomas (2011), the importance and centrality of thorough exegesis in preparing the expositor for this service cannot be overstated and that exegesis must itself be on a solid footing and must lead to development in supplementary fields that, in turn, provide important data for expository preaching, too. With the raw material of sermon preparation thus obtained, common-sense principles must be applied in putting the material into a form that the congregation can receive with ease and learn from.

vi.   Biblical research enables the pastor to translate the original bible to modern language. One of such outstanding languages in which the original bile has been translated is English language. Other major languages include; Latin, German, Dutch, etc. In contemporary Africa, the Bible is being translated into African language such as Zulu in South Africa, Urhobo, Ibo, Yoruba,

etc in Nigeria just to mention a few. The pastor who is well versed in biblical studies will be able to translate the Bible into the local language of the people to whom he preaches the Gospel.

vii.   Biblical research can avail the pastor the technique of biblical contextualization. Bible passages are not read and hanged in the air, they are contextualized to bridge cultural gaps (Ijezie, 2007). This is so because the culture from where the biblical text is transmitted is not exactly the same with the contemporary context of interpretation. Although, there may be some cultural similarities, some nuances do exist between the biblical and contemporary cultural milieus. The pastor's or priest's ability to master biblical studies will help in a more systematic centralization of biblical theology (Odoemene, 2007). For example, contextualization of biblical interpretation has gained ground in the soil of Africa more than ever before because many African pastors and scholars are well read in biblical studies. Some exponents of African Biblical hermeneutics include: Ukpong (1984; 1995; 1999; 2001), Abogurin (2000), Adamo (1998), Kibicho (1968), Dickson (1979), Akao (1987), Goba (1993), Habtu (2001), Ntre (2001), Pobee (1979), Manus (1985), Mbiti (1992), Ukpong (1995), Onwu (1985), Ela (1986), Nolan (1988), Banana (1990), Okure (1988), Nasimiyu-Wasike (1992), Oduyoye (1994), Akoto (2000), Tutu (1986), Maimela (1986), Mofokeng (1987), Mosala (1989), Balia (1994), Avotri (1999), Masoga (1995), Dube (2000), Mwaura (2001), Otieno (2001), West (2000), Ukachukwu (1985), and others too numerous to mention here. All these scholars mentioned above and other scholars not mentioned here have become a model for African Biblical contextualization (Ottuh, 2014).

Application of Biblical Research in Pastoral Scholasticism
Doctrinal Formulation
Speaking from the angle of the Adventist church, Canale (2005) observed that doctrinal illiteracy and a weakened sense of identity is one of the problems being faced by the church and as such lost of identity is inevitable. In the same vein Wilson (1988:12) affirms that doctrinal illiteracy in the church can result to un-firm convictions or commitment to biblical understanding. Doctrinal illiteracy is the same thing as biblical illiteracy. To this end, charismatic worship experience and Evangelical meetings on Sunday mornings are not enough to build the contemporary church. Hence, the pastor or priest need to engage in rigorous biblical study and biblical interpretation to formulate doctrines in line with contextualization. This does not mean that the word of God be bent to suit a situation but the emphasis here is the need to allow the word to speak to our situation in such a way that captures the people heart. This is probably why Canale argued that doctrinal illiteracy springs from various causes, among them pastors who do not feed the sheep in the deep things God reveals in Scripture and the Spirit of Prophecy and that as the Word of God does not nurture the mind of the believer, the patterns of the world and other religious communities with which they interact begin to shape their thinking patterns and contents. The contemporary pastor therefore, needs to fire up biblical doctrines not necessarily rigid church traditions formulated by men but sound doctrines from the bible.

Avoiding Destructive Philosophy
Canale (2005) also observed that the displacement of biblical thinking by secular and evangelical thinking produces a destructive dichotomy in the life of the church. For instance, on one hand, the church continues to profess to believe in Scripture and to base all its doctrines and practices on it of which the church does not change her clearly biblical fundamental beliefs and on the other hand, as these statements generally remain external to the process of personal thinking, members and leaders in the church continue to think according to the patterns of the surrounding culture they had espoused before becoming members of their denominations. They "download" various philosophies and cultural preferences from what they study, read, or watch on television. As a result, the church is

biblical in its external form and doctrines, but secular and charismatic in her way of thinking and lived experience. By implication, destructive philosophy emanates from worldly and environmental emendations of scriptures. Today many people who dress indecently to church are found of saying that God looks at the heart and the outward appearing. This looks correct but it was used in the scripture to correct error of human judgment as was done in 1 Samuel 16. The pastor has a serious duty to development the right philosophy on the church members through sound biblical teaching.

A Balance between the Dichotomy of Scholasticism and Charismaticism
In as much as it is important for the pastor to scholarly inclined, the need to maintain high level charismatic operation in the ministry is equally very important. According to Ukpong (2001), African scholarship is to build Christian faith not the other way round. While the pastor teachers the world of God with the competence it deserves, signs and wonders should also follow. This will attract the world to the church. Although, the people should not be made to worship God's miracle but the pastor should properly direct them to the God of the miracle.

Memorization and Practice of biblical texts
Canale (2005) also postulates that as the thinking of certain sectors of the church is changing from biblical to secular and ecumenical, there is the urgent need return to biblical patterns and by going back to the Bible--not only to study it, meditate on it, sing from it, memorize it, but primarily to understand it. Moreover, thinking and understanding does not end in unproductive theories, but bears fruits in practice. We do what we understand. What the church must make sure is that all theological thinking leading to reforms in worship rituals, life style, missionary work, and in our fundamental beliefs come from a process of thinking biblically, from a process of understanding reality based on Scripture only. Both the pastor and the church should be seen as mere quoters of biblical texts but as doers of them. The pastor should learn to learn to memorize Hebrew and Greek texts of the Bible and encourage the church to memorize the translated version so as to be familiar with scriptures. When the church is familiar with the scripture with all its proper understanding it will be difficult for false teachers to derail them.

Christian Reconstruction
In the view of Parsons (2008) Christian Reconstruction is a call to the Church to awaken to its biblical responsibility to revival and the reformation of society and while holding to the priority of individual salvation, Christian Reconstruction also holds that cultural renewal is to be the necessary and expected outworking of the gospel as it progressively finds success in the lives and hearts of men. Christian Reconstruction therefore looks for and works for the rebuilding of the institutions of society according to a biblical blueprint. Parsons revealed further that Christian Reconstruction is also an attempt to answer the unprecedented threat facing the Church of Jesus Christ in the 20th century resurgence of secular humanism and parallel rise of statism. Here the pastor is faced with the challenge of reforming the church with the word of God.

Study of Biblical Language in Pastoral Training
Due to the proliferation of churches and pastoral training schools there are half baked theological school and pastors. One of the ways to help the church pastor in sound biblical research is to include the study of biblical languages (Hebrew and Greek) in the school's curriculum. This will enable the trainee pastor to have the knowledge of biblical languages and literatures.

Conclusion

The paper has shown that pastoral ministry is the ministry of interpreting, preaching and teaching the Bible and as such, the study of biblical languages is very important to the contemporary pastor because it helps the pastor: to be exegetically competent, to read and understand the biblical languages, to teach it professionally and act as a tool for the study of biblical literatures.

Moreover, the science of biblical interpretation and application cuts across all life's spectrums in the sense that the pastor is not only seen around the four walls of church but also seen speaking to other aspects of live. With this in mind the pastor is expected to be an expert in biblical research so as to be able to address every audience that need some forms of biblical interpretation and application. Therefore, the science of biblical interpretation should be taken seriously in pastoral training. This calls for the study of biblical languages during such training.

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Modern Views of Conflict and Pauline Model of Conflict Resolution in 1 Corinthians 3:1-10 and Its Implication for the Nigerian Christian

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Abstract
Conflict is inevitable in the society of humans. The church community is not an exception. Conflict was present in Paul's church community and even in the contemporary church in Nigeria. Using the methodology of conflict resolution, the study examined Pauline model of church conflict resolution in 1 Corinthians 3:1-10 and seek to apply same to the contemporary church in Nigeria. The paper showed that the conflict that was addressed by Paul in 1 Corinthians 3:1-10 was that of schism caused by promotion of personality instead of God. The paper argued that Paul's model of church conflict resolution can be imbed by both sacred and secular leaders in the handling of church and secular crisis. Paul's approach in general is a lesson that must be learnt by both political and church leaders especially those who scheme to gain ship popularity and self ego by running others down.

1. Introduction

The propelling factor for the choice of this work is the situation of schism in the contemporary church in Nigeria (Akhilomen, 2011:228-243). The early New Testament church was characterized by multifarious crisis. 1 Corinthians 3:1-10 is one of such typical crisis in the early church. The nature of the crisis was that of division which arose from personality influence. It was divided along leadership lines. This could be called the predecessor versus the successor syndrome. This syndrome creates unnecessary and unconstructive comparisms between the predecessor and the successor thereby trying to establish some sort of superiority of one over the other. This unhealthy comparism is done among the people. This was the case between Paul (predecessor) and Apollos (successor). While some of the church members in Corinth chose to belong to Paul, others chose to belong to Appolos. This brought schism to the church. Paul addressed the issue by applying the principle of division of labour in order for the church to understand that Paul's area of ministry is planting of churches and that of Appolos was that of nurturing. This quite explains the principle of division of labour which Paul some times referred to as *charism* in 1 Corinthians 12.

Therefore, the methodology adopted for this paper is the conflict resolution model. This model tends to address conflict situations with some social and conflict resolution mechanisms. The main aim of this work is to use the Pauline model of conflict resolution as exemplified in 1 Corinthians 3:1-10 and to apply same to the contemporary church in Nigeria. Being that the society of humans cannot be totally free from conflicts, the church being consisted of humans cannot also be freed from crisis. Therefore, the church in Nigeria shall be situated in this context here. Although the church is being seen by Christians as a spiritual body, it must also be understood that the church as a spiritual body exists in a physical and human world (Ottuh, 2014:67).

2. Definition of Terms

Conflict: The term conflict, according to Burton (1990) as cited by Omotor and Efayena (2008:1-2) is a range of arguments, tensions and violent conflict that occur both within and between states. It must be noted here that conflict does not only exist between states but also, between individuals or groups with divergent interests over issues, resources, power, identity, status, values, etc. Also, the Encarta Dictionary defines conflict as disagreement or clash between ideas, principles, or people. Metuh (2003:69-93) defines conflict as an occasion that emerges whenever two or more persons or groups seek to posses the same object, occupy the same space or the same exclusive position, and play incompatible roles or goals or undertake mutually incompatible means for achieving their purpose. In the same vein, Otite and Obagbinoko (2008:12-21) say that conflict means a prolonged battle, a struggle or clash and that the word conflict comes from the Latin word *conflictum* and it means clash or struggle. According to the Webster's Student Dictionary, conflict is a prolonged struggle or sharp disagreement.

Christian: the name given by the Greeks or Romans, probably in reproach, to the followers of Jesus. It was first used at Antioch. The names by which the disciples were known among themselves were "brethren," "the faithful," "elect," "saints," "believers." But as distinguishing them from the multitude without, the name "Christian" came into use, and was universally accepted. This name occurs but three times in the New Testament (Acts 11:26 26:28 1 Peter 4:16). In this paper, it shall refer to those who profess Christ as personal Lord and Saviour in Nigeria.

3. Contemporary Context of Interpretation of 1 Corinthians 3:1-10

The contemporary context of the interpretation of 1 Corinthians 3:1-10 in this paper is the situation of church conflict and church conflict resolution in Nigeria. Church conflicts ensue in the church in Nigeria as a result of many factors. It could be either as a result of personal interest, wrong precedence or doctrinal issues. One of the major crisis that is rocking the church in Nigeria is the hyper commercialization clamour among clergies. This clamour is a drive for materialism which they feel will make them relevant before the members and the society (Iheanacho, 2012). Clash of interest among church leaders and even among church members are not new in the contemporary church in Nigeria (Adamolekun, 2006:20).

Unhealthy rivalry and show of superiority in Nigerian Christianity have caused a lot of conflicts in the church. Another point of conflict in the Nigeria is the decline of true spirituality among some clergies. On this note Iheanacho (2012:) states that it may not be overstatement to state that the practical spiritual life of Nigerian Christians is not commensurate with their numerical strength. (Iheanacho, 2012:) quoting Ejizu (2008:19-21) underscore this phenomenon, that it seems that the more proliferation of the churches in Nigeria, the more the faith experience decline in spiritual commitment, morality and practical Christian living. Instead, many of the churches are significantly occupied with the here, and now affairs of this world as shaped by the Nigerian social system. The scenario facilitates rapid secularization of Christian spirituality. The implication is that the practice of Christianity in modern Nigeria is deviating from its intrinsic worth and value, to some motives which are at variance with its fundamentals. Fake Ministers, Prophets, Evangelists and sundry clergy-men are ubiquitous, vending 'individually framed, and false imaginations', in place of Divine revelations and fervour. Is like such practice presents God, not as He is, but as suits their selfish motives. One common practice among the Pentecostal Charismatics variety is shouting and 'commanding' God to 'obey' and respond according to their wish, not by the will of God.

In the opinion of Ogunwole (2006:322-331) corruption is the source of conflict in the Nigerian Church. Ogunwale categorized corruption in the Nigerian church as: financial corruption, sexual corruption and political corruption. Looking at the church in Nigeria as an ecumenical body, Akhilomen (2011, 228) states:

> after a century of the birth of the modern ecumenical movement in the Edinburgh Conference of 1910 and at the beginning of the second decade of the twentienty-first century, the scandal of Christian rivalry and disunity of churches remains embarrassingly rife in Nigeria. Despite the advances in inter-faith dialogues and ecumenical endeavours, nationally and globally, the vexed problems associated with the divisive character of the church stares all in the face. Apart from the scandalous effect on missionary enterprises, the divisions and disunity among churches have brought the Christian faith to ridicule in the eyes of non-Christians; especially with the increasing proliferation of churches in Nigeria mainly accountable to schisms.

Mindful of the imperative of Christian unity as requested in Jesus Christ's prayer in John 17:21, the ideal of *oikoumene* had remained desirable hence prior to the twentieth century, efforts were made at repairing divisions and restoring Church unity. The church in Nigeria no doubt is interested in resolving their conflicts. This is why Paul's model of Church conflict resolution in 1 Corinthians 3:1-10 can become a recipe for conflict resolution for the Church in Nigeria.

4. Modern Views of Conflict: A Comparative Analysis

There are several views about conflict. Odeh (2008:226-227) presents three types of views about conflict. Liberal view of conflict, the Marxist approach to Conflict and liberation wars approach. In the liberal view of conflict, many liberal scholars see conflict as being managed through reason and Goodwill and a readiness to compromise and agree. Though, conflict seen from this Point of view has its disadvantages. These Liberal conflict scholars like George Simmel, John W. Burton K.E. Boulding, R.E., Park, E.W., Burgess and L.A. Cozer see conflict as a form of integrative tendency (Max, 1957: 69-75). For instance, for George Simmel, conflict is one of the central forms of interaction among men. He further stated that, conflict is designed to resolve divergent misconceptions (Onoja, 1996:15). Not only that, it is a way of achieving some kind of unity even if it is through the annihilation of one of the conflicting parties. Park and Burgess treat conflict as a form of interaction that helps to stabile the society. But in contrast to some of these views, some other liberal scholars see conflict as a dissociative process. G. A. Lindberg stated that, conflict is a suspension communication between the opposing parties (Mitchell, 85). Likewise, L. Wilson and W.L. Kolb see conflict as a disjunctive process; for them, conflict takes peace between individual, organizations or groups who seek to possess the same objective, occupy the same space or exclusive position, play incompatible roles, maintain incompatible goals and undertake Mutually the same means for achieving their purpose and interests (Otite and Olawale, 1991: 88).

The Marxist approach to conflict takes a different stand from the liberal view point. The Marxist approach believes that conflict comes about because of the contradictions in the human environment through class struggle. It can be understood that, conflict is inevitable in human society. As a matter of fact, the Marxist scholars viewed conflict in the society as resulting from the interaction between social aggregates/classes. Hence, conflict is inherent in the class system and it is incapable of solving the class distinction within system. Crises such as mutual exploitations, enslavement, unequal distribution of scarce resources, and thingification are some of the manifestations of conflict or struggle between contending

classes. Evidently, these approaches focus more on class antagonism with no recognition that other kinds of conflict such as ethnic, religious, economic and political conflicts exist within the society. Apart, conflict also has three dimensions, viz. Bitter end or joint survival conflict (both of the parties are likely to survive). Fundamental or accidental conflict and manageable or unmanageable conflict e.g. Korean war of (1950-1952) and Vietnam war Tutsi and Rwanda -1965-1972 (Rupesingbe, 145).

The liberation war approach, view conflict from a colonial and imperialist domination. Colonialism which is the process of taking political, economic and social control of a state without the consent of its owners by another state is an action which degenerates into conflict. This leads to a conflict when patriotic citizens of the occupied state, with the spirit of nationalism, rise up to their responsibilities and kick against foreign rule and domination. The action of the nationalists whose results are usually based on unity of purpose to liberate their motherland and seek sovereign status is normally carried out through liberation wars. We are living witness in Africa where nationalist, groups in Southern Africa especially in Mozambique, Namibia, Zimbabwe, South Africa and Angola have waged protracted liberation wars in order to liberate their colonized territories. These liberation wars never paid off handsomely because all the colonized territories mentioned above, have gamed political independence in their respective areas. However, in Angola rival nationalist groups are still waging war against the government in power in order to gain control or the central machinery of power of the government. This has resulted into unnecessary loss of life and property with socio-economic and political set back .

5. Socio-Historical Context of 1 Corinthians 3:1-10

Some people identified only as "those from Chloe" have arrived in Ephesus and have told Paul that there were divisions among the Corinthians, as well as other unflattering things about the Corinthians. Paul wrote 1 Corinthians after he had heard this information about the Corinthians from "those from Chloe (Smith, 2013)." Paul's statements in 1 Cor 1:12 "Each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Christ" " and 4:6 "In order that no one of you will become proud on behalf of one against the other," indicate that some of the Corinthians have given their adherence to Christian leaders other than Paul. So it is possible that what is implied by someone saying that he or she is "of Apollos" etc. is a rejection of Paul and his authority. In 1 Cor 4:3, Paul's claim "To me it is a very small thing that I may be examined by you, or by any human court" could indicate that he is aware that his apostolic ministry has come under criticism by some of the Corinthians. In 1 Cor 4:18-20, Paul explicitly identifies some in the Corinthian church who have become arrogant towards him and are questioning his authority over them; they are saying that he is not coming back to the city, possibly because he is afraid of them: "Now some have become arrogant, as though I were not coming to you" (4:18). For this reason he warns, "I will come to you soon...and I shall find out, not the words of those who are arrogant but their power" (4:19). In 1 Cor 9:1-11, Paul sees the need to defend his rights as an apostle, presumably because these are in question: "My defense to those who examine me is this" (9:3). It is possible that Paul's question in 1 Cor 10:30 "If I partake with thankfulness, why am I slandered concerning that for which I give thanks?" indicates that some of the Corinthians were condemning him for his liberal policy of eating meat sacrificed to idols. Finally, when he says sarcastically, "If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are the Lord's commandment" (14:37), Paul could have in mind some of the Corinthians who, because they are supposed to be "spiritual," claim to have to have prophetic inspiration and thereby reject Paul's apostolic authority (Smith, 2013). All of these scriptures mentioned above, buttressed the deepness of the problem in Corinth at the era of Appolo's leadership in the church.

The Corinthians also succumbed to their society's partial attitudes toward the privileged. It is very likely that the incestuous man of 1 Corinthians 5 was a man of high social status. The Roman system of jurisprudence was partial to those with great clout, providing legal advantages for those of high status. Paul argued that the Corinthians must not share this same partiality (Vincent, 2003). This partiality toward the elite combined with the Roman way of expressing zeal for one's favorite teacher converged in elite believers from the Corinthian church using their status to defend the teacher to whom they were partial. Not everyone had the right to prosecute in the Roman colony of Corinth. "Generally, lawsuits were conducted between social equals who were from the powerful of the city, or by a plaintiff of superior social status and power against an inferior" (Winter, 2001: 60). It appears that two of the leading Christians in the Corinthian community were taking their strife and jealousy over Christian leadership into the Roman court system to conduct a power struggle that was leading to greater hatred and division within the church. According to Paul, this was no activity for "brothers" (1 Cor. 6:6), and thus he sought to shame those involved (1 Cor. 6:5).

Unlike those of lower status whose options were limited, the elite had the luxury of "doing whatever they wished" (1 Cor. 6:12; 10:23). The unholy trinity of gluttony, drunkenness, and sexual immorality was a common feature of Corinthian brothels. First-century Platonic anthropology (the body is made for pleasure), philosophical hedonism (one's immortal soul is unaffected by one's conduct), and Roman social conventions are the reasons behind Roman justification of loose living. Only those who possessed status would have the right to pursue such indulgences. This temptation would be particularly strong when eighteen year-old males received the Roman toga virilus - "a symbol of adulthood and the assuming of responsibility for one's actions" (Winter, 2001:90). Though socially accepted, Paul argued that to participate in the excesses of this rite of passage is nothing other than fornication (1 Cor. 6:13, 18). Contrary to Platonic anthropology, the body is God's and made for God (1 Cor. 6:13-20). This fundamental misunderstanding concerning the importance of the body also underscores Paul's extended treatment of bodily resurrection in chapter 15. The temptations of gluttony, drunkenness, and sexual immorality would also arise for those Roman citizens privileged enough to attend the dinners given during the Isthmian games. Unger (2005:256) states that the setting of the church community of Paul in Corinth was concerned about deepening divisions, increasing contentions and unjudged sin in the church and that the factions were due not to open heresies, but to the carnality of the Corinthians and to their being carried away by admiration for Greek wisdom and eloquence.

6. Analysis of 1 Corinthians 3:1-10 and Its Implications

A. ἀδελφος (*adelphos*): The Greek word *adelphos* means brother and. *Adelphos* is from the etymology *delphus* meaning the womb (Thayer and Smith, 1999). It is a word extensively and variously used in scripture. *Adelphos* could mean children of the same father or mother or people of blood relations. It could also mean people of the same tribe or nation. It could also mean people of the same religion. It was the name by which the early Christians were known before they were called Christian in Antioch (Harrison, 2004:105; Vos, 2005:186). Figuratively, *adelphos* means likeness of disposition, habits and jobs. Its Hebrew equivalent is אַחִים (*ah*) and means neighbour, brotherhood, people of the same nationality, etc (*ibid*).

B. σαρκικος (*sarkikos*): Paul made use of the Greek word σαρκικος three times in the passage. The Greek word σαρκικος means carnality, corruption, fallen nature, lust, etc (Trent, 2006: 271-273). Thus the e;rga th?j sarko<j in 1 Corinthians 3:3,4 and Galatians 5:19-21 are not merely those sinful works that are wrought in and through the body, but those which move in the sphere and region of the mind as well (Trent, 2006:270). By this understanding, σαρκικος does not mean the physical flesh of man but a condition of the fallen nature of man

in which he is being controlled by the impulse of human weakness. Paul referred to those church members who were causing the problem as being canal. Paul used some words to explain the nature of the people's canality. Such Greek words include ζῆλος, ἔρις and διχοστασία.

i.ζῆλος (*zelos*): The Greek word *zelos* means emulation. Jenkins (2000) postulates that "Emulations" is from the Greek word *zelos*. The word is used in both good sense and bad senses in the New Testament. Our English dictionaries point out that "emulation" means to try to equal or excel another. This sounds quite harmless because we often try to equal or excel another perhaps in sales, or grades, or athletics (Jenkins, 2000:1). This type of zeal is even needed in the church of the Lord as we emulate the lives of faithful Christians. But in a bad sense, *zelos* means "jealousy, envy" (Arndt and Gingrich, 1979:338). Thayer (1889: 271) defines it as "an envious and contentious rivalry, jealousy." Some scholars consider *zelos* and *phthonos* (envyings) as synonyms (Jenkins, 2000:2). In Greek cultural milieu, *zelos* was a good thing. If one saw another in possession of some good thing, he would be sorry that he did not possess the good thing. Envy, on the other hand, would cause one to be sorry at the other person's good fortune (*ibid*). While *zelos* can be noble ambition, *phthonos* can never be anything else but ill-natured and embittered jealousy" (Barclay, 1962:47). Trench (2006:88-89) points out that "it is only too easy for this zeal and honorable rivalry to degenerate into a meaner passion." He says that the zeal which degenerates may assume two shapes: (a) "...that of a desire to make war upon the good which it beholds in another, and thus to trouble that good, and make it less...", and (b)"...where, there is not vigour and energy enough to attempt the making of it less, there may be at least the wishing of it less; with such petty carping and fault-finding as it may dare to indulge in...." This word illustrates a point often made about the works of the flesh; everyone of them is a perversion of something good (Barclay, 1962:39). It is in the context of the negative usage of zelos that Paul addressed the members of the church that were having such behaviour especially as it concerns him and Appolos.

ii. ἔρις (*eris*): The Greek word *eris* means strife, variance, discord, wrangling and contention (Arndt and Gingrich, 1979:309). Vine (1940) sees *eris* as the expression of enmity. Jenkins (2000:1) states that the Greek word *eris* is used nine times in the New Testament (Rom. 1:29; 13:13; 1 Cor. 1:11; 3:3; 2 Cor 12:20; Gal. 5:20; Phil. 1:15; 1 Tim. 6:4; Tit. 3:9) and that most usages have to do with conduct within the church and as it is seen as a real problem for Christians as they work together. *Eris* divided the church into sects and parties (1 Cor. 1:11; 3:3; 2 Cor. 12:20). It is even possible to preach Christ out of *eris* (Phil. 1:15). In church life, especially in terms of relationships, Barclay (1962:44) opines that:

> *Eris* invades the church and becomes characteristic of the church, when the leaders and the members of the church think more about people and about parties and about slogans and about personal issues than they do about Jesus Christ. Here is our warning. Whenever in a church Jesus Christ is dethroned from the central place, all personal relationships go wrong. When a man begins to preach, not to exalt Jesus Christ, but to exalt his own personal and private view of Jesus Christ, that is to say, when a man preaches a theology rather than a gospel, when a man begins to argue to demolish his opponent rather than to win him, then eris comes in. No sin more commonly invades the Church than eris; none is more destructive of Christian fellowship; but eris cannot even gain an entry to the Church, if Christ be supreme there.

In its parallel reading in Galatians 5:20 *eris* is understood to mean selfishness, selfish ambition" (Arndt and Gingrich, 1979:309). On the hand, Vine (1940) says *eris* denotes ambition, self-seeking, rivalry, self will being an underlying idea in the word; hence it

denotes party making. By this understanding, eris is associated with *erithos*. Paul referred to this act as act of σαρκos (*sarkos*), that is the act of the flesh (carnality).

iii. <u>Διχοστασία</u> (*dichostasia*): The Greek word *dichostasia* means dissension (Arndt and Gingrich, 1979:199) or division (Thayer,1889: 153). Vine points out that "the root indicating division, is found in many words in various languages." The word is found in the New Testament only in Galatians 5:20, Romans 16:17, and 1 Corinthians 3:3. In a literal sense, d*ichostasia* depicts a standing apart, that is, a state in which all community, all fellowship, and all togetherness are gone. The state of division as sported by Paul in the Corinthian Church is common among humans in a society being it a church or other organization (Barclay,1962: 57). Primarily, <u>διχοστασία means</u> a parting, distribution and it denotes a discussion, dissension, division or discord, breaking up as of family ties (Vine, 1940). The term can also be found in Luke 12:51, where it is contrasted with *eirene* (peace). Another word which describes division in Pauline corpus is the Greek word σχίσμ or σχίσμα (*schism* or *schisma*). The word may simply describe a rent or a cleft (Mt. 9:16). It is translated "division" in 1 Corinthians 1:10 and 11:18, and "schism" in 1 Corinthians 12:25 ASV). The word is used interchangeably with "heresies" or "factions" in 1 Corinthians 11:18-19.

C. <u>Διάκονος</u> (*diakonos*): Primarily, the Greek word diakonos means servant, minister, deacon, etc. In a broader sense, *diakonos* has many implied synonymous meanings in the New Testament. First, θεράπων (*therapon*) which means an attendant, servant: of God spoken of Moses discharging the duties committed to him by God as could be seen in Hebrew 3:5. Its Hebrew equivalent is עֶבֶד (ʻ*ebed*) in Numbers 12:7 and it means slave, servant, man-servant, subjects, servants, worshippers (of God), servant (in special sense as prophets, Levites etc), servant (of Israel) or servant as form of address between equals (Strong, 2001:1431). Second, δοῦλος (*doulos*) which means a slave, servant, bondman or an attendant. Metaphorically, it means one who gives himself up to another's will and those whose service is used by Christ in extending and advancing his cause among men devoted to another to the disregard of one's own interests (Strong, 2001:1491). Third, οἰκέτης (*oiketes*) which means a house servant, a domestic slave or a steward (Strong, 2001:1518). It also has its Hebrew equivalent as עֶבֶד (ʻ*ebed*). Fourth, ὑπηρέτης (*hyperetes*) which means servant, officer, attendants, an assistant, preacher of the gospel and its Hebrew equivalent is כְּלִי (*kîylay* or *kêlay*) which also means scoundrel, knave (Strong, 2001:1403). All of these Greek word are used in contexts. The context in which Paul used in 1 Corinthians 3:3 is that of a preacher of the gospel and as servant of the Lord Jesus Christ. He saw himself and Appolos as co-workers in God's vineyard and as such no need to use them as a basis for quarrel and divide of the church.

D. χάρις (*charis*): The Greek word χάρις means that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech good will, loving-kindness, favour of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues what is due to grace the spiritual condition of one governed by the power of divine grace the token or proof of grace, benefit a gift of grace (Strong, 2001:1541). When χάρις is used in the context of the problem being addressed by Paul in this passage, χαρισμάτα is more appropriate in the sense that it gives the understanding of spiritual gifts (Ottuh,2014:19). The term *charism* is derived from the Greek word *charisma*. Its plural form is pronounced *charismata*. This is a rare and late word in Koine Greek. In the New Testament, it occurs only in the Pauline corpus with an echo in 1 Peter. It is linked in its root to *charis* (favour, grace) and denotes the result of *Charisma,* that is proof of favour, benefit and gift. In general, it means all the gifts of God especially the gift of grace which comes to believers through Christ (Ukpong, 1995:69). Ukpong further buttresses that there are three different categories of gifts to which Paul applies the term

charisma. First, Paul uses the term to describe the essential grace of redemption and eternal life (cf. Rom. 5:15-21; 6:23). Second, he uses the term to described particular gifts of divine favour, as his deliverance from death (2 Cor. 1:10) and the privileges of the chosen people (Rom. 11:29). Third, he uses the word in a distinctive way for gifts in association with the Christian community as a Body of Christ. Our modern usage of the word "*charism*" corresponds to this category. The term applies to the following types of endowments: ordinary human endowments (e.g. teaching, rendering assistance, etc.); ordinary human endowments exercised to an intense degree (e.g. exceptional ability to lead-charismatic leader); and extra-ordinary endowments, like the gifts of healing. In popular usage the term is often associated with exceptional gifts as in, for example, "charismatic leader." When associated with authority, it denotes a particular personal magnetism or spiritual quality that enables the possessor to exert influence over broad masses of people and elicit their support" (Schatzmann, 1987:95). In the Pauline corpus, there are four major lists of *charism* – Rom. 12:6-8; 1 Cor. 12:28-31 and Eph. 4:11-12. In the last list, the technical term is absent but addition, there are some complimentary texts – I Cor. 7:7; 13:1-12; 14:1; I Tim. 4:14; 2 Tim. 1:16. Outside the Pauline corpus we have I Peter 4:10. Technically these charisms are understood in terms of the presence of the Holy Spirit who is manifested through these gifts (George and Grelot, 1973: 69). The context of Paul's usage of χάρις in 1 Corinthians 3:10 is the division of spiritual grace which gave him the power to plant and which also gave Appolos the power to nurture the Church and God gave the increase. Hence no need boast for the growth of the church. Both Paul and Appololos were products of the same grace.

7. The Pauline Model of Church Conflict Resolution in 1 Corinthians 3:1-10: A Recipe for the Contemporary Church in Nigeria

The Pauline model of church conflict resolution gives some insight into contemporary approach of conflict resolution in the Church. This can be adopted by the church in Nigeria on how to settle church disputes. In an attempt to address the crisis of schism caused by personality influence in the Corinthians Church, Paul decided to explore the following models.

i. A self denier model (vv.4-5): Paul removed self from his approach to the issue. He dismissed the importance of his personality and that of Appolos. In this matter, neither himself nor Appolos do not matter. What matters is the work the duo have been sent by God to do. He did this so as to turn down the perception of those who see him as a superior personality to Appolos and as such, the people reclined to see God as the ultimate important personality in the church, not Paul or Appolos. Although, Paul did not say that himself and appolos are not important but not to the extent of shifting the glory of God to themselves. Unlike some power and applaud seeking church leaders in Nigeria who shift the members attention from God to themselves, Paul shifted the attention of the people to God. This is a lesson every church denomination in Nigeria must learn especially, when the church is being faced with crisis.

ii. Division of labour model (vv.6-8,10): Paul made it clear to the Corinthian Church that the ministry of planting (Paul) and nurturing (Appolos) are division of labour in God's vineyard called the church. By this understanding, no one is more important than the other. It is an interconnected and collaboration labour/effort formula geared towards a common purpose and corresponding rewards. Both the work of planting and nurturing of the church complement each other. This type of understanding should be taken by the leadership and membership of the church in Nigeria. One individual should see himself as the most important figure of the church, rather leaders and members should see themselves as co-workers.

iii. A Theo-centric model (v.7b): This has to do with "the God factor." Paul pointed it out to the people that the ultimate factor for the growth of the church was not as a result of any human technical or administrative skills but by the power of God Almighty. God gave Paul and Appolos different assignments to do and when they did God did His own part. This understanding places God at the centre of attention and basis for congregating the people as a church and as such God must be seen as the one doing the work through men. Nigerian Christians should also learn to ascribe Glory to God in all things and put God at the centre of importance in the church. That does not mean that church leaders should not be respected but not to the extent of making them take the place of God in the church. This can sometimes bring crisis as leaders would like to fight to rise to the status of importance in the church community.

iv. Socio-dynamics model (vv.1-3): Paul used the Greek word *adelphos* (brethren) to introduce the subject matter. This indicates a personal relationship with the people he was intending to address. He reminded them of how they related in the past and draw their attention to the issue on ground. This relationship made him to scold the people in such a way that they understood his point. Even those who are on his side were equally scolded for causing schism in the church of God. He did not align with them against Appolos. This is a lesson Nigerian church leaders must also learn. Paul's dynamics on the resolution of the crisis was that of a neutral position. Those church leaders in Nigeria who cause faction in the church should learn to present themselves as the leader of all and not some. Church leaders in Nigeria should create good relationships among the people of God and when there is crisis they should remain neutral so as to resolve it. A leader should not be biased in handling crisis.

v. Philosophical Model: Paul was able to ask the people some questions in such a way that the people were able to read in between the lines. The questions were raised to make the members of the Corinthian Church to reason and see the truth for themselves. This could be referred to as wisdom approach. Church leaders in Nigeria should seek wisdom from God in time of crisis in the church. Good and relevant questions can be asked so as to illuminate the minds of the feuding parties and see reasons to give peace a chance.

vi. Communication model: Paul had an oratory skill in which he convince people. According to Odeh (2008:230), communication skills and channels are crucial in conflict management. Paul communicated with all the parties involved in the conflict in the Corinthian church. This is a model Nigerian church leaders should adopt in church conflict resolution. Leaders should learn and master the skill of communication so their message can be powerful wise and powerful enough to convince feuding parties to see the need for peace.

8. Conclusion

No human society is free from conflict. It does not matter whether such society is a church. The Church community of Paul was also faced with various conflicts in his era. Such type of conflicts are being replicated in the contemporary church in Nigeria. It is evidence in the schism among leadership and membership of the contemporary church in Nigeria.

Paul's model of church conflict resolution is a recipe for church conflict resolution in Nigeria. Secular leaders can also learn from these models so presented. Paul's selfless approach made him to be able to address the schism in the Corinthian church. Both sacred and secular leaders should learn to be selfless in their approach to leadership and issues. Paul's approach in general is a lesson that must be learnt by both political and church leaders especially those who scheme to gain ship popularity and self ego by running others down.

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Issues And Challenges Of Measurement In Social Geronotological Research In Nigeria

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Abstract
Measurement in the behavioural sciences is quite different from measurement in the natural sciences. The difference is more obvious in gerontological research where the aged are fraught with physiological problems especially in the areas of sight and hearing. The Objective of this paper is to study the issues and challenges of measurement in carrying out research among the aged. Survey and documentary designs were the designs for the investigation. Observation and documents were the major instruments used in collecting data. The results show that the social researchers encounter challenges in the precise many challenges in the precise in measuring variables in gerontological research. It is therefore, prediction, value orientation, varying social patterns, and behavior instability. Recommended that gerontological researches be skilled in observation and interviewing, in order to conduct valid and reliable research.

Key words: Issues, Challenges, Measurement, Social Gerontology, Research

Introduction
Gerontological social work, or social work with the aged or older adults, is a rapidly expanding field of practice, globally and in Nigeria. Of course, the population of the elderly rose from 4.6 million in 1991 to 7million in 2006. The Nigeria government is currently indicating interest in social and medical gerontology. To effectively rise to the occasion, social workers in Nigeria, who work with older adults need to have specialized knowledge about social conditions that confront older adults in Nigeria, including their problems, formal and informal care networks, health care issues poverty employment, housing and mental health. They need to have adequate knowledge about the normal and successful aging processes, and changes that are functions of aging process. Since the population of category referred to as the elderly is rapidly increasing, social workers in Nigeria also need to possess adequate knowledge of the demographic characteristic of older adults.

Social work research enables practitioners to possess the necessary knowledge itemized above. It is essential, if gerontological social work is to be both trustworthy, robust, sensitive and responsive to the needs of the elderly, that it bases its activities on evidence which has been generated in a systematic, rigorous and disciplined way. So research in gerontological social research is concerned with understanding the problems experienced by elderly individuals within societies and the impact of social policies and professional interventions on them. Research in gerontological social work seeks to provide answers and evidence which can contribute to the improvement of policy and practice, to reduce age related problems and distress, and to promote elderly well-being.

To contribute to sustainable development in Nigeria, the evidence produced in gerontological social research must have been gathered in an organized way, using methods which are appropriate to the questions being asked and generating information and conclusions which are capable of being tested, verified or refuted. Gerontological social work research is therefore, "a systematic investigation concerning the elder population, which is

conducted using the most appropriate designs and verifiable methods and analysis". It seeks to find answers to questions relevant to the category of the population referred to as the elderly or older adults.

Scientific inquiry of this nature works in a definite way. A basic element of science is the concept, a mental construct that represents some part of the world in a simplified form (Macaronis, 2010). Gerontologist use concepts to label aspects of aging and older adult including, young old, middle, old, oldest old, family, success, and to categorized the elderly in terms of their gender , social class or well-being. These are variables. A variable is a concept whose value or attributes are capable of changing in different circumstances, for example, age, marital status, income. The use of variables depends on measurement. Some variables are easy to measure, as when you place a baby on a scale to see how much it weighs. But measuring gerontological variables can be far more difficult.

The focus of this article is to examine issues of measurement in gerontological research. We will look at challenges of measurement in gerontological research and find ways to carefully plan to minimize errors in measurement and examine steps to check on the adequacy of our measures.

Epistemological Issues

In order to test research hypotheses, concepts need to be translated into variable that can be measured. Measurement is the process of assigning values, such as numbers, to variables (Lindsey & Beach, 2004). Measurement moves research from the abstract, conceptual level to the concrete, empirical level. Macionis (2010) defines measurement as a procedure for determining the value of a variable in a specific case. According to Babbie (2010), Measurement is a careful, deliberate observation of the real world for the purpose of describing objects and events in terms of the attributes composing a variable. Gabor and Grinnell define measurement as the process of systematically assigning labels to observations. Measurement is most applicable in positivism – the study of society based on systematic observation of social behavior. In using measurement, the job of the gerontological social researcher is to discover reality by gathering empirical evidence.

Measurement is always somewhat arbitrary because the value of any variable, in part, depends on how it is defined. In addition, it is easy to see that there is more than one way to measure abstract concepts, such as ageing, frailty, intelligence, success, satisfaction. Good research, therefore, requires that social researchers operationalize a variable. Operationalization means specifying what is to be measured before assigning value to a variable. This means that you have to decide exactly what you are going to measure. The process through which we specify what we mean when we use particular terms in research is called conceptualization. It is the process whereby fuzzy and imprecise notions (concepts) are made more specific and precise. For example, when you say older adults, you have to decide exactly what you are going to measure, say, those 60 years and above or those 65 years and above, or whether it is young older, middle old, or oldest old.

Statistical Measurement

Gerontologists use three different descriptive statistics to report averages. The simplest statistic is the mode, the value that occurs most often in a series of numbers. In research study of older adulthood gerontologist face the problem of dealing with huge numbers of people. For example, how does the gerontological researcher report the income of millions of aged Nigerians, the aged in both rural and urban areas? Listing streams of numbers will carry no meaning and tell us nothing about the people as a whole. To solve this problem, sociologists use descriptive statistical measurement to state what is average for a large number of older

adults. Although it is easy to identify, gerontologists rarely use the mode because it reflects only some of the numbers and is therefore a crude measure of the average.

A more common statistic, the mean, refers to the arithmetic average of a series of numbers calculated by adding all the values together and dividing by the number of cases. Because the mean is pulled up or down by an especially high or low by an especially high or low value, it can give a distorted picture of data that include one or more extreme scores. Another statistic, the median, is the middle case, the value that occurs midway in a series of numbers arranged from lowest to highest. The median, unlike the mean, is not affected by any extreme scores. In such cases the median gives a better picture of what is average than the mean. The gerontologist should, therefore, know when to use either the mode, or the mean, or the median in his gerontological measurement.

Levels of Measurement
In research studies on aging and older adulthood data are collected to measure the variables of interest. Attributes that compose variables may be related in different ways. Because of these additional relationships among their attributes, different variables may represent different levels of measurement. Here, we examine four levels of measurement: nominal, ordinal, interval, and ratio.

Nominal Measures Nominal measures merely offer names or labels for characteristics. Variables whose attributes have only the characteristics of exhaustiveness and mutual exclusiveness are nominal measures. Examples of these include religion, gender, ethnicity, political party affiliation, birth place and age.

Imagine a group of elderly people being characterized in terms of such variable as age. Imagine asking them to stand according to their old age category (their attributes), all those young old, those middle old, and those oldest old. The variable would be age; the attributes would be young old, middle old, oldest old. All the people standing in a given group would share at least one thing in common, and would differ from the people in another group in the same regard. To facilitate the collection and processing of data, we assign different code numbers to the different categories, or attributes of nominal variables. Thus we record "1" to designate young old "2" to designate middle old, and "3" to designate oldest old. These code numbers have no quantitative meaning. They are only convenient devices to record qualitative differences.

The word nominal comes from the same Latin root used in words like nominate and nomenclature-words that have something to do with naming. No matter what code number we assign to them, no matter how high or low that number may be, the code refers only to a name, not an amount. Thus, in coding ethnicity, if we assign a "1" to Hausa, a "2" to Igbo, a "3" to Yoruba, a "4" to Efik, and a "5" to Ijaw, we are not implying that someone with a higher code number has more of something than someone with lower code number. Consequently, when we statistically analyze nominal data, we cannot calculate a mean or a median. Our analysis would be restricted to calculating how many people were in the various categories, such as when we say that 40 percent of the caseload is Igbo, 30 percent Hausa, 25 percent Yoruba, and so on.

Ordinal Measures Variables whose attributes may be logically rank-ordered are ordinal measures. The different attributes of ordinal variables represent more or less of the variables. Examples of such variables are social class, racism prejudice, conservatism, sexism, client satisfaction and the like.

An example of ordinal measurement could be if we ask older adults how satisfied they are with the services they receive from agencies, or to rate the quality of those services. We might ask them whether they are very satisfied, satisfied, dissatisfied, or very dissatisfied.

This would tell us the rank order of their level of satisfaction, but it would not provide a quantity that allow us to say that client at one level of satisfaction were exactly twice as satisfied or three times more satisfied than clients at another level of satisfaction. Similarly, if one client rated the quality of service as excellent and a second client rated them as good, then we could say that the first client gave a higher rating to the services but not precisely how much higher the rating was. For example, we could not say that excellent is one third better than good, or two times better than good.

If elderly clients are rating service quality on an ordinal scale with the categories excellent, good, fair, or poor, the gerontological researcher might as with nominal measurement, assign code numbers to represent the ratings. For example, excellent "4", good "3", fair "2", and poor "1". Unlike nominal measures, these code numbers would have some quantitative meaning. That is the code 4 would have a higher rating than the code 3, and so on. But the quantitative meaning would be imprecise; it would not mean the same thing as having four cars as oppose to having three, two or no cars. Whereas we can say that an elderly with four cars has four times as many cars as an elderly either with one car, we cannot say that a client who felt the services were excellent (code 4) found them four times better than the client who felt they were poor (code 1). The word ordinal is thus connected to the word order, and means that we know only the order of the categories, not their precise quantities or the precise differences between them (Allen & Babbie 2005).

Interval Measures This is a level of measurement describing variable whose attributes are rank-ordered and have equal distance between adjacent attributes. Here, the actual distance separating the attributes that compose the variables does have meaning. The logical distance between attribute can be expressed in meaningful standard intervals. A physical science example is the Fahrenheit or Celsius temperature scale. The difference or distance between 80 degrees and 90 degrees is the same as that between 40 degrees and 50 degrees.

The interval measures commonly used in gerontological and most social scientific research are constructed measures, such as standardized intelligence tests that have been more or less accepted. The interval separating IQ scores of 80 and 90 may be regarded as the same interval separating scores of 115 and 125 by virtue of the distribution of observed scores obtained by many thousands of people who have taken the test over the years. It must be noted that a person who received score of zero on a standard IQ test could not be regarded, strictly speaking, as having no intelligence, although we might feel he was unsuited to be a university lecturer or even a university students.

Ratio Measures This is a level of measurement describing a variable with attributes that have all the qualities of nominal, ordinal and interval measures, and in addition are based on a true zero point. In the physical sciences the Kelvin temperature scale is an example of ratio measure. It is based on absolute zero, which does mean a complete lack of heat. Examples from social work research would include age, length of residence in a long term care facility, number of children, number of days spent hospitalized and so on.

In a study on aging we might ask a gathering of people to group themselves by age. The fact that all members of a single group share the same age and that each different group has a different age satisfies the minimum requirements for a nominal measures. Arranging the several groups in a line from youngest to oldest meets the additional requirement of an ordinal measure and enables us to determine if one person is older, younger or the same age as another. Finally, because one of the attributes included in age represents a true zero (babies carried by women about to give birth), it also meets the requirement for ratio measure because it permits us to say one person is twice as old as another. When we compare two people in terms of ratio variables, it allows us to conclude (1) whether they are different (or

the same) (2) whether one is more than the other, (3) how much they differ, and (4) what the ratio is one to another (Babbie, 2010).

Common Sources of Measurement Error
In studies on aging and older adulthood, gerontological researchers need to be mindful of the extreme vulnerability of the measurement process to sources of measurement error. Measurement errors occur when we obtain data that do not accurately portray the concept we are attempting to measure. Common sources of measurement error come in two types:
Systematic Error Systematic error occurs when the information we collect consistently reflects a false picture of the concept we seek to measure, either because of the way we collect the data or because of the dynamics of those who are providing the data. In researches on aging and older adulthood, the most common way our measures systematically measure something other than what we think they do is when biases are involved in the data collection. According to Allen and Babbie (2005) biases can come in various forms. We may ask questions in a way that predisposes individuals to answer the way we want them to, or we may smile excessively or nod our heads in agreement when we get the answers that support our hypothesis. Or we may distort their true views or behaviours. The former bias, agreeing or disagreeing with most of all statements regardless of their content, is called *the acquiescent response set*. The later bias, the tendency of people to say or do things that will make them or their reference group look good, is called *the social desirability bias*. The social gerontologist doing research on older adulthood should be wary of the social desirability bias as an important source of measurement error. This is because in many traditional societies, the elderly would be prone to give responses that portray their family and kindred as good. Guidance to the gerontological research in relation to this problem is to suggest that you imagine how you would feel in giving each of the answers you offered to the respondents.

Another common source of bias which leads to measurement error is *cultural bias*. Cultural bias stem from cultural disparities. The often cited cultural bias in measurement is intelligence tests which are often cited as biased against certain ethnic minority groups. The potential for cultural bias in measurement is not controversial. So, gerontological researchers should be able to develop questionnaire items that have measurement equivalence in their study of older adults from diverse ethnic backgrounds.

Random Error In measuring variables in gerontological research, random errors have no consistent pattern of effects. They do not bias our measures. They make them inconsistent from one measurement to the next. However, researchers in aging and older adulthood should not assume that whenever data changes over time that we have random error. Sometimes things really do change. When thing change our measures should detect such change. What random error means is that if the things we are measuring do not change over time but our measures keep coming up with different results, then we have inconsistencies in measurement.

In aging and older adulthood studies, random error can take various forms. If our measurement procedures are cumbersome, boring, complex or fatiguing then our respondents or subjects may say or do things at random just to get measurement over with as quickly as possible. For example, halfway through a lengthy questionnaire full of complicated questions, elderly respondent may stop giving much though to what the questions really mean or how they truly feel about them. Here the cumbersome and complicated natures of the questionnaire produce inconsistencies in the subjects' responses.

Lack of familiarity with social service jargons can also produce random errors. For instances, elderly clients who are not familiar with social service jargons are asked whether

they have received brokerage, advocacy, or linkage services. Not understanding what they were being asked, because of their ignorance of the service jargons, they might answer differently the next time they are asked, even though the situation remains the same. But if the elderly clients, though having no idea of the service jargons, decide to answer affirmatively to every question in order not to appear negative or get the practitioner into trouble, that would represent systematic error arising from social desirability bias or acquiesce response set.

Random errors can be very serious problem in measurement. These errors can make a highly effective intervention appear ineffective. On the other hand, they can make services which produce not effect to appear effective. They distort the results produced by measuring instruments.

Errors in Alternate Forms of Measurement
Four alternate options that are commonly used to measure variables in social gerontological research are written self-reports, interviews, direct behavioral observation and examining available records. Let us look at how each of these is vulnerable to measurement error.

Written self-report Questionnaires or scales are the most commonly used measurement options, perhaps because they are relatively in-expensive and expedient way to collect data. Written self-report can be used to gather background information about people (their age, gender, ethnicity, sex, and so on) or to measure their knowledge, attitudes, skills, or behavior. Errors may arise from how we word our items which may create difficulty in understanding; or in the length of our instrument which may create fatigue; or in the complexity of the structure which may be confusing. The way we have worded our item may also produce bias, or result in socially desirable response set. Another error might arise from your instrument not measuring what it is intended to measure – that is not valid.

Interviews: Interviews might be costly and more time – consuming than written self-reports, but they have the advantage of providing the opportunity for the researcher to clarify questions the respondent does not understand, and that questions are not skipped, and for interviewers to observed things about the respondent and probe further. However, interviews are also vulnerable to social desirability biases, especially when interviewers introduce their own biases such as by smiling or nodding when respondents answer in ways that support a study's hypothesis. This biased response can be worse when the elderly client is required in a face-to-face interview to assess a workers therapy. It will be hard to say it has not helped.

The characteristics of different interviewers might lead to measurement errors or affect how respondents answer questions. For example, a Niger- Delta interviewer might get different responses from an Hausa interviewer when interviewing people about their stand on oil derivation policy. Again, a female interviewer might get different responses from a male interviewer when asking people how they feel about equal rights for women.

Direct Behavioural Observation This alternate form of measurement enables the gerontological researcher to observe the elderly directly and not rely on written elf-report or interviews. It produces first hand information observed by the researcher himself. Although it is costly and can be more time consuming, it has the advantage of seeing behavior for ourselves and not having to wonder whether the way people answer questions really reflect how they actually behavior. Nevertheless, direct observation, too, can be highly vulnerable to systematic error, such as social desirability biases. People are quite different from unthinking objects. People who know they are being observed may act in a much more socially desirable manner than when they are not being observed or when they do not know they are being

observed. In addition, the observer might be biased to perceive behaviours that support their study's hypothesis. Differences in observation skills may also affect how observer observe and record the event being observed.

Examining Available Records Examination of available records is perhaps the least time-consuming and costly measurement option. Using this option, a gerontological social work researcher might want to examine the process notes in the record of those who provide services techniques or provide different services. Here errors might arise from practitioners tendency to exaggerate their records regarding the amount of time they spend on certain activities in the belief that someone might use those records to evaluate their performance. That would be systematic error. Sometimes, practitioners may resent all the record keeping that is expected of them and thus are not careful in documentary their tasks. Here random errors are made.

Criteria for Measurement Quality
In research studies on aging and older adulthood, we need to be aware of the above-discussed potential errors. So we must take steps to deal with them. We must therefore make sure, before we implement the study, that the measurement procedures we use have acceptable levels of reliability and validity. Regardless of the specific variables that are of interest to a particular gerontological study, or the manner in which there are measured, it is essential that the measurement instruments used are both reliable and valid.

Reliability
In social gerontological research, reliability is said to be achieved when a particular instrument applied repeatedly to the subject yield the same results each time. Reliability has to do with the dependability, or consistency, of the instruments used to measure variables. Reliability has to do with the amount of random error in a measurement. The more reliable a measure is measure, the less random error in it.

It must be noted that reliability does not ensure accuracy. For example, if a large school football team player set his bathroom scale to shave seven kilogram's off his weight just to make him feel better. Although the scale would "reliably" report the same weight for him each time, the report will always be wrong though consistent. It would be wrong due to systematic error – that is biased scale.

In gerontological research, reliability problems crop up in many forms. One form is that in survey research, different interviewers get different answers from respondents as a result of their own attitudes and demeanours. Different coders also tend to code the same content differently. We also have reliability problem when we ask questions which the respondents do not know the answers: How many times have you been to the village square? Or when we ask people about things that are totally irrelevant to them: Are you happy with South African's current relationship with Costa Rica? Or when respondents do not understand what our questions mean, such as when we ask elderly rural women how good the android phone is. Or when we ask questions that are so complicated that even those who have clear opinion on the matter might give different answers at different times.

Types of Reliability: In studies on ageing and older adulthood, the type of measurement reliability that is most relevant to a particular study varies according to the study's purpose and design. ***Inter observer reliability or interrater reliability*** is the term used for the degree of agreement or consistency between or among observers or raters. Here reliability is achieved when there is agreement in the ratings or observation. The second type of reliability is ***Test-Retest Reliability***. This is a term for assessing a measures' stability over time. In

studies on older adulthood it is important to use a stable measure - that is a scale that provides consistency in measurement over time. A third type of reliability is ***the internal consistency reliability***. Internal consistency reliability is an assessment of whether the various items that make up the measure are internally consistent.

In gerontological research, it is very necessary that we create reliable measures. Below are some techniques we can use to create reliable measures:

(i) In asking the elderly for information, if your research design calls for that, be careful to ask only things the respondents are likely to be able to answer.

(ii) Ask about things relevant to than and be clear in what you are asking.

(iii) Another way is to use measures that have proven their reliability in previous research.

(iv) To guard against interviewer unreliability, supervisor in a survey can call a subsample of the respondents on the telephone and verify selected pieces of information.

(v) Replication by other researchers may help to produce reliable measures.

(Vi) Finally, clarity, specificity, training, and practice will avoid a great deal of unreliability and problem (Rubin & Babbie, 2005).

Validity

We stand a good chance of drawing appropriate conclusions from our data only if we are measuring what we think we are measuring. Validity is a term describing a measure that accurately reflects the concept it is intended to measure (Bostwick & Kyte, 1993). The concept of validity applies both to specific measurement instruments and to the findings of research studies. There are several different types of validity, but all have to do with whether we are measuring what we think we are measuring: In gerontological studies on the elderly, ***internal validity*** of a research study refers to the accurate identification and interpretation of the factors, or effects, responsible for an observation. On the other hand, the ***external validity*** of a study refers to whether findings obtained from the sample of study participants can be generalized to the population of interest (Erber, 2005).

Another type of validity is ***ecological validity***. Ecological validity refers to whether the results with a particular test instrument accurately reflect real-world functioning or real-world behavior. For example, scores on an intelligence test might be reliable for young and old adults. But do these scores inform us about the level of competence young and older adults are likely to demonstrate when they deal with real-world situations. Another type of validity is ***heterotypic continuity.*** Heterotypic continuity is a type of validity which has to do with whether a measure used to assess some underlying quality, or characteristic, has the same degree of internal validity for different age groups in a cross-sectional study, or for the same people as they are followed over time in a longitudinal study. ***Content Validity*** is another type of validity. The term refers to the degree to which a measures covers the range of meanings included within the concept. For example, a test of mathematical ability cannot be limited to addition alone but would also need to cover subtraction, division, multiplication, and so forth (Carmines & Zeller, 1979).

Face Validity is the quality of an indicator that makes it seem a reasonable measure of some variable. For example, that the frequency of an elderly man's visit to hospital is an indication of that man's health status seem to make sense without a lot of explanations. It has face validity. ***Factorial Validity*** refers to whether the number of constructs and the items that make up these constructs on a measurement scale are what the researcher intends. It refers to how many different constructs a scale measures and whether the number of constructs and the items that make up those constructs are what the researcher intends. ***Criterion-related***

Validity refers to the degree to which a measure relates with an external criterion. When we assess the criterion validity of an instrument we select an external criterion we believe is another indicator or measure of the same variable that our instrument intends to measure. For example, the validity of a written driver's test is determined by the relationship between the scores people get on the test and how well they drive. In this example, driving ability is the criterion. Finally, *Construct validity* refers to the degree to which a measure relates to other variables as expected within a system of theoretical relationships and as reflected by the degree of convergent validity and discriminate validity. *Convergent validity* refers to the degree to which scores on a measure corresponds to other measures of the construct, while *discriminate validity* refers to the degree to which scores on an instrument correspond more highly to measure of the same construct than they do with scores on measures of other construct.

Sensitivity

Changes in elderly clients' problem level are often small. It is therefore important than a measuring instrument be able to detect small changes. What is needed is an instrument that is reliable or stable enough to ignore irrelevant changes and sensitive enough to detect small changes in the level of real problem.

Non-reactivity

The very act of measurement sometimes affects the behavior, feeling, or knowledge level objective that is being measured. Nonreactive refers to measurement instrument that does not affect the behavior, feeling, or knowledge objective being measured. For example, an elderly cigarette smoker who begins to count the number of cigarettes he smokes may smoke fewer cigarettes simply as a result of the counting, not as a result of any intervention. A synonym for the concept nonreactive is unobtrusive. A gerontologist's aim is to record a measurement as unobstructively as possible.

Utility

Utility means usefulness. Utility implies instrument being useful and practical in a particular client. For example, a practitioner may discover a perfect instrument for measuring depression in order adults. It is valid, reliable, nonreactive and sensitive, but it is also five pages long. In addition, it takes a long time to score, and numerical score, once obtained is difficult to translate into a meaningful assessment of the client's depression. This instrument, though perfect in every other respect, is useless in practice because it takes too long to complete and too long to score and interpret. Instruments that have utility are acceptable to the client, they are easy and quick to administer and score, and they give results that reveal the client's current state (Gabor & Grinnell, 1998).

Some Challenges to Measurement in Gerontological Research

Scientific research is an important way of generating knowledge. It is an important way of knowing. Measurement plays a vital role in this knowledge generation. In real life application, measurement in studies of older adults has several challenges. This limitations apply to many other social scientific enquiries. Some of the limitations are examined below.

1. *Human behaviour is too complex to measure individual actions precisely*. Scientists in the physical sciences can measure objects with precision. For example, Astronomers calculate the movement of objects such as moon, comets, and planets in the sky with remarkable precision. However, the moon, planets, comets are unthinking objects. They do not react to being observed. The elderly, by contrast, have minds of their own. They assess circumstances and react according to their evaluation. Each person has a mind of his own, so

no two people react to any event (whether it be service provisioning or age related problems) in exactly the same way. Here measurements are prone to systematic and random errors. This limitation is not a failing, so to say, of gerontological enquiry. It is a function of the fact that the elderly we study are thinking, creative and spontaneous beings.

2. People respond to their surroundings, the presence of a researcher may affect the behavior of the elderly being studied. Most people, and more so, the wily elderly react to being observed. This does not apply to physical research. The astronomers gaze has no effect on the distant moon, comet or planet. A basic challenge of social research is that being observed affects low people behave. Researchers can never be certain precisely how this will occur. When the elderly is being studied, some may change their disposition to Ok or bad when it is really otherwise. Some elderly may not want their family to be seen in a bad light and so put up every pretence to distort reality when being observed. Furthermore, people being watched may become anxious, angry or defensive; others may be specially friendly or helpful. The act of studying people can cause their behavior to change and this is a serious challenge to measurement.

3. Because social scientists are part of the social world they study, they can never be 100 percent value-free when conducting social research. The "test tube" of social scientists is the society they live in. Therefore, social scientists may find it difficult to control-or even to recognize- personal values that may distort their work. Many researchers are grossly affected by racism, value-system, culture and social background that they intentionally or unintentionally distort reality. All these are not so in physical research. Chemists are rarely personally affected by what goes on in their test tubes.

4. Social patterns vary, what is true in one time or place may not hold in another. As people are physically different so do their behaviours differ from one another. Human behaviours are so variable that there are no universal sociological laws. But the laws of physics will apply tomorrow as also yesterday, and they hold true in Australia as in Africa. Cultural differences also promote variations in behaviours. How do we, gerontologists, reduce these challenges and ensure reliable and valid measurement?

One way to limit distortion caused by personal values is replication, that is repetition of research by other investigators. In spite of our personal values, if other researchers repeat a study using the same procedures and obtain the same results, we can gain confidence that their results are accurate - both reliable and valid.

Remember, science assumes that reality is "out there" scientists need to study this reality without changing it in any way. Objectivity should be the watch-word of every researcher whether gerontological or physical. Objectivity means personal neutrality in conducting research. Objectivity implies that researchers carefully hold to scientific procedures and do not let their own attitudes and beliefs influence the results. The scientific objectivity of course is an ideal rather than a reality. The ideal of objectivity is to keep a professional distance or sense of detachment from the results, however they turn out. With this in mind, you should do your best when conducting research to see that conscious or unconscious biases do not distort your findings. One extra precaution is that researchers openly state their personal values in their research report so that readers can interpret the conclusion with those considerations in mind.

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Language practices in Christian denominations in the Northwest region of Cameroon
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Abstract
The paper examines language practices in three dominant Christian denominations in the city of Bamenda, the headquarter of the Northwest Region. The data are drawn from a questionnaire and discussions with church leaders, elders and the faithful and the framework adopted is the structural-functional model. The analysis revealed that the services of these churches comprised a total of 33 elements and that several languages were used to realise these elements. Key church elements were realised in English, with switches to Pidgin English when there was a need to further explain certain points. Cameroonian indigenous languages were heard, but they were used in songs and were hardly used to realise key church elements. Regarding the factors militating for the selection of these languages, it was found that a language was used when it met at least one of the following four requirements. First, when the language has official status in a locality and second, when it is a major lingua franca, the latter helping to ease communication between literate and illiterate people. Third, a language was found to be used when its speakers were active choir members and lastly, when there were lively hymns in it.

Key words:
Bamenda, Christian faith, language practice, language policy, language in religion, multilingualism

1.0 Introduction
This paper examines language management in three Christian denominations i.e. the Roman Catholic Church, the Presbyterian Church and the Full Gospel Church in the city of Bamenda, the headquarter of Northwest region of Cameroon. The three key questions guiding this research are: 1) What are the elements of structure of a service in each of these churches? 2) What are the languages used to realise each element of structure? and 3) What factors determine the choice of the languages used in church out of a multitude of available languages? The study is divided into four sections entitled background to the study, review of literature, methodology, and analysis and discussion of the findings. These are considered in turn.

1.1 Background to the study
This section overviews the language situation in the Northwest region of Cameroon and the development of the Christian faith in this region. Cameroon is reported to have between 250-300 languages spoken within its borders. Up to now, no effort has been made to count these languages, let alone counting those used within each of its ten administrative regions. To begin with, two official

languages are recognised in this region as in all other regions of the country: These are French the dominant official language in eight regions, and English the dominant official language in two regions. Besides, Pidgin English, a dominant lingua franca is used in the region. One last set of languages include indigenous languages. From information found in various documents, it is likely that some 22 are spoken in this region. These are entered in capital letters in Chia (1984): Aghem, Amassi, Astang, Babanki, Barombi, Bonkeng, Bum, Fungom, Kom, Limbum, Mesaje, Mfumte, Mme, Moghamo, Ndop, Ngemba, Ngie, Ngwaw, Noni, Nso', Nun and Yamba. This figure is much higher in Ethnologue (Lewis 2009), as its authors tend to regard as full languages such dialects as Bamali (Ndop), Pinyin (Ngemba), Oku (Nso'), to name only these few.

Regarding the Christian faith in the Northwest region, its evolution went through the same stages as that of the whole country. After the initial contacts with European colonisers, effective colonisation started up in 1843 when Missionaries from the London Baptist Missionary Society established churches and schools in the coastal areas, notably in Douala and Victoria (now called Limbe). Their activities were halted in 1884 when the Germans annexed the country and brought in the Basel Evangelical Mission, known as Basel Mission for short, and later, the Pallotine and Sacred Heart Missionaries (Ndi, 2005). The Pallotine Fathers set up their first church in Marienburg near Edea and other churches in Sasse and Ossing (which later fell into Anglophone Cameroon) and Edea, Kribi, Douala, Yaounde and Dschang (which later fell into Francophone Cameroon). As the Pallotines were running out of priests, they handed over part of their mission territory to the Sacred Heart Fathers from Holland. The latter planted their first church in Shisong (Kumbo) and other churches in Ossing and Njinikom (see complete list in Dah, 1988: 21). German annexation lasted till 1914 when the First World War broke out. Having been defeated, the Germans were chased from Cameroon and the territory was shared between France and Britain. France took 80% of the land and Britain some 20%. Missionaries who were expelled by the Germans were brought back and new denominations joined in. The British Mill Hill missionaries, for example, were called in to replace the German Pallotine Missionaries and their Sacred Heart partners. The original Basel Mission loosened its ties with the mother church and, to assert its autonomy, it re-named itself the Presbyterian Church in Cameroon. New denominations kept coming in so much so that today, it is difficult to tell how many denominations there are in the city of Bamenda, let alone the whole of the Northwest region. However, the following churches are impressionistically the most widely represented: Catholic, Presbyterian and Full Gospel. The Presbyterian Church in Cameroon has grown considerably and it has diversified its activities. As Reverend Aaron Su (2003: 122) noted, it includes:

Membership
    Half a million members in 21 presbyteries
    966 Sunday schools with 83,364 children
Ministers
    332 Active ministers (national and ecumenical)
    75 retired ministers
Catechumen
    13,259 inquirers
Church groups
    747 Young Presbyterian Groups (14,525 members)
    899 Christian Youth Fellowship Groups (16,266 members)
    862 Christian Women Fellowship Groups (36,755 members)
    496 Christian Men Fellowship Groups (10,266 members)
Education
    1 Theological Seminary with 68 students and 10 lecturers
    1 Teacher Training College with 129 students and 10 tutors
    129 Schools with 39,858 pupils and 785 teachers
    14 Secondary schools with 7,033 students and 329 teachers
Health services
    1 Handseniasis and 2 Rehabilitation Centres
    3 Hospitals
    10 Developed health centres

Rural Development
      2 Agricultural centres
      2 Handicraft centres
      1 Woodwork centre
Literary work communication
      1 Printing press and a chain of bookshops
      3 Broadcasting stations

      The Catholic Church does not usually publish details about its growth, but its many primary and secondary schools, its hospitals, health centres and other institutions are numerous in the country. Bamenda is one of the five archbishoprics in the country and its bishoprics include: Bamenda, Buea, Kumbo and Mamfe. As for the Full Gospel Church, it is a relatively young denomination. As Dr. Daniel Shu (2012: 206), Director of the Full Gospel Medical Department reports, "for fifty years the Full Gospel Mission has grown from local rural assemblies with a few Christians to the biggest Pentecostal movement in Cameroon and has spread into neighbouring countries, including Nigeria, Chad, Central Africa and the Congo Republic". It is reported that, in the Northwest region of Cameroon, this church has over 150 pastors, churches in all administrative Divisions and almost all sub-divisions, over 10,000 members, two secondary schools, one teacher training college, one health personnel training school, one theological training school, and four nursing and primary schools. These three denominations i.e. Catholic, Presbyterian (Protestant) and Full Gospel (Pentecostal) constitute the focus of the present study.

1.2 Review of literature
Works on language and religion in the Northwest region of Cameroon are scarce. As far as we are aware, this area has received very little scholarly attention. The two prominent works identified are Trudell's Master of Theology thesis (2002) and PhD thesis (2004). The Master's thesis describes the language choices of the Catholic Missions in the Southern British Cameroons, which includes the Northwest region considered here. He found that European missionaries who arrived in Southern Cameroon had a negative attitude to Pidgin English, which was already in widespread use along the coast in 1800. Despite this negative attitude to the lingua franca, these missionaries had to use it for evangelisation. It was called "bush English" as opposed to "ordinary English", "pure English", "high English" and "Sasse English", the latter referring to a modern school built by British missionaries near Victoria, a coastal city known today as Limbe.

      Trudell's thesis (2004) described Bible translation and social literacies among four Nso' churches in Bamkov, a residential area in Kumbo, a small locality in the Northwest province of Cameroon. These four churches are Catholic, Baptist, Presbyterian and the Church of Christ. While examining scripture use in the sites considered, he touched on language selection in those churches. Analysing language use in a Catholic mass in Kumbo, he found that several principles appeared to be operating as criteria for choosing a particular language among the available range of options. The range of languages includes Lamnso', the indigenous language of this locality, Pidgin English, the dominant lingua franca in the area, and English, one of the country's official languages. Where the participants in a mass were homogeneously Lamnso' speaking, Lamnso' was chosen, followed by Pidgin and then English. Other churches used mainly English, with Lamnso' occurring occasionally. The present work focuses on language management in the three dominant congregations in Bamenda.

1.3 Methodology
The framework adopted for the study, the setting, the informants and the instruments are considered in this section. The relevant frame for the study is the structural-functional model developed by Kouega (2008). It is:

> a sociolinguistic frame based on a two-step procedure: first, it dissects a given religious service using the participant observation method (structural); then using the questionnaire, interview, informal discussion and participant observation methods simultaneously, it checks what language is used in each of the constituent parts of the religious service and for what purpose. (functional). To collect data for his analysis, Kouega asked 20 research assistants to attend a few Sunday masses

celebrated in various Catholic parishes in the city of Yaounde. While attending the masses, these research assistants were to provide specific answers to some nine prepared questions... These questions focused on various aspects of language use in church such as the participants (the priests, the congregation and the choirs), the activities (like reading the epistles and making announcements) and the media proper (like French, English or Latin). Space was provided for these research assistants to jot down relevant responses and comments during discussions with people around the church premises (presumably the faithful) before or after a mass. The analysis of the data thus collected revealed, among other things, that several languages were used in the Catholic Church in Yaounde. These were:

- French, used for all activities including reading the Gospel, preaching, reading the epistles and singing;
- English was heard in a limited number of parishes – e.g. Nsimeyong, Mvog-Ada - where it was used for gospel reading, sermons and singing;
- Latin was a liturgical language that surfaced mainly when certain rituals were performed, especially the recitation or singing of such prayers as Agnus dei, Gloria, Kyrie, Pater noster and Sanctus;
- Beti, a Cameroon indigenous language group name represented by Ewondo (code 239 ✆in Lewis 2009❀), was used in certain parts of the town for gospel reading and preaching, but in most parishes it was used for singing;
- Basaa (code 201), a Cameroon indigenous language, was used in some four parishes for gospel reading and preaching as well as singing;
- Pidgin English…, a vehicular language, was used in early morning masses in one parish and in songs in a couple of parishes;
- Bamileke, a Cameroon indigenous language group name which among Catholics in Yaounde, includes Fe'efe'e (code 198), Ghomala (code 196), Medumba (code 224), Ngiemboon (code 191) and Yemba (code 190), was used mainly for reading the epistles and for singing;
- other Cameroonian minority languages – Bafia (code 229), Bamun (code 195), Banen, Guidar, Lamnso' (code 137), Mafa (code 11), Massa, Matakam, Mofou (codes 37, 38), Mundang (code 56), Yambassa etc. – were used mainly in songs;
- one African minority language, Igbo, was used for singing in the Mvogada parish, where a large community of Nigerians have been living for many decades.

The last item considered the reasons underlying the choice of these languages in a given parish. While there is some literature on language choice among bilingual and multilingual individuals…, there has been very little research on language choice among groups of people taking part in the same activity, like an acutely multilingual group of worshippers in a religious setting. The study under consideration examined code choice in different parishes and came up with the following findings: a language was chosen in a given parish when:

- There was at least one priest speaking that language in the parish (when there was no such priest, French was used as the default language);
- When there were devoted catechists and chaplains speaking that
language in the parish; these catechists prepare the epistles to be read and help to choose potential readers within the community of speakers. In other words, catechists do the background work necessary for a mass to run smoothly;
- When the community speaking that language was fully involved in – and committed to – the activities of the parish (cleaning of the parish, financial contributions, active participation in masses reinforced by a dynamic choir and the like);
- When there were religious materials - the mass proper, hymns, the catechism and portions of scripture - available in that language.

This framework seems to work very well for the description of religious activities in Christian and other denominations, as shown by the following publications: Kouega and Ndzotom (2011a, b, 2012),

Kouega and Baimada (2012), Kouega and Emaleu (2013). The present study applies this same principle to three Christian denominations in the Northwest region i.e. Catholic, Presbyterian (Protestant) and Full Gospel (Pentecostal).

The setting of the study is the city of Bamenda (http://en.wikipedia.org/wiki/ Bamenda), the headquarter of the Northwest Region of Cameroon. It is one of the two English-speaking regions of the country, the other one being the Southwest region. Together these two regions constitute what was formerly known as Southern British Cameroons, an area where English competes with many languages including Pidgin English and where many religions co-exist. In the city of Bamenda in particular, several denominations, both Christian and non-Christian, are found. Traditional belief is highly developed, and so is the Muslim faith. Christian denominations are numerous: Baptist, Evangelic, Catholic and Pentecostal groups abound, which makes counting difficult. However, three denominations seem to dominate i.e. Catholic, Presbyterian and Full Gospel. For the purpose of this study, one parish of each of these three denominations were visited: the St Theresa Parish of Azire, Small Mankon (Catholic), the Ntamuluh Congregation (Presbyterian Church in Cameroon) and the Calvary Chapel of Azire, Small Mankon (Full Gospel).

The informants were church leaders, elders, choir members and a few faithful and the instruments used were a questionnaire, a series of interviews and informal discussions with the participants, and participant observation. A total of six research assistants that were given some basic training in data collection were used. They were taught how to use the methods of data collection mentioned above to get specific answers to the prepared questions listed in the Appendix. These questions focused on the elements of structure of the main church service (Q4), the languages used in each element of structure of a church service (Q5), the languages used by the choirs (Q6) and the reasons underlying the selection of a given language (Q8). Data collection took place in the second week of the month of March 2014.

1.4 Analysis and discussion

This section takes up the questionnaire items in turn, with the focus on the structure of the main church service of each faith and the languages used in each element of structure. Q1 checked how many church services were offered in a week in each parish or congregation, Q2 asked the informants which day of the week was the main day of worship in each parish, and Q3 asked them which service they regarded as the main service on the main day of worship. The answers are brought together in Table 1.

Table 1. Services in the three churches

	Number of church services in a week (Q1)	Main day of worship of the week (Q2)	Main church service (time) (Q3)
Catholic (St Theresa Parish of Azire, Small Mankon)	12	Sunday	8 a.m.
Presbyterian Ntamuluh Congregation	7	Sunday	9 a.m
Full Gospel Calvary Chapel of Azire, Small Mankon)	3	Sunday	10 a.m

For the three churches, the service observed was the main service offered on Sundays. Future research will indicate whether there are variations in other church services.

Informants were further asked to indicate how the main church service of the targeted congregations was usually structured, how many parts or elements of service there were in all (Q4). They were also asked to name the languages that were used to realise each element of the service they attended (Q5). The results are presented in Tables 2-4.

The main church service of the Catholic Church considered was reported to include the following 14 elements of structure:

Table 2. Elements of service in the Catholic Church

	Elements of service (Q4)	Languages (Q5)
1	Greetings	English
2	Opening prayer	English
3	First reading	English, with summary of the message in Pidgin English
4	Second reading	English, with summary of the message in Pidgin English
5	Gospel	English
6	Homily	English, with instances of conscious switches to Pidgin English
7	Creed	English
8	Prayer of the faithful	English
9	Offertory	English, with further details and explanations in Pidgin English
10	Eucharist	English
11	Consecration	English
11	Communion	English
12	Closing prayer	English
13	Announcements	English, with key points repeated in Pidgin
14	Dismissal	English

In the Presbyterian Church considered, 13 elements of service were identified. These are:

Table 3. Elements of service in the Presbyterian Church

	Elements of structure	Languages
1	Introit Psalm	English
2	Invitation	English
3	Prayer of confession	English
4	Act of praise	English
5	Prayer for illumination	English, with switches to Pidgin English
6	Prayer of dedication	English, with switches to Pidgin English
7	Prayer of intercession	English, with switches to Pidgin English
8	Word of peace	English
9	Offering prayer	English
10	Eucharistic prayer	English
11	Benediction	English
12	Announcements	English, with switches to Pidgin English
13	Dismissal	English

In the Full Gospel Church considered, 6 elements of service were identified. These are:

Table 4. Elements of service in the Full Gospel Church

	Elements of structure	Languages
1	Intercession	English
2	Praise/worship	English
3	Announcements	English, with simultaneous translation into French
4	Children's class	English
5	Gospel	English, with simultaneous translation into French
6	Closing prayer and reception	English, with simultaneous translation into French

As the analysis reveals, three languages are mentioned; these are English, Pidgin English and French. English is the main language used in the three churches. Besides, while codeswitching to Pidgin English is observed in both the Catholic and Presbyterian churches, translation into French is observed in the Full Gospel Church.

Regarding the number of choirs in each service and the languages in which they sang (Q6), the answers in Table 5 were given.

Table 5. Number of choirs and the languages in which they sang

Churches	Numbers of choirs	Languages used
Catholic Church	5	English, Lamnso', Kom, Lingala, Latin, Pidgin English, Swahili
Presbyterian Church	3	Bafut, English, Kom, Lamnso', Ngemba
Full Gospel Church	2	English, French

First, there were as many as five choirs in the Catholic Church. They sang in the dominant lingua francas of Africa i.e. Pidgin English from West Africa, Swahili from East Africa and Lingala from Southwest Africa. They also sang in English, an international language, Latin, a liturgical language and Lamnso' and Kom, two ancestral Cameroonian languages. Second, the three choirs of the Presbyterian church sang in English and in four Cameroonian languages i.e. Bafut, Kom, Lamnso' and Mankom. As for the Full Gospel, it was reported to have two choirs that sang exclusively in English and French.

Informants were asked to indicate what activities were going on when each language was used in each church (Q7) and the following results were obtained. First, in the Catholic Church, a total of five languages were reported to be used. These are: English, Kom, Lamnso', Latin, Lingala, Pidgin English and Swahili. English was used in all 14 elements of service (Table 2) and in songs (Table 5). Pidgin English was heard in the First Reading, the Second Reading, the Homily, the Offertory, in Announcements and in songs. The remaining languages i.e., Kom, Lamnso', Latin, Lingala and Swahili, were heard only in songs. Second, in the Presbyterian Church, six languages were cited: Bafut, English, Kom, Lamnso', Mankon and Pidgin English. English was used in all 13 elements of service and Pidgin English was used in four activities: Prayer of illumination, Prayer of dedication, Prayer of intercession and in Announcements. Lastly, in the Full Gospel, two languages were cited i.e. English and French. English was used for all seven activities (Table 2) while French occurred in Announcements, the Gospel, the Closing prayer and reception and in songs.

One baffling question informants were reluctant to answer was to point out the factors motivating the choice of the various languages used in each part of the service (Q8). Church leaders were evasive, elders referred the researchers to the church leaders and the faithful reported that they met these languages in church and there has been no change since they joined the churches. The ten languages cited are taken up in turn and what was said about each of them is reported.

Bafut

It occurred only in songs in the Presbyterian Church. These songs were composed by choir members who originate from the Bafut tribe in Cameroon.

English

It was used in the 14 elements of service of the Catholic Church, the 13 of the Presbyterian Church and the 6 of the Full Gospel. This gives a total of 100% of the 33 elements of service identified in the three churches. Actually, these three churches are located in the Anglophone part of Cameroon and this explains the dominance of English.

French

It was codeswitched with English in 3 out of 33 elements of service (9.09%), all of them in one church i.e. the Full Gospel. It was said to be used in this church to accommodate their members who are from francophone Cameroon and reside in the city of Bamenda.

Kom
It occurred only in songs in the Catholic and Presbyterian churches. These songs were composed by choir members who originate from the Kom tribe in Cameroon. Incidentally, it is observed that members of the Kom community are active in both the Catholic and Presbyterian churches.

Lamnso'
It occurred only in songs in the Catholic and Presbyterian churches. Incidentally, it is observed that members of the Lamnso' community are active in both the Catholic and Presbyterian churches.

Latin
It occurred only in songs in the Catholic Church. It is an old liturgical language and there are songs available in it.

Lingala
It occurred only in songs in the Catholic Church. It is a language from Southwest Africa (Zaire and Congo) whose speakers are said to have composed a commendable collection of lively songs for the Catholic Church.

Ngemba
It occurred only in songs in the Presbyterian Church. The songs were said to be composed by choir members who originate from the Ngemba tribe in Cameroon.

Pidgin English
It was codeswitched with English in 9 out of the 33 elements of service identified (27.27%). It is reported to be used in both the Catholic and Presbyterian churches to ensure that all members of these congregations (young and old, educated and illiterate) do get the message of God. In these two churches, it is used when important messages are conveyed (certain prayers like the Prayer of illumination) and when an appeal is made (the offertory and Announcements). Messages already passed on in English are further explained in Pidgin English so that everyone understands. Besides Pidgin English is used in songs in the Catholic Church.

Swahili
It occurred only in songs in the Catholic Church. It is a language from East Africa (Tanzania) whose speakers are said to have composed a commendable collection of lively songs for the Catholic Church.

From the analysis above, it is evident that the three churches considered have some points of convergence and divergence in their use of languages. English is dominant in the three churches. But to make sure the message of God is understood by everyone, church leaders switch to Pidgin English in the Catholic and Presbyterian churches. These two churches, it should be noted, are the oldest in the area. The Full Gospel does not use Pidgin English but uses French when the need to further explain a point arises. This church therefore operates on the premise that all its members are educated and are literate in either English or French, the two official languages of the country. The Catholic and Presbyterian churches provide some space for indigenous Cameroonian languages (Bafut, Kom, Lamnso', Ngemba) even though they are used only for songs and never for any important element of service in these churches. The Full Gospel, on the contrary, has no space for such languages, probably because no specific community is dominant among its members.

1.5 Conclusion
This paper has considered language practices in three Christian denominations in the Northwest region i.e. the Catholic, Presbyterian and Full Gospel churches, which are said to be dominant

congregations in this area. Three research questions were set to guide the study. The first question considered the elements of service in each church and it was found that there were 14 elements in the Catholic Church, 13 in the Presbyterian Church and 6 in the Full Gospel Church i.e. a total of 33 elements for the three churches. The second research question focused on the languages that were used to realise these 33 elements. It was found that English was dominant as it was used in all the 33 elements (100%). Pidgin co-occurred with English in 27.27% of the 33 elements while French co-occurred with English in 9.09%. In-between these elements were songs that were sung in English and French (which are Cameroon's official languages), in Bafut, Kom, Lamnso', Ngemba (which are Cameroon's indigenous languages spoken in the area), Pidgin English (a dominant lingua franca spoken in the area) and Lingala and Swahili (dominant lingua francas in the southern half of Africa). Several factors were said to determine the choice of these languages including the fact that they were the official language of the locality and that they were lingua francas used to ease communication between the literate and the illiterate. Incidentally, a language was said to be used when there were lively hymns that were composed in it like Lingala and when its speakers were active choir members like the Kom or Lamnso' people.

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Appendix

Questionnaire/interview/observation (to be filled in by the research assistants)

Q1. How many church services are offered in a week in your parish or congregation?

Q2. What is the main day of worship in your parish or congregation?

Q3. Which service do you regard as the main one (time) on the main day of worship?

Q4. How is this main church service usually structured? How many parts or elements of service are there in all? What is each part or element of service called? (e.g. sermon, Gospel reading, announcements etc)?

Q5. What language was used in the first part or element of the service you attended? What language was used in the second part, in the third part etc? Why were these languages chosen?

Q6. How many choirs are usually active in the main service? What languages did each choir sing in? Why were these languages chosen?

Q7. When a given language was used, what specific activities were going on in the service you attended?

Language _____ Activities _____
Language _____ Activities _____
Language _____ Activities _____

Q8. What factors motivated the choice of the various languages used in each part of the service?

Language _____ Motivation _____
Language _____ Motivation _____
Language _____ Motivation _____

The 17th Century Ethiopian Rationalists: Rethinking the Ideological Race Classification of Africa

Fr Kanu Anthony

Abstract

During the 17th century, there was a wide and wild perspective among ethnologists, anthropologists, sociologists and philosophers that Africans cannot reason. It was believed that the African has not yet achieved self consciousness and thus is not able to distinguish between himself as an individual and the universality of his essential being. It is therefore not surprising that the African was placed at the same level of being with the animal. This piece questions the veracity of these perspectives by engaging in a study of the philosophical perspectives of Africans in the 17th century, precisely, the works of the 17th Century Ethiopian Rationalists: Zara and Wolde. This research, using the historical and phenomenological methods of inquiry, discovered that the perspective among ethnologists, anthropologists, sociologists and philosophers which denied rationalist to the African was based on emotions and prejudice rather than on a sincere search for the truth.

Keywords: Ethiopian, Africa, Rationalist, Rethinking, Ideological, Race, Classification.

Introduction

What is today understood as Ethiopian philosophy emerged as a result of the interaction of Greek Pagan wisdom, early Patristic thought, Arabic philosophy and the African traditional pattern of thinking. They are usually written in Ge'ez language on the territory of the present-day Ethiopia and Eritrea. The Africanity of the Ethiopian philosophical system is evident in the use of narrative, parables, apothegm, and rich imagery preferred to the use of abstract argument as is evident in the western philosophical enterprise. This pattern of thinking, far from abstract argumentation is again seen in the works of African philosophers like Pantaleon (1995; 2004) and Edeh (2007). Very significant to this body of knowledge is a creative assimilation that fine tunes Christian orthodoxy to the African traditional mode of thought; this has not been lost even in the present time, thus giving birth to an African-Christian synthesis. This is evident in the philosophical writings of Sumner (1974; 1976; 1978; 1985; 2004) on *The Book of the Wise Philosophers; The Treatise of Zara Yaecob and Walda Hewat; The Fisalgwos* and *The Life and Maxims of Skandes*. These constitute a major source as long as Ethiopian philosophy is concerned.

During this period of doing philosophy in Ethiopia, two philosophers are significantly dominant: Zara Yacob and Wolde Hiwot, sometimes written as Zara Yaecob and Walda Heywat. Their thought, in the contention of Asfaw (2004), is regarded as rationalists because they believed that some knowledge about reality could be acquired through reason independent of sense experience, and moreso, they were able to apply their own independent critical objection to the beliefs of the society. Expatiating further, Kelbessa (1994) stated thus:

> The 17th century Ethiopian thinkers Zara Yacob and Wolde Hiwot however, were not influenced by foreign culture. As we have stated earlier Zara Yacob reveals his ability and inclination to apply his own independent critical objection to the beliefs of his people. He was a critical independent thinker who guided his thoughts and judgments by the power of reason. The implication is that Ethiopians without foreign influence

are not innocent of logical and critical inquiry. Of course; religious outlook exercised a profound influence on Zara Yacob's thought. That is why we label him as a rationalist philosopher in the religious Sense. (p. 449).

For the purpose of clarity and distinctiveness, we shall study Zara and Wolde differently.

Zara Yacob (1599-1692)

In the 17th century, under the influence of the Portuguese Jesuits, the conversion of King Suseynos of Ethiopia from Orthodoxy to Catholicism and his forceful attempt at imposing Catholicism on the Ethiopians, posed a challenge to the identity of the Ethiopian people. This attempt led to the emergence of the impressive independent thought of Zara Yacob. He was born in 1500 from poor farmers in Askum. His thought pattern was profoundly theological, mastering both Coptic and catholic theologies, with extensive knowledge of Jewish and Islamic religions; He had a thorough traditional education in scripture, with more interest on the Psalms and poetry. With the unrest that emerged as a result of the conversion of King Susenynos, Zara took no sides and this attracted the enmity of the king. He was denounced and so fled to a seclusion in a cave near the Tekeze river. Here he reflected on the Psalms and the disagreements between religions, rejected all revealed religions and enthroned a rational faith. In 1632, Susenyos died and was succeeded by his son Fasiladas. His son brought the unrest to an end by affirming his commitment to orthodoxy. With this development, Zara returned and lived in Enfraz, where he dedicated his life to teaching and writing. He died in 1692.

With his knowledge of the Christian and Jewish scriptures and the contradictions there obtainable, he rejected the authority of particular traditions, including the Ethiopian traditions under the belief that traditions are the product of human arrogance, leading men into the false belief that they know everything. The result of tradition is limitation of the powers of the human mind which has the ability of independent thinking. The mind is thus locked up in blind acceptance of ideas transmitted by their ancestors. He proposes a system of thinking, which is philosophical, whereby the unique authority to be accepted is reason, and other dimensions of knowledge, including scripture and dogmas be subjected to the court of reason. Not even the idea of God was beyond questioning. He writes:

> One day I said to myself in my own thought 'whom am I praying to or is there a God who listens to me?' At this thought I was invaded by dead full sadness and I said: 'In vain have I kept my own heart pure (as David says). Later on I thought of the words of the same David, 'Is the inventor of the ear unable to hear?' and I said: 'who is it that provided me with an ear to hear, who created me as a rational [being] and how have I come into this world? Where do I come from? Had I lived before the creator of the world, I would have known the beginning of my life and of the consciousness [of myself] that created me? Was I created by my own hands? But I didn't exist before I was created. If I say that my father and my mother created me, then I must search for the creator of my parents and of the parents of my parents until they arrive at the first who were not created as we [are] but who came into this world in some other way without being generated. For if they themselves have been created, I know nothing of their origin unless I say, 'he who created them from nothing most be an uncreated essence who is and will be for all centuries [to come] the lord and master of all things, without beginning or end, immutable, whose years cannot be numbered.' And I said: 'Therefore, there is a creator; else there would have been no creation. This creator who endowed us with the gifts of intelligence and reason, cannot he himself be without them? For he created us as intelligent beings from the abundance of this intelligence and the same one being comprehends all, creates all, is almighty.' And I used to say:

'my creator will hear me if I pray to him,' and because of this thought I felt very happy. (Sumner 1985, p. 233).

As regards the interaction of faith and reason, he argued that they are inseparable, on the grounds that God is embodied in absolute reasonableness. To the question, faith and reason, which is greater? He argues that faith can be greater if it has been examined by the court of reason.

In his ethics, he maintained that God is a moral giver, but does not force human beings to follow his laws; he respects the freedom of men and women who through the light of reason can distinguish between good and evil. He writes:

> God indeed has illuminated the heart of man with understanding by which he can see the good and evil, recognize the licit and illicit, distinguish truth from error, and by your light we see the light, oh Lord! If we use this light of our heart properly, it cannot deceive us, the purpose of this light, which our creator gave us, is to be saved by it, and not to be ruined [by it]. Everything that the light of our intelligence shows us comes from the sources truth". (Sumner 1985, p. 237).

In a world that relegated women to the background, Zara taught the equality of men and women, especially in a marriage relationship. he condemned the master-servant kind of relationship in marriage. He condemned the teaching prevalent in his time which extolled the monastic life over and above the married life; he sees it as false and cannot come from God (Belai, 1991).

Wolde Hiwot

During the Zara's exile at Enfraz, during which he found employing in teaching the children of the locals, Wolde Hiwot was one of the children he taught. It was in fact Wolde Hiwot that encouraged Zara to write a short tratise which eventually became the first autobiography and philosophical work in Ethiopian history. He was as well Zara's confidant. As a disciple of Zara, Wolde systematized the ideas of his master, paying attention to the practical and educational problems of the time. The practicality of Wolde's philosophy, which addresses social and moral issues that were part of the daily experience of the Ethiopian mixed with the traditional thought of Ethiopians made his philosophy more Ethiopian than that of his master Zara.

As regards God, he began his proof like Aquinas starting with the things we see around us. He argues that all things were created, including ourselves, and since we are finite and cannot create ourselves, there must be a being who existed before all created things, without beginning and end, who created all things. Having asserted that God created all things, he goes on to maintain that all that God has created is good in its own way; our classification of some things as negative is as a result of our ignorance of the purpose of God's creation of them. Moreover, the human mind is imperfect and thus cannot understand everything (Asfaw, 2004).

In the human search for knowledge, Wolde gave priority to reasoning rather than faith. Like his master, he believed that faith must be given a rational and critical basis. Thus faith without reason as endorsed by some religions is not God's agenda as it doesn't befit the nature of the rational creatures he has made. He further placed reason above emotion. Through reason, he argues that man human beings can chose their actions. When we chose evil, God, who is perfect in his essence does not punish us because he is angry, we rather bring punishment upon ourselves through the commission of such an action.

He called for the need for charity towards the poor, especially those whose poverty is not born out of their laziness. He believes that "He who lives on the works of another man while

he has himself the capacity to work is a thief" (Sumner 1985, p.271). Through charity, God's blessings come upon us, for he made the rich and the poor, the weak and the strong to live together so as to help and support one another (Sumner, 1985). He further indicated that parents have a great responsibility as regards the training of their children, this obligation is both moral and religious. The example of their lives cannot be underestimated as the children follow in their steps.

Wolde also discussed the issue of gender. In marriage man and woman become one and equal. He called for the need for the mutual satisfaction of those in marriage, this includes conjugal acts so as to avoid adultery. He wrote:

> Draw near your wife marvelling at and praising your creator, and when you sleep with her, don't seek the pleasure of the conjugal act for you alone, but render it also pleasant for your wife and don't deprive her of the portion of pleasure that God gave her: therefore, don't be hasty, but act, so that her pleasure will not remain less than yours or be weakened. (Sumner, 1985, p. 278.)

Like Zara he avers that marriage was superior to the monastic life. He believes that the monastic life destroys the order instituted by the creator and is contrary to our nature. Of all the mysteries of nature, marriage for Wolde is the greatest.

Rethinking the Ideological Race Classification of Africa

Contrary to the popular perspective of the seventeenth century philosophers, anthropologists and sociologists that Africans cannot reason, and are still at the level of the being of animals, the philosophies of Zara and Wolde in 17th century Ethiopia have proved the otherwise. In these rationalist African philosophers, we find African independent thinkers doing philosophy and obeying the rules of logic and criticism. As a result of the written character of their thought, it occupies an unrivalled place within the parameters of African Philosophy.

It was Hegel (1956) posited that the Negro is yet to go beyond his instinctual behaviour to identify a being outside of himself.

> In Negro life the characteristic point is the fact that consciousness had not yet attained to the realisation of any substantial existence.... Thus distinction between himself as an individual and the universality of his essential being, the African in the uniform, undeveloped oneness of his existence has not yet attained. (p. 93).

Following the same line of thought, Levy-Bruhl (cited by Njoku 2002), questioned the veracity of an untutored African knowing about God. For him, the African way of thinking is non-logical and full of inner self-contradiction. Corroborating with Levy-Bruhl, Baker (cited in Richard 1964) wrote,

> The Negro is still at the rude dawn of faith-fetishism and has barely advanced in idolatry.... he has never grasped the idea of a personal deity, a duty in life, a moral code, or a shame of lying. He rarely believes in a future state of reward and punishment, which whether true or not are infallible indices of human progress. (p. 199).

In the contention of Masolo (1994), at the heart of this debate on the identity of the African is the concept of reason, a value which is believed to stand as the great divide between the civilized and the uncivilized, the logical and the mystical. The systemic unity in the African way of thinking, among other factors, diverse from that of the west was at the root of the denial of reasoning to the African. This perception of the Negro by Western scholars have made Negrohood a burden for the Negro, accounting for why many have denied their identity, while some live with the regret of being one. From the writings of the Ethiopian rationalists, it is obvious that the perspectives of the 17th century western thinkers were basically prompted by prejudice, and it is not surprising that scholars like Levy-Bruhl renounced his theory of pre-logicism before his death. According to Jahn (1958) in Levy-

Bruhl is found "a rare example of scholarly integrity. In his posthumous notes, he asks himself how he could have ever conceived so ill a hypothesis, and he comes to the conclusion that 'the logical structure of the human mind is the same in all men'" (p. 97).

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A Postcolonial Critical Perspective to Religion, Spirituality and Transformative Action[2] in Africa

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Abstract

Religion has been variously defined as human consciousness of and response to the Supernatural in order to elucidate its centrality to human self-understanding and relationship to Deity and to the entire created order. Similarly, spirituality has been a vital component of religion in every culture known to humans. Moreover, whether or not religion contributes to the cultivation of human culture and development has not been in doubt. What is in doubt is the degree to which its contributions are measurable using economic, political or social indices such as wealth, wisdom and will. This article uses a postcolonial critical method, including focus group discussions in analyzing the role of religion, spirituality and other forms of socio-political institutions in tackling the various human problems on the continent of Africa. It points out the depths to which religious values go in raising the total child – indeed the total human. It depicts the role which religious values play in the fostering of local, national and international collaborations – whether for human rights or for social transformation of persons at all levels. It underscores the role of various religious entities and formations including Christian churches, Islamic agencies and even Buddhist philanthropic bodies in tackling the problems of spiritual and material poverty, and in bringing relief to the down-trodden. It recommends that collaboration between national and international agencies and religious organizations should be an on-going process as only a holistic approach to human capital development and social transformation is sure to achieve the millennium development goals as well as bring about the religious ideals of a new era where true life, liberty and the pursuit of personal and corporate happiness is attainable at all levels of human existence.

Introduction

Religion, according to Geertz, results from human spontaneous awareness of the Supernatural Living Being who is wholly other and greater than humans (Geertz 1995:18). It is simply

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[2] Being a paper presented at the International Conference of the Society for Research and Academic Excellence University of Nigeria, Nsukka 6 – 18 February 2015

defined as the belief in and worship of a supernatural controlling power, especially a personal god or gods. It can also refer to a particular system of faith and worship that commands the conscientious devotion of a group of people, according to its given principle. The religious culture of Africa has several dimensions to it. There are the cultural, militant and the social welfare components (Turaki 2000:68-69). Africa has been described as the most religious people on earth. Every aspect of life is governed by very profound and specific aspects of religion including child birth, child rearing, socialization, maturation ageing and death. When a newly married woman fails to get pregnant within the culturally specified period of one year, then efforts are made to find out if the gods need to be appeased. A sacrifice is then offered. In the case where a pregnancy matured given the specified period and the child is born, it is quickly named after either the gods or the ancestors and on a few occasions after the Supreme Deity.

Our methodology in making these critical assessments brings the religious and the socio-political into a interrogative and liberative dialogue with view to underscoring and assessing critically the value and worth of the interdependence and mutually rewarding relationship between religion and these socio-political edifices (Sugirtharajah 2002:37ff).

The socialization processes in most African communities for instance depicts the growth of children amidst the careful instruction of their parents. Every step in the child's growth is tied to what the gods say, and every illness is treated on the invocation of the power of the gods. Even where infant mortality was regrettably at a peak, there is no death in the African mythology that has not been caused by either one or the other action of the gods and ancestors and/or their "agents". So efforts are made to be at peace not only neighbours but also with God, or gods depending on which religion is in vogue. In other words, religion soaks into the life and work of an average African from birth to the age of transition. As part of the child-rearing process, some African families train up their children using moonlight tales, bed-time stories, and fire-place chants. The young are groomed not only to memorize their ancestral pedigrees, but also to understand some etiological stories told to explain why things are the way they are today.

 As the children grew from childhood to youth and thence to full adulthood within the African kinship system (Turaki 2000:125), they are trained in skills such as hunting, fishing, hat or mat making (depending on gender), basket-weaving. These skills are inculcated in the children early enough so that the young never can contribute positively during the times of various annual festivals when the gains of each year's labor are shared with members of one's household at all levels – the aged, the full grown, the young and the suckling. Interestingly, even the economic aspects of the socialization process are occasionally accompanied by rituals, incantations and invocations.

At the maturity stage when the African youth is to be adopted into the cult of the age-grade, the religious component once again begins to rear its head. In some parts of Africa the process of transition into adulthood involves very rigorous physical discipline for a whole age-grade, while in others it involves the accomplishment of very rigorous moral and material tasks for each group. Among the Ndebele of South Africa it involves camping the youths in the forest for weeks during which they undergo ritual circumcision and exposure to the oddities of life. In most cases the whole maturation exercises is completed in the company of the "*sangoma*" or "*babalawo*" (high priest) with sacrificial animals supplied from the immediate families of the participating youths.

Sometimes, females are made to undergo genital circumcision as part of the maturation process, especially on the eve of their departure to their places of marriage. The purpose of the entire exercises is to strengthen the youth to become more and more independent, self-confident and with an ability to finally raise a family and build their own shelters. Another aim of such exclusive training of the youth is to create a sense of alertness. This helps them serve as "*dibia-ulo*" so that in times of war or conflict between or among communities, they could join in the war to protect the young and the aged within their communities (Ahiamadu 2011:119-121).

There usually is a religious component in most of Africa's social, economic, political and cultural life which sometimes leave traces of superstition and witchcraft which are generally identified with most traditional religions around the world. Moreover, in Africa the religious role of a prophet for instance is often associated with meditation, invocation and divining, in ATR as in Christianity (Holter 2014:436). This is especially the case where by dint of age; the bearer eventually turns out to be the village, ward, or district head. Not only does he hold the group scepter, but also exercises group power in matters connected to land inheritance, widow inheritance and property ownership and use.

The Impact of Religion on Family Security, Social Welfare and Human Rights

Students of sociology often discuss religion as a sub-set of culture using the social science model of Emile Durkheim which highlights the role of religion in legitimizing political systems.. Interestingly, socio-political systems in Africa operate on primordial basis even in modern times. African communities pay great respect to the elders' council at the village levels. So also have community development committees emerged at the community levels to help organize and execute development projects. The same is true at the local government level where elected councils and chairmen manage the socio-political affairs of their various local government areas. At the state level, state governments – legislative, judicial and executive arms, and finally a national government manage the affairs of the state or federation sometimes in line with a national or global policy or development plan.

Moreover, there are socio-political organizations at the international or intercontinental levels which also come directly under the viable influences of the world's religions – Judaism, Christianity, Islam to mention a few. Organizations such as the Economic Community of West African States (ECOWAS), the African Union (AU), and the United Nations Organization (UNO) plus a motley of international non-governmental agencies like the Food and Agricultural Organization (FAO), the World Health Organization (WHO), the United Nations Educational Scientific and Cultural Organization (UNESCO), and the International Bank for Reconstruction and Development (IBRD) to name a few. All of these local, national and international organizations are all intended to foster the human rights of persons at all levels of society such that the right to life, to liberty, and to the pursuit of happiness are never impaired (Ahiamadu 2009: 77ff)

During these sessions our emphases have been laid on the religious and cultural components of these institutionalized agencies. In other words, the founding fathers of each of these various organizations and their counterparts in other regions of the world have been motivated by religious ideals such as respect for human rights, peaceful co-existence of nations, the brotherhood of all humankind, the cooperative utilization of natural resources, the avoidance of wars, terrorism and political upheavals, and even more importantly the promotion of human welfare (Ahiamadu 2009:82). Religion and its values constitute an

important part of many African societies, and as such it is often regarded as companion in the on-going quest for social change and transformation, particularly in the processes of democratization and human rights. This is an observation that many commentators would generally consider to be true. Moreover, religion also provides vehicles for social and political changes, often in supra-natural and even supernatural ways that does not necessarily appeal to human reason. Consequently, such activities as would propel those changes rarely catch public attention, let alone admiration.

All religions have two sides – a latent and a manifest side. Whereas the latent side is couched mostly in the supernatural and divine, the manifest side of religion features the worship, liturgy, music, sacrifices and dance that is associated with every religious groups. What individuals and organizations do with religion is to use the liberal, humanistic and gender-sensitive interpretations of Judaism, Christianity, Islam or even of African Traditional Religion (ATR) in process of civil society formation, democratization, ideology production, social activism or human rights. In fact, democracy and human rights (including civil rights) are by most non-Western scholars seen as universal concepts, applicable to all societies around the world.

Others including many people groups in Africa regard them as foreign or colonial concepts and with little direct relevance to the issues of their everyday life. Many scholars, politicians and activists therefore stress the importance of a critical re-evaluation of such concepts in order to make them understandable, acceptable and even desirable among various people groups. It is at this point that African Traditional Religion (ATR) provides the vehicle through which various people groups in Africa engages various world religions – Judaism, Christianity, Islam in a dialogue which results sometimes in a profound conceptualization and contextualization of the universalisms inherent in these world religions – One God, one humanity, one eternal destiny, and one all-encompassing judgment!

Or, to put it differently, religion can provide a language or a strategy of action which makes concepts such as democracy and human rights understandable and meaningful. The implication of this is that we have a good working definition of ATR, which also means that the role and function of religion in an African society need to be well defined and understood. In his attempt to define ATR, a Nigerian scholar stated that ATR refers to the religions peculiar to Africa which, before the advent of Christianity and Islam,

> "met the needs, expectations and provided solutions to the problems encountered in life, and which provided answers to the great mysteries of life in Africa (Turaki 2000:17ff).

This understanding is necessary if we are to succeed in relating and applying religious ideals and meaning to the processes of state formation, democracy and human rights in Africa. Formal religions in their attempt to co-exist with, and even displace ATR must be seen to serve the needs and expectations of traditional Africans not only in latent ways, but also in manifest ways. When Christianity or Islam fails to properly contextualize the ideals of democratization and human rights so as to meet the needs and expectations, Africans may readily resort to traditional ways or even to direct encounters – militancy – in order to have their basic needs met.

A second point to note is that religion has also proven to be a strong mobilizing force creatively engaging the interests of Africans of various people groups. However, religious ideals in Africa have always been in the background, not the forefront, of the struggle for

political emancipation and independence. This is unlike what obtained in Europe or Asia in the Middle Ages when religion became the sole rallying point for nationalism, political freedom and state formation. For instance, the ideals of the Reformation provided the impetus for state formation and nationalism in France, Germany, Britain and Belgium in the 17th century. In Asia also a modern example is the *Tsunami* disaster in Thailand, where Buddhist temples, monks, and nuns turned out to be probably the most important actors in civil society, providing shelter, relief and organizational structures in the short as well as long run.

When we discuss religion as a vehicle for socio-political emancipation and transformation, we have to keep in mind institutionalized religion which is generally conservative or rigid in doctrines and dogma. On the other hand non-institutionalized religion usually would be more of religion of power and spirituality with a great propensity for adaptation, such as is the case with ATR (Turaki 2000:125). A further distinction can be made between subjective or isolated spirituality with great emphasis on cultic purity, and engaged or social spirituality with emphasis on proselytization or evangelism. In Africa subjective spirituality would be the characteristic or the missionary denominations – the Catholic, Episcopal, Baptist and Reformed with appeals to the more economically advanced segments of society. The focus would be on inner aspect of sub-groups and individuals, aiming at self-transformation.

At the other end of the pendulum are the socially engaged spirituality with an aim at global transformation through engagement in social service, motivated by spiritual and religious beliefs or principles resulting in the betterment of self and society. A key aspect in socially engaged spirituality is the necessity of new interpretations of religious texts and rituals. It is rare for religion at its traditional or conservative form to become this vehicle for change, development or social transformation. For instance, we have a great number of Islamic organizations that are engaged in social work of all kinds, when we look beyond the borders of Africa. The two probably largest Islamic organizations in the world – the Indonesian *Muhammadiyah* and *Nahdlatul Ulama* with 32 and 35 million members respectively, have primarily been active in the field of education and social work throughout the major part of the 20th century, thereby constituting very important and substantial actors in Indonesian civil society.

We have engaged Buddhism saying that the showing of compassion in this world leads to the realization of one's Buddha nature, and helps towards the truth of the interconnectedness of all living things, of all sentient life. During the war in Vietnam, Buddhists constructed a "Third Way" ideology as an alternative to the opposing sides of North and South Vietnam. This ideology played a part in the process of uniting the country. In Sri Lanka in the mid-1990s, large numbers of Buddhists monks worked side by side with villagers to install roads, toilets and schools, all part of an effort to rejuvenate village life. In India, millions of so called untouchables have converted to a form of Buddhism advocated by Buddhist scholar Dr. Ambedkar, actively working for social change and promising an end to misery caused by the caste system. Throughout Asia, Buddhist nuns have organized themselves to bring institutionalized change from a gender to the Buddhist *sangha*, within which they have always been second class citizens.

We have Islamic and Christian organizations active in education, health and development issues in Nigeria, coming back to Africa. One example is the Church involvement in the running of schools, colleges and universities in the country. Out of 109 universities, at least 30% of them are Church based institutions. There is also lots of cooperation between

government and religious organizations like the Pentecostal Fellowship of Nigeria (PFN), the Christian Association of Nigeria (CAN) and *Ahmadiyyah* Islam in matters of civil society, governance, pilgrimages, health, education and welfare. Indeed religion as has been observed provides a vehicle for authenticity and legitimacy for socio-political institutions because of its long historical link to the past. And, very significantly, religion does provide to democracy a sense of hope, which is crucial to the faith as well as in fostering the democratic will.

Religious Plurality as a Basis of Social Development in Africa

Africa is a land of great diversity. The continent today boasts of more than 750 million people in 52 countries, speaking nearly 1,000 different languages. Most of the world's famous religious beliefs and practices are found in Africa including her own version of traditional religion known as ATR with loyalty to motley of tribal and local deities and divided into diverse pockets of European colonial sphere of influences; it may be difficult to envision a united Africa with respect to socio-political development. Moreover, unity in diversity has its anti-thesis including poverty or what in Sociological circles has been described as a "dependency syndrome" (Ekeh 1978:54ff). This is a syndrome that encompasses of forms of social and political vices such as child labor, corruption, unequal distribution of wealth derived from oil and mineral resources, gender discrimination and environmental pollution.

Again, democracy in Africa is an emergent or renascent institution spreading very widely but with shallow roots with respect to African culture and ideals. The democratic ideals of egalitarianism, justice and human rights seem to be far-fetched on the continent, even though it resonates with the traditional African cosmogony and world view. All social indicators point towards a lack of implementation of such ideals; which necessitates the search for alternative methods of governance amenable to socio-political transformation and development, and this is what religious institutions are attempting to capture. The religious and social "exploits" of the Redeemed Christian Church of God (RCCG) in this respect both locally and internationally would be discussed presently in the next section of this article below.

Meanwhile, in an era of globalization nations like Nigeria for example – need to realize that it is necessary to let people make use of their powers – be they spiritual or mental powers to resist neo-colonialism and economic subjugation in order to protect their own means of livelihood – land, human and natural resources, and the public good. Paradoxically, the goal of empowering people towards democratic socio-political governance which may possibly be achieved by civil society formation and socio-cultural integration must incorporate the religious aspect of spiritual and moral re-armament to be realistic. At present there are no religiously motivated political parties on the continent. Instead, what we have are interest-group-based political parties usually associated with wealthy, if educated chieftains. In Africa – a society where citizens may be exploited by religious dominance, and alienated through fear of the socio-political process as a system – citizens have freedom clauses entrenched in the Constitution which, if recognized and applied, frees them to form civil society organizations and presumably enable them to voice their opinions in strong and powerful ways. This is done through political parties, pressure and lobby groups (Turaki 2000:314-315ff).

Religion, Spirituality and Transformative Action

Once again, religion has been defined as the belief in and worship of a supernatural controlling power, especially a personal god or gods. It can also refer to a particular system of faith and worship that commands the conscientious devotion of a group of people, according to its given principle. There is a spirit orientation inherent in African religious beliefs – ATR, Christianity or Islam. Fortunately, there are religious specialists able to contact the spirit world of ancestors, similar to the role priests and pastors play in Christian religion, as do Imams in Islam (Adamo 2001:44). Secondly, spirituality simply refers to the state or quality of being spiritual; showing concern for that which is unseen and intangible, as opposed to that which is mundane or physical especially as depicted in the concern for those things including values which belong to the church, or to a person, or to an ecclesiastic or to a religion. Finally, transformation refers to a marked change in appearance or character, especially one for the better.

It could also be used to describe the changes taking place within a socio-political system in the area of an ideologically driven government policy, becoming more conformant with a socialist, communalistic mindset. A good example of transformation would be the South African society which turned away from purely individualistic, separatist policies and program to ones that are humane, collectivistic and egalitarian (Ahiamadu 2011:77ff). Religion in Africa as in other human societies is purely based on beliefs and values that are not only transcendental but also transformative, based on individual relationship and interaction with the spirit world. According to one Netherlands scholar (ter Haar 2013:31-44) "The spirit world is believed to be a place of power, that is, a place from whence to derive the power to obtain one's objective, both good and bad".

To the average African the spirit world is in itself amoral. Its morality, if any, depends on human's behavior regarding the spirit world. Constructively, spiritual power is beneficial when applied to ailments to bring about healing. By implication spiritual power can also be used to crystallize new ideas, and to obtain international, national, or even local objectives such as the Millennium Development Goals (MDGs) particularly those that deal with health issues such as the ones listed as MDG 4 (reduce child mortality); MDG 5 (improve maternal health); MDG 6 (combat Sexually Transmitted Diseases, malaria and other related diseases).

Generally, the manipulation of power derived from the spirit world can also be very negative, for example in cases of witchcraft accusations that are extremely harmful to individuals and communities in Africa:

> Witchcraft beliefs can be found from the lowest to the highest levels of society, including – or even especially – among politicians who may use them to enhance their political power (Gerrie ter Haar 2013:31ff).

However, one of the challenges confronting religion and socio-political development in Africa is on how to mobilize the powers believed to be present in the spirit world for constructive purposes. Presently, there is a world wide popularity of various forms of charismatic or neo- Pentecostal Christianity, whose common denominator is their emphasis on the power of the Spirit, in this case the Holy Spirit. This new trend of religious transformation has resulted in among other things, numerous home-grown churches, among them very large ones, founded and led by Africans. Most of these neo-Pentecostal and charismatic churches have an international orientation, an outlook that is further promoted by the many Africans who have migrated to all parts of the world, including Europe and America (Adamo 2000:336-349).

In other words, we see in modern Christianity in Africa a perpetuation of the historical spirit orientation of African religious beliefs and values. Yet these are not essentially 'African' churches suitable for Africans only, as many observers like to see them. They are a contemporary expression of religious history unfolding in Africa, notably through migration, such as in Europe (ter Haar 1998:6ff; Holter 2014:441-443).

New emigrants have carried their worldview with them, as Muslims in Europe have done for long, including their views on the link between religion and politics. In this way, the churches have become agents of globalization and different from the original posture of African Initiated churches (AICs) that emerged in the late 19th and early 20th centuries as an indigenous response to European and North American Christian missionary movement (Padwick and Lubaale 2011: 315-330). A very pertinent African example would be the Nigerian globalized church known as the Redeemed Christian Church of God (RCCG) founded in 1950 by an inspired but local Yoruba farmer as a local initiative. The RCCG today has branches in nearly all the six continents of the world with a presence in no less than 114 countries, in nearly all the West African countries and certainly in all the six geo-political zones of Nigeria. Its leadership is among the highly educated and well trained clergy and elite evangelistic force with a clear vision and mission (Olowu 2011:55-80).

Similarly, in Ghana the Action Chapel International (ACI) has been responding to the needs of drug addicts, not only locally in Ghana, but also around the world. Transforming the lives of individuals, in the view of adherents of these churches, is a first and necessary step to the transformation of society. Or, to put it in a common Nigerian parlance: "when people are empowered to discover their God-given abilities and gifts, they can work at lasting social change or the transformation of society" (ter Haar 2013:31-44).

Critics have tended to see spirit orientation of modern African believers as an escape from the real problems that bother Africa, and for which they believe, a political solution is needed. These critics, most of them of West European origin have pointed out three recurrent emphases that are characteristic of the beliefs and values of these new indigenous and neo-Pentecostal churches. They generally preach: (1) the importance of success as a Christian's birthright; (2) a positive perception of wealth and how to acquire it, which have earned them the derogatory term "prosperity churches"; (3) the use of the Bible and particularly Biblical motifs in the pursuit of the good life (Gifford 2004:16ff).

Furthermore, peoples concern with demonic evil is seen as a diversion of attention from more important, though mundane matters, such as corruption of human values and human rights violations. There is a popular concern with evil which has resulted in a widespread individual and collective attachment to the good as depicted in the Christian message. Briefly stated, African Christians are contextualizing the Gospel message to suit the developmental and transformative needs, spiritually and materially.

The solutions provided by these churches (AICs) – in clear contrast to the former mission churches – are largely responsible for their attraction. This fact is not controversial. What is controversial is whether or not, or to what extent politics has become spiritualized by these churches. Critics have called this "implicit politics" and have wondered whether such spiritualization of politics can have any positive impact on the socio-political development of Africa. What obtains in other parts of the world is more of a "religionization of politics" rather than a "politicization of religion".

In Africa, religion and politics are not considered separate fields, and are co-joined in a power tussle, located in the spiritual sphere and from which contenders draw spiritual resources for political and material purposes. In the views of Gerrie ter Haar (2013:38):

> It is precisely because religion and politics are competing powers that keep them in an uneasy relationship. To those who believe in it, power derived from religion i.e. from

the invisible realm, is not symbolic but real. Spiritual power as real power is a concept that most secularists find difficult to grasp, and which they, therefore have a problem in finding appropriate responses.

The proposition of AICs is that inner change may lead to social transformation, and this is a point that development experts must take seriously. Also to be considered vital is the point that spiritual progress will lead to material progress. The present trend in the African union and even in the United Nations is to discuss development in terms of practical results to be achieved in a set period of time. And it stands in sharp contrast to the importance which the churches attach to human development as an all encompassing project, and as the result of a process which begins from the spirit of humans – born again – through direct contact with the Spirit of God, and fertilizing the soul to educe its own innate potentials and finally impacting the body for socio-political transformation (ter Haar 2013:39). We have to admit the fact that religious believers have access to a form of power that non-believers lack, and one which, if well directed may further development in the broadest sense.

There is increasing awareness that effective development cooperation occurs only when every available resources, including the realm of religion, are mobilized to touch the full range of human life. Gerrie ter Haar have introduced concepts such as 'spiritual capital', 'spiritual investment', and 'spiritual empowerment' to capture the elusive dimension of socio-political development that constitutes a real presence and power to many African scholars – political and social scientists and theologians alike. This will be explained under the enlisted sub-headings.

For instance, spiritual capital is generally subsumed in the broad category of social capital, a concept used in development circles to designate the great variety of ways in which people connect with one another to engage in activities that may be described in terms of the common good. As a sub-set of social capital, spiritual capital may be defined, for present purposes as 'people's ability to access resources believed to reside in an invisible world, which can be mobilized for the common good' (ter Haar 2013:9). Gerrie ter Haar (2013:9ff) correctly observes that Africans invest in their relationship with spiritual entities as they do in those with their fellow human beings with a view to improving the quality of their lives. The commonly held belief is that a person can make spiritual investments and in so doing expect a profit from it, in the visible or material world, just as a financial investor ultimately expects a material benefit.

Although it is a pervasive feature of the major religions of Africa – ATR, Christianity and Islam – the principle of investing in the invisible world is not unique to Africa, but is also found in Western Christianity in Europe and America, not to mention Asian neo-Charismatic churches.

The principle is one of reciprocity in social relations and is commonly associated with social capital, expanded by religious believers to the realm of the invisible. Similarly, spiritual empowerment is the strategy for opening up alternative avenues for achieving the 'good life'. Spiritual power may be described as 'enabling power' (Anderson 1991:65-74). It enables people to take control of their own lives by reference to an invisible world inhabited by spiritual forces, in the form of gods, deities, personalized spirits, or impersonal spiritual entities. This unique feature of African religiosity presents an important opportunity for Africans self-empowerment in the socio-political processes of development. Realizing that one can lift oneself out of oppressive situation with the help of the Spirit, African religion in all of its forms – ATR, Christianity and Islam – have been given expression through spirit-oriented traditions frequently employed for that purpose.

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Proliferation Of Churches And National Development
By

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Abstract
Proliferation of churches functions as a means for the perpetration of violence, fuelling ethnic consciousness, and solidarity acquisition of political power and the wanton destruction of lives and vandalization of property of those considered infidels or who pay allegiance to other churches. However, even though proliferation of churches has some negative effects, it has also made a lot of contributions to the national development. This paper is to x-ray the causes of this Proliferation of churches and give possible solutions to it, and also discuss its contributions to national development both positively and negatively. Furthermore, the methodology used in this work is historical. It was based on the facts collected from primary and secondary sources. Information from primary sources came from oral interviews among members, while secondary sources came from texts in the libraries, journals and internet. The information from different sources was sifted and collated. The method used is descriptive.

INTRODUCTION

Proliferation of churches started to move in gradually around 1960's. It became more formalized in Lagos and Western Nigeria especially among university undergraduates in Ibadan and Ife in 1965. The Christian Union and the Scripture Union readily come to mind. After the Nigeria Civil War, the south-western influence spread through the Scripture Union branches in south-eastern secondary schools and universities (Dolan, 2004:4). As the wind of proliferation blew, many ministries were formed, classical churches also emerged. The return of the southerners to northern Nigeria after the Nigeria Civil War of 1970 influenced the spread of churches (Velon, 2008:11). Meanwhile, various religions and ministries encouraged the formation of students fellowships in universities and these became the breeding ground for leaders. According to Meeking, (2003:90) external influences from Europe and America fed into this pattern, providing theological directions and funds for new strategies.

For other parts of Africa, Nigeria precisely, the proferation wind blew strongly from 1970 till the Fire Convention in Harare, Zimbabwe in 1985, acquiring a different shape and character, from the preceding era. Between 1985 and 1995, proliferation movement blossomed into complex varieties (Alaribe, 2006:78). In the enlarged scale and adoption of modern strategies, European/American influence became more pronounced. Even so, the originators continued to be African imitating foreigners eclectically producing foreign theologies but transforming these for immediate contextual purposes, this research is historical. The method was based on facts from primary and secondary sources. While primary sources is from oral interviews among church members, that of secondary is from texts in the libraries, journals and internet. Facts from various sources was sifted and collated. Thus the method used is descriptive.

Conceptually, McBrien, (1995:1096) defines religious as a member of a religious institute, that is, a group of individuals who live together as brothers and sisters, and publicly profess religious vows. Proliferation depicts the existence, one society of a number of groups that

belong to different races of different religious belief (Hornby, 2000:88). Kalu, (2000:133) threw more light on indices of a proliferated society when he alluded to the fact that proliferation has many dimensions namely – the sociological level and the cultural values, so that the consistent parts of the nation-state may have competing visions about life and the good of the nation. Development according to Balogun, (2008:175) is the act, process or residual advancement or growth through progressive changes in technological, scientific, political, social, economic and religious advancement leading to the better conditions of living.

Changes occur and can be seen or observed in all human endeavours

Before the era of church proliferation there were few churches like the Roman Catholic Church, Methodist Missionary Society, Anglican, and Presbyterian among others

1) The Roman Catholic Church started when the Portuguese missionaries arrived at Shama in 1471. The celebrated the first Euchrist in Elimina on 20th July, 1482, on the feast of saints Fabian and Sebastian. Four days later the chief of Efutu with his elders were the first to be baptised. Thus the catholic faith was planted in the Gold Coast. Serious effort were made to evangelise Elimina and the surrounding areas between 1572-1576. Six portuguse members of the Augustinian order worked tirelessly to spread the faith in Elmina, Komenda, Efutu and Abura area. In 1870, the propaganda Fide established the Gold coast and entrusted it to the society of African Missions. August Moreau and Eugene Murat were the first missionaries sent by coast. They arrived at Elimina in 1880 with the help of the lay faithful whom missionaries befriend; they were able to built churches, established schools and hospitals. The Catholic Church has grown since the first the first baptism in 1482. Then in December 5, 1885 the Catholic Church reached Onitsha through the instrumentality of father Lutz and his companion. From Onitsha, it spread to all nook and cranny of igboland.

2) Methodist Missionary Society; this church began in Badagry, in the evening of September 23,1842 through the pioneering works of Thomas Birch Freeman ,his wife and two devoted African helpers Willam De – Graft and his wife. When they landed at Badagry, it was between two and three O'clock in the afternoon of 24th September, 1842. The first service was held under Agia tree in Badagry and from there, Christianity spread like fire and the increase in number of worshippers prompted the building of bamboo cottage, which became the first church in Nigeria on Monday December 5, 1842. Freeman extended his missionary journey to Abeokuta in December 11, 1842. Thus the church continues to increase in number and spreading everywhere.

3) Presbyterian Church; In 1833, the first missionary body under the leadership of J.B. Pinney of the Presbyterian board of foreign missions was established in Liberia. His stay in Liberia was very brief, for he went to America to look for more personnel's and founds. But he later came back to Liberia in 1834. While coming back, he was accompanied by three assistants namely Messrs Laird, Cloud and Temple. Before the end of four month, Cloud and Laird died because of bad climate of Africa. Temple returned to America while Pinney and Finley were left in Liberia. But they were incapacitated to carry out their work of evangelization alone, so they left for America. In 1839, Pinney undertook third missionary journey to Liberia in the company of Messrs Canfield and Alward and their wives, as co – workers. Pinney suffered so much that he gave up the thought of settling in Liberia West Africa. But later, the arrival of Conelly, David Wilson and John White was great importance in the sense that they succeeded in establishing four churches and five schools in Serialone , despite the odds. The mission is still growing and expanding to various parts of their colony especially in Monrovia. Even the expansion reached Nigeria and Igbo land as well

4) Anglican Church; The first mission of the church of England (Anglican Communion was established in 1842 in Badagry by Henry Townsend. In 1864, Samuel Ajayi Crowther an

ethnic Yoruba and former slave was elected as the bishop of the Anglican Communion. Lagos becomes a diocese of its own in 1919. From Lagos, the Anglican continues to spread to different parts of Nigeria even in Igbo land. There by increasing the numbers of already existing churches.

Proliferation of churches did not emanate on its own accord, some factors contributed to it. Some of these causes are:

1. **Hard Economic Condition**: This condition as observed by Iroegbu, (2009:3-4) has led to the present excess in empty religion. Some religious practitioners have turned their trading warehouses to prayer and worship centres. Prayer and worship. Latourette,(2005:8) asserts that although they worship God, there is religious undertone for closure of centres may be a way of earning the daily living. In Nigeria things are so hard that common men hardly make both ends meet or provide good food for their families. This hardship has led many people astray, that most of them have now taken to church business where they make a lot of money out of the ignorant ones(Lessa, 2008:11)

2. **Ekwebelam, (2011**:36) opined that some teachings and practices inherited from proliferation of churches do not make much sense to some Nigeria people. Some of these teachings are questions concerning marriage (especially the issue of polygamy and Christian burial). It has been observed that the Christian teaching especially Catholic teaching on monogamy is not entirely accepted to some people. According to Martini, (2009:30). This leads to secession in the Church and many left to find their own church, where polygamy would be tolerated. The case more prevalent in a case where couples are childless.

3. **Persecution according to Emereonye, (2011**:48) influences proliferation of churches. He explained that persecution directed against a particular set of people in a given church or directed against a particular church in a particular area, could lead to the creation of many satellite churches. Okeke, (2007:9) and Neil,(2008:13) added that quest for salvation, miracles, utilization of spiritual gifts and desire to improve on churches practices through prophetism can cause Proliferation of churches

4. **High political ambition in church system** can influence proliferation in the sense that, failure to some church leader to emerge a religious seat such as Episcopal Officer may result in these leaders finding new churches where they will realize their aspiration which is obviously political in nature (Ituma, 2009:10).

5. **Disagreement between leaders/members, Chukwubuikem, (2008:18)** asserted that church leader or members sometimes disagree, over one or more issues. These sometimes lead to division among individuals or groups. Newell,(2007:5) argues that this was what happened between Amos Onyike and Reuben Oti all from Olokoro in Umuahia, Abia State. This constraint resulted in a split in their ministry. Amos moved out with some group and Reuben teamed up with some group and they founded their own churches respectively.

6. **Jealousy also can cause religious pluralism (Hayword, 2009:9).** Jealousy operates in two ways: 1st a subordinate may just be jealous of the success of the leader. This can drive him to establish his own church or religion. Secondly, sometimes a leader might be jealous of his subordinate.Nwodu, (2008:80) A subordinate might attract the leader's jealousy because of the former's growing popularity, owing to his personal charisma or the manifestation of the anointing and gift of God in his life. Such a leader might even feel threatened and could do all sorts of evil things (if he is a bad person) to get the subordinate out of his way. This then could lead the subordinate to move out and start his own religion or church, thereby multiplying the number of already existing ones.(Nwosu, 2009)

7. **Protection/Security:** Search for security influences according to Omenka (2009:2) and Onyebuebuchi , (2008:48) influences proliferation of churches. This is because as long as one is not in a position to control certain spiritual forces, one described as diabolical, like have attack with evil spirits in the night, one is bound to feel insecure. This alone may lead

the person to find another church or religion he believes would provide answers to his needs very appropriately.

8.   Besides, illiteracy on the part of some pastors contributed to proliferation of churches. **As reported by Hunter, (2009:**4). In the church and some of the well organized religious movement, the members are taught and guided by well-trained or lettered pastor and evangelists, who will be able to speak fluently and bring out the real interpretation of the scripture. On the other hand, Peel,(1968:18) explains that when an untrained pastor/evangelist would be sent to replace the former pastor/evangelist, his inability to explain the scriptures well might push out some members to leave and establish their own religion or church, especially educated ones among them.

9.   Greediness: Sometimes a leader out of greed and selfishness might have a "winner-take-all" attitude (Walter, 2004:62). Others would work with him, while he appropriates the blessings and grabs the benefits essentially to himself alone. He might be the person who muzzles the mouth of the ox that treads out the corn. In frustration, his co-workers may leave, to establish their own churches. In this way, the proliferation of churches continues to increase.(Sunkler, 2007:10)

10.   Deviation also causes proliferation of churches: Deviation from bible doctrines encourages proliferation of churches. According to Nwosu, (2009:7) and Udo,(2009:30) individuals or groups of people sometimes break away from existing religion to form new ones, when their leaders begin to introduce unbiblical doctrines like legalization of abortion, encouragement of polygamous marriage (marrying of many wives), having another god beside the true God, creator of the whole universe, etc. These false teachings can lead some members to leave the church for their leaders and find a new one.

11.   Autocracy also influences growth of proliferation of churches. **.** As Osondu (2001:4) asserted, autocracy is a situation where a church leader sometimes desires absolute power over a ministry. He might begin to maltreat or insult those with whom he started the ministry. In line with the above, Uchendu,(2006:17) adds he might even deny such partners to participate in some ministry work, just to edge them out, so that he could wield absolute power over the ministry. This may cause some of the victims to leave and start their own ministries. This too encourages proliferation of churches.

12.   Fundamental human right. Onyekachi, (2008.17) opined that fundamental human right helps in multiplying churches. As he said, the above right is enshrined in the Nigeria Constitution. This right therefore gave people the impetus to move from one church, to start a new one thereby increasing the number of already existing ones(Ukandu, 2008:11)

13.   Ethnicity and geographical background. According to Uzoka, (2007:8) and Uzokure, (2004:9) the above fact has influenced to a large extent in promoting proliferation of churches. Sometimes, some church leaders and members discriminate against one another and marginalize the members who are not of the same geographical background with them. This leads to some of these non indigenes leaving and finding another church

As this churches proliferation is now growing out of hand and causing pandemonium, some measures must be taken, to arrest the ugly situation. In order words, remedies or solutions to it must be sort. This idea then brings us into the remedies of proliferation of churches.The suggested solutions as Ojo, (2006:9), Aririatu, (2008:40), Cadu, (2009:11), Izunna, (2001:70) and Muto, (2003:40) are:

i.   Misappropriation of public funds by leaders. As Ubaka, (2004:3) and Ubani,(2007:47) said some religious leaders have exhibited a penchant for embezzling church or religious funds. This is in flagrant disregard to church accountability and patriotism to our fatherland. The looted monies are stashed away in foreign banks. So we are soliciting let such church leaders who love foreign land more than their own fatherland, to refrain from

embezzling church fund. When the church members know that the money they contributed for their development is intact, none of them will leave let alone finding his/her one church.

ii. **Avoidance of conflicts and rivalry between two different religions**. Two different religious should not allow anything to bring misunderstanding between them. This is because we all are children of God. Peace should be our watch word.

iii. **Having inter-religious worship occasionally**. Uformba,(2004:90) and Ukaegbu, (2007:14) pointed out that It will be profitable and encouraging for all the religions to come together once a while, and worship God. This will create more peace and understanding in the sense that after the service, leader of different religions or churches will rob minds together on issues concerning things that will bind us together in lasting peace. This method once took place in Aba in Abia State in 1985.

iv. **Dialogue.** This is the medicine of all problems. When leaders or members of different religions come together and exchange their ideas, there used to be peaceful agreement in many matters.Ukomadu, (2009:70) observes that this peaceful dialogue we suggest is better to use in discussing matters, instead of handling cases in violent way, thereby destroying lives and properties, as in the case of boko haram in the northen part of Nigeria.

v. **Being contented with one's religion**. People should stop leaving there mother religions or churches to find their own. It encourages proliferation of churches. Instead they should try and maintain one church throughout their life span.

vi. **Living exemplary life**. Achibon, (2001:6) asserted that leaders of different religious churches should try and be living exemplary lives. He added that their lifestyle should be commensurate to their teachings. This is because if their lives are not worthy of emulation, followers will leave them (the leaders) and find their own churches. This act encourages proliferation of churches, it is bad.

Furthermore, proliferation of churches as a matter of fact has done more good than harm. This is because it has made enormous impacts on national development worldwide. These contributions are seen in different spheres of the following: religion, education, politics, culture, hospitals, and socialization.

A. **Religion.** Religion is the centre of man's life on earth (Madu, 1996:8). Religious pluralism has educated people on the importance of the development of towns and societies at large. People no longer consult diviners for the explanation of any mysterious event. Instead, they rely on religion for interpretation of their strange experiences. Their primitive lifestyle has been transformed religiously. They no longer worship dead objects (Ugwu, 1999.59). With proliferation of churches, people are now free to worship God wherever they go.

B. **Education impact/contribution.** According to James, (2005:8) any nation that has no education is in darkness. With proliferation of churches , modern education and civilization were made more profound. With the education established in every nook and cranny from primary to university levels, people learnt how to read, write and interpret written document. The introduction of education created opportunities for men and women on an equal plain as far as government employment is concerned. Through this education, women do no rely completely on men's instructions (to stay in the house and be serving them). They now engage in peaceful dialogue with their husbands, as regards how to man the family.

C. **Politics.** In the political sphere, the leaders of churches went a long way to educate our people on political issues. Proliferation of churches produced many judges, legislators and advisers as far as the education they introduced are concerned. In view of this, proliferation of churches (the members) advised the politicians to play their roles without bitterness and rancour and not to see the quest of leadership as a do or die affair, but to adopt the spirit of sportsmanship. They should abhor rigging, bribery etc, during campaign and the problem of voting. Religious leaders do educates the politicians on how to take good care of the people of God they are ruling.

D.   Culture impact. According to Ekwunife, (1979:183-184) culture is the fabric of ideas, belief, skills, tools, esthetic objects, methods of thinking, of eating and of talking as well as customs and institutions into which each members of the society is born. In short, it includes the way each individual makes a living, the music he plays, celebration and festival, modes of communication and transportation, of the house we live in and the food we eat.

In brief, culture fundamentally and essentially denotes the distinctive spirit, way of life, device for living, attainments and values of people. Some of our cultures are not something to write home about. They are bad, for instance taking a new born baby to the shrine and offering human beings to shrines as "OSU" (an outcast).proliferation of churches has Christianized our culture. For example taking a new born child to the shrine has been Christianized by taking a new born baby to the church (Churching). Offering human beings to the shrines as "Osu" (Outcast) has been corrected by offering human beings to God, as priest and religious (for women). This is a big religious national development.

E.   Socialization. Traditionally, the psychodynamics of some forms of social ethos in the area were barbaric, such as the killing of twins and rejection of human beings as slaves and osu. According to Basil, (2004:8) socialization is a part of civilization. Based on this, proliferation of churches eradicated most of the social evils in our mist as mentioned above. Proliferation of churches helped to create communality among the people. As a result, the community started seeing themselves as one body. In different schools got through proliferation of churches moral instruction promote discipline in social lives of the people. Swearing in the shrines to the ancestors was taken over by swearing with the holy bible. The social condition of women whereby they were seen as men's property that can be treated any how was elevated. Proliferation of churches also taught people the essence of family planning, as a domestic life worthwhile both for parents and their children (Iwe, 1979:20).

F.   Hospitals. Urudinanwa,(2007:70) reveals that healthcare was another national development provided to us, through the instrumentality of proliferation of churches. This is true because different churches built many hospitals for the upkeep of the people. But before these hospitals, people manage their healthcare with the *dibias* (native doctors that threat ilness with herbs). The advent of the hospitals then counteracted the influence of the *dibias*, with the help of modern medicine (Yet, the healing effect of modern medicine should not be completely ruled out. The major fault of it is lack of proportion in the mixture). Some of these hospitals are – Mother of Christ Hospital Enugu, Immaculate Heart of Mary hospital Ihiala, Afikpo Hospital Afikpo, Iyienu Hospital Ogidi, to mention but few.

However, though proliferation of churches made enormous impacts/contributions on national development, it also has few demerits on national development too. They are: rivalry, division, false doctrine among others.

Rivalry: From the annals of history, it has been observed that owing to the dogmas each religion wanted to propagate, there was often a clash of interests hence leading to upheavals and consequent schism. The destructive tendency there is therefore that of loss of lives and properties.

Division: This is true in homes, villages and even towns if the whelms was not checked. The reason of this is that in homes, villages and towns, people are from different religions so many a times if you are not a member of their church, it often brings division and rejection. This hinders national development.

False doctrine: Proliferation of churches encourages the preaching of false doctrine. For instance, one church may be preaching that Mary, the mother of Jesus is not in the bible, another one will be counteracting it that it is not in the bible. (But the truth is that Mary Mother of Jesus is in the bible). Confer Old Testament Gen.13:15 and Mic.5:2-3. In New Testament, she is in the following chapters LK. 1:28, LK 1:34, Mt.1:23, Jn. 2:1-12 among others.

Objectively, the purpose/aim of this work is to explore the proliferation of churches and national development. In line with the above, to excavate the cause of this proliferation of churches and suggest possible remedies or solutions to these causes. Furthermore, to x-ray the contributions or impacts (both positive and negative) of proliferation of churches to national development.

About the research problem of this work, Andrew (2007:116) said that proliferation of churches may be increasing its development but Onwuegbu, (2004:9) saw morality losing its hold. From the above sentences, one will notice that there is a wide gap between religious beliefs and practices. The problem is that the depth of studies of the religious pluralism in remote Nigeria sub-cultures areas is yet to be explored. In some places like Oloko Nchara; Ibe Eme among others, there is a high level of religious beliefs and practices. Yet the society is riddled with criminal victimization, consumer fraud, political corruption (even church corruption) tax evasion, bribery and other social evils. There are some factors that might explain the new religious consciousness in our society today. It is those factors that necessitated this research to bring them out and find solutions.

There is a turning inward among people seeking refuge from the pressure of everyday existences in the technological and scientific economy. The effort put in the ministry (church ministry) by the leaders of different churches, to make churches more appealing and more satisfying to the religious yearning of the people does not seem to be enough. The ongoing experiences in our country today calls for more attention to be paid to the kind of spiritual food our people consume since the common saying today is that proliferation of churches has become worldly and the question is whose fault, the leaders or the members? What can proliferation churches do, to remedy the world's present problem? Thus a proliferation of churches and national development is paramount.

The methodology used in this work is basically historical. The method adopted was based on facts collected from primary and secondary sources. The information from primary sources came mainly from oral interviews among church members. That of secondary was derived from the existing texts in the libraries; journal and internet. The information gathered from various sources was sifted and collated. Thus the method used is descriptive.

As for the findings in the research it is as follows.

i.   That proliferation of churches was caused by some factors like hard economic condition of our nation, disagreement between leaders of churches and their members, greediness among others.

ii.   It was noticed that this proliferation of churches made enormous contributions in the fields of education, religion, politics to mention but few.

iii.   Furthermore, it was identified that proliferation of churches has some possible solutions to its problems or causes.

Proliferation of churches made some contributions to knowledge. It helped people to know that it (proliferation of churches.) contributed immensely in the fields of education, religion, economics, and socialization among others. It has registered in people's knowledge that it increased conversion in our world. Proliferation of churches also has its own demerits in our development.

In conclusion, the process of national development has faced series of challenges from proliferation of churches. This is because at some times, one religious sect will rise up against the other, and violence ensues. This fight will lead to serious war that consumes many lives and properties. This mundane act weakens and hampers national developments.

However, proliferation of churches made some contributions to national development. It laid the foundation for the alphabet for hitherto people used pictographic method to preserve historical information. It also laid the foundation of literature, modern agriculture, and law among others. It also made a lot of positive contributions for national development. The

merits of proliferation of churches outnumber its demerits because of the numerous contributions made towards national development.

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Violence and Partisan Politics in Nigeria: The Place of the Church

Favour .C. Uroko,

Abstract

Political violence in the Nigeria has continued to strive in Nigeria due to the perception of politics and political office as investment and as a boulevard for the attainment of extraordinary wealth through corruption. As a result of this negative and unchecked perception and reality, Nigerian politicians turn elections into warfare and combat in which ethnic, religious and other forms of elemental sentiments and bigotry are employed and harnessed. This Paper has as its aim to show that violence has become a reoccurring feature of partisan politics in Nigeria and it has persisted. The Church has her stake in the politics of Nigeria and must therefore do something very meaningfully to reduce this ugly feature. The Church may not have to wait until there is election violence before carrying out campaign against violence. The Church may start early to organize trainings and workshops for politicians and even initiate anti-violence seminars before ever elections and campaign starts. The Church may even initiate interfaith and inter-religious discussions, quite early, to address the wrong sides of partisan politics and violence. Christian-Muslim dialogues could be initiated by the Church to discuss how to avert political violence since it now tows the lines of religion and politicians also carry political violence using a religious undertone. The historical phenomenological method of qualitative research was used in a bid to uncover the historical roots of Nigeria political misfortunes.

Keywords: Partisan Politics, Violence, Polarization of Parties, Jesus Political Ideology.

Introduction

Nigeria's political dilemma has deep historical roots. Nigeria was an artificial creation of colonialism, including some 250 ethnic groups; the northwestern Hausa-Fulani, southwestern Yoruba, and Igbo people of south east, became dominant rivals. According to the National Institute for Democratic Research (1999:13), "the stresses of ethnic and regional competition led to political turbulence and civil war in the late 1960s, and these tensions have influenced the nation's politics in succeeding years." To begin with, the key concepts involved in this paper have to be sketched. Thus, partisan politics could be seen as the "firm adherence to a political party, faction, idea or cause" (Kathy Gill 2014). Violence on the other hand as defined by the World Health Organization (2014) involves "the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, mal-development, or deprivation." Violence accompanies most political dispensations in Nigeria. This is because elections are clouded with irregularities when a politician suffers loss. Ab initio, partisan politics in Nigeria began in skeletal formation in 1922.

During this period, in 1922, the Nigerian National Democratic party (NNDP) dominated the nation's political terrain. Although before the formation of NNDP in 1922, there existed ethnic and kinship organizations. These organizations were urban inclined. They were made of rural dwellers that migrated to the cities. This immigrants, "alienated by the anonymity of the urban environment and drawn together by ties to their ethnic homelands—as well as by the need for mutual aid—the new city dwellers formed local clubs that later expanded into federations covering whole

regions"(http://en.wikipedia.org/wiki/Colonial_Nigeria), this local clubs became progenitors of partisan politicking in Nigeria. After the formation of NNDP, it was in 1938 that another strong political party was formed known as the National Youth Movement (NYM). However, the polity was never as heated as it became beginning from the fourth republic.

In Nigeria, the fourth republic signaled the hike in violence among political parties. Political parties tend to outsmart other partisans by using violence. According to Abayomi (2014), "the dominant faction of political elite found itself utterly isolated, increasingly relying on violence, at war with the rest of society and with rival factions among its own ranks" to achieve their aim. Thus, violence seems the only methodology for winning political power among political parties which goes in opposite direction to the kind of politics that existed in the Bible. From the Scriptures, Jesus used non violent approach towards other sects and parties. The response Jesus gave to the the Syrophoenician woman in Mark 7:24-30 shows his support for his political group in a non violent way, that is Jesus political ideology.

Violence has always accompanied all nascent democracies all over the world. Violent-prone elections are not likely to be the people's choice, and are not likely to consider the peoples' opinion on policies and issue that affect their daily lives.This is in consonance with the fact of Ayeni-Aleke (2008) reportage: "Violence is a major feature of political life everywhere around the world. Only that politics-related violence varies in intensity, trends and dimensions from one political system to another." Christians as well as the church have roles to play, taking a leaf from the type of partisan politics Jesus operated and the contribution of Christians in other democracies around the world. This they can do by not running away from politics, sensitizing her members on the cleanliness of politics, and very importantly they need for the church to avoid partaking in polarization of politics. It is sad to acknowledge the fact that the ruling parties see themselves as local champions of their predominant and prime tribes and not the parties for all, allowing tribal and religious sentiments as tools to gaining electoral advantages. This research work furthermore discovered that violence among parties is caused by polarization of parties along religious line, and also the hypocritical attitude of Christians in politics serve as a reason for bad eggs cleaving to government and causing trouble here and there in the polity.

Theoretical Framework

Perhaps the most glaring conception about violence among partisan politicians and violence in the political economy of Nigeria is based on the theory that certain individuals feel underprivileged and cheated. Based on this premise, this paper has as its base the relative deprivation theory. Sociologist Samuel A. Stouffer (1900-1960) is credited with developing the relative deprivation theory after World War II. Stouffer first wrote of relative deprivation theory in his study entitled "The American Soldier" (1949). Relative deprivation theory refers to the "idea that feelings of deprivation and discontent are related to a desired point of reference (i.e. reference groups). Feelings of relative deprivation arise when desires become legitimate expectations and those desires are blocked by society" (Morrison, 1971).

Ted Robert Gurr explains in his book *Why Men Rebel (1970)* that instead of an absolute standard of deprivation, a gap between expected and achieved welfare creates collective discontent. This theory also applies to individuals who find their own welfare to be inferior to that of others to whom they compare themselves (Clare 2011:6). Consequently, Relative deprivation theory distinguishes between egoistic deprivation and fraternal deprivation. Egoistic deprivation refers to a single individual's feeling of comparative deprivation. Fraternal deprivation, also called group deprivation, refers to the discontent arising from the status of the entire group as compared to a referent group (Singer 1992). "Relative deprivation' is the term... used to denote the tension that develops from a discrepancy between the "ought" and the "is" of collective value satisfaction, and that

disposes men to violence" (Albert 1988). This gap between an individual's expected and achieved welfare results in collective discontent. It is the perception of an unfair and unequal disparity between one's situation and that of others in the same society. Elaborating further, Walter Runciman noted that there are four preconditions of relative deprivation, Person A does not have X; Person A knows of other persons that have X; Person A wants to have X; Person A believes obtaining X is realistic (Walter, 1966). It is on this assertion above sketched that the paper based its thesis.

Partisan Politics in Nigeria

Partisan politics began to strive in Nigeria from the democratic epoch of the fourth republic. The Fourth Republic in Nigeria began on 29 May, 1999. The fourth republic began with the adoption of the republican constitution of 1963 that provides for the formation of political parties. It was a constitution of democratic government. A democratic government covers " a social system of administrating a nation-state where political parties and independent candidates compete for elective positions in a free and fair election atmosphere, and in which the citizens are legally empowered to choose those who will run the affairs of the state in a given period(Obakhedo 2011:99). That was the situation in 1999, the period of Nigerian Nascent Democracy.

It was during this period, the fourth republic that Obasanjo and other political prisoners were tried for being part of the coup plot against General Sani Abacha and they were sentenced to life imprisonment. Jide (2013) observed that "owing to international pressure, this was later commuted to 15 years – the pressure came from friends abroad, including South Africa's Nelson Mandela, former US President, Jimmy Carter, and former German Chancellor Helmut Schmidt." Collaborating furthermore, the National Institute of Democratic affairs (1999:8) reports that "within weeks of Gen. Abubakar's accession, political parties were legalized, political prisoners were released, the press became unfettered, and a new timetable announced Nigeria's return to democratically elected civilian rule."

After the death General Sani Abacha in 1998, General Abdusalami Abubakar succeeded him and "initiated the transition which heralded Nigeria's return to democratic rule in 1999. The ban on political activities was lifted, and political prisoners were released from detention facilities"(http://en.wikipedia.org/wiki/Fourth_Nigerian_Republic). The place of Nigeria in world affairs, coupled with its size, wealth, and political instability, prompted President Carter to call the ensuing elections "the most important in the world this year" (National Institute for Democratic Research 1999). Nigeria became the centre piece of world political discourse.

In the 1999 elections, the Independent National Electoral Commission announced the registration of nine (9) political parties. They were: Alliance for Democracy (AD), The United Democratic Movement, The Peoples' Democratic Party (PDP), The United Peoples' Party, Peoples' Redemption Party, Movement for Democracy, and Justice Democratic Advancement Movement, National Solidarity Movement, All Peoples' Party (APP). But after the Local Government elections only 3 parties (PDP, AD, APP) scaled through, because they won five (5) percent of the vote in 24 of Nigeria's 36 states, according to INEC rules. National returns showed Gen. Obasanjo of the People's Democratic Party (PDP) winning the election by a margin of 18 million to 11 million votes over Chief Olu Falae of the joint Alliance for Democracy (AD)/All Peoples Party (APP). Based on alleged irregularities, Chief Falae immediately announced that the entire process had been a farce. There was shedding of blood in certain part of the country.

Consequently, INEC convention set the stage for intense competition between parties. With no regulations for campaign finance, parties competed vigorously for wealthy, well-

connected, and potentially dubious individuals to fund campaigns out of their own pockets. This heralded an era of very violent politicking in Nigeria.

Political Bickering in Nigeria

For space and time frame this paper begins the prolegomenon to political violence in Nigeria from the fourth republic. Nevertheless, the third republic must be appealed to for a clear sketch of the prolegomenon of violence among political parties. In 1989, General Ibrahim Banbagida drafted the constitution of the third republic, with a promising election in 1990 which failed to come into realisation.

However, in 1993 elections were held. In June 1993, Gen. Ibrahim Babangida's regime conducted presidential elections as the final step in a promised democratic transition. Two political parties were in existence. Olanrewaju (2013:2) reports that Chief MKO Abiola was the Presidential candidate of the Social Democratic Party for the June 12, 1993 election, and the acclaimed winner of the said election. The second political party was the National Republic Convention which had Alhaji Bashir Tofa as its Presidential candidate. John (2013) furthermore puts that, "the progressives found a home in the Social Democratic Party while the conservatives gravitated towards the National Republican Convention." The election poll yielded an apparent winner, in the person of Chief M.K.O. Abiola, a popular Yoruba businessman, blatantly, Gen. Babangida annulled the election. According to Ameh (2014), General Ibrahim Badamasi Babangida has stated that the June 12, 1993, presidential election was free, fair and credible because of what he tagged as a comprehensive civic responsibility education of potential voters." Notwithstanding that the elections were free and fair, it was annulled on June 23. Also, following the annulment there was a feeling of insecurity in the country as many non-indigenes working in various cities in Nigeria began moving back to their native lands"(http://nigerianwiki.com/wiki/June_12_election). John (2013) adumbrates thus "street protests and organised civil disobedience became a daily routine... Scores of Nigerians were killed as the military cracked down on protesters, several went on exile, and more were jailed for daring to stand up to the military." In fact, Abiola was killed or to say politely died "at about 4pm that day... on Tuesday morning of July 7, 1998" (Dele, 2012). Furthermore, Samson (2013:1) reported that in June 8, 1998, General Sani Abacha, Nigeria's former Head of States also died.

The 16th April 2011 elections in Nigeria recorded another milestone in Nigeria's development in political violence; but a retrace of the elections in 2007 reveals another politically violent atmosphere. Nwolise, (2007:165) wrote that "as the 2007 election drew near, President Obasanjo told the surprised Nigerians, other Africans and the world at large that the 2007 elections would be a do-or-die affair." This statement proved that he had machinery on ground to grind any opposition. On the same note, Bamgbose (2012:211) observed that "in Rivers State, a police station was attacked and burnt by unknown assailants a night before the election day. The INEC offices in Onitsha North, Onitsha South, Nnewi South and a local government office in Akwa North, Anambra were burnt in protest." In Ekiti State, there was a confrontation between the PDP and Action Congress supporters and election results were blatantly falsified in many areas. Violence was equally reported in the northern state of Katsina, where opposition supporters burnt down government buildings in protest as the announcement that the PDP had swept the state's gubernatorial polls. Soldiers clashed with angry voters in Nasarawa state. In Oyo state, PDP thugs beat up opposition party officials and hijacked ballot boxes.

Some of the factors that aided political disturbance as put forward by Adebayo and Omotola, (2007:207) include: "poor organisation, lack of essential transparency, widespread procedural irregularities, significant evidence of fraud, particularly during result collation

process, voter Disenfranchisement`....” The 2011 election is also evident of the concomitant nature of Nigerian politics and violence. Before the elections, in other to prevent political violence, “a meeting of the 36 state Governors of the Federation which was presided over by the Chairman of the Nigeria Governors Forum (NGF), Bukola Saraki was held on 8 February 2011 at Abuja in which the Governors signed an undertaking having the following objectives, to refrain from using religion and ethnicity as vehicle from political campaign, commit to promoting peaceful, religious and ethnic co-existence”(Jimoh 2011:3). But, this promise was never kept. One of the debatable issues of that period was whether a northerner should be the President or a Southerner, instead of looking at the people's choice. Wole (2011) observed that “the election results exposed deep regional divisions in Africa's most populous nation, with Jonathan Goodluck scoring particularly well in his native south but not in the north.” Furthermore, Olanrewaju (2013:1) said that: “the elections were still characterized by widespread violence in the northern part of the country. Three days of rioting resulted in the death of over 800 people...youth service became easy targets for savage agents of death.” It proved Nigerian's division along ethnic and religious lines.

The hike in political violence after the 2011 elections was due to the polarization of political parties. Political parties hitched their party policies and political advantage on religious lines. Many were killed in the violence; corpses burnt beyond recognition and bodies reportedly thrown into wells.


Types of Political Violence in Nigeria

Political violence involves political assassinations, violent campaigns, thuggery, snatching of ballot boxes, *religionization* and polarization of election results, among others.

1. **Assassination**

Political assassination can be defined as the calculated, premeditated and conscious murder of famous political member for political reasons well known to the assassins. Also “Nigerians often mention “godfathers” and their cliques to be responsible for violence, both from the leading party, the PDP (People's Democratic Party), and from the opposition”(Collier, Paul & Vicente, Pedro 2009:31). Furthermore, adoption of assassination as means for settling political rifts has been the norm in Nigeria. According to Joshua Yohanna, National Secretary of the Alliance for Democracy remarked, “the adoption of murder by some politicians as means of settling misunderstanding or elimination of opponents can best be described as barbaric, ungodly, and monumental waste” (Alliance for Democracy, 2005:3).

A list of political assassinations in Nigeria show that Minister of Justice and Attorney General of the Federation, Bola Ige, a member of the Alliance for Democracy (AD), was killed in his home in Ibadan on the 23rd December 2001; Mr. S.A. Awoniyi, the confidential secretary to the Chief Justice of Nigeria, Justice Muhammadu Lawal Uwais was stabbed to death in the Federal Capital Territory, Abuja; Mr. Eyo Eyo was killed in his house in Calabar in April 2002 (Edemodu, 2002). Furthermore, Barnabas Igwe, chairman of the state branch of the Nigerian Bar Association, and his wife Abigail Amaka were ambushed in their car and brutally murdered in Onitsha, on September 1, 2002 (Human Rights Watch Press Release: 2002). Also, Christopher Ogbonna was shot in Nsukka in May 26, 2002; Aminasoari Dikibo, Chairman of Peoples' Democratic Party, South South Zone was killed on 6th February 2004. Lateef Olaniyan became an unfortunate victim of this hydra-headed dragon (political assassination) on July 16, 2005 when he was shot in his car at Ibadan, very close to his residence, among others.

Table 1: Chart showing Relative number of deaths (per 100, 000)

Relative number of deaths (per 100,000)
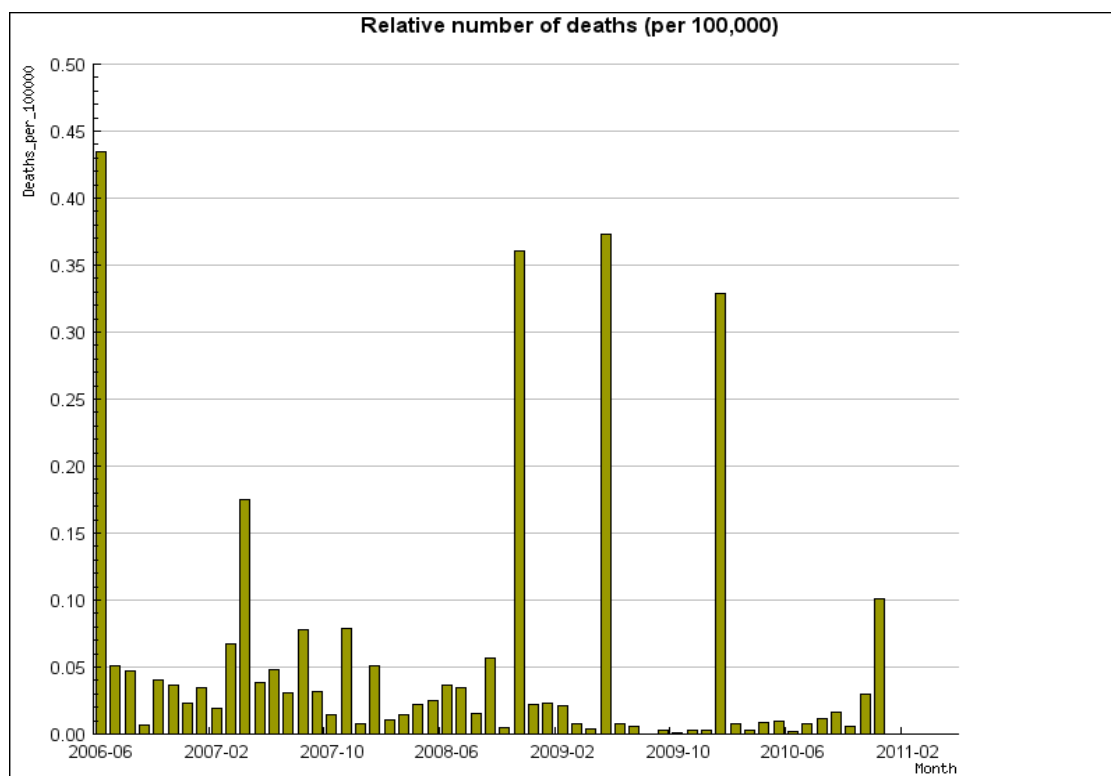
2. **Violent Campaigns**
3. **Polarization of Election Results**

In Nigeria, the two poles North and South, being religiously divided along political lines are very keen as to which pole that should get the best results both in the governorship and

Source: Marc-Antoine Pérouse de Montclos(2011:20)http://www.nigeriawatch.org/media/html/NGA-

maiming the electoral officials on duty. The North and South tend to register even primary one student's by bringing the camera very close to the student's face making them look matured. This has led to conflicts when opposition supporters see what is happening as a plus to the party in Power. Also, there is unprecedented activation and mobilisation of ethnic, regional and religious boundaries and prejudices during the campaign (Etannibi 2011). Due to the fact that expected election results are being polarized, there is rigging through the snatching and destruction of ballot boxes; stuffing and falsification of expected results, among others.

Causes of Political Violence in Nigeria

The causes of politically related killings in Nigeria cannot be overstated. They underlying factors behind the survival of political violence in Nigeria include:

1. **Inflammatory wordings/Provocative Statements**

Nigerian political elites have continued to overheat the polity with inciting statements. Before President Good luck contested the 2011 elections, threats came from some key political elites. Victor (2012) noted that "the first bombshell came from Shehu Sani, a Kaduna based civil rights activist who said, President Goodluck Jonathan should not contemplate contesting the 2011 presidential election. Any attempt by him to contest amounts to incitement and a recipe for political instability." Also, the former governor of the old Kaduna State, Alhaji Lawan Kaita, has vowed that "the North is determined, if that happens, to make the country ungovernable for President Jonathan or any other Southerner who finds his way to the seat of power on the platform of the PDP against the principle of the party's zoning policy"(http://eagleyereportconnect.blogspot.com/2014/05/kaita-north-ll-make-nigeria.html). Furthermore, Victor (2012) puts that "Former Vice President Atiku Abubakar was not spared from this bandwagon when he said, those who make peaceful change

impossible will make violent change inevitable". Also, the more renowned threat came from Buhari, who Senior Special Assistant to the President on Public Affairs, Dr. Doyin Okupe quoted as saying "Everybody in this country knows that it was Buhari who vowed that if he did not win the election, he would make the country ungovernable for this President"(Olusola, 2013). Also, Emmanuel (2013) asserted that Asari Dokubo warned that any attempt at stopping Dr. Jonathan from a second term would mean the end of Nigeria. One begins to consider if this people sincerely are in any way qualified to come near the seat of government.

2. Polarization of Political Parties

Political parties in Nigeria are seen by some Nigerians as a structuralised religious entity. In the contemporary political life of Nigeria, there exist the ruling People's Democratic Party (PDP) and the All Progressive Congress (APC) as its main opposition, among other parties. Political analysts vis a vis the common man see the APC apposition as purely an Islamic party. From the composition of APC, one could decipher that it is made up of the former Military Dictator Gen. Muhammadu Buhari, Senator Bola Ahmed Tinubu, another Muslim, Interim National Chairman, Abdulkareem Bisi Akande, Deputy National Chairman who is a former Speaker of the House of Representatives, Alhaji Aminu Bello Masari, National Secretary, Tijjani Musa Tumsah (Muslim); Deputy National Secretary, Nasir El-Rufai (Muslim); National Publicity Secretary: Alhaji Lai Muhammed; National Treasurer, Sadiya Umar Faruq (Muslim); National Financial Secretary, Alhaji Shaibu Musa (Muslim) and National Youth Leader, Abubakar Lado, a Muslim, Legal Adviser: Muiz Banire (Muslim); National Deputy Auditor: Bala Jibrin (Muslim); National Women Leader: Sharia Ikeazor who is a Muslim convert while among the EX-officio Members is Alhaji Yemi Sanusi also a Muslim. Looking at this structural makeup, "a party that paraded mostly only people who professed Islamic faith alone cannot deceive Nigerians that it is the credible alternative to the ruling party that has been keeping and protecting the unity and secular nature of the nation where people are free to practice their religious belief"(http://frontiersnews.com/index.php/politics/36-politics/7064-is-apc-another-egyptian-muslim-brotherhood-party-in-making). This is in line with what National Publicity Secretary, Chief Olisa Metuh stated that "it is shocking that the APC would attempt to hoodwink Nigerians even in the face of incontrovertible facts exposing its religious inclinations and plots to divide the nation along religious lines"(Folakemi 2014:1). However, River State Governor, Rotimi Amaechi has debunked this statement. He noted that "The APC is not an Islamic party. This is so because when Gen. Muhammadu Buhari (retd.) was Nigeria's Head of State as a young man, he did not Islamise Nigeria, and to do that, he needs the endorsement of the National Assembly to debate over the issue."(Chukwudi 2014:1). In the same vein, Interim National Publicity Secretary, of APC Alhaji Lai Mohammed said no party wishing to lead Nigeria aright can do so on the basis of religion or ethnicity.

3. Poverty/Unemployment

Unemployment, as used in this context, involves the situation whereby those willing to carry out gainful employment are given employment in other to achieve the negative aim of their employers, mostly politicians. The youths are leaders of the tomorrow's society, that is not a contestable statement, and they are the most unevenly effected by the lack of Jobs, which eventually leads them suffering much from poverty. The Nigerian ruling elite takes advantage of the fact that the youths are unemployed, and manipulate them towards causing violence during any political gathering. According to Human Rights Watch (2007), "the Nigeria's governing elite have been widely implicated in acts of electoral violence, corruption and fraud as pervasive as to resemble criminal activity more than democratic governance." The youths are paid to cause destruction of lives and property.

4. Greed and Selfish Interests

Greed refers a situation of discontent that a person has, with a drive towards gathering everything unto himself. Nicholas (2012) recalled that "the wanton greed and selfishness of the political class in Nigeria is the bane of the nation's progress. Each generation of rulers has been worse than the one immediately preceding it." Collaborating this, the out-going chairman of the Labour party of Nigeria, *Chief Dan Nwanyanwu* said that "so many reasons can be adduced for intractable issues in political parties, ranging from greed, selfishness, bad leadership, lack of openness and transparency (Obiora 2014).

5. Partisanship of INEC

In Nigeria, INEC offices have been the target of political admirers who distaste the partisan politics perceived to be played by INEC officials. On Monday April 18 and Tuesday April 19, 2011, State Resident Electoral Commissioner, Iliya Audu stated that 4 INEC offices were burned in Bauchi, Dambam, Misau and Jama'are LGAs. Reports also say a fifth INEC office was burned in Itas-Gadau. "One INEC officer was molested in Misau (no indication on the nature of molestation or sex of victim). 500 laptops used for voter registration stolen by irate youths; 13 power generator sets, file cabinets and other valuables looted from commission's offices"(http://www.placng.org/new/pev/incidents_of_pev2.php?state=bauchi).

The Role of the Church in ameliorating Electoral Violence in Nigeria

The church as a body of Christ has her task in curbing the political dilemma of Nigeria. The Church is not bound to any political system of violence; instead her function in Politics is to be the moral conscience of the nation, the safeguard of the supreme value of the supremacy of human life. As an enlightened body, the church has the following responsibility hereunder listed.

1. In Acts 1:8, Jesus said Christians shall receive power, and be witnesses unto him in both where they are and everywhere they found themselves. Being witnesses presuppose the fact having received the power, Christ expects Christians to serve as change in the political scene. They should know that Christ needs them to go into politics and change the bad government they cry for, rather than praying and fasting that God should kill the politicians for stealing money. The church should take a leave from the life and times of Jesus Christ, and see the need to participate in Nigerian Politics. When the church defines the Nigerian Political practice as a dirty game which is not only derogatory but a proof that the church is not living to its expected role. The church should as a matter of urgent requirement distance itself from any person, group, society or organization that defines Nigerian Politics as a dirty game; not only that, it should redefine it as a game of utmost participation by Christians. Succinctly, "while some have been corrupted or at least tarnished through their participation in politics, many others have maintained their character and political integrity. Politics is no more inherently dirty or corrupting than business or social relationships" including the church (Garry 2007:1).

2. The Church as a society should organize civic education workshop which is in response to Matthew 28:19, which Christ asked the church to make disciples. A disciple is a person that studies under a teacher. Discipleship should not be seen as religious in its entirety, but also it should be seen to have a secularize nature. Church members and hopeful politicians should be taught in discipleship class which in this context entails workshops and seminars, on the importance of participating in partisan politics, political campaigns and the need of vying for electoral offices and positions in Nigeria. To sketch as a least assertion, Jesus was at periphery of political life and

power in the Roman province of Judea. It is possible to serve God loyally through the political process.

3.   Church heads should as a matter of utmost requirement desist from using provocative and irresponsible statements that may evoke or induce religious, ethnic and regional prejudices against other candidates and incite electoral violence. They should also desist from any action that would overheat the polity.

4.   The church should used the mass media, both print and electronic, to enlighten the ecclesial citizenry on the need to make good electoral choices, and to impartially report the activities of parties to all and sundry, this in the long run makes all parties to be up and doing.

5.   Polarization of Partisans within the church should be countered. The best and credible candidate should be voted for. Christians should continue to participate in politics, "by campaigning and voting for candidates whose positions we support and whose character we admire, by studying issues, and by supporting organizations whose political stances and lobbying activities we value"(Garry 2007:1).

 Conclusion

Christians who have continually ignored politics based there assertion that Christ's kingdom is not of this earth and that "politics is dirty". Christians should know that bringing their religious commitments in politics as they do in evangelism makes the violent nature of Nigeria political challenge to be a thing of the past. Electoral violence in Nigeria such as the killing of innocent partisans, destruction of lives and property, has continued to survive because Christians take opposite positions on many political issues. From the history of Nigeria, it has been bad eggs that have taken a grip on seeking position in for political office, taking part in political campaigns, spear heading organization with the rationale of violent free election, sensitization, among others. The church as a societal institution should take it upon herself to change the polity for the good, by bringing out her fine politicians or sponsoring anyone to contest at any electoral level, be it local government, state and even the presidency. It should not be necessarily the pastor, bishop or head of the church. With this notion, Nigeria becomes a safe political zone.

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Traditional Religion and Ethical System of the People of Isiala-Mbano Local Government Area of Imo State, Nigeria

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Abstract
This work investigates what the people of Isiala-Mbano cherish as values and what they hold in contempt in their religion and ethical system. This called for interview with the people in discourse, personal observations as an indigene of the place, folktales as told by the people and related textbooks. It is important to document the religious ethical system of the people of Isiala-Mbano to save it from extinction. The major characteristic of Isiala-Mbano religious life is its variety, communality and utility which exists in the number of gods/deities, shrines, places where they are sited, worshipped the method and manner of worship.

Introduction
This work investigates what the people of Isiala-Mbano Local Government Area of Imo state cherish as values and what they hold in contempt in their religion and ethical system. In Isiala-Mbano tradition, there is no clear cut demarcation between religion and ethics because they are closely inter-woven. The connection is hard to grasp because morality is both inside and outside religion (Stott: 1990). Religion exerts a force and makes a contribution in creating new standards, morals and ethics suitable for our changing society.

The major characteristic of Isiala-Mbano religious life is its variety, communality and utility which exists in the number of gods/deities, shrines, places where they are sited, worshipped the method and manner of worship. Notably, the evil or sin is not committed against the deities alone but against all the inhabitants of the land. For instance, the punishment for the sin of one man could be visited on the kinsmen, sometimes on everybody. Also, the blessings of the gods are shared by all. When closely observed in any worship is for benefits or pleading for atonement for sins committed individually or communally. "Even when the authority of a deity has been established through evidence of sorts, some man may ask: what if I refuse to obey the others of a god?" (Amadi 1982: 4). Religion has an answer to that: the god may intervene directly and deal with a disobedient man by subjecting him to misfortune, illness and death. Deviant behaviours which was shunned and discriminated against to discourage people from engaging into them became an accepted way of live both to the traditional society. It is disheartening watching everyday as Western religion superimposes itself on cherished cultural values of the people of Isiala-Mbano as if it has a better moral and ethical principles.

However, criticism of the validity, and/or practices of Christian religion, including associated political and social implications on the religion and ethical system of the people of Isiala-Mbano are discussed. Ethics or morality has traditionally been perceived in purely religious form (Bennaars: 1993).

Traditional Religion and Ethical System in Discourse

The view in this academic discourse is what religion and ethics are in the traditional as perceive by some scholars of religion and ethics. There are religious sentiments and experiences, such as death which broadly have a religious significance, development of religious thinking especially in Christianity whose concept differs from traditional religion and ethics of the people of Isiala-Mbano.

Smart (1975) affirms that very religion has as a set of social and ethical norms or ethical dimension. He sees religion as a representation of feelings and also the elements of answers to living questions implicit in life. Expressing the 'implicit' side stressed the connection between religion, meaning and values; it might be useful to spell out something of logical relationship between religion and morality, about ideologies between religion and politics. Smart asked, "How does a religious morality differ from a secular or common-sense one? He explains that a religious morality perceives morality from itself as being not just morality, but also something religious.

Amadi (1982) is very much concerned with the effects of religion and how people have used religion positively and negatively to achieve their goals in life. He maintained that, "Religion has played a particularly important role in the ethical philosophy all down the ages because it has been a useful instrument for enforcing moral codes".

Geisler (1995) evaluates ethics in terms of morals and mores in terms of ethnic. What is morally right is what the community says is right. Community demands are the ethical commands. Each society creates its own ethics. Whatever similarity may happen to exist between moral codes in different social groups is simply due to common needs and aspirations, not to any universal moral prescriptions.

Stott (1990) approached religion and ethics from the perspectives of social and moral dilemma dating from the wanton torture of animals for sport, the bestial drunkenness of the populace, and the inhuman traffic in Africa Negroes, the kidnapping of fellow countrymen for exportation and sale as slaves. The morality of parish children, the universal gambling obsession, the savagery of the prison system and penal code, the welter of immorality, the prostitution of the theatre, the growing prevalence of lawlessness, superstition and Lewdness; the political bribery and corruption are religious and moral issues. Stott further points at the ecclesiastical arrogance and truculence, the shallow pretensions of Deism, the insincerity and debasement rampant in Church and State such manifestation suggest that British people were then perhaps as deeply degraded and debauched as any people in Christendom. Stott's observation is not far from the problem facing Nigeria particularly, Isiala-Mbano Local government Area of Imo state, Nigeria.

Indigenous Religion of the People of Isiala-Mbano Local Government Area of Imo State
Isiala-Mbano does not have a central clan deity rather, practises decentralised religion which is the worship of God through inanimate objects. Each community operates based on what it considers sacred in its environment but the deities of *Iyiafo, Duruemezuru, Amadioha, Ikenga*, the earth goddess (*Ala or Ahiajoku*), ancestral worship (*Ndiichie*), *Umune* (Ancestral link) and *Ofo* (Staff of justice) which control other deities exist in every community in Isiala-Mbano. *Ala*, *Ogu* (the guide to all ethical judgements) and *Umune* play both religious and ethical roles and would be better discussed as ethical concepts. Smart and Horder (1975) in their edited work add that every religion has a set of social and ethical norms (ethical dimension) that anchors on doctrines, myths and values relating directly to belief.

Each village has its own deity (*Agbara*), groove and sacred forest (*Uhu-ala*). Also, every village has sacred trees like *Egbu, Ogwu, Akwu, Ogirishi, Aboshi, Ngwu* and so on. There were (and still are) family shrines where members of the family gather to worship and minister to their dead ancestors with libations and incantations. The worship usually takes

place at *ibari/obi* whether family, kindred and village squares. Individual shrines *uhu- chi* existed for individual worship which was sited according to the specification of a diviner (*dibia-afa*). *Iyiafo* is a female deity of irascible and rash decision that acts at the least provocation in any matter on merely mentioning its name. On this note, *Iyiafo* was invoked to avenge in any injustice done against the weakling especially women. Its shrine is situated either in the market or village square. It sometimes even serves as family deity according to the need and myth of its origin into its enthronement in the environment.

Next is the worship of *Amadioha*. The *Amadioha* deity had its prophets called *Ndi- ubu*, Seers and Diviners (Ugboaja 2002: 28, Tasie, Uzowuru & Ohuabunwa: 2013). *Ndi-ubu* could forecast an event before it happened though most of these Seers worshipped *Amadioha*, the god of thunder and dreaded for their spiritual prowess. They used to operate at midnight when everybody was asleep. They would start by making incantations around their environment and after obtaining permission from *ala* (earth goddess) would then walk out to the open. One peculiar thing about *Ndi- ubu* is that they would never walk past the *Ojukwu* palm tree unless permission is granted to them by the spirit through incantations (Ugboaja: 2002). It is *ndi-ubu* that is invited to cut down anyone who commits suicide by hanging, perform the necessary rituals before the corpse is buried. The symbol of Amadioha is a white tusk known as *Odu-Amaioha*.

There was also the worship of *Ikenga*, the god of wealth, affluence and bounty whose symbol is the right thumb signifying strength, wealth and endurance. If a man's *Ikenga* is not strong enough, he would be considered to be destined to be poor all his life. In addition, there was and still is the *Agwuishi* deity which is the cult of traditional doctors; is blamed for insanity, hard- luck, poverty, lack of direction and so on. Whenever anyone goes out of his or her usual behaviour, the person would be asked if *Agwuishi* is in control of such actions. In case of insanity, it would be proved beyond reasonable doubt that *Agwuishi* is not responsible through divination before exorcism or medication would commence.

In addition, children are perceived as guarantee for retirement benefits, security against external aggression, continuity of the lineage, tools for befitting burial to parents and to inherit whatever is left of the parents at death. If on the contrary, a man dies without a son to inherit him the first son in the family buries him and inherit his belongings including his wife, daughters, *Ofo* and title. This type of inheritance is called "*Iri mkpe onye nwushiri ebo*". It is based on this reason that every Isiala- Mbano and Igbo man struggles to have male offspring, to inherit his property/ name at death. Primogeniture is strictly practised and there is a great value for male sex, Ugboaja (2002), Okorie and Uzowuru (2013). The type of primogeniture practised in Isiala- Mbano is hereditary (*Opara-mpunala*). The exact meaning of this is that when an *Opara* dies his *Opara* takes over and acquires the position of the father and dominates every member of the family including his father's siblings irrespective of his age. There is no exception to the rule even to titled men and their thrones. The *Opara* inherits a lion's share of the father's assets and in most cases because of their greedy nature would confiscate all and leave others with nothing. This act of greed forces out other members of the family to wander far and wide for greener pastures (Nwazonobi 1991, Eziefule & Ononiwu (2013). In Osu and Ugiri Clans, the last son inherits the mother but in Mbama clan the first son dominates all. Any *opara* that dies before the father loses out of inheritance no matter the number of sons he has. Therefore, a recognised first son (*opara*) is the one who is alive to bury his father.

If within one year of the death of an *Ozo* title holder, his first son gives a goat and performs the ceremony of inheritance and offers other prescribed items to the *Ozo* title holders in his zone, in redemption of his father's title, then he is considered to be qualified to hold onto his father's title for life. He occupies the same position as his father and will take the father's share for life. "The inherited *Ozo* title is almost at the same level with a full-fledged *Ozo* title

that was conferred, although the holder of the inherited *Ozo* is not given the 16 commandments of the confraternity, not urinated for, and no water would be poured for him" (Ekwem 2006: 218). He simply inherits what the father had.

Traditional Ethical System of the People of Isiala-Mbano Local Government Area of Imo State

In Isiala-Mbano tradition, there is no clear cut demarcation between religion and ethics because they are closely inter-woven. But for the sake of our discourse which anchors on ethics, it becomes necessary to extract ethics as much as we can from religion. In order to have orderly social life, there is need for agreements, understandings, principles, or rules of procedure to ascertain the rightness and wrongness of actions in any given community. The family takes precedence over other social structures in Isiala-Mbano therefore; marriage is accorded a great respect as the foundation of the family system. The true values of human life as perceived in Isiala-Mbano include respect for elders; 'community fellow-feeling, as reflected in communal land tenure and ownership; a live and let live' philosophy; altruism (including medical and economic variants of it), and hospitality". Hence, honour is given to elders and it is in this regard that their advice is likened to the power of an oracle. At the same time, chastity, truthfulness, the virtue of contentment and other related values play indisputable roles in the moral assessment of individuals, community, nation and to the larger society. Therefore, logical degree of contentment stimulates good neighbourhood. Greed is shunned while moderation is esteemed as a virtue. Extended family system encourages communalism; therefore, individual members assist one another to achieve their goals in life.

Reincarnation (*Ilo-uwa*) plays a vital role in the traditional ethical system of Isiala-Mbano. There is a strong belief that an individual's personality and character traits revolve around the individual's incarnate. Therefore, it is common to hear someone vow that she/he would not reincarnate with a certain trait again in his/her next life. Usually, when someone is too zealous about any issue, people around would always wonder if she/he pursues that same course and failed in his/her last reincarnation. If a person portrays any negative or positive personality or character trait, the cause of the trait is quickly attributed to the person's previous incarnate.

The earth goddess, *Ala,* assumes an enviable and important position in Igbo religion which Isiala- Mbano is a part of. The moral breaches and transgressions against *Ala* attract mystical sanctions. In addition, expiatory sacrifices are performed whenever there is any breach of any moral order to appease the earth goddess. The shedding of blood of a kinsman or any other evil against a kinsman is considered to be *ochu* and *aru,* respectively against *Umune* and the earth goddess. There are taboos or ritual avoidances which custom prescribes for holding specific offices or positions.

Umune is the mythical origin of a family or kindred. It is a spiritual bond of oneness of the family or kindred. *Umune* is the eternal link of brotherhood in Isiala- Mbano; the arbiter in intra family or intra kindred disputes. Nobody would dare transgress *Umune* or the offender could die or experience series of horrendous incidents. It is the shrine of justice and truth. The symbol is kept in the family or kindred *Ishi- obi.* An accused may be required to swear by *Umune*, then a year after the oath and no evil befalls him, his innocence is accepted but if any bad incident happens to the accused within one year of swearing the oath, he would be considered to be guilty and might be penalised according to the crime committed. An offence against *Umune* is regarded as the highest moral evil. Again, if the offence committed is murder (*ochu*) or manslaughter (*oghom*), a living human sacrifice was required to expiate the evil consequences on the land (Nwazonobi: 1989 & Ibeawuchi: 2013). Anyone used in such expiation invariably became an *osu-umune.*

Each ancestral link "*Umune*" has an *Obi* which is an institution that unifies *Umune*. It is a taboo for one to betray a kinsman or commit evil of any kind against a member of the ancestral link. Nwokoro, Ezekwem (2013) & Ugboaja (2002) express that *Obi* is the institution of ancestral authority of the patriarchal maximum lineage whose central authority in the family, kindred and village organogram is known as *Ishi-obi*. The *Opara* is the head of *Umunna* and represents the ancestors. His symbol of office is the "*Ofo ukwu*" (the *big* staff of justice). The *Opara ishi- obi*'s *Ofo* is called *Ofo- ukwu* because it controls individual *Ofo* and the *umune*. *Ofo* is the symbol of power and strength and a nexus to the spirit of the departed. With *ofo*, an *Nze* or intending *Ozo* title aspirant would be able to communicate with the gods and ancestors, and place curses on those who offend him and bless those who are in favour with him. *Ofo* is administered to detect source of crime and culprits in communities. The *Ofo* is seen only when there is need to appease the spirit of the ancestors, or to invoke justice. Moreover, any member of the family who dies without an issue is buried by the *Ishi- obi* and the dead member's property would be returned to *Ishi-obi*. In this regard, *Ogu* is the incantation of the eldest *Ofo* holder. Before the administration of the *Ofo* oath, *Ogu* will precede it because the person(s) taking the *Ofo* oath will state his or her claim to the land in dispute thus:

> I/we state here before the *Ofo* that the land is mine/ours and if I am lying, may the   ofo kill me/us", and the *Ofo* holders will hit the *Ofo* hard on the ground and say, "*haa*" four times representing the market days of "*Eke*, *Orie*, *Afor* and *Nkwo*".

Ofo holders therefore, were revered and held in high esteem. On regular basis live animal is sacrificed and the blood sprinkled with care on the *Ofo*. The *Ofo* looks very black with stains of blood, bits of kola nuts, alligator pepper, and other items that may have been placed on it over the years to appease the gods and ancestors. If one's father had an *Ofo*, the tradition is that the eldest son inherits the *Ofo*, which may have passed from generation to generation. In circumstances of where those whose fathers had an *Ofo* may not seek for a second *Ofo*. Though for purposes of personal identity, one whose father had an *Ofo*, will be called *Ofo-nta* while his father's, grand fathers' or great grand fathers would be called *Ofo-ukwu*. "A man may have many sons who may also aspire to have an *Ofo* or the *Ozo* title, each of them will certainly go through the process of "putting a mouth" on their father, by performing the aforesaid ceremony of having his own *Ofo* and *chi*" (Ekwem 2006: 218).

Ogu is regarded as a moral guide that ascertains the rightness and wrongness of one's action. Ogu is the moral force, that potent spur of righteousness, which drives the innocent against his aggressor. *Ogu* also functions as warning, advice, judgement, prayer, defence and so on. The symbol of *Ogu* is represented with stick but the generally accepted stick is *Ogirishi*. This stick could be fresh (*Ogu-ndu*) or dry (*Ogu-okpoo*) depending on the purpose to which it is issued. All individuals are advised to hold *ogu* firmly in every aspect of life for peaceful coexistence. When there is any misunderstanding among people, the aggrieved person(s) could issue *Ogu* to the offender through a friend or relative to express his/her anger against the offender. If it is a fresh *Ogu* that is issued, then it means that the aggrieved does not want the incident to repeat itself. But if it is a dry one it means that the offence is severe. In other words, the offender is advised to retrace his steps and keep away from the aggrieved person.

There is a general consensus that any act of sorcery against another without justification (*Ogu ziri-ezi*) will neither harm nor kill the victim. In the face of conspiracy, injustice, oppression and humiliation the assailant is always advised to operate on the right *ogu* in order to avoid the wrath from the supernatural. Similarly, the victim is advised to hold *ogu* for the assailant to attract vengeance from the supernatural. *Ogu* in this regard comes in

terms of, prayer/invocation, pouring of libation (*Itu mmai/owuru mmai*) by men while the women nod their clenched fist on the ground (*Igo aka-ala*) as they pour out their grievances. This last mentioned type of *Ogu* has claimed the lives of many and wrecked havoc in many homes. When this judgement is observed, it is assumed that *Ogu* is against the assailant (*Ogu amana ya*). *Oguamanam* (*Ogu* should not be against me), *Ogundu* (literally means fresh *Ogu* but actually depicts that long life anchors on uprightness), *Oguzie* (Right *Ogu*). In order to check some excesses an *ogu* must be issued which depicts warning. *Ogu* is an anchor to which ethics operates in Isiala-Mbano. Therefore, the people of Isiala-Mbano should be issued an *Ogu* (*Gbajiige ogu*) on their involvement in child labour and trafficking to avoid its implications.

In Isiala- Mbano, capital crimes and development issues are discussed at clan level. Hence, morality from the point of views of Ikenga- Metuh (1987, Ahunanya, Uzoigwe & Iheakanwa: 2013) are 'clan and community centred' rather than universal morality. The child is taught to shun cruelty, betrayal, injustice, humiliation but embrace acts of dignity, nobility and self contentment.

Marriages within villages, communities and clans of Isiala-Mbano were approved while the ones outside were highly discouraged for fear of adulteration of religion and culture and corruption of good manners. It is easier to investigate the background of intended couples within an environment than elsewhere. Those who were involved in distant marriages were taunted and humiliated with a derogatory name "*O puru n'uzo buru mkpara*" meaning someone who picked fiddlestick on the way. Today such discrimination rarely exists because of westernisation.

The Rape of Religious-Ethical System of the People of Isiala-Mbano since August 27, 1985

Besides the humiliation Christianity and Westernisation subjected African Traditional Religion which is the pillar of the religion and ethics of the people of Isiala-Mbano, we have suffered much rape and humiliation since August 27, 1985. Wealth and riches were not appreciated or celebrated by communities or churches unless the source of it is ascertained to be through hardworking. Titles and leadership positions were given to people of virtues, honour, proven integrity and dignity to foster good moral behaviours among the people. The Ibrahim Badamosi Babangida's military regime from the above date to August 27, 1993 ushered in moral bankruptcy, fraud (419) that swept away what was left by Christianity in our religious and ethical system in Nigeria, Igboland and most affected, Isiala-Mbano.

The era of "419" Obtaining By Tricks (OBT) which had its boom between 1987 - 1996 and enthroned "robbery" as a means of livelihood not only in Isiala-Mbano but to the entire Nigerian nation. The pioneers of "419" were extravagant enough to attract recognition and admiration of a greater population of the people. As a result, the lucrativeness of "419" attracted more apprentices than any other business. Those apprentices whose luck has not clicked before the Military Government introduced Decree "419" to nab fraudsters was trapped in confusion and frustration. The climax was the "Otokoto" saga of 1996 which brought a hot chase to all illegal transactions in Imo state. Notably, there was a paradigm shift from "419" apprenticeship and other skills/trades particularly, the type of apprenticeship that the boss establishes the former after an agreed number of years of service due to the abuse of the terms of agreement.

There is a paradigm shift from education and the honour accorded to it since the introduction of 419 in 1985. Nwazonobi (2000) observes that graduates were given undefendable blow as dropouts who are fraudsters and traffickers acquired the wealth the graduates could not acquire in spite of their education. The most degrading aspect of it is that many graduates are unemployed and still depend on their relatives financially and in some

cases have gone to these fraudsters and people from other spheres of life for financial assistance. This has discouraged parents from training their children in tertiary institutions. The youth on the other hand, have become demoralised in their academic pursuit and have resorted to vile means of making money. Therefore, education is gradually becoming a top show for the female sex in Igboland but predominantly in Isiala- Mbano Local Government Area. Educated women attract more suitors than uneducated ones. Even, roadside mechanics in the neighbourhood want to marry educated women to supplement what is lacking in them. While some educated men prefer to marry the wives they would educate in tertiary institutions. Days are gone when the girl child is given out in marriage to sponsor the boy-child's education or establishment.

The Destruction of Religious and Ethical System of the People of Isiala-Mbano by the Church

Is it right for a visitor to take over a-master's bedroom while the host takes over the guest room? The Church has taken the religious, ethical, civil leadership and decides the fate of every individual. The communities in Isiala-Mbano have the norms, values and standards of living which determine the religious, ethical and moral behaviours the people which stipulate sanctions and punishment for offenders. The church interferes and destroys the administration, norms and standards of the people of Isiala-Mbano thereby stripping members of the community and leaders of the power and authority. For instance, the church places sanctions on member who participates in traditional festivals, masquerades, last bridal wealth of a dead married woman before her burial; discussing circumstances that led to a deceased and subsequent punishment which deter people in the community from being brutes to one another. A deceased family and the community have no right again to decide when to bury their decease relations rather the church decides when and how it would be else they would not be part of the burial. This incident is worst practised in the Anglican denomination. As if that is not enough, a specified quantity of raw food are taken to the Anglican clergymen of the parish the deceased belonged to before they would come for the burial of their member. Is this not a likely sin committed by the two sons of Eli in1Samuel 2:12 that earned them name, "Worthless men". Ilogu (1974: 230) observes that,

> Therefore the Church in Igboland grew up, as it were, divided away from the cultural roots of Igboland to wear an additional toga of foreignness other than the foreignness that belongs intrinsically to the gospel itself as a "colony of heaven" on earth.

Is the Christianity practised in Nigeria different from that of Ghana? In Kenyasi No. 1, Asutiffi North in Brong/Ahafo region of Ghana the church does not run the affairs of the community. At death the family affected reports to the traditional ruler who in turn alert the Church the decease belonged to and fix time. The church neither fixes time nor decides text of the burial. They live their religious and ethical lives without the interference of the Church. This is visibly seen in the way the Ghanaians wear their traditional attires at ceremonies as the culture stipulates for each whether in the church or civil gathering.

The Isiala-Mbano traditional religious and ethical was there before the advent of Christianity and its westernisation. But Christianity with its ethnocentric behaviour seems to have domino effects on the people as it attracts more crowds at burial than African Traditional Religion. It is considered a great honour crowd at burials. Why would people be bared for associating with their kinsmen in the name of religion thereby alienating them from their cultural environment? Again, it seems there is a misrepresentation of the 'gathering of the brethrens' as instructed in the Bible by the church leaders in Igboland. Does it mean that if you are a member of a church you no longer belong to your community? It is necessary to

ascertain the reasons behind these sanctions and alienation from identifying with their fellow citizens. This could be linked to the works of <u>Karl Marx</u> and <u>Max Weber</u> which emphasised the relationship between religion and the economic or social structure of society. In other words, if members of the Church attend cultural dances and the likes, the Church would be empty and loss the money that would be realised as Tithes and offerings.

The threats of denial of burial rites by the Church make the people vulnerable especially to those who are advanced in age. When those who are advanced in age consider all they have committed in the Church they find it difficult to lose their life investment in the Church and have no choice than to be a slave so as to pull crowd at burial. Religion, Marx held, was a significant hindrance to <u>reason</u>, inherently masking the <u>truth</u> and misguiding followers as is seen here that Christian religion is a hindrance to self-realisation and self-actualisation to the people of Isiala-Mbano. Every religion is the product of a particular culture within which it grew (Omoregbe: 1993). Its doctrine reflects the worldview of that culture, its understanding of reality, and its way of looking at things, at that particular time. In order to have orderly social life, there is need for agreements, understandings, principles, or rules of procedure to ascertain the rightness and wrongness of actions in any given community. However,

> Religious suffering is, at the same time, the expression of real suffering and a protest against real suffering. Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the <u>opium of the people</u>, (<u>Karl Marx</u>).

As it stands today, parents cannot give names to their children with the consent a clergyman of the Church they belong. Usually parents give name to their children base on their life circumstances or situations that led to the birth of the child which is in compliance to the religion and ethics of the people of Isiala-Mbano. Authentic human development acknowledges the human and the rights of that person as essential to human life (Bennaars: 1993). Clergymen award titles indiscriminately to people with questionable characters as far as they could afford the cost. Men of virtues and fear of God without money are sidelined in favour of the rich.

The Consequences of Self-Defeating Syndrome of Traditional Rulers in Isiala-Mbano Local Government Area of Imo State

The traditional rulers and priests are supposed to be the custodians of whatever their people hold sacred, moral and ethical principles that foster virtues and good moral behaviours. Would it be an exaggeration to say that traditional rulers and priests in Isiala-Mbano are stripped of their duties and obligations by the government and Church thereby relegating them to mere ceremonial heads? In Nigerian traditional religion the priests of Ifa, Amadioha, Chukwu and other gods still act as intermediaries between men and gods and interpret their commands, which often contain patterns of behaviour (Amadi: 1982). Leadership without authority and power is like wearing a tie on bare body. Are the communities supposed to be under traditional rulers or the Church? Why an alien religion would be so domineering that it swept away all the moral codes and disciplinary measures used in curbing deviant behaviours. Is it not right for the traditional rulers to give Church leaders the codes of conduct for operating in their territory? Jehovah witness has faced banned in <u>Cuba</u>, the <u>United States</u>, <u>Canada</u>, <u>Singapore</u>, and <u>Nazi Germany</u> because of their religion's doctrine of political neutrality (Persecution of Jehovah's witnesses: 2015).

Traditional rulers and Church leaders are competing for who would give the highest title. Titles are no longer for heroes, virtues, morally upright individuals but for whomever

that could afford it financially irrespective of the source of the money. Traditional leadership used to be hereditary. The emergence of 419/OBT (Obtaining by tricks) brought about politics in traditional leadership. Some people who made money through vile means usurped power from poor traditional rulers in compliance with political elites undauntedly making their leadership unpopular.

Effects of Devaluation of Traditional Religious and Ethical System on National Development
The practice of any religion without commitment to the moral way of life is an abomination before the supernatural. The adherents of African traditional religion (*Ndi o ji ofo*) as practiced in Isiala-Mbano Local government Area genuinely committed to their religion without considering the religious economy. Besides, judging from antecedents of moral uprightness, traditional believers are moral upright than their Christian counterparts. Omoregbe (1993: xiii) adds that, "Those who corruptly enriched themselves through immoral means are greatly Christians and Muslims who throw their religion and morality to the wind as soon as they see money. It is noteworthy that an immoral way of life is a foolish and self-destructive way of life, and it can never lead to happiness or self-fulfillment especially when one is detached from one's root.

The people of Isiala-Mbano are like a fish doped out of the sea and so are their Igbo counterparts that are completely rooted out of their moral culture which is horizontal shuns corruption, dishonesty, fraud, selfishness, embezzlement of public funds and other infamous acts. The superimposition of alien religion (Christianity) which is vertical in approach did not specify any punitive action but rather, preaches repentance and forgiveness. From the antecedents of ethical principles, moral code and moral guide by both Christianity and African Traditional religion, it seems the later welds more power to the people than their Christian counterparts in case of moral behaviours, peace and unity. This gave leverage to all manner of evil not only in the place of discourse but in Nigeria as a nation. If *ofo* and *ogu* are to be applied in our daily activities there would not be cases of stealing, embezzlement of public funds, and all kinds of vices because as it applied in one locality another group enforces their own moral code then, public office holders would shun corruption.

Recommendations
It is important to document the religious ethical system of the people of Isiala-Mbano to save it from extinction. There is need to revitalise communalistic ethics in which the main criterion of goodness is the welfare or well-being of the community. Such ethics will create the enabling environment conducive to an alternative development; supporting a truly human development.

Any Christian denomination operating in Isiala-Mbano Local Government Area should allow the people the members to participate in communal life of the people which anchors the religious and ethical system because it is difficult and disheartening to separate humans from their shadow. Any denomination who refuses to comply or respect the moral code of the people of Isiala- Mbano should be banned from operating in the environment.

It is time to revert back to moral etiquettes as observed in the tradition religion and ethics of the people of Isiala-Mbano because it has a powerful hold on the moral life of the people than the imposed Christian ethics which allows evil to triumph indefinitely.

Conclusion
It is only religion that is truly sensitive to the fullness of man's dignity, nature and potentialities; man cannot live by politics and science alone (Mbiti 1969:274). Religion exerts a force and makes a contribution in creating new standards, morals and ethics suitable for our changing society. Smart (1975) in their edited work add that every religion has a set of social

and ethical norms (ethical dimension) that anchors on doctrines, myths and values relating directly to belief. Religion is an inseparable part of culture. Why would a religion that boldly preach against polygamy, Ozo title, reincarnation////

Its doctrine reflects the worldview of that culture, its understanding of reality, and its way of looking at things, at that particular time. Religion has played a particularly important role in ethical philosophy all down the ages because it has been a useful instrument for enforcing moral codes (Amadi: 1982). While man formulates the moral code, he enlists the influence of religion for its enforcement. In other words, in Isiala-Mbano ethics, man proposes, god enforces "*onye kwe, chi ya ekwe.*"

The people of Isiala-Mbano Local Government Area should not sit back and watch an alien religion to sweep off our cherished values. The conversion of souls is not the problem but destroying shrines, grooves, sacred trees, objects and functions is unacceptable. Relegating things like *Ofo na ogu*, reincarnation, ritual of umbilical cord, ancestors, and so on to the background. The Europeans and other parts of the world today come to Africa to buy deities and masquerade because they ignorantly destroyed those things in the past and now have realised their mistakes by buying from African nations to replace what they lost. Also, they come to Nigeria in the disguise of tourism to watch masquerades and other traditional dances and functions then, why do we want to abandon our own to embrace the solitary life the whites which they are tired of? The Christian religious actors are actually doing a disservice to our traditional religion and ethics for self aggrandisement and enrichment not really for salvation of souls.

Presently, most individuals in African nations are divided by self-interest; in other words assume that the common good would take care of itself. As a result, communal decision-making and participatory development are conveniently ignored thereby making mockery of democracy. If authentic human development is to take place, an alternative development is required that takes the people's rights be it religious, civil or communal rights seriously (Bennaars: 1993).

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The Place of Sex in Marriage: Emerging Issues in Yoruba Muslim Marriages and the Islāmic Solution

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Abstract
The subject of sexual intercourse is without doubt one of the most highly controversial and highly misunderstood issues of all time. In past societies (and even primitive societies today), it was surrounded by an aura of mystique, rarely discussed, and engaged in with a sense of shame and guilt. In modern society on the other hand, it has been abused, indiscriminately over publicized and is much perverted in practice. Islam, however, being a balanced religion, adopts none of these extremes. As a complete system of thought and belief as well as a complete way of life, it deems it fit to educate its adherents in an unambiguous way on every issue that has to do with sex and sexuality. This paper, however, attempts to examine the attitudes of Yoruba Muslim couples towards sexual intercourse within marriage and with a view towards finding solution to where they have been found wanting, following the guidelines of Islam.

Introduction

The issue of sex, with regards to sexual relationship in marriage, has appeared to be a phenomenon among Muslim couples, especially of Yoruba extraction. Some consider it to be a matter of shame and as such should be hushed up and never discussed at all, even in the face of daunting problems. Others have exploited it and misused it in many aspects of life.

It is rather unfortunate that some Yoruba Muslim couples due to the fact that they lack knowledge about sexual intimacy within the frame work of Islām, got frustrated in marriage when it comes to sex-related issues. It is either a spouse is being deprived of sex; or no satisfaction is derivable. The end result is that, the couple treats one another with contempt even on trivial marriage issues which in most cases lead to separation/divorce. Islām as a complete way of life emphasizes sexual relationship in marriage not only as the objective but also the foundation upon which marital bliss is built. Sexual relationship plays a crucial role in keeping the couple closer physically and emotionally. It is an important factor in maintaining commitments towards each other. For a Muslim, sexual intimacy with one's spouse is not just lust, but an act of obedience to Allah, a means of following the Prophet's sunnah to increase the number of Muslims as well as protecting oneself from committing sin.

It is against the above background that this study sets out to address some sexual-related issues that in one way or the other affect Yoruba Muslim marriages. This is done using Islāmic frame work to proffer solutions to some of the identified problems. It is on this basis, that injunctions as to the directives, rules and regulations as to how, where and when to enjoy sexual relationship in marriage; together with sexual techniques in the light of Islāmic principles, formed the bedrock of discussions in this study.

The Purpose of Sex in Muslim Marriage

The objectives of sexual relationship within marriage are basically three: procreation which is meant to reproduce and preserve mankind until the numbers of souls that Allāh has ordered to come to this world is fulfilled and completed; physical pleasure and contentment through sexual enjoyment and the bounty that it represents; expelling the sperm which could cause harm if it remains inside the body. A very essential objective or goal of sexual relationship is the unlimited satisfaction in paradise as there will be no reproduction nor accumulation of sperm that needs to be discarded.[1] Beyond this, sexual intercourse is regarded as the spiritual objectives of marriage which is even rewarded in the afterlife. The prophet affirms:

> And in your sexual relations there is *sadaqah* (charity). The companions said, O Messenger of Allah, is there a reward for one of us when he satisfies his sexual desire? "The Prophet said, "Don't you see, if he had satisfied it with the forbidden would there not have been a sin upon him? In the same way, when he satisfies it with that which is lawful, there is for him in that a reward.[2]

From medical point of view, sexual intercourse is seen as one of the best methods to achieve and preserve good health. Experts submit that the essence of the sperm consists of heat and air, and it is hot and wet because it is produced from the pure blood that feeds the essential organs. Therefore, when the sperm is congested and stay long in the body, it becomes spoiled and turns into a toxic material that cause certain ailments, such as obsession, madness and epilepsy. Discarding it, on the other hand, helps cure many of this ailments.[3] Sex was also classified as a form of exercise that is better than other body exercises such as working out, running and jugging. This is because a lot of energy goes into this activity. This was based on a study by Anthony Karelis, a Professor of exercise science at the University of Quebec, Canada and his colleague, who discovered that lots of calories could be burnt via sex. Thus, the research have found that the energy expended during sex when compared to running or jugging, could get the hearts to pump and muscles to crank enough to qualify as a moderate form of exercise. In other words, beyond the pleasure and excitement, sexual activities could have an important influence on overall health and quality of life.[4]

Lending credence to the above assertion, Ibn Qayyim submits,

> Whoever ignores sex for a long time, his nerves will weaken, and their flowing will be blocked, and his penis will shrink. I have seen some people who did not have sex claiming to observe some kind of abstinence and their bodies became colder, their movements' restricted and unexplainable depression touched them …[5]

The Islāmic View of Sexual Relationship in Marriage

Islām, unlike other religions, does not confine itself only to outlining the system of worship and rituals and to defining the relationship between man and his Creator. It offers a complete code of conduct of life. It gives practical and beneficial guidance for all aspects of life, including human sexuality. In other words, the legal sexual relationship that Islam recommends is the sexual relationship that takes place between the spouses who have entered into a permanent contract and was made public. Thus, marriage is regarded as the only channel through which one fulfills his sexual urges. Sexual relationships outside marriage are totally forbidden and incur severe penalties in this life and in the hereafter.[6] This is why Muslims are strongly encouraged to get married as soon as they are ready to assume

responsibility. Islām emphasizes the prevention of social crimes rather than the proliferation of opportunities to resort to them and Islāmic law prescribes severe punishments for sex-related offences – adultery, fornication, homosexuality, rape etc.[7]

It is important to emphasize that in Islām the issue of marriage is not divorced from sex, nor is it confined to sex for the purpose of procreation alone. The Qur'ān states that sexual relationship also has the aim of physical enjoyment and achieving peace of mind; husband and wife are described as being garments for each other, each to provide love, mercy, warmth and comfort for their partner. Elsewhere in the Qur'ān, sexual relationship is considered as a husband man's tilth; it is something serious to him.[8] He sows the seeds of his own biological make up and he is to reap the harvest.

It needs to be stated that sexual relationship is not a thing one is to be ashamed of. Rather it is to be taken as a solemn act as anything in life. In fact, it is considered as a matter of worship which attracts reward from Allah.[9] It therefore means that spouses will be given rewards while they are fulfilling that great responsibility. Celibacy and monasticism is strongly opposed by Islām. It is not necessarily a virtue as the Christian monks used to uphold. The Islāmic point of view, about the worldly good things is not negative; rather it says that we should appreciate them as the blessings of God. Therefore sexual relationship is not a sin but a blessing and God's gift.

Considering the sacredness of sexual relationship between spouses, the Prophet (SAW) strongly forbids women from refusing to have sex with their husbands. As such, a woman who for no just cause deprives her husband sex will not only receive the curse of Allāh and His angels,[10] but also upsets the natural balance of marriage and put the husband under unnecessary emotional pressure which destroys the concept of *Sakan* (emotional rest) which is a fundamental principle of marriage.

Sexual Rights of the Wife

In a Muslim marriage, both husband and wife have a responsibility to meet one another's sexual needs. A number of Prophetic traditions address the issue of sexual satisfaction with reference to the wife's rights in this matter. Therefore, the deriving of enjoyment from a sexual union is not regarded as the exclusive right of husbands and privilege of wives. But rather, Islām regards marital intercourse as an activity in which the husband and the wife actively participate and from which both derive maximum pleasure.[11] In appreciation of this fact, Imām al-Ghazālī submits:

> The man should satisfy his wife by way of deep stimulation. If he believes himself of the accumulation of his desire, he should also allow his wife same so that both will share the experience together.[12]

The Prophet (SAW) had advised 'Abdullāh bn Amr bn al-Ās (who spent all day fasting and all night in prayer) to fast sometimes and not at other times; to pray at night and to sleep at night. The Prophet further stated, "Your body has a right over you, your eyes have a right over you and your wife has a right over you''.[13] This tradition proves the fact that obviously, sex is as much as wife's right as it is a husband's right because marriage maintains purity of women as much as it maintains the purity of men. This right is also based on the fact that if women did not have the right to sex, it would not have been made mandatory in Islāmic law for the husband to get his wife's permission to practice *'Azl* (coitus interruptus).[14] One stipulation is that the woman must consent because such practice could interfere with her sexual fulfillment to which she is entitled. Also, if she desires to bear children, such practice by her husband would violate that right as well.

In *Ihyā' 'ulūmi 'd-dīn* of Imām al-Ghazālī, one finds explicit discussions of sexual relations with respect to fulfilling the wife's needs.[15]   In spite of some of his comments that are generally disparaging of women, he argues forcefully regarding the wife's right to sexual fulfillment by quoting a tradition of the Prophet thus:

> Let none of you come upon his wife like an
> animal, let there be an emissary between them.
> When asked what is the emissary, he replied,
> "The Kiss and Sweet words".[16]

This shows that the woman has the right to enjoy the complete sex act and bear its fruits if she wishes.   The Qur'ān states that men and women are protective garments for one another.[17] Therefore, it is not fair for a man to deny his wife if she needs him.

Conjugal Rights of the Husband
The rights of the husband as regards sexual relationship according to Prophetic traditions are such that (it appears) supersede those of his wife. For example, Abū Huraira reported in *Sahīh* Bukhari that the Prophet said:

> If a man invites his wife to sleep with him and she
> refuses, then the angels send their curses on her till
> morning.[18]

In *Sahīh* Muslim, the text reads that "God is displeased with her until the husband is pleased with her."[19] A tradition attributed to Tirmidhī and Nasā'i in Riyādhu's-Sālihīn states:

> When a man sends for his wife for the satisfaction
> of his needs, she should go to him even if she may
> be occupied in baking bread.[20]

Similarly, Muslim women have been advised by the Prophet (SAW) not to fast without the permission of their husbands since fasting would interfere with sexual relationship.[21]
The above traditions seem to show that the husband's right to have sex is more important than the wife's right of refusal if she is not willing for whatever reason. The only time she can refuse intercourse, then, is during menstruation.[22]   A common view of sex is that the stronger sexual urges of men (compared to women) can be controlled to a certain extent; according to some, this justifies the practice of polygamy even though the Qur'ān makes no mention of sexual desires in the verses of polygamy (Q4:3-5). Also, the same argument is made to justify forcing women to have sex against their will, as they are forbidden to refuse to have sexual relationships. Since the husband's urges are so strong, and by way of preventing him from illicit act, a wife's duty therefore is to submit to his advances in order to preserve the marriage.[23]

Mutual Satisfaction of both Spouses
From the example of the Prophet, it is clearly revealed that he and his wives enjoyed physical affection not necessarily related to intercourse but a reflection of attitudes of loving behaviours in a variety of circumstances.   Evidence abounds in the *ahādīth* mostly transmitted by his wives particularly regarding to physical intimacy while they were menstruating.   Such physical intimacy as kissing, caressing, embracing and even bathing together.[24]
By deduction, both spouses should strive to satisfy one another's sexual needs as much as possible. This can be achieved by honest; open discussions; kindness and a desire to please one another. Now, sexual intimacy as an important part of the relationship will enable a couple to achieve mutual satisfaction that enhances the overall success of the marriage. Clearly, coercion and lack of consideration for one's spouse feelings will result in tension that can have negative effects on the rest of the relationship. Unfortunately, if a Muslim

woman is raised to abhor and fear any matters related to sex, then in most instances of sexual contact she would be a passive and perhaps unwilling participant, and definitely not one who derives pleasure from sex. Also, the general view of sex as shameful and dirty act contributes to inhibitions of both man and women, preventing them from enjoying an act sanctioned by God.[25]

Sexual Related Problems in Yoruba Muslim Marriages

Sexual relationship in marriage has been described a device for promoting love, unity and intimacy between husband and wife. Not only this, it is a vital part of one's Islamic duty that has been stressed upon by the Prophet (SAW). He stated that in one's sexual intimacy with one's spouse there is *Sadaqa*. That is, if the sexual act is raised above the mere animal level, and by making one's sex life more than simple physical self-gratification and by thought for pleasing Allah.[26] Yet, some Muslim couples develop negative attitude towards it.

From our findings, it was revealed that most disputes that lead to the collapse of Muslim marriages particularly among the Yoruba are traced to sex-related problems. Such problems include sex deprivation, non-gratification of sexual desire, and complaint about spouses' poor sex performances. Emotionally, it is hurting to deprive a partner sex when he or she feels aroused. From the point of view of Islām, it is also discouraged. A spouse who is deprived of sex without justification is likely to be half-hearted in marriage relationship with the other. It often results in cold-war, breakdown in communication, divorce and sometimes adultery. It therefore must be noted that sometimes either spouse may not feel disposed to sexual relationship at a particular time due to some good reasons; like ill-health. Islam teaches that neither spouse should ever act in a manner that would be injurious or harmful to their conjugal life.[27]

It was also observed that many Yoruba Muslim couples got frustrated in marriage due to the fact that they could not deliver satisfaction in sexual relationship, which of course is as a result of poor sexual performances. Consequently, they treat one another with contempt even on trivial marriage problems. For example, a husband who fails to motivate his wife with a view to enabling her to open up for sexual relationship will only succeed in quarreling with his wife as a bad work man quarrels with his tools. He can only succeed in taking her to bed, but he cannot get the satisfaction until he does the right thing.[28] A number of Yoruba Muslim husbands concentrate on fault-finding, scolding, rebuking and withdrawing of resources from their wives. Such habits contribute greatly to non readiness of the wife for sex immediately sex advances are made.[29] Taking a wife who is not aroused in any way to bed is simply forcing an unwilling horse to drink. In the same vein, some husbands are fond of using dirty and insultive language on their wives and therefore expect them answering to their sexual calls.[30]

Similarly, some Yoruba Muslim wives who by virtue of their knowledge of Islam are fond of engaging in intense worship to the detriment of their marriage. They therefore use their religious devotions as an excuse to deprive a loving partner. You find them staying too long in the mosque or reciting too long Sūrah during their prayers, thereby keeping their husbands waiting.[31] some do engage in frequent fasting without their husbands permission. By so doing, they had actually prevented any opportunity for sex during the day. The Prophet (Saw)in regard to this, had called on the wife of Safwah bn al-Mu'ttal who always engage act of devotions to the detriment of her husband's right to sex, to moderate her devotions and seek his husband's permission to fast.[32]

A traumatized situation of a young Muslim sister as regards sexual relationship helped to sum up the above revelations. She had complained about her husband whom she had been married to a few years ago. She confessed that her husband though was a good man in most respects, but when it comes to sexual relationship, he really was quite incompetent, and even selfish.

All he was interested in was satisfying himself; her needs seemed to be of no concern to him. She lamented that that her level of frustration and exasperation continued to grow, and in fact, many times she was left in tears after what should have been a moment of intimacy and romance. On the basis of this, she determined to ask for divorce to end the marriage and find happiness in another marriage.[33]

As a societal issue, one cannot deny the fact that similar problems abound amongst brothers as well, although few are manly enough to actually admit it and seek guidance. The most common complaint among men is that their wives do not seem anywhere near as interested as they themselves are in relation intimacy. Quite a number of Muslim men are tempted to believe that the only solution to their predicament lies in taking a second wife. They do not realize the fact that such a solution will likely compound the existing problem.

Having identified the problems related to sexual behaviours of Yoruba Muslim couples which of course, affect their marriages, it is thus apposite here to provide guidelines which are acceptable by Islām on how best they can perform sexually to derive satisfaction.

Sexual Stimulation of the Wife for Highest level of Sexual Satisfaction

Unlike the men, women from all indications, respond to sex gradually. As such, they require a period of time for sexual stimulation. For them to perform very well during sexual relationship, they need to be stimulated by the habits and sexual techniques of their husbands. Such habits of the husband include showing of love, cleanliness, sense of humour etc.

1. Habits of the Husbands as Sexual Stimulation

In reality, habits of the husbands contribute in the sexual stimulation of their wives. Sexual stimulations of the wives require husbands to have a thorough knowledge of their wives to the extent that they can predict their responses under given situations or conditions. For example, a wife may be found to be on high spirit when her husband eats together with her irrespective of the fact that she might have eaten earlier on. Thus, it will be a good habit if a husband finds out that eating together helps his wife to be stimulated. More often than not this habit promotes unity in marriages.[34]

Sense of humour exhibited by a husband also contributes to sexual stimulation of the wife. Husbands are encouraged to have jokes with their wives. This does not mean that any of the parties should go into using insulting words in the name of jokes. And this should not result into disrespect of the husband. The Holy Prophet (SAW) used to crack jokes with his wives and yet he was not disrespected.[35]

The wives can also be sexually stimulated by expressing appreciation and praises for jobs well done by their husbands. Praises are necessary when a wife achieves successes and even when she prepare and serve the husband a nice meal. Also an expression of appreciation of certain features of one's wife like a pointed nose will motivate her to release herself confidently to her husband and therefore be disposed to sexual relationship. Stimulation of a wife may also require her husband to take her out for window shopping, visits to family friends, recreation centres, national monuments and tourist centers.[36]

2. Sexual Techniques: Islamic Perspective

Islam as a complete system of life regards sexual intercourse as an activity in which the husband and the wife actively participate and from which both derive maximum enjoyment. In order to facilitate the attainment of this objective, both partners must be sexually aroused through fore play and sexual techniques involving mutual stimulation and pleasuring.[37]

Foreplay is a device of preparing psychologically and emotionally for coitus so that the couple can attain the peek of sexual enjoyment, usually represented by organism, with ease. Apart from provoking genital erection in a man, foreplay also stimulates glandular secretion

in a woman, which makes for an easy organ. It should be emphasized that foreplay is not only a prescription by the Prophet but also a religious obligation which implication lies in the future of the child conceived during the intercourse.[38]

Based on the above emphasis on foreplay, the Prophet who himself used to engage in it with his wives, strongly frowned upon sexual relationship not preceded by foreplay. He had actually equated sex without foreplay to cruelty and animal behaviour. Alī (RA) was quoted to have enjoined the husband not to rush when he intends to have sex with his wife because she also has needs which should be fulfilled.[39]

Foreplay in the framework of Islām involves kissing caressing of the sensitive sexual parts, gentle strokes of the clitoris of the vagina with fingers. It also entails a direct gaze at eyes or the highly parts of the body, whispering of endearments into the spouse's ear and even the use of a sensually provocative perfume.[40]Imām al-Ghazālī lends credence to this when he enjoins that Sex should begin with gentle words and kissing.[41] Imām al-Zabidi could not agree less when he says, this should include not only the cheeks and lips; but caressing the breasts and nipples, and every part of her body.[42]

Now coming to the issue of sexual techniques, the position of Islām is that penetration of the woman by her partner (the husband) must be through the vagina orifice and no other place. As such, all forms of sexual deviance (i.e. oral and anal sex) prevalent in the contemporary society, particularly in the west, are strongly forbidden in Islām. In other words, sexual relationship in the natural manner which Islāmic etiquette prescribes can be carried out by the adoption of any suitable position or posture found mutually comfortable and convenient by both spouses except for those restrictions mentioned above.[43] The couple are at liberty to choose such positions which place the husband above the wife, face to face; woman above, face to face; side position, face to face; rear-entry position in which the husband penetrates the vagina from the rear.[44] In other words, the couple have been left alone by the sharī'ah to explore and experiment whichever techniques they wish in order to derive sexual satisfaction. In all of this, however, it is advisable to refrain from the acrobatic positions given by some sexologists which might cause physical harm.[45] Since the basic rule of sexual relationship is mutual pleasure and flexibility, then mutual consideration, agreement and feelings of both spouses is very important. If one partner does not like a particular position, then the other should yield to his/her feelings. More so, one has to realize that during sexual relationship, he is dealing with a human being and his approach should be humane. He must also recognize that he is responsible to Allāh for anything he does, thinks and performs.[46]

Conclusion

In as much as Islām as a total way of life is not silent on the issue of sexual relationship in marriage, it can therefore be said that whatever should be known about sex-related behaviours should be in accordance with the principles of Islām. It needs to be mentioned that in spite of the fact that issues on sexual relationships are always dismissed and never taken as a subject of discussion, we must realize the fact also that many Muslim marriages are hitting the rock on account of sexual problems. Sadly enough, these are issues that have solutions if only the problems can be acknowledged and the necessary help sought.

Nevertheless, the fact that seeking knowledge about sexual behaviours in marriage is encouraged in Islām does mean that it must be made a subject of uncontrolled public discussion. Intimate sexual relationships like other aspects of worship in Islām are guided by specific rules which should be the concerns of Muslim couples in shaping their marital life.

Notes and References

1.   See Ghulam Sarwar, *Sex Education, The Muslim Perspective,* London, The Muslim Education Trust (3rd Edition), 1996, p.18. See also Ibn Qayem El-Jozeyah, *The Prophetic Medicine* (Trans by Abdul Qader Abdul-Azeez), al-Gadeed, 2008, p.317.

2.   Saḥīh Muslim vol.2, hadīth no.78.

3.   Ibn Qayem El-Jozeyah, *The Prophetic Medicine*, p.318. In addition to this, Dr. Azfar Hussain has highlighted in his piece, ten benefits of having sex which include: women producing double amounts of hormone estrogen, which make hair shiny and skin smooth; reduction of chances of suffering dermatitis, skin rashes and blemishes as a result of sweat produced which cleanses the pores and makes the skin to grow; an instant cure for mild depression and helps to relieve headaches. http://www.despardes.com/courtyard/articles/sex.asp.

4.   See, Saturday Punch, August 30, 2014, vol. 7242, p.2

5.   Ibn Qayem El-Jozeyah, *The Prophetic Medicine*, p.319

6.   Sexual relationship outside marriage is known as adultery, as such any married men and women found guilty of adultery are to be stoned to death. Read also Qur'ān 17:32.

7.   See Sayyid Muhammad Rizvi, *Marriage and Morals in Islām.* Iran, Ansariyan Publications 1990, pp.65-68.

8.   Read Qur'an 2:187, Q2:223.

9.   The Prophet in *Saḥīh* Muslim is reported to have said "… and in your sexual relations there is *sadaqah* (charity)." The companions said, "O Messenger of Allah, is there a reward for one of us when he satisfies his sexual desire?" The Prophet (SAW) said, "Don't you see, if he had satisfied it with the forbidden would there not have been a sin upon him? In the same way, when he satisfies it with that which is lawful, there is for him in that a reward.

10.   See *Saḥīh* Bukhārī, Vol.7, Hadīth no 121-122

11.   Abu Mazeedatul Khayr, A.R.S. *The Making of a Muslim Child,* Lagos, Minaret Books International, 1999, p.25.

12.   Ghazālī, Abū Hāmid, Ihyā' 'Ulūmi 'd-Dīn, Vol.2, Beirut, Daru'l-Fikr, 1975 p.113

13.   *Saḥīh* Bukhārī (Arabic English Transl), Vol.3, pp.110-111.

14.   Mishkāt al- Masābih (Arabic-English Transl), Vol.1, p.697

15.   Ghazālī, Abū Hāmid, *Ihyā' 'Ulūmi'd- Dīn*, vol.3. pp.115-125

16.   *Ibid*. p.87.

17.   Read Qur'an 2:187.

18.   *Saḥīh* Bukhārī, (Arabic-English Transl), Vol.7, Hadith no. 121-122.

19.   *Saḥīh* Musim, (Arabic-English Transl), vol.2, Hadīth no. 3366.

20.   Riyād Sālihīn, Hadīth no. 284

21.   *Sahih* Bukhārī, (Arabic-English Transl), Vol.7, Hadīth no. 120.

22.   Read Qur'an 2:222.

23.   Ruqaiyyah Waris Maqsood, *The Muslim Marriage Guide,* (n.p), 2002, p.182.

24.   See Sunan Abū Dā'ud, Hadīth no 267-273, Saḥīh Muslim, Hadith no. 577-586.

25.   Musallam, Basim, *Sex and Society in Islām,* Cambridge, Cambridge University Press, 1973, p.84.

26.   Ruqaiyyah Waris Maqsood, *The Muslim Marriage Guide,* p.121.

27.   Oral interview with Mallam Muratada Adedokun, age 55, at his residence no 62, Modinat Road, Egan, Lagos.

28.   *Ibid*.

29.   Oral interview with Bro. Abdus-Semiu Akanni, age 50, at his residence, no 80, Ajisegiri Street, Ikotun, Lagos.

30.   In a bid to settle a riffle by this writer between a Muslim couples in relation to sexual behaviours, the wife's excuse was that the husband does not respect her even in the public and he expects her to release herself for sexual relationship.

31.   Oral interview with Alhaji Ademola Suraju, age 48, at his office, Olubuade Plank Market, Ojo – Lagos.

32.   *Ibid*.

33.   Ruqaiyyah Waris Maqsood, *The Muslim Marriage Guide*, p.188

34.   An encounter with Fatimah Olatunji, age 28, met at a gathering of Muslim Sisters at Ebute Metta, Lagos

35.   Mozie, G.C, *Satisfying Love that Keeps Marriage Alive,* (n.p., n.d) p.14.

36.   *Ibid*. p.15.

37.   Abu Mazeedatul Khair Abdur Rauf bn Sa'eed, *The Making of a Muslim Child,* p.19.

38.   *Ibid*.

39.   Ibn Qay'em El-Joseyah, *The Prophetic Medicine*, pp.322-323.

40.   Sayyid Muhammad Rizvi, *Marriage and Morals in Islām*, p.85.

41.   See Ruqaiyyah Waris Maqsood, *The Muslim Marriage Guide*, p.125.

42.   *Ibid*.

43.   Abu Mazeedatul Khair, A.R.S, *The Making of a Muslim Child*, p.12.

44.   Sayyid Muhammad Rizvi, *Marriage and Morals in Islām,* p.77.

45.   Ibid.

46.   Ahmad A. Sakr, *Matrimonial Education in Islām*, New Delhi, India, Islamic Book Service, 2002, p.50

The Quest For Miracle In Contemporary Christian Ministry: A Challenge to Ministerial Integrity

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Abstract
This paper investigates into the concept of miracle and magic and their impact on contemporary Christian ministry in Nigeria. Adopting empirical, descriptive and analytical approaches, the paper posits that miracle and magic are related phenomena because both of them interfere with some natural laws in order to produce the desired effect. The paper singles out miracle as activities that reveal the power of God for the salvation and wellbeing of humans. The paper observes that the difficulty facing the contemporary Church in making a clear distinction between genuine miracle workers and magicians is the consumer approach to Christian ministry, which demands quick solution to problems by all means. In order to overcome this pressure, the paper recommends that churches and their ministers should uphold ministerial integrity.

Introduction
In contemporary Christian ministry many practices, whether silly or sensible, go for miracle. Today miracle workers are known to have been displaying different kinds of attitudes that need to be queried. There are some extreme stories of questionable characters by some miraculous workers: a miracle worker poured petrol on miracle seekers and set them ablaze; a pastor is found to be in possession of human skulls; married and unmarried women are batted with animal blood and water in the practice of deliverance; some women suck the semen of their prophet in the name of "Holy milk" which "Holy Spirit" ejaculates (Orji, 2005). The purpose of this paper is to evoke our thoughts so that we can have an indebt reflection on what is miraculous or magical. We can then ask ourselves whether there are parameters that will enable us to spot the difference between miracle and magic when they occur. The challenge of making such difference is a major focus of this paper.

THE CONCEPT OF MAGIC
Magic is an attempt made by man to tap and use the supernatural resources of the universe for his end. It can be defined as an attempt to control events through the use or the pretended use of supernatural forces. The underlying principle in magic is the belief that a supernatural power or some spiritual powers can be harnessed for a good cause in the society (Anyacho, 2005). It is the secret power of appearing to make impossible things happen by special words/doing special things (Omejah, 2012). Oxford Advanced Learners Dictionary defines magic as the art of doing tricks that seem impossible in order to entertain people. It is a special quality or ability that somebody has that seems too wonderful to be real.

Some internet sources, from western perspective, describe magic as acts that are used to defy laws of nature in order to entertain people in many different ways. In some cases, magic can be used to set people on fire and yet they are not burnt. It can be used to electrocute people, yet no harm is done to them. Magic can enable people to fly, become invisible, shrink to a smaller size, cause an object to appear and disappear. In these ways, magic creates the opportunity for entertainment. Through magical practices, people believe that the magician can tap supernatural forces for their good or use these forces to attack their enemies. Within the African world, magic is not seen as just a source of entertainment, it is rather a serious business that affects the lives of people and makes them look for protection in them or elsewhere. In the African world, for example, there are snake charmers who can send snakes to attack their enemies or the enemies of their clients. Such people can carry snakes on their bodies and nothing happens to them.

THE DISCIPLINE OF MAGIC
Magic is commonly divided into two categories: White Magic and Black Magic. White magic is used to keep spell casters' allies protected from all forms of damage, such as other magic or physical damage. White magic is simply referred to as defensive magic. Black magic is offensive magic. They are used to inflict various forms of hardship on people. Good native doctors utilize white magic to protect themselves and their clients from the attacks that come through the malicious activities of those who use black magic. It is a well known fact that native doctors are instrumental in protecting their patrons (Ogbuehi, 2014).

THE MEANING OF MIRACLE
Tasie (2007), posits that, the word miracle comes from the Latin word *miraculum* meaning wonder, astonishment and amazement. In a religious context, such an event is traced back to transcendent divine influence. The Greek words associated with miracle are *semeion* and *teras. Semeion* appears seven times while *teras* appears 16 times in the New Testament corpus. In each case of their occurrence they suggest supernatural interference with nature. Online Oxford Dictionary defines miracle as an extraordinary and welcome event that is not explicable by natural or scientific laws and is therefore attributed to a divine agency. Again, Oxford Advanced Learners Dictionary describes it as an act or event that does not follow the laws of nature and is believed to be caused by God.

According to Jackson (2014), the miracles recorded in the bible fall into several categories. The following examples are illustrative, though certainly not exhaustive. First, there are supernatural acts of creation, certain creation activities were accomplished by the word of God (Hebrews 11:3), this type of divine action is not being duplicated today since the creation process of the material universe was concluded at the end of the initial week of earth's history (Genesis 2:1-2). Second, there are miracles which involved a temporary and localized suspension of the law regulating nature. Jesus calmed a ferocious storm on the Sea of Galilee (Matt. 8:23-27), and on another occasion, he walked upon the waters of the lake (Jn. 6:16-27). Joshua made the sun and moon to stand still during their battle with their enemies – the Amorites (Jos 10.12).

Thirdly, there were signs which involved the healing of man's physical body. The blind were made to see (John 9:1-7), and the lame to walk (acts 3:1-10). The fourth are signs demonstrating divine power over death. Lazarus, dead for four days, was raised (John 11:43-44), and of course, the resurrection of Christ is the very foundation of the Christian system (1Cor. 15:16-19). Fifth, some of the wonders of the New Testament age had to do with the expulsion of demons that had entered into human bodies (Matthew 12:22ff). This was evidence to the fact that the savior's power was superior to that of Satan. Sixth, the exhibition

of divine authority was seen in the manipulation of certain material things. Christ turned water into wine (John 2:1-11), and multiplied a lad's loaves and fishes, so that thousands were fed (John 6:1-14).

Seventh, miraculous power was demonstrated in both the plant and animal kingdoms. Balaam's donkey spoke with a man's voice (Numbers 22:28), and the Lord Jesus, in an object lesson relative to the impending destruction of Jerusalem, destroyed a fig tree with but a word from his mouth (Matt. 21:19). In all these miracles, God is at the center of all the activities. God's power is manifested so that humans can put their trust in God and receive salvation.

THE RELATIONSHIP BETWEEN MAGIC AND MIRACLE

Magic and miracles are related phenomena. This is because both of them interfere with certain natural laws. Both make use of the fact that the physical world of nature is an analog or minor image of the non-material spiritual world. These correspondences between the two worlds make it possible for higher laws and forces to manifest on the level of lower laws and forces.

Emmanuel Swedenborg, a scientist/theologian highlights some differences between magic and miracle as follows. Magic is the manipulation of the relationship between the terrestrial and spiritual realms merely for worldly purposes. Divine miracles creatively exploit this relationship for the sake of human salvation. Swedenborg maintained that the ancient Egyptians had this cosmic knowledge but over time it deteriorated into magic as they became more worldly and sought power over others for dominance and self-gain. This is why magic was used to put spells and curses on others.

On the other hand, God's miracle (as recounted in Holy Scripture) healed people from various diseases or were used to get humans back on the right track-not simply as a show of divine force. Furthermore, miracles also contain spiritual elements of salvation, which is the Lord's primary goal.

QUEST FOR MIRACLE IN CHURCH MINISTRY IN NIGERIA

Some have tried to blame the pervasive influence of African cultures and the consequent assimilation of strong practices from different cultural orientations into Christian practice. This is due to the quest for contextualization among the charismatic Christian groups. Some perceive this trend as religious syncretism. Such observe that some pious Christians are drifting to occultism, thus doubling as magicians and miracle or wonder workers (Kosomo, 2012). Many blame the cause of this trend on the socio-economic predicaments; particularly of our post-civil war and the current decline in world economy) that have bedeviled various nations. This have fanned all forms of indulgencies in the churches especially as it is now more lucrative to trade miracle for money than any other commodity you can think of. Orji (2005) observed that the high level of unemployment, harsh economic situation and the desire to get rich quick have lured some people who were not called by God to do all sorts of things in the name of miracle.

Orji (2005) further observed the existence of great longing and dissatisfaction among many Christians today. They feel that their lives are fruitless and empty and long for a higher plane of experiences. People's curiosity and quest to overcome existential crises like anxiety, nightmares, sickness, marriage and family problems are the dominating forces that make people crave for miracle at all costs. Also, emotional distress, demonic attacks, constant failure and sense of disappointment force people to move from one Church/prayer house to

another in search of solution. With this trend, many miracle workers cease the opportunity to create solution centers with bizarre practices that promise such people easy ways of dealing with life difficulties.

Furthermore, rivalry and leadership tussle in the Church also contribute to the causes of high crave for miracles. The level of envy, unhealthy competition and hostility among present day ministers is better imagined than described. The result is that today many gospel ministers seek ways to make their congregation and others believe that they are powerful and are able to perform wonders. This is what the people crave for in our consumer society.

In the light of eschatological discourse, the crave for miracles could be seen as a fulfillment of biblical prophecy (Igwe, 2011). Christ had predicted in the Olivet discourse that there shall arise false Christ's and false prophets (preachers) and shall show great signs and wonders; in so much that, if it were possible, they shall deceive the very elect (Mk. 13:33-23). For instance in the 1970s, there emerged the Jesus of Onyigbo and Jesus of Calabar' that pulled a lot of adherents. We are yet to make sense of many other present day miracle workers who command large followers.

HOW TO IDENTIFY MAGIC FROM MIRACLE

Miracles display the mercy and power of God; hence the need to be a welcome phenomena. But the challenge of our time is how to differentiate between a genuine miracle worker and one who uses miracle as a camouflage for magical practices. Put in another way, how do we know whose miracles are genuine and whose are fake since many people who follow them have ample testimonies of what God has done in their lives through such miracle workers.

In spite of the above difficulty, Bola-Akin posits that there are ten signs to identify magic from miracle:

1.   FRUIT OF THEIR LIFE:

Jesus repeatedly said, 'by their fruits you shall know them' (Matt. 7:16).The fruits of a man's life are much more than the work he is doing. A sinful, ungodly, lying, adulterous and greedy preacher is not from God, in spite of any miracle he might be doing. A preacher that teaches that whatever you do with your body does not really matter since you are a new creation' may be fake and far away from God, despite claims of miracles. A preacher who messes around with women in hotels and preaches, prays and performs spurious miracles is clearly fake, unreal and devilish. Once you cannot find fruits of truthfulness, righteousness, holiness, sincerity, humility and integrity in a preacher, run away, even if mighty miracles are happening through him or her.

2.   MANIPULATIVE AND ARRANGED MIRACLES

Watch out whether there are elements of arranged miracles in a person's ministry. Fake miracles can be arranged and manipulated. People are told to testify of what had not happened to them. There is a lot of pushing, pulling and pressing people down in the name of ministrations. In such places, someone who may be walking with the aid of a stick was asked to sit in a wheel chair and be pushed to the front and then will stand up to testify that God had healed him of lameness. There are stories that suggest that these take place in the meetings of some of our tele-evangelists. Such arrange and manipulate miracle to deceive the public for economic gain and popularity.

3.   PRIDE AND SHOW OFF

Another good sign of magic is the display of pride by the miracle worker. Many preachers project themselves as the miracle workers rather than God. They usually boast of what they can do. When preachers promise miracle, signs and wonders to people in their advertisement of a coming meeting, then you should smell a rat. In reality, nobody can promise a miracle

because it is not the prerogative of man to do it, but that of God. Genuine miracles are the sovereign move of the Holy Spirit of God. But when a preacher arrogates that power to himself or herself, it is going to be fake and spurious.

4.   TWISTED SCRIPTURE

To identify a fake miracle worker, you only need to weigh his commitment to the truth of the word of God. Preachers who twist the scripture to mean other things rather than the face value interpretation may be fake. Preachers who give people license to commit fornication because of the doctrine of eternal security are all workers of iniquity. Pastors who do not preach against sin, evil and unrighteousness are fake. Preachers who only talk of financial miracles without balancing it with righteous living may be fake and ungodly.

Preachers who encourage immoral living, corruption and sinful tendencies in people without standing on the word of God against such may be agents of Satan. The true and undiluted word of God must be the yardstick for every preacher, ministry and ministration. Once it is contrary to the word of God, it is fake, substandard and subject to rejection.

5. OCCULTIC PRACTICES

The way some preachers demonstrate when they are about to perform miracles can portray elements of occultic practices. For example, a 'prophet' who had large followers from south Africa, Europe and Africa, says he is going to the sixth and seventh heaven to procure miracle for someone he was ministering to on the television. This confession appears to be an occultic manipulation. This is because the scripture do not speak of miracles been released to prophets at the sixth or seventh heavens. When a preacher murmurs strange names, shakes violently and cries loudly, it may suggest he is trying to make contact with certain power different from that of "God". Inaudible incantations and mentioning of angelic names are all signs of occultic and magical practices. Using soaps, bath, candles, waters, clothings and anointing oil in some bizarre ways could suggest occultic and magical practice. Glorifying witches and wizards and showing respect unto them are the tell-tale signs of magicians and their magic.

6.   USING MEANS IN ADDITION TO FAITH

One will easily identify magic when one is asked to bring things that will aid one's miracle. Some charismatic preachers secretly ask people to bring candles, eggs, cloths coconuts, animals and some other items which will be used for prayer. When the word of God, the name of Jesus and the gifts of the Holy Spirit are not enough to perform miracles, then know assuredly that strange and occultic powers are at work. When the faith of people are being placed in other things than the infallible word of God, then such miracles cannot but be devilish in nature. Churches that add to the faith and turn water, handkerchiefs, anointing oil, candles, a certain river, place and practice into doctrine and object for worship may not make a demarcation between miracle and magic.

7.   MONETISED AND FINANCIAL LUCRE

One can easily identify a magic and magician by their emphasis on money and giving. In very many cases, you pay to procure your miracle. You are asked to make a pledge or sow a substantial amount to the work of God so as to quicken your miracles. How close you are to the altar is determined by the amount you are able pay. Sometimes, you have to pay or buy something to gain access to the presence of the man of God (Ekeanyanwu, 1996). All these are weird ways of shortchanging people and deceiving them.

9.   RELAPSING MIRACLES

You can identify fake and spurious miracles and miracle workers by the high rate of relapsing of the conditions of those purportedly healed. Fake miracles only result in temporary relief before the condition will become worse than before. Fake miracles do not always last. The problem comes back more forcefully than ever before, because of the high occultic power

involved. Well, the devil does not give a free lunch. He will always get much back from such people. Unfortunately, many have died due to their desperation and ignorance.

10.   GOD IS NOT GLORIFIED

Whenever a preacher displays an air of importance, superiority complex and boastful language as a result of the miracles happening through him, he may be fake. When a miracle worker demands for unquestionable obedience and submission from people, he may be fake. When a preacher feels offended by those asking probing questions and runs away from prying eyes and is very secretive, then he is not really from God for God is light and in him there is no darkness.

THE ECCLESIASTICAL CHALLENGES OF MIRACLES AND MAGIC IN CONTEMPORARY MINISTRY – THE CONSUMER APPROACH

The above are just suggestions that can help Christians to differentiate between a genuine miracle worker and a magician. The problem is that the consumer approaches to miracles in our time make many Christians to yearn for miracles at all costs and not to bother whether the miraculous claims are camouflaged magic. One of the greatest challenges of miracles and magic is therefore the fact that many Christians are desperate to have their problems solved as quickly as possible. This is what I mean by the consumer approach.

Many Christians yearn for an immediate positive result. Gone are the days when the story of Job or even the humility and patience of Christ in his suffering unto death made sense. The present trend could be likened to the action of king Saul In 1Sam. 28. Here Saul was afraid and anxiety filled his heart when he saw the army of the Philistines (1Sam. 28:4-5). Then, he went ahead and consulted a familiar spirit at Endor. Saul wanted an immediate result. He wanted a way out of the problem. The same problem is facing Christians today. When they are faced with one challenge or the other, they want it solved immediately. We must know that as long as we are in the world there will be difficult times (2Tim. 3:1-5).

The dominant response of many Christians to miracle workers in our time, following the consumer approach, could be expressed through the words of the blind man who Jesus healed on the Sabbath. Responding to the inquisition of the Pharisees who wanted to discredit the good work of Jesus, the man simply responded with all integrity 'I do not know if he is a sinner or not … one thing I do know, I was blind and now I see' (Jn 9.25). The man was speaking the truth. He does not know Jesus and could not judge whether Jesus is from God or not. But later when he had another encounter with Jesus, he believed in him and followed him with his whole heart.

There is a link between this man and present day consumer approach to miracle. The difference is that the man was honest while present day Christians may not be honest if they think honesty will not save them. Present day consumer approach to miracle is dominated by a panic response to any perceived or real adverse situations which are endless. Many Christians today prefer to go for whatever works for them and gives them relief from their problems as quickly as possible. In doing this, they do not bother whether the miracle worker is a genuine man of God or a magician. What matters more is that they were sick and now they are healed; they were poor and now they are rich; they were jobless and after the man of God prayed for them, they got a job; they had no child and the man of God prayed and they had a child; they were unmarried and the man of God prayed for them they got married; they were under a spell of death in their family and the man of God prayed for them and the spell was broken. The testimonies are endless.

With these testimonies, Church members exert very big pressure on their ministers and Church leaders. They call on them to perform the same miracles which others are performing or they will leave and join those who can perform these miracles for them. This way, the yardstick for a true man of God in Nigerian Churches to a great extent is linked with the number of miracles he can perform or claims to perform. In the same way the yardstick for a good Church is linked to the miracles they perform or claim to perform. Many Church leaders have a panic response to this trend, hence such try to find ways to satisfy the demands of their members for miracles and quick solutions so that they do not lose them to other denominations. If such Churches or Church leaders cannot perform these miracles themselves, they invite those who they think can perform them. This way many ministers and Churches lose their integrity and shift their focus to working miracles. This is reflected in the abundance of many miracle services in our time. For example Cross-over nights has become a regular practice in many Churches and may soon become a daily affair. It has shifted from what it was originally, which was the New Year's Eve. Many Christians are now pressurized by their leaders to believe that if they do not observe Cross-over nights frequently something terrible will happen to them. When Christians are hoodwinked with fear, crave for miracle becomes a palliative measure.

UPHOLDING MINISTERIAL INTEGRITY IN THE FACE OF CONSUMER APPROACH TO CHURCH MINISTRY

The above trend calls for ministerial integrity by both individual Church leaders and the Church as a body. We begin to have integrity in the gospel sense when we hear and follow Jesus on our way to becoming a truthful people. Receiving, embodying, and telling the truth of God in Christ is the essence of ministerial integrity. Indeed, the failure of ministerial integrity is in large measure the failure to know and bear witness to this very truth. Often the Church is complacent in maintaining the ministerial integrity. We live in a consumer society, and Churches routinely function as subsets of this society. People come to Church as individuals with needs, and expect us as ministers to fulfill their needs.

Some experience guilt, and are in need of the assurance of forgiveness. Some feel lonely and are in need of companionship. Some are in grief, and need to be comforted. Some feel depressed, hopeless, empty, alienated, trapped, aimless, and need encouragement, assurance, reconciliation, liberation, and direction. Some feel bored, and need to be entertained. Some feel weak and want to be filled with power. Some experience injustice and need to get justice, some are sick and need healing. Some are poor and need wealth. Some are without children and need the blessing of the womb. Some feel insecure and need some sense of security. Some are wealthy and want to acquire more wealth. The churches and their ministers should appreciate these needs but at the same time be sincere in making their members realize that only God has the power to solve all the problems of humans. God takes care of our needs according to his wish and in his own time. Humans have the responsibility of ensuring that they are co-workers with God by pursuing actions that lead to human flourishing. In doing this they have to exercise deep faith in God.

Sensitive to the needs of our members, we employ various means in order to assure them that God will use us to solve their problems and fulfill their needs. We try hard to meet these needs by offering absolution, friendship, understanding, motivation, and spiritual inspiration and all kinds of prayers and encouraging words. While many of the needs of our members are heart-felt, and many of the ministers' attempts to meet them are genuine, the consumer approach to Church and ministry undermines ministerial integrity. Christian ministry is not

first and foremost about identifying and meeting the needs of people, but about leading people to follow Jesus and thus to become the people of God. This may sound hard and controversial in our time. But when the task of ministry becomes defined by something less than enabling the people of God to follow the way of Jesus, ministerial integrity is bound to suffer. This is not to deny the clear connection between human needs and Christian ministry, but rather to give an account of what it means to lose and to regain ministerial integrity (Hewras and Willimon, 1989:124).

RECOMMENDATIONS:
- Church ministers should realize that miracles are the prerogative of God, and hence, should not accord the giving of miracles to themselves
- There is need for ministers to avoid competing with others in performing miracles as this leads to desperate unholy search for miracles by all means
- Ministers should not give in to the consumer approach of members who want all their problems solved very quickly. Ministers should rather be confident that God, who gives miracles, will satisfy the needs of those who serve him wholeheartedly in his own way at his own time
- Ministers should not make bogus miraculous claims more than the Bible warrants. They should rather present a balanced biblical teaching on miracles and healing
- Inadequate dependence on miracles should be discouraged by the church. People should be taught to use of their knowledge and skills which are gifts from God to solve some common daily challenges rather than pushing everything to a miracle worker
- There is need for Christians to realize that they can be swindled and deceived by some who claim to be miracle workers if they are desperate and gullible for miracles

CONCLUSION
It does not take many months for newly ordained ministers to realize that people's needs are virtually limitless, particularly in modern society in which there is an ever-rising threshold of desire, which we could define here as people's need. There is no job description, no clear sense of purpose other than the meeting of people's needs, and as they are packaged in various ways, so also do ministers strive in various ways to find solutions to these needs. There is no possible way for the pastor to limit what people ask of the pastor. Not knowing what they should do, pastors try to do everything and be everything for everybody. In the face of endless pressures to find solutions to the problems of their members, most conscientious pastors soon become exhausted and empty but the carefree of them merely withdraw into disinterested detachment. Not knowing why their pastor is there, the congregation expects the pastor to be and do everything. They become unrealistic critics of the clergy rather than co-workers, fellow truth-tellers. We need to be conscious of this in our time and know that we cannot satisfy the consumer approach to the needs of our members. Ministerial integrity is achieved when the pastor consciously understands that he cannot fulfill the needs of all. We need the courage to tell our members this truth so that they learn to shift their faith from humans and miracle workers to God who is able to do all things at his own time.

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Awareness And Involvement Of Exclusive Breastfeeding Among Rural Residents Of Nsukka, South Eastern, Nigeria

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Abstract

The purpose of the study was to examine the awareness and involvement of exclusive breastfeeding among rural residents of Nsukka zone in Enugu State, Nigeria. A cross-sectional study was carried out to examine the awareness and involvement of exclusive breastfeeding among rural residents of Nsukka-Nigeria. A sample of 976 respondents was randomly selected for the study. The data were processed and analyzed using statistical package for social sciences (SPSS)... The findings indicated that the younger respondents were more likely than the older respondents to support the; practice of exclusive breastfeeding [x2,N=976=76.329,P≤000]. The study therefore highlights the need to employ education to modify the cultural barriers that discriminate against exclusive breastfeeding in Nigeria.

KEYWORDS: Awareness, Exclusive Breastfeeding, Rural residents, Infant mortality, Nsukka

INTRODUCTION

Studies have shown that malnutrition is widespread in Nigeria and has persisted at alarming high rate. Malnutrition which is largely preventable contributes to more than half of the deaths of one fifth of the five million babies born in Nigeria [1]. According to Obionu [2], childhood mortality accounts for approximately 40 percent or more of the total mortality rate in most developing countries. Poor nutrition prevents children and communities from reaching their full potential and from participating fully in social and economic life [3]. Poor nutrition is also caused by non-exclusive breast feeding, the early introduction of foods other than breast milk and inadequate amount of complimentary foods starting at about six months. Promotion of breastfeeding and improved weaning practices are considered to be effective and feasible interventions in the reduction of childhood mortality and morbidity [2]. Many children suffer from diseases that could have otherwise been prevented by eating appropriate foods and adhering to the ten steps of exclusive breastfeeding

Exclusive breastfeeding (EBF) for the first 6 months of life improves the growth, health and survival status of new born [4] and it is one of the most natural and best forms of preventive medicine [5,6]. Exclusive breastfeeding plays a pivotal role in determining the optimal health associated with a decreased risk for many early-life diseases and conditions, including respiratory tract infection, diarrhea, and early childhood obesity [7]. Studies have shown that EBF reduces infant mortality rates by up to 13% in low-income countries [8]. A large cohort study undertaken in rural Ghana concluded that 22% of neonatal deaths could be prevented if all infants were put to breast within the first hour of birth [9]. The importance of

breastfeeding as a determinant of infant nutrition, child mortality and morbidity has long been recognized and documented in the public health literature.

Many studies have shown that exclusive breastfeeding saves lives in the neonatal and post-neonatal periods of infancy and beyond [10]. There are documented evidence showing that studies in developing and industrialized nations confirm the life saving benefits of breastfeeding, particularly in preventing diarrhea, pneumonia and sudden infant death syndrome (SIDS). Studies have also shown that up to 70% of newborn deaths can be averted by ensuring clean delivery, providing early initiation of exclusive breastfeeding, hygienic eye and Cord care, and early recognition and treatment of illness [11]. The Innocenti Declaration on the protection, promotion and support of breastfeeding affirms the role of EBF in fulfilling the basic human rights of the child to attain the highest standards of health [10]. According to UNICEF [12], the last 20 years have witnessed much success in exclusive breastfeeding and the overall increase was about 5-6 percent where some countries doubled, tripled, and even quadrupled exclusive breastfeeding rates, especially in the most threatened urban areas. The overall increase noted in the exclusive breastfeeding rates in the urban areas could be attributed to the immense benefits of EBF. However, Lynn, et al, [13] outlined the following advantages of breastfeeding:

➢ Has all of the nutrients needed by the infants for the first six months.
➢ Contains proteins that are more digestible than cow's milk protein.
➢ Provides antibodies that protect the infants from some infectious illnesses.
➢ Is less likely to cause food allergies. And it is inexpensive, convenient and is always at the correct temperature [13].

From one month to 6 months, breast milk is the prime source of nutrients and optimal breastfeeding practice becomes a critical factor in child survival and development. In-fact, exclusive breastfeeding is one of the child survival techniques used to decrease mortality and morbidity of children from birth until 6 months. According to NDHS survey [14], the median duration of exclusive breastfeeding in Nigeria is half a month, showing that Nigerian infants are still been fed other foods or drinks in addition to breast milk before the recommended age of six months. From this observation we can infer that in Nigeria, as in many other developing countries, malnutrition is aggravated by sub-optimal use of resources, including care giver's knowledge, beliefs and confidence to put knowledge to practice [1].

A more detailed understanding of exclusive breastfeeding is needed to develop effective interventions to improve the rates of EBF and thereby reduce infant mortality in Nigeria. The purpose of the study was to examine the awareness and involvement of exclusive breastfeeding among rural residents of Nsukka zone in Enugu State, Nigeria.

METHODS

A cross-sectional design was employed in the study to measure the awareness and involvement of exclusive breastfeeding among rural residents (husbands and wives) based on some key variable responses. The study which was conducted in 2011 used simple random sampling to select respondents from rural communities. The instrument used for the study was a set of questionnaire that consists of close and open-ended questions on awareness and involvement of exclusive breastfeeding.

Study site

The study was undertaken among married women and their husbands in 10 rural communities of Nsukka zone. The communities include the following: Nru, Orba, Obukpa, Opi, Obimo, Lejja, Nkpunanor, Ede-Oballa, Ankpa-Edem and Eha-Alumona.

Participants:

The study involved married women of reproductive ages (18-49 years) and their husbands aged 18 years and above. The target population for this study was households with

children aged between 0-5 years. The multi-stage sampling approach was adopted in order to select the above named communities as well as the villages, households and respondents for the study. The ten communities chosen were divided into villages where 20 villages were selected through balloting and purposive sampling techniques. Fifty (50) respondents were selected from each of the 20 villages bringing the total respondents to one thousand but a total of 976 questionnaires were returned and analyzed. The FGD guide was developed in relation to the issues raised in the research questions. Respondents that formed the FGD teams were purposively selected from persons who were not involved in the questionnaire study and included specific target groups preferably of the same sex, age groups and socioeconomic background, whose ideas and experiences were germane to the study.

This study was approved by the University of Nigeria, Nsukka institutional review board and was not a product of any publicly available data set, because the research was a fresh study conducted by me in 2011.

RESULTS
DEMOGRAPHIC CHARACTISTISCS OF RESPONDENTS
Table 1: Sex of respondents and their support of exclusive breastfeeding (EBF)

	Exclusive Breastfeeding		
Sex	**Support EBF**	**Don't Support EBF**	**Total**
Male	238(34.9%)	151 (51.2%)	389 (39.9%)
Female	443 (65.1%)	144 (48.8%)	587 (60.1%)
Total	**681 (100.0%)**	**295 (100.0%)**	**976 (100.0%)**

X^2 (1, N = 976) = 22.641, p ≤ 000.

Table 2: Status in the family and exclusive breastfeeding

	Exclusive Breastfeeding		
Status in the family	**Support EBF**	**Don't support EBF**	**Total**
Husband	202 (29.7%)	122 (41.4%)	324 (33.2%)
Wife	293 (43.0%)	131 (44.4%)	424 (43.4%)
Caregiver	33 (4.8%)	14 (4.7%)	47 (4.8%)
Daughter	127 (18.6%)	15 (5.1%)	142 (14.5%)
Son	26 (3.8%)	13 (4.4%)	39 (4.0%)
Total	**6.81 (100.0%)**	**295 (100.0%)**	**976 (100.0%)**

Table 3: Level of income and exclusive breastfeeding

	Exclusive Breastfeeding		
Level of income	**Support EBF**	**Don't support EBF**	**Total**
Low income	383 (56.2%)	140 (47.5%)	523 (53.6%)
Medium income	255 (37.4%)	134 (45.4%)	389 (39.9%)
High income	43 (6.3%)	21 (7.1%)	64 (6.6%)
Total	**681 (100.0%)**	**295 (100.0%)**	**976 (100.0%)**

X^2 (2, N = 976) = 6.454, P ≤ 040.

Table 4: Health status of the child and the support of exclusive breastfeeding

	Exclusive Breastfeeding		
Health status of the child	**Support EBF**	**Don't support EBF**	**Total**
Falls sick frequently	62 (9.1%)	50 (16.9%)	11 (11.5%)
Does not fall sick	619 (90.9%)	245 (83.1%)	86 (88.5%)
Total	**681 (100.0%)**	**295 (100.0%)**	**976 (100.0%)**

$$X^2 (1, N = 976) = 12.470, P \leq 000.$$

Table 5: Logistic regression predicting the influence of supporting exclusive breastfeeding

Variables	**Exclusive Breastfeeding**					
	B	**S.E**	**Wald**	**df**	**Sig**	**Exp (B)**
Age of respondents	1.182	.149	62.844	1	0.00**	3.262
Education	.265	.116	5.236	1	.022**	.767
Level of income	.079	.124	.407	1	.524	1.082
Location	.056	.151	.138	1	.710	.945
Sex	.533	.154	11.985	1	001**	..587

Significant levels are denoted as p<0.05**

AWARENESS OF EXCLUSIVE BREASTFEEDING

A sample size of 1000 respondents was initially chosen to participate in the study and later, only 976 questionnaires were found to be duly completed and they were subjected to analysis excluding 24 of them. The awareness of exclusive breastfeeding will be discussed and measured, using the respondents' support for exclusive breastfeeding, duration of exclusive breastfeeding and whether exclusive breastfeeding is negatively perceived or not in their communities. Table 1 revealed that more than two-thirds (69.8%) of the sample population affirmed that they supported exclusive breastfeeding and a small proportion (18.5%) did not support exclusive breastfeeding while 9.2% and 2.5% was not sure about exclusive breastfeeding. It is believed that the constraints to exclusive breastfeeding in Nsukka zone are based on laziness in some women, not having enough time to practice it, availability of infant formulas, cultural beliefs, and poverty.

On the issue of how long mothers breastfeed their children exclusively, table 1 showed that more than one-third (37.3%) of the respondents breastfed their babies exclusively from one to three months. The greater proportion in this group (47.7%) breastfeed exclusively from four (4) months and above. Only 12.9% had no answer to offer while 1.5% disagreed on the practice of exclusive breastfeeding. The reason for their refusal to practice exclusive breastfeeding has been ascertained during the focus group discussion (FGD). For instance, one of the FGD participants (adult male, 48) in Nru in Nsukka LGA also identified among the other reasons why mothers are not interested in exclusive breastfeeding. According to him,

> Grandmothers at times do not allow their daughters to breastfeed exclusively because of their social/ cultural beliefs. Some mothers do not want their breasts to be floppy. They want to retain their breast shapes and this is due to their poor ideology. Some of them are ignorant and do not know the importance of exclusive breastfeeding. Moreover, some of them feel that they are not fit enough to breastfeed exclusively for six months.

The study also sought to know whether exclusive breastfeeding is negatively perceived in Nsukka, Enugu state. It was revealed that almost half of the respondents affirmed that exclusive breastfeeding is negatively perceived in Nsukka rural communities.

This level of understanding could be understood against the background that majority of them in this group come from rural setting where mothers are not exposed to receiving training on health education, and often do not listen to radios and TV announcements on breastfeeding regularly. Those who felt that exclusive breastfeeding is perceived negatively in communities constitute (44%) of the sample. As noted earlier, the negative perceptions of mothers could be attributed to social/cultural practices of the people and their feelings of appearing younger to attract opposite sex by insisting on retaining breast shapes.

The main objective of this study was to examine the awareness of exclusive breastfeeding and relationship between some demographic variables and some major research issues in Nsukka, Nigeria. The socio-demographic variables used in correlating the awareness of exclusive breastfeeding are the independent variables which include: - age, sex, level of education, income level, marital status, health status and status in the family. Chi-square was conducted to determine if there were any significant relationships between the independent variables and the dependent variables.

Looking at the demographic variables, gender has always been regarded as an important determinant of reactions, opinions and attitudes towards the knowledge of exclusive breastfeeding. Table 1, sought to know the difference between the male and female respondents on exclusive breastfeeding. The results, however, showed that there is a significant difference between sex of respondents and the support of exclusive breastfeeding. For those who support exclusive breastfeeding, 65.1% of them were women while only 34.9% were men, indicating that there was a significant difference between them (X^2 (1, N = 976) = 22.641, p $\leq$.000). The reason for this result may be clear; many mothers through nutrition education have learnt that exclusive breastfeeding increases the chance of child survival and invariably reduces the child morbidity and mortality in the first 2 – 3 years of life.

In Table 2, the opinions or attitudes of family members were sought on the exclusive breastfeeding. The question of whether they support the practice of exclusive breastfeeding or not was asked. Results showed that status in the family does in fact have a relationship with views about exclusive breastfeeding. The study revealed that married women or wives (43.0%) support exclusive breastfeeding more than their husbands (29.7%), showing that there was a significant relationship between status in the family and the support of exclusive breastfeeding among the rural residents of Nsukka zone [X^2 (4, N = 976) = 34.782, p $\leq$.000]. The result here is not surprising since mothers have known about the benefits of exclusive breastfeeding and consequences of not practicing it. In this regard, women require more social support to enable them fulfill their productive and reproductive role.

On the issues of relationship between the level of income and exclusive breastfeeding, the study revealed that there is a significant relationship between them; table 3 showed that more of the low income group (56.2%) support exclusive breastfeeding more than the medium and high income groups (37.4% and 6.3%) respectively. This result is unexpected because the low income groups are poor people who always complain that they may not sustain the six months duration of exclusive breastfeeding. According to literature [15] good health and high income are positively related. Without enough food and financial resources to take care of breastfeeding, mothers tend to drop the idea of practicing exclusive breastfeeding for longer periods. Studies also showed that the poor (low income group) cannot afford to eat properly, so, inadequate diet makes them more susceptible to illnesses.

An important finding from this study is that most of the younger respondents (75.2%) acknowledged the support of exclusive breastfeeding as against their older respondents (24.8%). Results of chi-square testing revealed considerable differences in age of respondents and their support of exclusive breastfeeding. For example, younger respondents were more likely than the older respondents to support the practice of exclusive breastfeeding (72.2% Vs

24.8%). The reasons why the younger respondents were more in support of exclusive breastfeeding may be that the younger respondents fall within the age of child bearing groups and should be eager to learn about breastfeeding and dietary practices more than their older respondents. This group could be more knowledgeable about exclusive breastfeeding because of their inquisitiveness to utilize information which has been shown to depend on the needs, skill and attitudes of individuals. However, poverty was found to be more pronounced among younger mothers and those with low income. WHO/UNICEF [16] recommends that children be exclusively breastfed for the first four to six months of life and thereafter introduced to appropriate and adequate complementary foods along with breast milk. Mothers should be acquainted of the importance of breastfeeding as it provides a lot of health benefits to children compared with the commercial milk that is sold in the market.

On the issues of relationship between health status and exclusive breastfeeding, it has been noted in table 4 that there was a significant relationship between the two variables. The result showed that most of the respondents whose children did not fall sick often (90.9%) supported exclusive breastfeeding as against 9.1% of those respondents whose children fell sick frequently. Exclusive breastfeeding is said to be positively related to child survival strategies. Literature supports the above assertion. According to Onyezili [1], from one month to six months, breast milk is the sole or prime source of nutrients for babies and optimal breastfeeding practice becomes a critical factor in child survival and development in all countries including Nigeria. In Nigeria, more than 50 percent of all childhood deaths have under-nutrition as an underlying factor [17]. Progress in nutrition is assessed from indicators of malnutrition, breastfeeding, salt-iodization and vitamin- A supplementation for children under – five.

In Table 5, we conducted logistic regression analysis using the five socio-demographic variables to determine which one could predict future support of exclusive breastfeeding. From the analysis, it does appear that age of respondents (.000) is the best predictor of the support of exclusive breastfeeding. This is closely followed by sex of respondents (.001). Level of education of the respondents was also found to be a strong predictor of whether exclusive breastfeeding is perceived as very important to the children or not. The findings showed that the younger respondents will most likely support exclusive breastfeeding, when their poverty level is improved by the government of Nigeria.

The cross tabulated data on age of respondents and perception of support on exclusive breastfeeding indicates that most younger respondents (75.2%), who supported exclusive breastfeeding also had more knowledge of breastfeeding needs than their older respondents. Therefore the study revealed that level of income is negatively associated with the support of exclusive breastfeeding. In other words, it means that a unit change in the level of income of respondents (decrease in level of income) will bring about an increase in the support of exclusive breastfeeding. This relationship was not statistically significant [P≤. 524]. It can then be concluded that Enugu state government needs to strengthen the campaign in the state with the aim of mobilizing the older and younger respondents of childbearing age so as to reduce drastically the number of deaths among children arising from preventable diseases.

DISCUSSION

The major demographic trend involved age of respondents, with more younger respondents demonstrating significantly better knowledge and support of exclusive breastfeeding. This may be because the younger respondents belong to the group of child-bearing age who seem to be more energetic, serious and more educated and as such more eager to get information that will better the lot of their children, especially in the areas of child survival and development. It is often true, that the middle-aged group perform best, as was found in the present study. The poor scores of the older respondents probably reflect their inability to comply to the "ten steps to successful breastfeeding". It then seems

understandable that older people are less receptive to new guidelines. They tend to have more attachment to cultural practices that insist on giving new born infants water or food other than breast milk. Many researchers have established that breast-milk is perfectly suited to nourish infants and protect them from illness. Babies who are not exclusively breastfed for six months are more likely to develop a wide range of infectious diseases.

Results from the study showed that almost half of the sample population (44%) perceived exclusive breastfeeding negatively in their different rural communities. Some of the respondents believed that if they breastfeed their infants exclusively, they will not retain their breast shapes while others felt that they are not fit enough to breastfeed exclusively for six months. It is an unfounded truth that women loose breast shapes in the course of breastfeeding exclusively [18]. However, Garba, [19,] insists that it is nature and not breastfeeding that causes drooping breasts. He concluded that when breasts are pulled down by gravity, genes determine the elasticity of the skin and ligaments are the only things that can prevent them from sagging. It is necessary that every body especially mothers should be made to know about the benefits of exclusive breastfeeding. Though, it was discovered that many mothers who breastfeed do not know the benefits of exclusive breastfeeding. If mothers are properly educated, focusing on the gains of exclusive breastfeeding, the rate of breastfeeding among mothers will certainly double.

The goal of educating mothers is not only to increase their breastfeeding knowledge and skills, but also to influence their attitudes toward breastfeeding. The major obstacle to exclusive breastfeeding is its cultural unacceptability especially as it relates to not allowing the infant to drink water. The lack of support to exclusive breastfeeding by mothers was revealed to be one of the best predictors of frequent illness by infants [18]. In other words, the support of exclusive breastfeeding will help to reduce the probability of sudden infant's death syndrome (SIDS). This, therefore, calls for massive enlightment of the entire populace and not just the married couples. Health workers and social workers should raise awareness and increase understanding of issues affecting exclusive breastfeeding amongst general population through advocacy and social mobilization.

Finally, Education was found to be a major factor that influenced people's perception of exclusive breastfeeding in Nsukka, South Eastern, Nigeria. I found a significant relationship between level of education and support of exclusive breastfeeding [X^2 (2, N=976 = 11.809, P$\leq$ .003]. Education is necessary especially when the benefits of EBF are not immediately apparent to the mothers. Education is more likely to address this situation and emphasis the superiority of breast milk on the basis of overwhelming scientific proof. The NDHS survey noted that women with higher education exclusively breastfeed their babies for 2-5 months. From this observation, it showed that exclusive breastfeeding and level of education are positively related.

CONCLUSION

Given all the benefits of breastfeeding, mothers should breastfeed their babies for first six months of life, disregarding their traditional cultural beliefs such as the conviction that breasts sag as a result of exclusive breastfeeding. Public enlightenment campaign directed to dissuade customers/consumers from the use of infant formula should be adopted and encouraged to do away with the cultural beliefs of Nsukka people regarding exclusive breastfeeding practices. The study recommends that an overhaul of breastfeeding policy in Nigeria is urgently needed, since breastfeeding is not only about the breast milk and its effects on the survival of the child, but also the long lasting effect of creating bonding between child and mother. Education is also recommended to be used to correct many of these cultural practices prevalent in rural communities of Nigeria, so that children will benefit from physical activity and learning experiences through exclusive breastfeeding. If all

mothers in developing countries are to be persuaded to breastfeed their babies for at least four to six months, a million children would be saved annually [1].

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