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Religious Fanaticism and National Development

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Abstract

Nigeria has witnessed socio-political, economic and religious crises since her independence in 1960 and even till date. Notable among these is religious fanaticism. This article addresses the nexus between religious fanaticism and national development, how they affect each other (positively or negatively). Therefore, one may ask, what is fanaticism and what are some of the reasons for its occurrence? Although all the three major religions in Nigeria preach peace and preservation of life, why do fanatics kill and maim in the name of their religion? Data for the study was collected mainly through secondary sources. It adopts historical and descriptive method of analysis for optimal results. The research findings reveal that the crucial factors that have occasioned religious fanaticism in Nigeria include religious teachings, aggressive evangelism, high level of poverty, unemployment, security, among others. It is recommended that the adherents of different religions should embrace dialogue and tolerance. The government should promote poverty alleviation and pursue the challenge posed by youth unemployment in the country.

Keywords; Religion, Fanaticism, Development, National Development.

Introduction

Religion and national development complement each other. This indicates that, they work together to enhance sustainable national development. However, the condition in Nigeria with regard to achieving the above mentioned goal appears to be misleading. This is because instead of peace and development we have rife, distrust, suffering, anarchy, destruction of lives and property becoming the order of the day arising from religious issues. The spate of Maitatsine riots of 1950 in northern Nigeria marked the beginning of religious crisis in Nigeria. It was claimed that "over 4'177 lives were lost, while that of Jimeta in 1984 and Rigasa in Kaduna in 1972 led to 763 and 165 casualties respectively"(kenga Metu, 1994). Anytime religious crisis in Nigeria is mentioned, what comes to the mind of some people would be the destructive activities of religious extremist groups and violent clashes mostly between the two dominant religions, Christianity and Islam. Such activities do not only have devastating effects on peaceful co-existence but impinge on the development of the nation. Mbiti (1990) observed that "Africans are notoriously religious." The adherents of the three major religions-Christianity, Islam and African Traditional Religion are in constant struggle and in unhealthy competition". Unfortunately, rather than harnessing our diversities towards national development, there is anarchy and acrimony at the detriment of nation building. These vices have permeated all spheres of life in Nigeria be it education, economic, employment and so on. Thus, a number of questions concerning the practice of religion in Nigeria can be asked. What are the causes of religious fanaticism in Nigeria? In the face of religious crisis, can Nigeria develop? An understanding of the problems and characteristics of religious fanaticism and national development in Nigeria must be preceded by dealing with religion, fanaticism and national development.

However, fanatics can be described as an over enthusiastic persons. Those who are 'over enthusiastic' about their religious belief and are most blinded to the views of others. They attempt in most cases to go to any extent to perpetrate their beliefs. The zeal and enthusiasm with which they pursue their goals make them nothing short of fanatics. This has often been demonstrated among some religious adherents. The writer argued that this cuts across the different religious groups. Thus, Nigeria was declared the most "religious country in the world" (Blueprinting.com, 2012). What is the benefit of this position? How positively has it affected the nation especially towards national development? Can it be argued that this is covered by constant demonstration of religious fanaticism? Historical phenomenology approach was used in this investigation. The thrust of this work was to

examine the various ways religious fanaticism have impeded on the national development of Nigeria. Various ways of curbing or stopping the crisis caused by religion were also highlighted.

Definition of Concepts

Religion

Religion has been defined in many ways by different people depending on their perceptions. Jhonston (1994) defines religion as “a frame work within which specific theological doctrines and practices are advocated and pursued, usually among a community of like-minded believers”. However, Kirkpatrick (2005) sees religion as “psychological attachment, a powerful emotional relationship to things”. Durkheim (1947) defines religion to be “unified system of beliefs and practices relative to sacred things, that is to say things set apart and forbidden beliefs and practices which unite into one single moral community and all those who adhere to them”. The definitions of religion by Kirkpatrick and Durkheim are characterized by the system of beliefs and practices or conceptions relative to a transcendent being, which unite the people into the fervent moral community a necessary ingredient for religious fanaticism. This makes their definitions relevant to our aim.

Religious Fanaticism

Fanaticism is a belief or behavior of an uncritical zeal or enthusiasm especially towards religion or politics. Santayana (1905) defines fanaticism as “redoubling effort when one has forgotten one’s aim”. Similarly, religious extremists, sometimes called fundamentalists, are people “who in their desire to see their religion retain or regain what they consider its pure state, knowingly or unwillingly violate the rights of other people” (Akawnya \$ Onyeneke, 1999). Religious fanaticism according to Poalogun (1988) “is a violent and unreasoning religious enthusiasm”.

A fanatic is one who embraces and demonstrates his religion in an extremist way. He may be indoctrinated to believe that his idea about God, scripture, religion are perfect and the most authentic. He usually shuns criticism or dissenting views. He may fight with words, attitudes or physically injure another person to defend his position or to gain salvation/rewards in the hereafter. A fanatic is so drunk with “religious opium” that it blocks his sense of reason, emotion and humanity” (Agbo, 2016). It is possible that many fanatics are acting in line with the dictates and admonitions inherent in their scriptures or belief system. No matter the cause of this, it is pertinent to observe that many Nigerians are religious fanatics in their varying degrees. This is the reason “for the killing of suspected witches, the killing and destruction by extremist groups like Boko haram, ISIS, Al Shabab, and Maitasine, burying a kind human heads, and other countless human abhorrent activities” (Agbo,2015). It appears certain that fanaticism is one of the major contributing factors to religious crisis in Nigeria.

Development

The term ‘development’ often connotes positive change, expansion, growth and transformation. Akwalla (2009) defines development “as a process of economic and social transformation that is based on complex cultural and environmental interactions”. According to Walter Rodney (1972), development is the process that includes: “physical development which includes man-made goods produced by the use of technology, cultural development which comprises of the values, norms and traditions of a society, and personal development which includes the psychological directions in individuals”. For Seers (1979) the purpose of development in the society “is to reduce poverty, inequality and unemployment”. According to Sen (1999) development involves “reducing deprivation or broadening choice”. Deprivation represents a multidirectional view of poverty that includes hunger, illiteracy and poor health, powerlessness, insecurity, humiliation and a lack of access to basic infrastructures. Todaro and Smith (2006) looked at development as a “multinational process involving major changes in social structures, popular attitudes, national institutions, as well as the acceleration of economic growth, the reduction of inequality, and the eradication of poverty”. Development means change to become stronger or even more advanced.

National development is the ability of a country to improve the economic and social welfare of the people by providing security and social amenities which includes quality education, transportation, portable water, infrastructures, and employment and so on.

Causes of religious fanaticism in Nigeria

1. Religious Teaching: This is the cause of crises associated with religion. Some passages in Christian and Islamic texts/scriptures and the belief system of African religion may be seen as the outbreak of most, if not all-religious crisis in Nigeria. It would not be out of place to speculate or deduce that the foundation of all-religious crisis in Nigeria lies on the knowledge and interpretation of certain teachings and beliefs of the three major religions in Nigeria. Right and wrong interpretation of a particular text of a scripture could lead to devastating consequences. It is well known that scriptures such as the Holy Bible and the Quran are read to the hearing of the adherents of

Christianity and Islam respectively. Sometimes the interpretation rendered/given could lead to intolerance and crisis depending on the characters involved. The Quran states that:

The punishment of those who wage war against Allah and his messenger, and strive with might and maim for mischief through the land is execution or crucifixion or the cutting of hands and feet from opposite sides, or exile from the land; that is their disgrace in this world, and a heavy punishment is theirs hereafter. (Sura 5:33)

There are many other statements and issues on the Quran that could serve as basis for crisis. Certain oral transmitted beliefs and practices of African traditional religion could serve/have the same effects like Christian and Islamic counterparts in the form of misinterpretation/ misunderstanding. The Jihad may be viewed as the Muslim's version of Christian crusades, both of which have been widely condemned in history.

2. Religion Itself: Religion has been a divisive force in society because of the conflicting and intolerant religious results in the society. For example, when Christianity started its penetration into the Mediterranean world, it resulted in a serious clash between it and Islam. This led to the Christian crusades to regain the control of Jerusalem. Equally, the spread of Islam to Syria, Asia Minor, Spain and Sicily was seriously resented by Christian Europe. The fear of Islam penetrating made the Byzantine Emperor to appeal to Pope Urban II for assistance against the spread of Islam in 1095. "The pope at Claymout in south-east France appealed to all Christians to join hands together and halt the advent of Muslims" (Elliot & Sumnerskill, 1975).

In Nigeria, both Christianity, Islam and African traditional religion had existed and were characterized by tension, outright hostility against each other and mutual suspicions. The stifled dissatisfaction with and anger at each other began to manifest in the 1960s. Religious fanaticism and violence have been caused by diverse interpretations of doctrines within the same religion. For instance, is the "protestant reformation that resulted in various wars in Europe, namely; French wars of religious 1562-1610 lead revolt. 1578-1609, and the thirty years war between catholic and protestant states in Europe 1618-1648" (Stewart & Glynn, 1981). Islam also had the intolerant interpretation of the same religion in Islam, the Kharijites who had the view that the leadership of the Muslim community neither belonged to some branch of Muhammed's family nor to a certain Arab tribe, but to the one best qualified for it. Ali (1980:295) for better clarification states that:

The mosque of Muhammed, like the church of Christ, has been dented by intensive divisions and strives. Difference of opinion on abstracts subjects, has always given rise to greater bitterness and a fiercer hostility than ordinary differences on matters within the ranges of human cognition, the disputes regarding the nature of Christ deluged the earth with the blood of millions, the question of free will in man caused, if not the same amount of bloodshed, equal *trouble in Islam*. (Ali, 1980:295)

3. Hostile/Antagonistic Evangelism

This is another factor that has caused religious fanaticism in Nigeria. The adherents of Christianity and Islam often employ violent or offensive approach in the conversion of converts and the propagation of their religious faith. The preachers at times use derogatory words such as unbelievers, pagans or infidels in their preaching. Christians and Muslims are guilty of this and this has necessitated violent outbursts in Nigeria. For instance, in 1987, the religious violence at the college of education Kafanchan, which spread to Kastina, Funtua, Zaria and Kaduna was marked by an allegation of blasphemy, heresy, and misinterpretations of the Holy Quran by Evangelist Bello Abubakar, in which thirty-one persons died, several others wounded and property worth millions of Naira were destroyed (Johannes, 2008).

4. Inability to accommodate the beliefs and truths of others:

Ekwunife, (1993) affirms that "the claim to monopoly of religious truth and practice is a factor that causes religious violence in Nigeria, the tendency of the member of a religious group to ignore whatever truths that are contained in other religions". This results to religious intolerance. Both Christians and Muslims in Nigeria have displayed the inability to recognize and accommodate the beliefs and truths of others, leading to avoidable intense religious conflicts. Example is the anti-miss world beauty pageant riot, caused by "This days" offensive publication on prophet Muhammed. The violence occurred in Kaduna on November 22, 2002 between the Muslims and Christians in which over 200 people were killed and several others injured. (Terwase, 2012)

5. Security and poor leadership

Achebe (1981) argued that "the problem of Nigeria is squarely on leadership". No doubt, Nigeria has been plagued with poor leadership since independence. There is a disconnection between leadership, the lead, norms and the society. Many Nigerian leaders are corrupt. Leadership as opined by Alamu (2004) has to do "with organizing and adequately coordinating the resources of time, relationship, skills, expertise and finances to achieve a goal for the common good of all". Some actions of the leaders in Nigeria fuel religious crises. "Former president Ibrahim Babangida headed the controversial inclusion of Nigeria in the Organization of Islamic Countries" (OIC) (Ajayi; 2000). The current president Buhari said that "Nigerians should vote on religious lines" (Efiye; 2015). These actions

and statements could trigger distrust and crises among the two dominant religious groups. However, the government of the federation shall not adopt any religion as a state religion. In the section 35 of the Nigerian constitution, it was stated that, every person shall be entitled to freedom of thought, conscience and religion including freedom to change his religion or beliefs and freedom to manifest and propagate his religion or belief in worship, practice and observation.

However, the security of the nation is in poor state. This explains why some security personnel forces betray their professional ethics during some religious riots in Nigeria. According to Agbo,(2015) “there are cases of accusation that the security officers punished and even killed those they supposed to protect on the basis of their own religious biases/sentiments and unprofessionalism”.

6. Inability to accept criticisms: This is another factor that encourages religious fanaticism and violence. Various religions have means or ways of repelling criticisms. It seems Muslims repel criticism of their religion in more strict sense. Any belittling position, especially when it concerns Muhammed, Allah or Quran that seems derogatory or blasphemous is treated with utmost seriousness that can lead to killing and destruction. Many people who were accused of such criticisms have been killed or fatwa-doctrine that supports killing of blasphemers will be declared on them. According to (Barbara, 1998), a fatwa was declared on Rushdie Salman who wrote a controversial novel. The satanic verse that criticizes the Islamic religion”. All over the world Nigeria inclusive, there have been records of killing, attempted murder, bombing, among others who criticize Islamic beliefs and practices. Thus, every adherent of any religion should imbibe the modern approach to solving issues of a perceived assault or attack on one’s belief. If it cannot be settled in a normal/ordinary court, it is ideal that those criticized through mere writing should attack or respond through the same medium, to prove the ideas wrong. According to (Carrol; 2016) he wrote that Pope John made “sweeping apology for 2,000 years of violence, persecution and blunders seeking forgiveness for sins committed against the Jews, heretics, women, pleading for a future that would not repeat the mistakes”. The Pope’s action will no doubt help in the toleration of dissecting views and criticisms which may bring about positive change.

Religion and National Development: How Has Religion Contributed To National Development

Nigeria cannot have national development when there is no peace. Before peace can be said to exist anywhere, the citizens must be free from all forms of violence be it political, economic, social or religious. There is no doubt that religion is indeed an indispensable tool it must adopt to realize this project. Gaiya (2011) “is of the view that religion infuse every aspect of Nigerian life, from fundamental greeting (we thank God) to name of business” (God’s favor restaurant). Religious teachings can provide values, norms and motivations that support non-violent approaches to raising and confronting differences. In supporting this view, Gwamna (2011) argued that “religion could promote development through encouragement of members to acquire functional education”. However, the formation of Christian Association of Nigeria (CAN) was born out “out of the need for a united action of the church in dealing with social problems such as corruption and religious crisis” Tanko (1991). Thus, CAN has led to Christian unity, and inter-religious dialogue. The activities of CAN have also put to stop the subsequent threats to Islamize Nigeria. The Christian association of Nigeria (CAN) has therefore, played and is still playing the role expected of the church in the present day Nigeria and this enhances national development” (Ede 2015). The completion of the national Christian center at Abuja which is not only a pride to all Christians but a step towards national development. Also, the effort of CAN towards Christian ecumenism in Nigeria, though it has not fully been achieved because of the quest for power is a wellcome development. The Christian Association of Nigeria (CAN) has risen in condemnation of the religious crisis. The former president of CAN made headlines statements about Boko haram, Oritsejafor (2012) “I will now make final call to the Nigerian government to use all resources available to it to clearly define and neutralize the problem of religious crisi as other nations have done”. He further stated that the “church leadership has hitherto put great restraint on the restive and aggrieved millions of Nigerians, but can no longer guarantee such cooperation if the trend of terror is not halted immediately”.

What ought to be the relationship between religion and national development? Some scholars are of the view that religion cannot play role towards national development in Nigeria because “religion is arguably one of the single most significant cause of war and turmoil in human history”. This is because so much malevolence have been done in the name of religion (Ayer 1976, cited in Collins et al 2006). Religion has in the past and at present impacted so much on African culture in general both positively and negatively and it is still doing so now. Against this background Ugwu (2002) said “although the imported world religions brought in some positive influences or effects on the Nigerian communities, they have also dealt a staggering blow on our social, economic, religious and political systems”. The pattern of change has been and on-going process moving in different direction. On the negative contributions of religion towards national development, Cohen (2002) affirms that “there is no logical reason to link religion to economic development or insufficient empirical evidence of any actual linkage. Any connection between

religion and economics is likely the one in which the latter is cause and the former affected". Religion is a source "not only of intolerance, human rights violations and extremist violence, but also of non-violent conflict transformation, the defense of human rights, integrity in government, reconciliation and stability in divided societies" (Appleby 1996). Analysis of the implications of diversity in Nigeria and other countries suggest diversity is a necessary but not sufficient condition for conflict. In other words, the very fact that a country has different ethnic, communal, religious and radical groups does not make division and conflicts inevitable.

However, so much good has been done in the name of religion. Tasi (2001) reiterates that religious pursuit does "not create problems particularly the three main religions in Nigeria-African Traditional Religion, Christianity and Islam. To this thinking, each of these religions teaches love in its own way and may not discourage peaceful co-existence, mutual respect and tolerance". According to David Smock (2016), religion has "mobilize community, nation and international support for a peace process through dialogue, training religious leaders in peacemaking and meditating between Muslims and Christians successfully in Plateau state to end the bloody conflict". From the above examples, it is obvious that religion have played roles towards national development in Nigeria.

Implications of Religious Fanaticism on National Development

Religious fanaticism affect Nigerians in many diverse ways. The effect to national development can be viewed at the level of the individual, the family, the community and the nation. The most distressing consequence of religious violence is the reckless destruction of lives and property. It is a painful outcome of religious fanaticism and violence because according to Giller (2014) "no known scriptural religion tolerate murder, but at the slightest/least act of provocation, many religious fanatics deploy the most sophisticated weapons of war available to destroy and maim human beings. Hence, the belief in the sanctity of human life and the right to life of the individual has been to question the various religions in Nigerian society". The frequency and destruction of human and natural resources have become so rampant in Nigeria. As people run for their lives, the economic life of the society suffers. In the opinion of Egwu (2004), "violent religious conflicts have the potential of resulting in large scale physical displacement and forced relocation of individuals, families, and groups with all its torments".

However, some individuals who experienced varying degrees of crisis related to religion including indoctrination are suffering psychological trauma. Psychological trauma "is a type of psychic damage that occurs due to severely distressing experience" (Giller, 2014). Many Nigerians who have suffered this type of disease may not be contributing meaningfully to national development. In an extreme case, "some tend to be living with a devastating mental condition that among other things makes them prone to substance abuse and insanity" (Seyle; 1976). Others are taking more time to nurse their condition than engaging in act of production of goods and services. In this regards, the aggregate work force in the nation is reduced which invariably leads to low productivity that negatively impact on national development.

A remarkable consequence of all religious fanaticism including religious conflict, is the hostile environment unfavorable for investment. Example of religious fanatics in Nigeria is the recent emergence of Boko haram in northern Nigeria and which has affected negatively the political, economic, social, and environment situation of the region and the Nigerian economy at large. Burt (2014) observed that "economic activities have been grounded to a halt, people are rendered jobless and some have become refugees in their homeland. Investors both local and foreign have left, thus depriving government millions of tax revenue that would have been used for national development and improvement on living standards of people and lead to heavy spending on security". Apart from the society is declared a "security risk nation" (Olawale; 2013), the socio-economic infrastructures that create enabling environment for investments and development are destroyed during the violent conflicts. Thus, growth and development would be retarded as growth and development can only take place under a peaceful atmosphere.

However, the author affirms that "some employment positions in Nigeria are occupied by individuals that are not qualified while competent individuals are there seeking for the same opportunity". One of the major basis for such employment is religion. Hence, the poor output and performance from these quacks cannot be denied. All these adversely affect national development in Nigeria.

Moreover, members of a particular family may belong to different religious denominations or sects. The mix up of these religions often leads to disagreements and crisis. Precious time allocated for crisis and dispute would have been channeled towards activities that contribute to national development. Their incompatibility breeds violence, health challenges, acrimony or even death.

Furthermore, it appears that many of the Nigerian political officials are elected or selected on the basis of religion. Great number of the electorate vote not on the competence of those vying for political offices but on religious sentiments. To some extent, the reasons why some individuals voted for the former president of Nigeria Goodluck Jonathan and the present president Muhammadu Buhari is religion (Banyo, 2016). This means that individuals who are not qualified for a job may be elected due to religious consideration. When this occurs, the leadership style of whoever is the leader could lead to underdevelopment.

Solutions Towards Curbing Religious Fanaticism

1. Inter-religious dialogue must be encouraged among the different religions in the nation to curb incessant ethno-religious conflicts that have besieged the country till date. This will foster peaceful co-existence which is an important factor in national development. However, other leaders in the different religions particularly Islam should consider their actions in relation to their approach to those who have critical views about their dogma, beliefs, and practices. Therefore, the benefit of dialogue in the crisis of religion cannot be over emphasized (Dretke, 1979).
2. The need to create employment for the youth: This will enhance national development and help reduce religious fanaticism. This in no doubt would engage the “almajiris” who are believed to be easily exploited as ready tools for religious violence in the north. Mammaya (2012), urged especially “the governors of the states in the North to make adequate use of the available resources to create employment opportunities for the youths”. This should extend to other states of Nigeria so as to check the susceptibility of the youths in the perpetrating of crime.
3. Confronting the challenges facing the North: Adebisi (2002) has called on Nigerian leaders to address more “the problem of educational imbalance between the North and South, as a means of reducing religious fanaticism. As this will help reduce the different rates of development between the two regions”, it would draw the attention of all towards development of the region.
4. Educating and enlightening members of the various religious groups on the value of love and tolerance as remedy for peaceful co-existence among different religious groups that make up the country.
5. Banning the use of provoking/provocative statements against other religions.
6. The educational system at all levels should include in its curriculum the religious beliefs and practices of the other with emphasis on their common features.
7. Poverty alleviation programme at all levels is a welcome development as it would make for a more democratic society and reduce religious intolerance and violence.
8. Efficient security network: In reducing religious fanaticism and violence is the possession of effective security network. Our security operatives should be adequately trained to tackle the problem of religious fanaticism and violence and nip them in the bud. Prosecution of offenders could help to quell the spate of the crisis. Adequate policing of our borders and cities that are prone to religious violence should be encouraged. If the above solutions and others are considered, then the challenge of fanaticism would be brought to the barest minimum.

Conclusion

Extreme display of religious fanaticism and intolerance have undermined efforts at leading Nigeria out of the socio-economic and political development. One remarkable factor in evangelical event in Nigeria is the occurrence of fanaticism and hostile evangelism. However, various factors have been identified to cause religious fanaticism. These factors includes religious teaching itself, diverse interpretations of doctrines, poor leadership and security, manipulations of religion for selfish purposes, aggressive evangelism, monopoly of religious truth, poverty among the people, and others. However, religion provides believers a guideline about life and provides much needed incentives for indulging in productive activities. Religion can be seen as a promoter of growth as they direct people towards honesty, discipline, hard work, education and abstinence from harmful activities, though it can also encourage violence.

Despite these positive contributions, Nigeria is in deep crisis caused by religion. The crisis have affected every area of the society such that disastrous consequences loom. National development is decreasing and it seems there is no concrete effort to stop or curb the crisis. The writer believes that when the suggested solutions in the work are considered, religious fanaticism would be curbed which invariably will enhance national development. Concluding, the paper maintains that the relationship between religion and development is likely to be complementary as long as religious beliefs and practices promote ‘moderation’ rather than ‘extremism’.

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Critical Evaluation of Aristotle's Virtue Ethics**By****Abah, George Ohabuenyi****(M.A, Department of Philosophy, UNN)****Ezema, Victor Sunday****(M.A, M.Ed, Childhood Education Unit, Department of Educational Foundations, UNN)**

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Abstract

Virtue ethics has been an area of particular interest which over the years has raised lots of dusts in the philosophical environment. Virtue ethics concerns the actions of man and how they aid or deter him in realizing his appropriate function and identity. Over time, virtue ethics-related questions have been examined by researchers. However, Aristotelian approach to the concept of virtue ethics gave rise to these questions and even many more questions. It appears that Aristotle's virtue ethics have been criticized by philosophers and scholars and the criticisms have so far affected the way individuals and the society perceives ethical matters. The present paper evaluates Aristotle's virtue ethics critically through qualitative research design. The specific methods used were historical, expository, and critical. The researcher examined the critical points in Aristotle's virtue ethics and discussed the criticisms leveled against the approach. The researcher raised counter points to some of the criticisms and concluded that one can arrive at a position that actions must not be performed only because there is an end in view, but because it is necessary to perform them, and because such actions are relevant to the growth of the society.

Introduction

Virtue ethics has been area of particular interest which over the years has raised lots of dusts in the philosophical environment. In a broad sense, "a virtue is any trait or capacity that enables an object to perform its appropriate function. More commonly, virtue refers to a special kind of excellence that only human beings possess or lack" (Sommers, 1985). Thus virtue ethics concerns the actions of man and how they aid or deter him in realizing his appropriate function and identity. Thus, questions such as these belong here: What is the good to be done? Why should people vote for good actions? Must there be a reward that should be proclaimed upon actions before man can courageously and convincingly do them? Have good actions potential rewards in themselves or the rewards accrue from external agents?

The pre-Aristotelian times recorded great minds whose approaches to the concept of virtue gave rise to many questions. Various contradictory, albeit logical stands on the ethical virtue arose, thereby creating an impasse as no common definition, nature and the goal of virtue was feasible. In the writings of Plato for one, there were two recurring questions: "Is virtue one or many?" and "can virtue be taught?" In giving answers to the questions, Plato brought forth the Socratic notion that "knowledge is virtue" (Stumpf, 2003). It the common element in all virtues; the courageous man knowing what to do in danger, the temperate man knowing how to restrain his passions, the just man knowing what right belongs to him and others. Hence, virtue for Plato is one and can be taught. Unfortunately, Plato like other philosophers before him had a non-teleological concept of virtue that contradict Aristotle's "Virtue for an End" notion. For Aristotle,

The end being what we wish for, the means what we deliberate about and choose, actions concerning means must be according to choice and voluntary. Now the exercise of the virtues is concerned with means. Therefore virtue also is in our power, and so too vice... Now if it is in our power to do noble or base acts, and likewise in our power not to do them, and this is what being good or bad meant, then it is in our power to be virtuous or vicious (Stumpf, 2003).

For Aristotle therefore, virtue is a means; and as such is within the powers of man to control. And if it is under human control, man can either do or not do them. Doing or not doing them rests on the end that informs the actions of the doer. It is this end in view that designs human destiny. This interesting end for Aristotle is Happiness. Nevertheless, the limit of human freedom to pursue this end is problematic. Are there no conflicting forces acting on

the freedom of man to exercise his moral power? If there are conflicting forces, what end is man being drawn to in following the contrary forces? It is upon this background that this discussion pitches its tent. It sets out to know how justified Aristotle is in his opinions and the supporting arguments.

Objective of the Study

The objective of the present study is to critically evaluate Aristotle's virtue ethics.

Methodology

The study used a qualitative design. The methods used were historical, expository, and critical. The historical method was used to trace philosophers from history, ranging from the pre-Aristotelian to the Aristotelian times to project their opinions on virtue ethics. The expository method was used to dissect the various anchors of the Aristotelian virtue ethics to understand in details the texture of his opinions. Finally, it is critical because the method weighed the Aristotelian virtue ethics on a logical scale to know how meaningful and convincing his arguments were.

Critical Evaluation

For Aristotle, happiness results from moderate behavior when we choose from middle course between two extremes of lack and excess. This is his doctrine of the **golden mean**. For instance, he gave an example with courage as a moderate action between cowardice and rashness. Arguing against this, Kant says that "virtue ethics was an insufficient moral philosophy because every virtue can be abused for immoral purpose. For example, one can use courage to assault someone, and one can use intelligence to plan a bank robbery (Pakaluk, 2005). Also, this philosophy of moderation in his criterion of virtue is not always feasible in all cases. For instance, where lies the mean in the action of a Boko Haramist who skillfully detonates a bomb in a public park where thousands of people gather to choose their routes? Where is the golden mean in the actions of the kidnappers?

Now, foreseeing some of these actions as cited above, Aristotle quickly noted that there are some actions which have no "mean" at all. Such actions are considered to be intrinsically bad in themselves, and acting rightly or wrongly in such cases does not depend on the circumstances; one is always wrong in doing them. Thus, Aristotle by "mean" meant the "mean" relative to us and not the "mean" of the object. Yet, what if in the case of the Boko Haramist again, a very fast person trained in intelligence guns him down on discovery, before he detonates the missile with the intention to save thousands of people that might lose their lives if the missile is to explode? If going by Aristotle's position that murder is intrinsically bad in itself and as such has no mean at all, should the Intelligence allow the destruction of so many lives by the Boko Haramist or save the lives of many the last option of which is the destruction of the life of the latter? And even in the case of theft which is still intrinsically bad and has no mean at all, a man steals another's gun with which the former laid ambush to kill his enemy? Should the latter allow the life of the other to be lost since doing away with the gun proffers a solution to the ill-planned deal? If the gun is done away with by this intervener, is it still theft in this case? The outstanding problem with this doctrine is that Aristotle failed to make it explicit how we ought to behave so as to attain that mean state; this makes the doctrine of the mean a difficult project because it has not answered the question of how rationally to decide how to act in the face of justice.

Aristotle also exalted man's capacity to think as the ultimate source of his happiness. The soul for him is the human person as such. By his **doctrine of the soul**, he failed to transcend the natural existence in his consideration of happiness. He did not consider the eternal nature of man whence the soul of man is considered immortal. In contrast to this view, Thomas Aquinas projected the notion of God as the ultimate end of man. According to Aquinas, the temporality of this life suggests that happiness which is permanent cannot be attained here but hereafter. And this happiness is found in the vision of God from whom the satisfaction of all human desires accrues. Therefore, one can say that Aristotle's view on happiness as such, is incomplete because of its limitedness; but if moderated in Aquinas' framework, the picture will be complete. Further on his exaltation of the rational part of the soul as the underlying element in the realization of virtue, Thomas Nagel argues that,

In neither the *De anima* nor the *Nichomachean Ethics* is the nutritive element excluded from the human soul; yet, it is not one of the aspects of human functioning which Aristotle is willing to regard as a measure of eudaimonia. This position has considerable intuitive appeal. If we could see why nutrition is assigned such a low status, we might have a clue to the train of thought that tempts Aristotle to pare away everything except the intellect, till the only thing that intrinsically bears on eudaimonia is the quality of contemplative activity (Pakaluk, 2005).

Reacting further, Nagel cited example with a combination corkscrew and bottle-opener that has the function of removing corks and caps from bottles. This is a simple *ergon* or function he says, which allows us to evaluate the implement in terms of its capacity for successful performance. However, it does not seem simple enough to escape the question Aristotle has raised. It removes bottle-caps, to be sure. But since it has that function in common with

any mere bottle-opener that cannot be the special function of our implement-the function by which its excellence is judged. So, by elimination, to *idion* or themselves must be removing corks. Unfortunately, that is a capacity it shares with mere corkscrews, so that cannot be part of its special function either. Obviously, the thing must have a simple conjunctive function, and its excellence is a function of both conjuncts.

Nagel finally opined that we must abandon this method of arguing by elimination and acknowledge that man has a conjunctive function that overlaps the functions of gods and dogs as a combination corkscrew and bottle-opener combines the functions of corkscrews and bottle-openers. They just happen to find themselves in the same function box. Nevertheless, one should think in contrast to Nagel's opinion that Aristotle's operative idea is evidently that of a hierarchy of capacities. The life capacities of a complex organism are not all on a level. Certainly, some serve to support others. In human beings for instance, reason is employed in nutrition and reproduction-in the appetitive and vegetative. Reason is also involved in the control of perception, locomotion, and desire. Nevertheless, the highest-level account of a human life puts all the other functions into a supportive position in relation to rational activity. And although reason helps us to get enough to eat and move around, it is not subservient to those lower functions. Occasionally, it may have to serve as the janitor or pimp of the passions, but that is not basically what it is for.

On one plausible view, reason, despite its continual service to the lower functions, is what human life is all about. The lower functions serve it, provide it with a setting, and are to some extent under its control, but the dominant characterization of a human being must refer to his reason. This is why intellectualism tempts Aristotle, and why a conjunctive position, which lets various other aspects of life into the measure of good, is less plausible. Neither a conjunctive nor a disjunctive view about eudaimonia is adequate to these facts. The supreme good for man must be measured in terms of that around which all other human functions are organized.

Criticisms of Aristotle's Virtue Ethics

There have been many criticisms leveled against Aristotle's view on ethics. Hereunder, we shall attempt an evaluation of some of them while establishing counter positions in the Hegelian dialectical method of thesis and antithesis.

1. 'All of the virtues can be abused'

Kant argued that virtue ethics was an insufficient moral philosophy because every virtue can be abused for immoral purpose. For example, one can use courage to assault someone, and one can use intelligence to plan a bank robbery. Kant argued that what morality really requires is a list of rules to follow, and this is something that Aristotle fails to provide us with. It may be that virtues are needed to help you to follow the rules, but without these rules virtue is insufficient; virtue alone does not make a good person.

Counter point: Aristotle says that there are intellectual virtues such as wisdom, judgment, and prudence, and that these should help you to make your decisions about what is best to do. Arguably it is precisely these things that Kant and other enlightenment philosophers like Hobbes or Bentham appeal to when trying to formulate their own lists of rules and principles.

2. 'Virtue Ethics can be unhelpful in making moral decisions

As just highlighted above, Aristotle does not provide his readers with rules to live by, indeed, he openly states that because life is so complex you cannot have specific rules that apply absolutely at all times. Some may see this as a wise approach; however, arguably this leaves us with little or no direction when it comes to answering specific moral questions such as whether abortion should be allowed. Arguably it is not very helpful to say 'be brave' or 'be kind' or 'be wise' in these cases as it is unclear which course of action is the most courageous or compassionate or sensible. The idea of having virtues is the idea of developing the habit of performing the right actions at the right times, and having the appropriate feelings to the right extent, but this is all very vague and is arguably unhelpful in actual decision-making.

Antithesis: Aristotle would reply that moral decisions are given their substance through the community one lives in, so essentially he agreed with cultural relativism. Every different society expects different behaviour from its citizens, and as social beings we ought to follow the customs of our society. Aristotle would also point to the virtue of practical wisdom, which is all about doing what you think is most beneficial to yourself and your community at a given **circumstance**. No matter which society one lives in, it is clear that certain rules will be required which make the society function more effectively, such as rules on justice, truthfulness, and not harming each other; despite the variations, general rules like these are found everywhere.

3. Exactly which traits are virtues?

There have been many different ideas about virtue over the years, and it is not fully clear which character traits should be seen as virtuous. Aristotle describes wittiness as a virtue because being entertaining helps to make you socially successful, but some people would reject this as unnecessary for you to be a good person. Aristotle

thought that pride and ambition were virtues, but Christianity would see these as sinful as people ought to be humble. Christian thinkers agreed that the most important virtues were courage, temperance, wisdom, and justice, but they also added faith, hope and charity to this list of Cardinal Virtues: faith in God, hope for the afterlife and that good will defeat evil and loving kindness towards others. We do not find any religious notions in Aristotle's list of virtues. Atheists would also reject these as virtues, for example, **David Hume** says that wise people only believe in things there are evidence for, meaning that having faith and hope contradicts the virtue of wisdom, in his opinion. Christians also argue that chastity is a virtue, but Hume derided it as 'monkish' and Aristotle would have called it 'insensibility.' Here then, we see that the ultimate rule of morality is practical wisdom in knowing, deliberating and choosing an act in the face of various and varied circumstances and a particular philosophy or view of life.

A. MacIntyre argues that conceptions of which character traits are virtues have changed over time depending on culture and conditions. For instance, in times when there are great threats of conquest people who are brave and violent often become viewed as virtuous, e.g. Achilles in Homer's *Iliad*, whereas in our modern materialistic society those with business skills or beauty might be considered to have the most admirable characteristics. In the recent past patriotism was considered a virtue, but many people today see it as a vice which can lead to prejudices. In short, it seems that it is difficult to come to solid conclusions as to which character traits and habits are virtues and which are vices, because opinions vary. Of course, some acts in themselves are virtuous and vicious respectively and there should be a level of objectivity in moral judgment for all humanity. But this is not to deny or obviate the fact of varied and varying circumstances.

4. Why is service to the community good?

Aristotle argues that service to the community is a necessary component of a good life, and that for most people it should be the major focus of their lives; this is what he calls the life of 'honour.' Aristotle is claiming that you should willingly do duties to your society and be a good citizen, rather than just satisfying your own desires. In modern times this might mean things like volunteering for charities, being an active member of your church or school community, getting involved in politics, doing an important social job like teaching, nursing, or policing, and it may also mean defending your country, such as fighting in wars. We may praise those who do this, but is it necessary for everyone to live this way?

For many people what is important in making a good life is their friends and family rather than society at large. Aristotle's view is largely based on his belief that human beings are naturally social beings, and that we therefore have natural duties to our society, but many philosophers oppose this view. **Thomas Hobbes** argued that each person was an individual who should be purely concerned with his own needs, and that we only join society because it helps to provide us with personal safety and prosperity through co-operation.

4.1 Antithesis: It would seem to be more reasonable subscribing to Aristotle's view than Hobbes and his fellows.

This is because humanity will gain more by having and breeding egalitarian dispositions than selfish ones or allowing only consanguinal affiliations to colour and culture our thought-patterns. John Donne had opined in his *No Man Is An Island* that everyman is a piece of the continent. Kant had urged with his Categorical Imperative to act in suchlike manner as one would have it be a universal maxim. Suppose everyone acted selfishly and considered only his family and friends, would the society be any better for it?

5. Aristotle's Virtue Ethics elitist?

Some have accused Aristotle's Virtue Ethics as being elitist. According to **Bertrand Russell**, Aristotle's virtue ethics encourages humans to despise each other for lacking the qualities that one is supposed to possess, or for possessing them in lesser degrees than oneself. People who are not courageous, or who lack temperance, or generosity, or intelligence will be seen as lower quality human beings, and as deserving of less respect. Aristotle's theory is *elitist* literally saying that some human beings are better than others.

5.1 Counter point: Surely it is normal and natural to judge people based on their abilities and character. However, a sharp perusal of Aristotle's theory will immediately debunk the above criticism. Aristotle argues that every human being has the potentiality for arriving at the good or happiness through the cultivation of virtues. He believes we are not born with it but that we can realise it because we already have the seed in us by nature. It therefore means that every human being has equal chances of attaining this good through the practice of virtues. He does not, like Nietzsche postulate a theory of inequality by distinguishing between superman and ordinary men. How then can Aristotle be accused of elitism?

Peter Vardy makes a similar point, and particularizes it to Aristotle's views on slavery. In Aristotle's times it was only the rich males who were capable of pursuing the life of honour or wisdom, whilst most of the population was just a poorly paid underclass or even slaves. Aristotle actually supported slavery arguing that less intelligent people should be governed by the more intelligent. In Aristotle's views some people were born too lacking in

intelligence to properly govern their own lives, and these people should be directed by the intelligent. As far as Aristotle was concerned some people are born to plan and rule, others are born to work and follow, and this was for mutual benefit.

5.2 Antithesis 1: We could argue that Aristotle was a product of his times when slavery was common. We should reinterpret Aristotle as simply pointing out that relationships are often unequal because one party has superior skills and knowledge to the others. For example, in places of work it is normal to have bosses and subordinates. What is problematic for most modern minds is the notion that highly skilled and intelligent people have greater dignity and value than others. Meanwhile, **Friedrich Nietzsche** simply accepted it as a truth that some people are better than others and worth more, and saw the idea of equality as originating in those who were low quality and did not like being at the bottom of society's heap.

5.3 Antithesis 2: In Aristotle's times most people were uneducated, so it may easily have seemed that some people were lower than others, intellectually and academically and that they needed to be controlled, by the more endowed and more privileged. Today, when we have universal education, it can be seen that practically everyone is capable of a variety of achievements in their lives. **Richard Norman** argues that we should try to reinterpret Aristotle's Ethics as a call to recognize the humanity in all people and help them to flourish and achieve their potentials through things such as education.

6. Is Virtue Ethics selfish?

Virtue Ethics theory has been criticized as being self-centred because it is generally seen as being about getting the best life for oneself, and achieving one's own personal happiness or 'eudaimonia.' It seems that when one helps other people, one is not doing it for their sakes, but for one's own personal self-development, which is hardly altruistic and moral.

6.1 Counter point: Evidently, this is not a good criticism as Aristotle actually thought of the community as more important than the individual; to Aristotle the good of the community and the good of the individual are capable of going hand in hand, because only through living in a well-developed and peaceful society can pleasure, friendship, and knowledge be achieved. Additionally, human beings do tend to genuinely care for each other and their happiness can depend on that of others. Remember that for Aristotle man is naturally a social animal (Omeregbe, 1993).

7. Can one actually control one's character?

The theory is centred on the idea of having a strong character, and developing your virtues, and Aristotle emphasizes the role of getting into good habits so that acting well becomes second nature. However, some people would question the extent to which we can control our character. One view is that we have little or no control over our personality and habits, because who we are is down to factors we can't change such as our DNA and upbringing: we have certain personalities and these cannot easily be changed. On the other hand, some people regard character as something that is far too flexible to be relied upon, as your character is malleable and subject to change, especially depending on the situation. It is very easy to end up acting in completely 'uncharacteristic' ways when you are put into unusual situations, and it is usually these unusual situations which call for us to make important moral choices. The people who partake in genocide during wars are often ordinary people with friends and families, who would not harm others in ordinary life. If your character can be pushed and pulled around by your situation, and the society and people around you, then how much responsibility do you have for it?

7.1 Counterpoint: So much as the above criticism makes a strong case against Aristotle's thesis, one can concur with Aristotle that the positing of good acts repeatedly engineers the acquisition of virtues. In everyday parlance, it is said that "practice makes one perfect." Again, so much as man is always a being on the way, an unfinished product and a being of possibilities (apologies to Heidegger), we believe and experience that one can acquire a reasonable stability after performing a particular action repeatedly such that one appears to do them naturally and seemingly without any effort. An instance is a pianist or violinist who has played habitually to the extent that he does so without looking at the keyboard or strings. This is the basis for ascribing and investing people with particular reputations such that it becomes their identity. Thus, within the moral ambience, repeatedly good actions will become habitual over time.

Secondly, even the existentialists agree that we come into the world with a lot of baggage bearing on history, our background and even our natural endowments. This Heidegger calls facticity (Amelie, 1980). Yet, we know, like Heidegger and the existentialists do, that man is also a being of possibility. In any case, assumption of responsibility is the basis for moral valuations.

Conclusion

This paper has critically evaluated Aristotle's virtue ethics and noted that it is in the nature of man to seek happiness which is identified as good by Aristotle. This desire for happiness is the prerogative of man. For Aristotle,

it is only by virtuous actions that one can attain happiness. This happiness for him is the end to which every action tends. Furthermore, while for Aristotle, the end for which every action tends is happiness, St. Augustine and St. Thomas Aquinas posit God as the end from where happiness itself derives. Hence in his *Confessions*, Augustine says that “man cannot himself be the good by which he is made happy (Aquinas, 1984). And for Aquinas, “No created good can give man perfect happiness...only the Uncreated Good can be the ultimate end of man; this Uncreated Good is God (Augustine, 1992).

Based on these counter points on Aristotle’s notion on happiness, one can arrive at a position that actions must not be performed only because there is an end in view, but because it is necessary to perform them, and because such actions are relevant to the growth of the society. For, if a society is free from actions that tend to an end only, such a society will know much peace and growth consequent upon the selfless sacrifices one can make to the other at any point in time when the need arises. Finally, it does not appeal much to reason, how such an ultimate end as “happiness” according to Aristotle could proceed from finite beings. It takes an ultimate Being to be the source of an ultimate happiness (Augustine, 1992). This ultimate being is what in the Christian parlance is called God. Thus, in his *Confessions*, St. Augustine writes: “Oh God, you have created us for yourself so that our hearts are restless until they find their rest in you (Lawhead, 2002). Therefore, if man is to have it in his consciousness that there is a being somewhere, who in His supremacy is the source of an ultimate happiness, man’s actions would seek no happiness from transient things, but from the Supreme Being. And this is when duty would be performed for its sake, not because of an end in view. This is when a teacher will impart the best knowledge to the students with his best abilities without considering the peanut salary he receives. Hence, the incessant strike actions we see today in so many higher schools of learning consequent upon the desire for an increment in salaries or the likes that do not exceed some pecuniary boundaries, will go into extinction. This is when the young ones who pretend to be charitable with their strengths in closing up the pot-holes in our bad roads, would not do that only on market days located near their charity terrains and with a long hard wood blocking entrances and exits, signaling money per head under duress to all passers-by. Even in the religious field, “men of God” would realize that their “gifts” and “positions” are meant to serve the society not to extort them. Prayers therefore should be said not based on charges, but in obedience to the ethics of one’s call. One can multiply examples as many as they are that eat our society low. When a society realizes this therefore, it will be a perfect society bereft of untold pretenses and the unfortunate “gain-in-view” syndrome that are scavengers of a decaying society.

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The 2014 Pension Reform Act: Shaping the Future of Pension Management and Administration in Nigeria

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Abstract

A great importance has been given to pension and gratuity by employers of labour because of the belief that if employees' future needs are guaranteed, their fears ameliorated and properly taken care of, they will be more motivated to contribute positively to organizations output. Similarly, various government organizations as well as labour unions have emphasized the need for sound, good and workable pension scheme. In 2004, Nigerian government introduced a funded system based upon personal accounts. The scheme lasted for ten (10) years and within this period; the contributory pension scheme has been characterized by pension scams, low level of coverage, irregular and erratic remittance of deductions by the employers of labour among others. To stem this tide, the Nigerian government passed into law the Pension Reform Act 2014 to repeal the Pension Reform Act 2004. The new Act was designed to bring more certainty to the future management and administration of pension schemes aim at ensuring that Nigerian workers have more security in retirement. This paper seeks to example the salient features, prospects and beauty of the Pension Reform Act 2014, the future of the pension management and administration in Nigeria within the context of the new Act as an important aspect of retirement planning. Also, the paper recommend among others the need for an appropriate implementation and enforcement culture which involve prompt prosecution of defaulters and enforcement of penalties without fear or favour.

Keywords: Pension, Reforms, Retirement Benefits, PenCom, Nigeria.

Introduction

Originally, pensions were based on a reward philosophy, which viewed pensions primarily as a way to retain personnel by rewarding them for staying with the organization until they retired. Because of the vesting requirements required by law, pensions are now based on an earnings philosophy. This philosophy regards a pension as deferred income that employees accumulate during their working lives and that belongs to them after a specified number of years of service, whether or not they remain with the employer until retirement. Employee benefits are elements of remuneration given in addition to the various forms of cash pay. Pension is one indispensable form of employees' solid benefits which has positive impact on employee discipline, loyalty and willingness to remain in the service of an employer, commitment to the attainment of job goals and concern for the survival of the organization (Armstrong, 2009). A great importance has been given to pension and gratuity by employers of labour because of the belief that if employees' future needs are guaranteed, their fears ameliorated and properly taken care of, they will be more motivated to contribute positively to organization's output. Similarly, various government organizations as well as labour unions have emphasized the need for sound, good and workable pension scheme.

It is obvious that the Pension Reform Act 2014 is a key component of the general economic reform implemented by the federal government under the president Goodluck jonathan administration. The Act was designed to bring more certainty to the future by ensuring that Nigerian workers have more security in retirement. As such, the pension Reform Act 2014 made provisions to improve efficiency and accountability in pension administration in the polity by placing further emphasis on protecting pension contributions (Eme, Uche, & Uche,

2014). The present state of the pension market has reflected the extent of government political will and commitment of the scheme. This is perhaps the major determinant of how successful the takeoff of the scheme will be. Therefore, this will encourage more and more Nigerians to believe and look forward to a comfortable retirement. We are confident that the stores of pain and sudden death associated with payment of pension and/or gratuity to retirees will be a thing of the past.

It is worthy to note that the Pension Reform Act 2004 ushered in a Contributory Pension Scheme that is fully funded, privately managed and based on individual retirement savings accounts for both the public and private sector employees in Nigeria (Pensions Commission, 2005). The Act also established the National Pension Commission (PenCom) as the sole regulator and supervisor of all pension matters in the country. The scheme lasted for ten years and within this epoch, the contributory pension scheme has been characterized by pension scams low level of coverage, irregular and/or erratic remittance of deductions by the employers of labour, remittances from employers without list of contributors/employees, low return on the invested contributed funds, inadequate sanction for defaulting private sector employers of labour and host of other challenges. This led to the tinkering of the scheme. This paper examines the features, prospects and beauty of the Pension Reform Act 2014, the future of the pension management and administration in Nigeria within the new Act as an important aspect of retirement planning. Finally, the paper recommend among others that there is need for an appropriate implementation and enforcement culture which involves prompt prosecution of defaulters and enforcement of penalties without fear of favour.

Literature Review

2.1 *The Concept of Pension*

The Oxford Dictionary (1995) defines pension as income consisting of a periodic payment made in consideration of past service or on retirement or widowhood etc. pension is simply a periodic payments made to a person who retires from employment because of age, disability, or the completion of an agreed span of service. The payments generally continue for the remainder of the natural life of the recipient, and sometimes to a widow or other survivor. Robelo (2002) sees pension as a method whereby a person pays into pension scheme a proportion of his/her earnings during his/her working life. The contributions provide an income (or pension) on retirement that is treated as earned income. Armstrong (2009) remarks that pension provide an income to employees when they retire and to their surviving dependent on the death of the employee, and deferred benefits to employees who leave. This supports the assertion of Ahmad (2006) who posits that pension is the amount paid by government or company to an employee after working for some specific period of time, considered too old or ill to work or have reached the statutory age of retirement. It is equally seen as the monthly sum paid to a retired officer until death because the officer has worked with the organization paying the sum.

Ozor (2006) posits that pension consists of lump sum payment paid to an employee upon his disengagement from active service. He posits further that pension plans may be contributory or non contributory; fixed or variable benefits; group or individual; insured or trustee; private or public and single or multi-employer. Similarly, Toye (2006) views pension as the amount set aside either by an employer or an employee or both to ensure that at retirement there is something for employees to fall back on as a guaranteed income for them or their dependants. Pensions and gratuities are schemes which provide finances for the upkeep of the retired employees throughout the rest of their lives after work. It ensures that at old age workers will not be stranded financially. Fapohunda (2013) affirms that pension is aimed at providing workers with security by building up plans that are capable of providing guaranteed income to them when they retire or to their dependants when death occurs.

The reason for pension scheme stems from the fact that first an organization has a moral obligation to provide a reasonable degree of social security for workers especially those who have served for a long period. Second the organization has to demonstrate that it has the interest of its employees at heart through pension schemes. In Nigeria, payment of pension benefits to workers in the public service is the sole responsibility of the government. So that, at old age, a retiring worker will not be stranded financially. This practice assists the retirees to adjust properly to the society after leaving employment. Table 1. In the appendix shows the fomula for pension and gratuity calculations in Nigeria based on percentage of final salary in respect of retirement since 1992. This formula is currently in use even today. The most popular way to determine the amount of an employee's pension is to base payment upon a percentage of the employee's earnings (computed at an average over a three to five years) multiplied by the number of years the employee has served the organization.

2.2 *Pension Plans*

A pension plan created by an employer for the benefit of employees is commonly referred to as an occupational or employer pension. Occupational pension are a form of deferred compensation, usually advantageous to employee and employer for tax treasons. Many pension plan also contain an additional insurance aspect, since

they often will pay benefits to survivors or disabled beneficiaries. There are different ways to categorize pension plans. In Nigeria, four major classifications of pension plans are identified in the literature (Adebayo, 2006; Ozor, 2006; Ugwu, 2006; Amujiri, 2009; Nafisat, 2015). There are:

i. Retiring Pension: This type of pension is usually granted to a worker who is permitted to retire after completing a fixed period of quality service usually practiced in Nigeria between 30-35 years or on attaining the age of 60-56 years for the public service and 70 years of age for professors and judges.

ii. Compensatory Pension: This type of pension is granted to a worker whose permanent post is abolished and government is unable to provide him/her with suitable alternative employment.

iii. Superannuating Pension: This type of pension plan is given to a worker who retires at the prescribed age limit as stated in the condition of service.

iv. Compassionate Allowance: This occurs when a pension scheme is not admissible or allowed on account of a public servants removal from service for misconducts, insolvency or incompetence or inefficiency.

Pension plans can also be categorized into four major plans. There are:

a. Defined-benefit plan: This is the amount an employee is to receive on retirement which is specifically set forth. This amount is usually based on the employee's years of service, average earnings during a specific period of time, and age at time of retirement. However, under defined-benefit plan, retirees may not receive the benefits promised them if the plan is not adequately funded.

b. Defined-Contributory Plan: A defined-contribution plan establishes the basis on which employer will contribute to the pension fund. The contributions may be made through profit sharing, thrift plans, matches of employee contributions, employer-sponsored individual retirement accounts (IRAS). The amount of benefits employees receive on retirement is determined by the funds accumulated in their account at the time of retirement.

c. Contributory Plan: In a contributory plan, contributions to the pension plan are made jointly by employees and employers.

d. Noncontributory Plan: In a noncontributory plan, the contributions are made solely by the employer.

From the foregoing, it is obvious that a pension is a contract for a fixed sum to be paid regularly to a person, typically following retirement from service either based on ill-health, having reached the retirement age or decided to disengage from service before his/her retirement age.

2.3 Importance of Pension

In modern times, with improvement in life expectancy rate and available labour supply, most countries have evolved systems that now define standard retirement age and provide pensions in retirement. Pension is a tool used to manage employment. It can be applied in an organization to attain and retain certain levels of labour productivity (Fapohunda, 2013). Armstrong (2009) affirms that pension helps employees to readjust themselves properly into the society after leaving employment. It constitutes an important tool in the hands of management for boosting employee morale which may lead to efficiency and increased productivity of employees in particular and the organization as a whole. Besides, pension is a device which employers use to meet their social responsibilities and thereby attract goodwill. Good pension schemes help to attract and retain high-quality people. Therefore, pensions are the most significant benefit and a valuable part of the total reward package, but are they perhaps the most complex part.

Furthermore, pension now plays an increasingly important role in the economic of any country because the money earmarked for pension could be used for the establishment of small enterprises. It can also relieve pressure on the company for individual assistance by instilling in employees a sense of confidence at challenging responsibilities for their future (Fapohunda, 2013). Jonathan (2014) affirms that pension is globally recognized and occupies a strategic place in national socio-economic development. It is not only a vital component of social security; it is also a veritable vehicle for nation building. Indeed, investment in pension has profound impact on the well-being of pensioners, society and the economy at large. Sterns (2006) holds that pensions could discourage labour turnover. If both the employees and employers contribute to the scheme, then it serves as a general area of joint interest and cooperation and therefore helps to foster better employment relations. However, employer and employee relationship in the provision of pension as a form of employee benefits is often affected by factors including: pensionable and gratuity age; the amount or the percentage of the proposed pension; the method of financing; administration of pension and psychological pressure.

Dhameji and Dhameji (2009) stressed that commitment is tied to how well an employee is motivated. Motivation here entails the process of influencing employee's behaviour towards the attainment of organization goals. Motivation include meeting the psychological, financial and emotional needs of workers, because it creates an impression in them that there is life after retirement. In the words of Sule and Ezugwu (2009), a good pension guarantees employee's comfort and commitment to the organization during his/her active years.

2.4 Pension Scheme in Nigeria

In Nigeria, attempts have been made to institute various pension schemes with a view to addressing the challenges of pension administration. Balogun (2006) affirms that Nigeria's first ever legislative instrument on pension matters was the pension ordinance of 1951 which took effect retroactively from 1st January, 1946. Bassey, Etim and Asinya (2008) have identified four schemes in existence prior to 2004 when a new pension regime was institute:

1. The pension Ordinance of 1949 enacted in 1951 but with retroactive effect from January 1st, 1946.
2. The national provident fund of 1961.
3. The pension Decree 102 of 1979 with retroactive effect from April 1st, 1974.
4. Decree No. 73 of 1993, which established the Nigerian Social Insurance Trust Fund Scheme.

Edogbanya (2013) also identified the police and other Government Agencies' pension scheme enacted under Pension Act No. 75 of 1987 and then the Local Government Pension Edict, which gave rise to the Local Government Staff Pension Board of 1987. Fapohunda (2013) further identified the Civil Service Pension Scheme enacted under the basic Pension Decree 102 of 1979. In the same 1979, the Armed Forces Pension Scheme was created through Decree 103 of 1979 with retroactive effect from April 1st, 1974. Similarly, in the same year the Armed Forces Pension Act no. 103 was enacted. Commenting on the provisions of the Decree No. 102 of 1979, Uzoma (1993) notes that in the special case of the public scheme, the office of Establishment and Pensions Acts as the trustee and constitutes the rules of the scheme. The scheme was for all public servants except those who were on temporary or contract employment. The compulsory retirement age for such workers was 60 years for both male and female workers except for High Court judges that was 65 years and 70 years for Justices of the court of Appeal and the Supreme Court. However, the earliest retirement age was put at 45 years provided the worker had put in 15 years of service or more. In the private sector, the first pension scheme in Nigeria was set up for the employees of the Nigerian Breweries Limited in 1954. This was followed by the United African Company Limited (UAC) scheme in 1957.

Following from the observed deficiencies in the various schemes, the Federal Government introduced the Pension Reform Act 2004, which provided for a regulatory and supervisory body called the National Pension Commission (PENCOM) responsible for providing the regulatory framework and guidelines for efficient management of pension funds in Nigeria. The Nigeria government, therefore, has fashioned out a major pension reform strategy, which is guided by many factors such as:

- i. Need to address the fundamental problems in the pension industry.
- ii. Evolving a system that would among other things be financially stable, sustainable, simple, transparent, less cumbersome and cost effective.
- iii. Evolving a system that would ensure that pensioners have adequate, affordable, sustainable and diversified retirement benefits (Iyortsuun & Akpusugh, 2013).

Hence, the Federal Government promulgated the Pension Reform Act 2014 to serve as the legal framework for retirement planning in both the public and private sectors. Kunle and Iyefu (2004); Toyé (2006); Hassan (2008); Fapohunda (2013); Nafissat (2015) highlighted the following as the challenges bedeviling the existing pension schemes prior to 2004:

1. Dependence on budgetary allocations for funding.
2. Under funded of pension schemes owing to inadequate budgetary allocation.
3. A weak, inefficient and non-transparent pension administration system.
4. The private sector schemes were characterized by very low compliance ratio due to lack of effective regulation and supervision of the system.
5. Problems, discomfort and death associated with pension processing/collection by pensioners.
6. Poor documentation and filing in the pension office and disbursement flaws.
7. Accumulated arrears of pensioners.
8. Arbitrary increase in salaries and pensions.
9. Lack of comprehensive legal framework for the regulation and supervision of the pension industry.
10. Pension payment default by state governments.
11. Political control of the public sector pension scheme.
12. Inability to determine the appropriate investment portfolio.
13. Most pension schemes were designed as resignation schemes rather than retirement schemes.
14. Limited in coverage and lack of uniformity.
15. The sharp practices in the management of pension funds exaggerated the problem of pension liabilities to the extent that pensioners were dying on verification queues for payments.

These challenges was further compounded by the negative economic and social effects of the policies of structural Adjustment programme (SAP), hikes in fuel price, devaluation of the naira, and the global economic

recession among others which made the pension scheme inconsequential. The aftermath of this development led retirees to become more or less beggars or destitute.

2.5 The Pension Reform Act 2004

Following from the observed myriad of problems that plagued the old Pension Schemes, the Federal Government of Nigeria revolutionized pension management and administration in the country with the enactment of the Pension Reform Act 2004. The Act assigned the administration, management and custody of pension funds to private sector companies, the Pension Fund Administrators (PFA) and the Pension Fund Custodians (PFC). The Act further mandated the Nigeria Social Insurance Trust Fund (NSITF) to set up its own pension fund Administrator (PFA) to compete with other PFAs in the emerging pensions industry, and also to manage the accumulated pension funds of NSITF contributors for a transitional period of five years (Pension reform Act, 2004).

The Act in section 1 establishes a contributory pension scheme for any employment in the federal republic of Nigeria. The scheme ensure that every person who has worked in either the public or private sector receives his/her retirement benefits as an when due, assist improvident individuals by ensuring that they save to cater for their livelihood during old age; establish a uniform set of rules and regulations for the administration and payment of retirement benefits in both the public and private sectors; and stem the growth of outstanding pension liabilities. The Act applies to persons in the permanent employment of the public sector as well as private sector employees who are in the permanent employment of organizations in which there are five or more employees subject to the provision of section eight (8) of the Pension Reform Act 2004.

The Contributory Pension Scheme (CPS) is contributory, fully funded, mandatory and based on individual Retirement Savings Account (RSAs) that are privately managed by Pension Fund Administrators (PFAs), while pension funds and assets are kept by Pension Fund Custodians (PFCs). The Act constituted the National Pension Commission (PENCOM) as a regulatory authority to oversee and check the activities of the Pension Fund Administrators and Pension Fund Custodians. It may interest you to know that the introduction of the contributory Pension Scheme (CPS) in Nigeria in 2004 has its origin from Chile and it Latin American neighbours that personalized pension to the contributor and managed by licensed private sector entities. So far, Nigeria is the first Africa country to introduce a variant of the Chilean system with flavours of African Peculiarities (Musibau, 2012). The move from the defined-benefit schemes to defined-contributory schemes is now a global phenomenon following success stores like that of the Chilean Pension Reform of 1981. There seems to be a paradigm shift from the defined-benefit schemes to funded schemes in developed and developing countries resulting from factors like increasing pressure on the central budget to cover deficits, lack of long-term sustainability due to internal demographic shifts, failure to provide promised benefits etc. The funded pension scheme enhances long-term national savings and capital accumulation, which, if well invested can provide resources for both domestic and foreign investment (Fapohunda, 2013).

2.6 Challenges of the Contributory Pension

Fapohunda (2013); Eme, Uche and Uche (2014); Nafisat (2015) affirms that the contributory pension scheme has been characterized by several challenges such as:

- i. Pension scams, low level of courage and non-remittance of pension deductions.
- ii. Lack of adequate capacity building in the pension industry with the personnel in the emerging pension fund industry showing a high degree of overlap with other business interests.
- iii. Corruption and embezzlement of pension funds.
- iv. Lack of confidence in the scheme by potential contributors, arising from failures of previous similar government policies. Added to this is the fear of continuity and sustainability by successive governments, since change in governments sometimes leads to the jettison of previous programmes.
- v. Limited investment opportunities and higher administrative costs.
- vi. The policies of pension reform and pension funds mismanagement.
- vii. Another major challenge is that the scheme continues to exclude the poor and workers in the informal sector.
- viii. Several years after the take-off, the scheme was characterized by general misconception and knowledge gap.
- ix. Risk management. There is the transfer of risks to employees, whereby the employee determines who manages his/her retirement savings account and therefore assumes full responsibilities for the risks involved.
- x. The scheme was borrowed from Chile but there are significant differences in the two countries. For instance, while in Chile life expectancy is 76, in Nigeria it is about 43 and so majority of the workers tend

to need their pensions at earlier stages of their lives to take care of their financial needs and other essential social services previously taken care of by government.

Added to the foregoing, is the fact that inflation in the country has for over two decades remained in double digits, a situation which has undermined and made nonsense of not only the pension, but also the minimum wage. Therefore, aside from the fact that pensions were not paid promptly, when they were eventually paid, their real value had been gulped by inflation. All these challenges led to the tinkering of the scheme.

2.7 Why Pension Schemes Fail in Nigeria Prior to 2014

In the old Pension system of Pay as You Go operated in the public sector and other forms of pension systems like occupational schemes, mixture of funded and defined benefits schemes that operated in the private sector and given the arbitrary increase in salaries and wages, government could no longer fund pension payment from its general revenues. This supports the assertion of Gbitse (2006) who posits that the scheme in the public sector became unsustainable and was further compounded by increase in salaries and pension payments. In addition, Gbitse adds that the pension fund administrators (PFAs) were largely weak, inefficient and cumbersome and lacked transparency in their activities. Added to these was poor supervision of pension fund administrators in the effective collection, management and disbursement of pension funds.

Kpesse (2011) affirms that between 1998 and 2001, for instance, pension entitlement increased to about 75% with outstanding pension liabilities of 50% of the total budget of the federal government for 1999, 2000 and 2001 put together meaning that total pension liabilities exceeded the federal government budget in those years. Commenting on the old pension scheme, Toye (2006) alludes to poor record management and documentation process by the pension board as well as the inability of pension fund administrators to effectively carry out their duties in providing for the expected pension allowances as at when due. According to Bassey, Etim and Asinya (2008), the failures of previous pension schemes in Nigeria have been attributed to poor pension fund administration, high-level of corruption and embezzlement of pension funds by those responsible for its administration, inadequate build-up of funds, and poor supervision among others. Similarly, Kpesse (2011) alludes to corporate fraud, lack of competence and technical knowhow in understanding the principles of prudent management of the pension funds and political manipulations in the investment practices of those responsible for the administration of the funds.

Scholars have argued strongly against the rationale of implementing a wholly foreign pension policy in Nigeria given the different economic fundamentals obtainable in Nigeria as compared to what was obtainable in Chile from where the present pension scheme was copied (Casey, 2011; Fapohunda, 2013; Nafisat, 2015). This is perhaps the most strongly evidence that support the argument why pension systems fail in Nigeria even with the new pension system introduced in the country; that is, implementing wholly foreign ideas without any consideration of adopting the ideas considering Nigeria's unique situation. Odiya and Okoye (2012) on their part identify the following reasons for the failure of pension schemes in Nigeria as weak institutional framework, mismanagement of pension funds, the merging of services (i.e institutions of government in Nigeria) for the purpose of computing retirement benefits, wrong investment decision, wrong assessment of pension liabilities, arbitrary increase in pension without corresponding funding arrangements, non-preservation of benefits and serious structural and regulation problems.

Commenting on the pension scheme, Adulogun and Akintayo (2013) affirms that the failures of previous pension schemes in Nigeria have been attributed to unfunded and inadequate budgetary allocation, bankrupt parastatal scheme, an estimated N2 trillion pension liabilities owed to public servants between 1951 and 1999, lack of uniformity and poor administrative structure. Added to the foregoing, Fapohunda (2013) alludes to inadequate funding, inadequate subventions and grants, poor documentation and filing in pension offices, directed release of pension funds to under writers, accumulated arrears to pensioners, inability to determine appropriate investment portfolios, lack of accountability, corruption and embezzlement of funds, cumbersome clearance procedures, incompetence and inexperience of pension staff added to poor human relations, lack of etiquette and simple courtesy. Added to these, is the fact that over the years there was no authentic list or data base for pensioners, and several documents were required to file pension claims.

2.8 The Pension Reform Act 2014

This act repealed the pension reform act No 2, of 2004 and was signed into law on the 1st of July, 2014 by president Goodluck Jonathan and provides that, it shall continue to govern and regulate the administration of the uniform contributory pension scheme for both the public and private sectors in Nigeria. It has as its objectives the following:

- i. To ensure that every person who worked in either the public service of the Federation, Federal Capital Territory states and local government or private sector receives his or her retirement benefits as an when due.
- ii. To assist improvident individuals by ensuring that they save in order to cater for their livelihood during old age.
- iii. To establish a uniform set of rules, regulations and standards for the administration and payments of retirement benefits for the public service of the federation, public service of the federal capital territory, the public service of the states and local government and the private sector.

The pension Reform Act 2014 has consolidated earlier amendments to the 2004 Act, which were passed by the national Assembly on the 23rd March, 2004. These include the Pension Reform (Amendment) Act 2011 which exempts the personnel of the Military and the security Agencies from the contributory pension scheme as well as the University (Miscellaneous) Provision Act 2012, which reviewed the retirement age and benefits of university professors. Moreso, the 2014 Act has incorporated the Third Alteration Act, which amended the 1999 Constitution by vesting jurisdiction on pension matters in the National Industrial Court (Federal Government of Nigeria, 2014). The Act makes provisions for the repositioning of the pension transition Arrangement Directorate (PTAD), to ensure greater efficiency and accountability in the administration of the contributory Pension Scheme (CPS) in the federal public service such that payment of pensions would be made directly into pensioners' bank accounts in line with the current policy of the Federal Government. It also makes provisions that will enable the creation of additional permissible investment instruments to accommodate initiatives for national development, such as investment in the real sector, including infrastructure and real estate development. This is provided without compromising the paramount principle of ensuring the safety of pension fund assets (Eme, Uche & uche, 2014).

It is obvious that the Pension Reform Act 2014 is a key component of the general economic reform implemented by the federal government. The present state of the pension market has reflected the extent of government political will and commitment to ensure the successful implementation of the scheme. Added to these, is the fact that the stories of pain and death associated with payment of pension to retirees will be a thing of the past because the Pension Reform Act prescribed a 10-year jail term for anyone who misappropriates pension fund apart from refunding three times, the amount embezzled by him or her. It also stipulates that whoever that attempts to misappropriate the fund on conviction will be liable to the same punishment as it is prescribed for the full offence in the Act (Federal Government of Nigeria, 2014). From the foregoing, there is no doubt that the New Pension Act 2014 is a new dawn and an eye opener of the obvious benefits in the contributory scheme.

2.8.1 Provisions for the Pension Reform Act 2014

- i. In the case of the private, sector, the scheme shall apply to employees who are in the employment of an organization in which there are 15 or more employees.
- ii. Employees of organizations with less than 3 employees as well as self-employed persons shall be entitled to participate under the scheme in accordance with guidelines issued by the commission.
- iii. The contribution for any employees to which the act applies shall be made in the following rates relating to their monthly emolument:
 - a. Minimum of 10% by the employer; and
 - b. Minimum of 8% by the employee.
- iv. The rates of contribution may upon agreement between any employer and employee be revised upward from time to time with the commission being notified of such revision.
- v. any employee to whom the act applies can also make voluntary contributions to his retirement saving account.
- vi. The employer may agree on the payment of additional benefits to the employee upon retirement.
- vii. The employer can elect to bear the full responsibility of the scheme provided that in such case, the employer's contribution shall not be less than 20% of the monthly emolument of the employee.
- viii. Every employer shall maintain a group life insurance policy in favour of each employee for a minimum of 3 times the annual emolument of the employee.
- ix. Where an employer failed, refused or omitted to make payment as an when due, the employer shall make arrangement to effect the payment of claims arising from the death of any staff in its employment during such period.
- x. In the case of professors covered under the universities (miscellaneous provisions) (amendment) act 2012 and category of political appointees untitled, by virtue of their terms and conditions of employment to retire

- with full benefits, the commission shall issue guidelines to regulate the administration of their retirement benefits provided that any shortfall shall be funded from the budgetary allocations by the employer.
- xi. The retirement saving account of the employees are portable, they can be moved from one pension fund administrator or another or when the employee changes job, such employee only needs to inform the new employer of his retirement savings account details.
 - xii. It empowered the national pension commission to subject to the fiat of the attorney general of the federation, to institute criminal proceedings against employers who persistently fail to deduct or remit pension contribution of their employees within the stipulated time.
 - xiii. The law reduced the waiting period for accessing benefits in the event of loss of job from six months to four months.
 - xiv. It exempted the personnel of the military and security agencies from the contributory pension scheme.
 - xv. It provided for an employer to be compelled to open a temporary retirement savings account on behalf of an employee who fails to open a retirement savings account within three months of assumption of duty.

2.8.2 Retirement Benefits

The act also provide that a holder of a retirement savings account shall, upon retirement or attaining age 50 years whichever is later, utilize the account credited to his retirement savings account for the following benefits:

- i. Withdrawal of a lump sum from the total amount credited to his retirement savings account provided that the amount left after the lump sum withdrawal shall be sufficient to procure a programmed fund withdrawals or annuity for life in accordance with guidelines issued by the commission.
- ii. Programmed monthly or quarterly withdrawals calculated on the basis of an expected life span.
- iii. Annuity for life purchased from a life insurance company that is licensed by national insurance commission.
- iv. Professors covered by the universities (miscellaneous provisions (amendment) act 2012 shall be according to the university act.
- v. Other categories of employees entitled, by virtue of their terms and conditions of employment, to retire with full retirement benefits shall still apply.
- vi. Where an employee voluntarily retires, disengages or is disengaged from employment. The employee may with the approval of the commission, withdraw an account not exceeding 25% of the total amount credited to his retirement savings account. Provided that such withdrawals shall only be made after 4 months of such retirement or cessation of employment and the employee does not secure another employment.

2.8.3 Major Features of the 2014 Pension Reform

The Pension Reform of 2014 has some peculiar features that can position it as a catalyst for a sustainable social welfare programme. Specifically, the following features of the new pension reform act 2014 can be identified as:

- i. **Coverage:** The 2004 Pension Act accommodates workers in both public and private sector organizations with a minimum of five employees. The New Pension Act 2014 expanded the coverage of the contributory Pension Scheme (CPS), in the private sector organizations with three employees and above, in line with the drive towards informal sector participation.
- ii. **Contributory:** The 2014 Pension Reform Act reviewed upwards, the minimum rate of pension contribution from 15 percent to 18 percent of monthly emolument, where 8 percent will be contributed by employee and 10 percent by the employer. Tobiloba (2014) affirms that this will provide additional benefits to workers' Retirement Savings Accounts and thereby enhance their monthly pension benefits at retirement.
- iii. **Remittance of Contributions:** An employer is obliged to deduct and remit contributions to a custodian within 7 days from the day the employee is paid his/her salary while the custodian shall notify the Pension Fund Administrator (PFA) within 24 hours of the receipt of such contribution. Contributions and retirement benefits are tax-exempt. The 2014 Act empowers PenCom, subject to the fiat of the Attorney general of the Federation, to institute criminal proceedings against employers who persistently fail to deduct and/ or remit pension contributions of their employees within the stipulated time. This was not provided for by the 2004 Act. The 2014 Act empowers PenCom to take proactive corrective measures on licensed operators whose situations, actions or inactions jeopardize the safety of pension assets.
- iv. **Penalty for Defaulters:** The 2014 Pension Reform Act stipulates that operators who mismanage pension fund will be liable on conviction to not less than 10 years imprisonment or fine of an amount equal to three-times the amount so misappropriated or diverted or both imprisonment and fine.
- v. **Individual Accounts:** An employee is required by law to open a 'Retirement Savings Account' in his/her name with a Pension Fund Administrator of his/her choice. This individual account belongs to the

employee and remains with him/her for life even if he/she changes employer or Pension Fund Administrator. The employee may only withdraw from this account at the age of 50 or upon retirement thereafter. An employee can withdraw a lump sum of 25% of the balance standing to the credit of his/her retirement savings account if he/she is less than 50 years at the time of retirement and he/she could not secure a new job after six months from leaving the last job. Similarly, a retiree can withdraw a lump sum if he/she is 50 years or above at the time of retirement and the amount remaining after the lump sum withdrawal shall be sufficient to fund programmed withdrawals

- vi. **Loss of Jobs:** In the event of loss of jobs, the 2014 Act reduces the waiting period for accessing benefits from six months to four months. This is done in order to identify with the yearning of contributors. The Pension Reform Act 2014 makes provision that would compel an employer to open a Temporary Retirement Savings Account (TRSA), on behalf of an employee that failed to open a Retirement Savings Account (RSA) within three months of assumption of duty. This was not provided for by the 2004 Act.
- vii. **Retirement:** While in the public sector, the statutory retirement age is fixed at sixty (60) years or thirty five (35) years of unbroken active working service before retirement. However, the Retirement Age Harmonization Act 2012 puts the retirement age of judicial officers and academic staff of tertiary institutions at 70 years because of the belief that the 'older, the wiser' in those sector. In the private sector, retirement age varies between 55 and 60 years of service and the factor of 35 years of service is not applicable. The 2014 Pension Reform Act has no clear provisions on minimum retirement age but provides in (section 3 (1)) that no person shall be entitled to make any withdrawal from the retirement savings account before attaining the age of 50 years. Section 3(2)(c) however permits withdrawal from the retirement savings account by an employee who retires before the age of 50 years thereby accepting that employees could retire before attaining the age of 50. This kind of ambiguity could result in confusion.
- viii. **Payment to Beneficiaries when the Retiree Dies:** Whenever the retiree dies, the beneficiary under a will or letter of administration is paid en bloc the balance in the retirement savings account.
- ix. **Frequency of Payment:** Pension payment can either be monthly or quarterly, based on the retiree's choice.
- x. **Account Updates:** retirees retirement savings account statements monthly or quarterly.
- xi. **Custody of Funds:** Programmed withdrawal retirements assets are held by pension fund custodian thereby providing enhanced security.
- xii. **Change of Withdrawal Mode:** A retiree on programmed withdrawal with a pension fund administrator can choose to terminate the programmed withdrawal and covert to annuity contract with an insurance company at any time.
- Xiii. **Growth of Funds:** Retiree on investment belong to the retiree and credited to retirement savings accounting provides opportunity for enhanced payments.

2.9 The future of Pension management and Administration under the New Act

The attention of the global economy has been draw to Nigeria since the last 10 years following the coming on board of the Pension Reform Act 2014, with the vigour and commitment it has brought towards improving social security in Africa's most populous black nation. This development has continued in some other countries in Africa, which have either understudied the success story of Nigeria's contributory pension Scheme (CPS) or adopted similar programmes to boost their citizens social security welfare (Eme, Uche & Uche, 2014).

Ensuring greater protection of Pension Fund assets has been the core mandate for the National pension commission (PenCom) since its formation following the Pension Reform Act 2004. PenCom is the body saddled with regulation, supervision and ensuring effective administration of pension matters in Nigeria. Prior to the enactment of the Pension Reform Act 2004 and the subsequent formation of PenCom, pension schemes in the polity had been bedeviled by problems and challenges of underfunding and vulnerable budgetary allocation. It may interest you to know that within the 10 year period before the enactment of the Pension Reform Act 2014 to repeals the 2004 Act, the Pension industry in Nigeria has experienced extraordinary growth from a deficit of N 2 trillion in the form of pension liabilities in 2004 to an accumulation of pension fund assets of up to N4.1 trillion by the end of 2013. The huge pool of funds that the contributory pension scheme (CPS) has put together is a firm backing to the economy. This is a testimony to the hard work and diligent service of the regulator, the National Pension Commission (OpenCon) (Nkwezema, 2014).

Consequently, the Pension Perform Act 2014 has provided for stiff penalties that will serve as deterrence against mismanagement or diversion of pension funds assets under any guise. The 2014 also empowers National Pension Commission (PenCom), subject to the fiat of the Attorney General of the Federation, to institute criminal proceedings against employers who persistently fail to deduct and/or remit pension contributions of their employees within the stipulated time. There is no doubt that these provisions would boost the contributor's confidence. Put differently, the beauty of Nigeria's pension system is the efficacy that has been brought to supervision and

regulation, building contributor's confidence and growing assurances for safety of the funds, a clear departure from what existed previously.

Furthermore, the controversial clause of the post qualification years of experience of the director general of Pension Commission was lowered to 15 years from the previous 20 years experience. Explaining further, Chairman Senate Committee on Pensions and Establishment, former Senator Alloysius Etuk said history was made with the passage of the law as it will lead to a better pension service. On why the committee decided to lower the post qualification years of the DG of PenCom, he said:

When the committee report got to the chamber on the first day of presentation of the report of the committee's recommendation of a fit and proper person was rejected 15 years of post qualification was adopted. So the post qualification experience for the one who would be DG of PENCOM is 15 years. In Nigeria professional pension administration would be about 10 years. And because we are talking about cognate experience not post qualification experience. Because if you are talking about post qualification experience what about somebody who has 30 years post qualification experience with two years cognate pension experience. Is he better than someone with 10 years cognate experience in pension administration? So having realized that we decided that if somebody have had 5 years somewhere else and then have additional 10 years cognate experience in professional pension management, that would be a fit and proper person to serve as DG. So, the current situation as contained and accepted is 15years post qualification experience for the post of DG PENCOM (Tobiloba, 2014).

With the new law in place, it is obvious that the National Pension Commission has not only been given enough room to improve its activities but also to ensure that employers who fail to remit deductions are penalized and the amount owed duly paid. Prior to the new law, the commission reported that it had recovered a total of N13.33 billion from employers who defaulted in remitting pension deductions for their employees under the new Contributory Pension Scheme (CPS). The amount recovered includes interests calculated along with the principal sum (Abubakar, 2014; Nkwaezema, 2014). Commenting on the new Act, Usman (2014) affirms that the Head of Service and Heads of different Departments have now directed all the accounting departments to make sure that whatever is pension deduction should be treated as a sacred one and immediately transmitted to the receiving authority.

In addition, Hon Etuk adds that with the enactment and passage of 2014 Pension Reform Act, all the Penalties and all the prescriptions contained in the Act would be followed strictly by the various agencies. We have penalties ranging from 10 years imprisonment. For even failing to give proper information, you have to pay N500,000 daily by any agency and if your embezzle pension funds now you will pay not less than three times the amount of funds you embezzled. That is how serious this bill has treated pension funds. If you embezzle N10,000 you are bound to pay a minimum of N30,000 and in some circumstances the presiding judge has the right to make you refund and even go to prison (Tobiloba, 2014). Commenting on the New Pension Reform Act 2014, Jonathan (2014) affirms that pension is globally recognized and occupies a strategic place in national socio-economic development. It is not only a vital component of social security, it is also a veritable vehicle for nation building. Indeed, investment in pension has profound impact on the well-being of pensioners, society and the economy at large. As such, it is imperative that stakeholders in this life-shaping industry engage constantly in dialogue to bolster management frameworks and practices in their respective jurisdictions.

Policy Recommendations

Given the government political will and a comprehensive pension scheme which has brought about a radical transformation and paradigm shift in the pension system in Nigeria and arising from the foregoing we beg to make the following recommendations:

- i. The Minimum rate of pension contribution should be increase to 25% of total emolument. This level of contribution will provide additional benefits to workers' Retirement Savings Account and thereby enhance their monthly pension benefits at retirement.
- ii. A comprehensive accounting standard for retirement benefits must be put in place to adequately protect pension funds.
- iii. PenCon must provides an enabling environment which the new law seeks to regain to ensure smooth implementation of the pension scheme and put in place effective monitoring of PEAs and PFCs backed by adequate sanctions.
- iv. The need for an appropriate implementation and enforcement culture which involve prompt prosecution of defaulters and enforcement of penalties without fear or favour.
- v. There is need for continuous strengthening of the implementers of the act to have the courage, strong support and political will to interpret the sections of the law.

- vi. There is still hardship due to the unkind and rigorous verification procedures and the unnecessary length of time it takes for PenCom to process pensioner's entitlements. PenCom should be strengthened by quality legislature to streamline the documentations, prompt, regular and ease of payment of pension to retirees.
- vii. There is need for intensified public education and enlightenment on the new reform to encourage more people from the informal sector to embrace the new reform and contribute to cater for their livelihood during old age.
- viii. Government should provide the enabling environment to facilitate the creation of quality instrument through which pension assets could be invested to ensure prompt and regular payment of entitlements to retirees and pensioners.
- ix. Government should put in place relevant legal framework to ensure necessary political and economic support for the new reform.
- x. There must be strict regulation, supervision, transparent and efficient management of pension funds in order to prevent more pension scams in the country.

Conclusion

The essence of the new pension reform is to ensure that public and private sectors retirees receive their retirement benefits as at and when due and assisting improvident individuals by ensuring that they save to cater for their livelihood during old age. From the foregoing one can therefore say without fear of contradiction that the management and administration of pension in Nigeria has no doubt been enhanced with the passage of the Pension Reform Act 2014. Not only has the Act provide a platform for a more effective and efficient administration of pensions in the public and private sectors, but it has also generated a pool of long-term investment funds that already had positive impact on the growth of the nation's economy. The success and sustainability of the new pension reform largely depends on the collaboration, sincerity and commitment of all stakeholders like government that sets out regulatory framework; the regulator PenCom; financial institutions who manage and administer contributions; individuals who pay and employers who must also contribute for their employees. We hope that the new pension Act will continue to favour and assure Nigerian workers of a happy and comfortable retirement.

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Table 1: Formula for Pension and Gratuity Calculation Based on Percentage of Final Salary in Respect of Retirement in Nigeria Since 1992.

| BEFORE 1992 | | | SINCE 1992 TO DATE | | |
|-----------------------------|----------------------------|---------------------------|-----------------------------|----------------------------------|---------------------------------------|
| Years of Qualifying Service | Gratuity as % of Final Pay | Pension as % of Final Pay | Years of Qualifying Service | Gratuity as % of Final Emolument | Pension as % of Final Total Emolument |
| - | - | - | 5 | 100 | - |
| - | - | - | 6 | 108 | - |
| - | - | - | 7 | 116 | - |
| - | - | - | 8 | 124 | - |
| - | - | - | 9 | 132 | - |
| 10 | 100 | - | 10 | 100 | 30 |
| 11 | 110 | - | 11 | 108 | 32 |
| 12 | 120 | - | 12 | 116 | 34 |
| 13 | 130 | - | 13 | 124 | 36 |
| 14 | 140 | - | 14 | 132 | 38 |
| 15 | 100 | 30 | 15 | 140 | 40 |
| 16 | 110 | 32 | 16 | 148 | 42 |
| 17 | 120 | 34 | 17 | 156 | 44 |
| 18 | 130 | 36 | 18 | 164 | 46 |
| 19 | 140 | 38 | 19 | 172 | 48 |
| 20 | 150 | 40 | 20 | 180 | 50 |
| 21 | 160 | 42 | 21 | 188 | 52 |
| 22 | 170 | 44 | 22 | 196 | 54 |
| 23 | 180 | 46 | 23 | 204 | 56 |
| 24 | 190 | 48 | 24 | 212 | 58 |
| 25 | 200 | 50 | 25 | 220 | 60 |
| 26 | 210 | 52 | 26 | 228 | 62 |
| 27 | 220 | 54 | 27 | 236 | 64 |
| 28 | 230 | 56 | 28 | 244 | 66 |
| 29 | 240 | 58 | 29 | 252 | 68 |
| 30 | 250 | 60 | 30 | 260 | 70 |
| 31 | 260 | 62 | 31 | 268 | 72 |
| 32 | 270 | 64 | 32 | 276 | 74 |
| 33 | 280 | 66 | 33 | 284 | 76 |
| 34 | 290 | 68 | 34 | 292 | 78 |
| 35 | 300 | 70 | 35 | 300 | 80 |

Source: Pension Reform Act 2004. Abuja, Federal Republic of Nigeria

Religion, Politics and the Socio-economic Development of Nigerians

By

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Religion and politics are both systems of ordering the power inherent in human societies. Ellis and Gerrie (1998), aver that it is clear that all over the African continent, political elites make use of religious communities for purposes of mobilizing voters, creating clientele or organizing constituents. What is however unclear is how this relationship transform into socio-economic development for the masses. This paper therefore reveals a perceived deliberate conspiracy especially in the last three decades by religious and political leaders to perpetually keep the Nigerian masses psychologically caged through several manipulative strategies so their exploitations can go unquestioned. Using purely analytical method, findings revealed that, due to the confidence reposed on religious leaders by their adherents as well as patronage by the political class, these leaders have become authorities of some sort so much so that some studies have shown that Nigerians have demonstrated stronger links or alliance to their religious organizations, consequently their leaders than to the political body. Therefore, the paper concludes that in view of the strategic position of authority they now occupy, religious leaders can, for posterity sake, wield similar power in swaying the political class to deliver credible, accountable and people oriented leadership that will transform to the socio-economic development of the masses.

Keywords; Politics, Religion, Leaders, Socio-economic**Background**

As a global phenomenon, religion and politics, played crucial roles in the formation, ordering and sustenance of the Nigerian society as it did other parts of the world with Christianity and Islam being the two dominant religions. To Moge kwu (2015), Islam, which tenaciously transacts the notion of what Beyer (1994), describes as the singleness of life under one God, began its initial convert recruitment campaign in black Africa unlike Christianity. Islam in Nigeria, mirrors Islam in some of the fundamentalist African states including Somalia, Egypt, northern Sudan-it tends to carry regional, ethnic, socio-economic and political implications. Similarly, Ike (2015) cites (John XXIII, Mater et Magistris, n. 3), thus "though the church's first care must be for souls, how she can sanctify them and make them share in the gifts of heaven, she concerns herself too with the exigencies of man's daily life, with his livelihood and education, and his general welfare and prosperity". The manifestation of these statements are seen in the humanitarian activities of the early religious bodies who provided selfless services in the areas of healthcare, education, social welfare etc. for the benefit of all Nigerians irrespective of social class, religious belief or economic status. These activities generated some socio-economic benefits as most Nigerians who grew up during this period owe their current status to the foundation laid by the early religious bodies. Also, the political antecedents in Nigeria especially immediately after independence, though with minimal downsides, were mostly healthy competitions for developing the various regions aimed at stimulating the economy of these regions and invariably a better social standard of life for its people. I remember having access to good roads, tap water, near stable electricity and even a well-equipped state owned library among others in Ogoja, Cross River state during the late 80s and early 90s. This narrative has however changed especially in the last three decades owing to several factors, some of which Adewale (2011), identified as a chequered history of political imbalance, including a thirty-month civil war, thirty years of military rule, and highly diverse and polarized ethnic and religious groupings that are perennially at friction with one another. As a result of which the healthcare delivery system, education sectors and social structures have become comatose, nearing total collapse. This system failure in government, created a vacuum which necessitated the coming of a reformed religious system offering alternatives to the Nigerian masses. However, these religious systems are not without their colorations which Ellis and ter Haar (1998) describe thus;

"we do not contend that the emergence of new religious forms or new religious tendencies including those Muslim and Christian movements sometimes labelled fundamentalist is always a

response to what has been described as a state collapse. On the contrary, it is clear that certain wide spread religious trend such as Islamic renewal and Pentecostal revival movements, affects many parts of the world and in this sense, Africa is merely undergoing similar experience to that of some other countries, what we do point out is that such movements are not devoid of political significance in an African context where there is deeply rooted concepts of power which tends to merge the religious and political and that such movements acquire a specific public role when the institutions of state have rotted away”.

This use of religion therefore as Akinfenwa, Fagbamila and Issa (2014), observed, is only to make people feel better about the distress they experience due to being poor and exploited. These religious adherents then, use the parachutes of religion to achieve a safe landing in a frustrated world. As if that were not enough, these authors note that, many religious leaders have taken advantage of the eternal provisions to cajole and milk followers of their hard earned money. This new narrative of the roles politics and religion play in contemporary Nigerian society exist for a purpose as Falana in Afolabi (2015), quotes Bala Usman thus;

“the real basis of the manipulation of religion in Nigeria today is the need to obscure from the people of Nigeria a fundamental aspect of our reality; that is the domination of our political economy by a class of intermediaries who are being increasingly exposed. And this is to enable this class to cover themselves with religious and ethnic disguises in order to further entrench division among our people, slow down their awakening at any cost, even the unity of our country for which so much has been sacrificed”.

Though Ellis and Ter Haar (1998), have observed that it is clear that all over the world, political elites make use of religious communities for purposes of mobilizing voters, creating clientele in organizing constituents as well as other studies also showing that Religion can actually bring sustainable development through inculcating high moral values. The crux of this study is to unveil new insights to what has been described by several authors as a conspiracy between political and religious leaders to deprive the Nigerian masses. This has become imperative with the current harsh socio-economic environment which has forced many young Nigerians to immigrate to other countries where some are being sold into modern day slavery amidst unprecedented financial graft and insecurity in the country. In achieving this, the study relied on the analysis of secondary data. It is hoped that through this effort, those before and after, the consciousness of the common Nigerian to these realities will be further awakened as some studies have shown, until it gets to a breaking point where with active involvement in the polity, they ensure that their socio-economic development truly counts to the religious leaders, political as well as the ruling class.

It is instructive to note here that the perspectives offered in this paper does not exhaust all that there is to be discussed concerning the tripartite relationship that exist between religious, political leaders and the masses. It will only approach the subject matter from the perspective of a perceived conspiracy that has characterized this relationship especially in the last three decades and the way out of it. The paper is divided into five sections namely, background, conceptual clarifications, review of related studies, synergizing for socio-economic development and conclusion.

Conceptual clarifications

Politics

The word “Politics” is derived from the Greek words 'Polis' which means community and 'Poli' meaning many. Although several definitions abound as to what politics is but for the purpose of this study we shall consider a few relevant ones. Easton, sees politics as “the authoritative allocation of values for the society”, whereas, Key, examines its relevance thus “the essence of politics lies in power...of relationships of subordination, or dominance and submission, of the governors and the governed “. Going by the definition proposed by Abearian and Masannat in Oshelowo and Maren (2015), politics is a phenomenon which has its origin in the class of individual preferences, its process in public demand for accommodation of competing goal and its output in the form of binding public policy. This is even so, as Michels in Abdulahi (2014), states “majority of human beings are apathetic, indolent and slavish towards public matters and ignorant about how the political system works and are permanently incapable of self-government. Apathy goes with technical incompetence in political matters and since the majority is too apathetic to organize itself, they have a psychosocial need for guidance. Hence the need for leaders in all areas of man’s endeavor. These leaders most often emerge through political processes”.

Religion

Gwamna (2014), defines religion as man’s attempt to relate with supernatural force(s) as part of man’s search for meaning, understanding and explanation of life. The realization from this search is therefore expected to bring liberation to man. Ike (2015), further elaborates this view when he cited an apostolic exhortation of Pope John Paul IV on the role religion plays in the life of man thus “liberation from everything that oppress man, hereby

linking evangelism and human advancement in a profound manner". This probably explains to a large extent why Ross (1957) in Mogeckwu (2015), notes that Christian missionaries introduced the first sustained western type education. Western medical services and training for and with Africans were begun almost everywhere by missionaries. However, events of the last three decades in Nigeria have placed religion on a whole new pedestal with the coming of so called reformed movements.

Borrowing largely from Ellis and Ter Haar (1998), who observed that

“the coming of these reformed religious movements roughly coincides with a decline of the formal apparatuses of state and government over the same period. Africa, of course, is not alone in seeing the emergence of new religious movements in the last two decades, some of which have become political forces, as examples from Asia and America will testify. Hence it would not be correct to argue that new religious movements have emerged in Africa solely in order to fill a vacuum in public life. Moreover,..our observation is simply that such religious movements are rarely devoid of political implication and that when they do emerge in a country where the state is unable to fulfil its expected functions in regard to the law and public order, religion can take on a specific importance’.

The use of these reformed religious movement in society today is rather disturbing. Haar in Gwamna (2014), opines that, “the political manipulation of and mobilization through religion is probably the most frequent way in which religion is used or misused in present times”. This situation has led politicians to seek the endorsement of religious leaders, an endorsement which invariably means that of their entire congregation except for a few independent minded adherents. The manipulation of religion by some powerful individuals who hide under the guise of religion to pursue selfish interest and greediness of some religious leaders who patronize corrupt rulers remain part of the negative effect of religion on the polity.

Socio-economic development

According to Usman (2014), development explains advancement, a change that would yield tremendous improvements in the overall living standard of a greater number of people in the society. It is a fact that development does not occur by chance, it is a deliberate and all-engaging process that society consciously aspires to and sets out to achieve. A Nobel Prize-winning economist, Amartya Sen, sees economic development from a human capital aspect. According to Sen (1999), growth should be measured by the capabilities and opportunities that people enjoy rather than through material output measures like the gross national income (GNI) per capita. In line with Sen’s opinion, the 1993 Nobel Memorial Prize winner in Economics, Douglass C. North, also proposed some measurable indicators of a nation’s level of economic development that revolves around human development. North, notes that, economic development is best measured by institutional factors that support political, economic, social and other human/social capital in a way that creates national wealth. He opines that a country cannot be regarded as economically developed without a corresponding improvement in its citizens’ quality of life. Therefore, socio-economic development according to Mogeckwu (2015), can be seen as the process of social and economic development in a society.

Nigeria, endowed with rich natural and human resource, has witnessed phases of economic boom. From the era of agricultural development which saw the emergence of the groundnut pyramids of Kano, cotton production which opened up textile industries around the country, requiring the movement of goods and persons through a functional rail way system and even the palm oil boom era which saw countries like Malaysia coming to take palm seedlings from Nigeria etc. All of which created huge economic activities that encouraged better social life for workers while making the rural areas attractive as the farmers were adequately rewarded for their efforts in producing the raw materials needed for these industries. However, the discovery of crude oil which generated more and quicker revenue, became both a blessing and a curse as it diverted the attention of government from Agriculture and the likes. Unlike Agriculture with its vast production chain touching the lives of the rural and urban people alike, revenue from the petroleum sector circulated only among the multinationals, ruling and political class, creating a huge class gap and resultant poverty. Although poverty has remained a plague afflicting peoples and countries all over the world, in Nigeria, poverty to a large extent is manmade as a result of bad leadership in political, social and economic as well as religious spheres which has caused majority of Nigerians to remain under the burden of poverty, inequality and unemployment. Ogbeyi (2012), cites Ribadu thus;

“Nigeria’s post-independence political bureaucratic and military elites had terribly pillaged the nation’s common wealth and national patrimony with impunity, thereby denying Nigerians access to economic prosperity and quality living condition. Also disheartening, is the fact that the volume of development assistance totaling about \$400 billion that flowed into the country for socio-economic development between independence and the collapse of military dictatorship in 1999 was atrociously squandered by the political leaders of the period. The mismanagement of

resources of such quantum which was worth six times the resources committed to the rebuilding of Western Europe after a devastating Second World War simply defines the callousness of the political leadership class towards the socio-economic wellbeing of the country”.

Therefore, Ogbeyi (2012), states without doubt that the unpardonable failure of the political leadership class managing the affairs and wealth of the country had inevitably brought severe misery to many voiceless and helpless Nigerians. Restoring Nigeria's economic growth and laying the foundations for long term development requires a dynamic, agile private sector. But how is that to be when according to the 2014 world bank enterprise survey that surveyed over 2000 small business in Nigeria, the major obstacles faced by businesses are limited access to finance, poor infrastructure (especially power) and corruption.

Review of related studies

Gwamna (2014), in his study evaluates the newly acquired status of religion in Nigeria as it concerns national transformation. He notes that instead of serving as a source for peace and stability, religion has become a veritable source for conflict and war as well as an easy tool for manipulation by some political elites and religious charlatans and bigots. It is such tendency that has portrayed religion as a negative force in Nigeria. Since religion creates faith which could be revolutionary, that is, with the capacity to influence change, it could be used or blatantly manipulated by its adherents in order to achieve certain primordial interests. The paper identified issues bedeviling Nigeria to include poverty, insecurity, corruption and fake spirituality which still thrive today owing to the complicity of state officials and religious leaders. However, it identifies some positive impact of religion in Nigeria in areas of education through the establishment of faith based universities, social works to curb youth restiveness and unemployment. To experience national transformation therefore, Nigerians must experience a national cleansing of heart which only comes from God in addition to seeking and doing justice in the society. It concluded that since religion in Nigeria has huge potential for national transformation, if its resources are properly harnessed and contextualized, it could be used to mobilize its large followers towards a revolutionary transformation agenda. While the current study agrees with this study in several ways, it however differ in some as this study posits that the romance between religious leaders, politicians in government and the elites is a deliberate conspiracy to keep the masses who constitute their congregations and constituents permanently in ignorance so as to thrive in their exploits but that religious bodies have impacted positively on the education system. Whereas the current study queries the affordability of the education system for the ordinary man as well as add that since the religious leaders are at the center of this tripartite relationship, they have the capacity to revolutionize the system if they can keep aside their selfish interest.

Omilusi (2015), in his study examines how religious identity of the citizen's aspiration and patronage by the political elite's shape voter's behavior on the one hand and the nature and dynamics of leadership ascendancy on the other hand. It reveals that of ethnicity and religion, some scholars have demonstrated that religion is the most salient identity in Nigeria and this realization has been fully exploited by political activist knowing that it is the deepest and strongest rallying point among Nigerians. Citing Falola in Akinade (2002), the author observes that a great different kinds of religio-political conspiracy have engulfed Nigeria since 1980s and these have ultimately destabilized civil society in many parts of the country. The study further explains that the cynical manipulation of religion by the Nigerian state has led to a combative dimension in Christian – Muslim relationship in Nigeria. This Christians and Muslims have become embroiled in an acerbic struggle for ascendancy over the Nigerian body politics. The annual state sponsorship of pilgrims has become a tool for religious patronage as state governors and federal politicians use the opportunity to reward party men and women in the hope of solidifying their political bases. The elites have always used religion as a tool for exploitation to achieve selfish socio-economic ends, while politically deploying religions fanaticism and favoritism to polarize the people and sustain unhealthy tension in the country. The intense politization of religion in contemporary Nigeria has continued to aggravate the deepening antagonism between Christians and Muslims all over the country. Furthermore, the activist of the ruling class which Omilusi identified as powerful traditional leaders, the major religious leaders, the higher ranks of the coercive institutions such as the military, the police and the judiciary, international capital and the wealthy Nigerians who command the economy have increased misery and alienation from their incompetent rule and this is threatening the co-operate existence of Nigeria than promising their revolutionary liquidation. The study concluded that the non-separation of religion and state is the main factor why there are no correlative or preventive laws to ensure general accountability of public offices, therefore, what the country need now is a better system of governance as well as probity and accountability becoming the norm as the government resolves to tackle major national challenges.

While this study views the manipulation of adherents and constituents by political elites through the creation of rifts between the two dominant religions in the country all in the guise of ascendancy, the current study

evaluates this manipulation in the light of the socio-economic exploitation of the masses irrespective of religion. Be that as it may, both studies agree that the masses are being manipulated or conspired against for different purposes though. The derivable from such manipulation however, is for the masses to continually remain at the mercy of the political elites and religious leaders while they permanently cling to power.

Religion and Socioeconomic development

Studies like those of Amakiri (2014), have pictured Christian religion as a huge employer of labour and producer of things and services today. Some of which can be seen as the massive reduction in the national employment burden taken up by religious owned institutions as well as indirect employment for sales and services of religious products ranging from spiritual materials such as prayer items, garmenting, furniture as well as movement of pilgrims for spiritual tourism. All of which contributes largely to the economy, he observes that Islam too has done a lot in this direction though not fully acknowledged. Nwosu (1985) points out that Khurshid Ahmad summarized the Islamic framework thus:

Islam is deeply concerned with the problem of economic development but treats this as an important part of a wider problem, that of human development. The Islamic concept of development has a comprehensive character and includes moral, spiritual and material aspects. Development becomes a goal-and-value-oriented activity devoted to the optimization of human well-being in all these dimensions. The moral and material, the economic and the social, the spiritual and the physical are inseparable (55).

However, as Falola (2009), in her study observes, the failure of institutions and structures of governance have been interpreted as the failure of the state itself. To many Muslims, the failure represents the limitations of secular institutions. The Structural Adjustment Program and its failures in the 1990s instigated tensions expressed as religious conflicts. As the economy declines, more and more people see in religion an escape or a source of opposition to the state. For instance, in Kano, the country's political decay and economic problems have not only drawn more people to Islam, it has also radicalized them. Religion, like ethnicity, is a source of mobilization for political actors. Once a political candidate defines himself as a Muslim and his rival happens to be Christian, politics can acquire the coloration of religious conflict. In the North, many politicians have turned to Islam for power legitimization. There have been power rivalries with Christians and bids to impose the Sharia over a larger region. These attempts have radicalized the Christian Association of Nigeria to contest all religious symbols. While this study analysis how system failure in government has turned adherents of the two dominant religions in the country against themselves, the current study evaluates how the relationship between the political class and religious leaders reflects on the socioeconomic state of the masses who constitute adherents and constituents irrespective of religion.

Thereby making religion according to Akinfenwa, Fagbamila and Issa (2014), "a tool for economic exploitation and social oppression and also a divisive tool that splits the fabric of nationhood through the group imposed consciousness that sets the delineating standards on social boundaries". Similarly, a study carried out by Akinfenwa, Fagbamila and Issa (2014), revealed that 75.5% of respondents opined that religious leaders are basically after their own wellbeing leading to massive exploitation of the masses. The same study showed that adherents are coming to the realization that religion is being used as an instrument of oppression and that there is a high level of corruption going on in religion. Similarly, the schools built by these religious leaders with the contributions of their congregations has become so expensive that even average members of the congregation can hardly afford to send their children there. Also, since these religious leader's open places of worship as faith based organization, though they rake in huge funds, they don't pay taxes which can benefit the ordinary man which include members of their congregation.

Politics and socioeconomic development

Adewale (2011), observes that the political economy of a country is pivotal to its economic dynamics as well as its social system. He further explained that while politics and the process of politicking do not necessarily give rise to the social structure of a people, the institutional framework, process and outcome of this exercise do influence the course and outcome of achievable socio-economic status of the nation and its people. In Nigeria, the major economic activities that lead to socioeconomic advancement of the people are largely politically motivated. Apart from good socioeconomic policies that politically elected leaders in government institute, other political activities such as electioneering campaigns, rallies and constituency projects generate some form of economic activities. Some of these political activities have become the largest source of income next to adverts for most media organizations who rely on these political patronages to pay their huge labor force. Also, Abdulahi (2014), opines that Politics today in Nigeria has turned out to be the fastest profit yielding business and a center which every other sector of the Nigerian system stands. Little wonder there is an increase in cases of political god-fathers who after

financing the exorbitant cost of electing their god-sons later dictate to them what, how, when and even which policy decision to make at the expense of the general wish of the public. However, the bulk of these economic rewards until recent times has rested in the hands of a few, due to passivity on the part of a vast majority of the masses.

As Moge kwu (2015), rightly observed “every nation has its political system, but not every member of the society knows about it or understand what it is or how it is supposed to work”. This observed passivity by the masses has kept them in the dark as to their contributions to politically minded policy decisions which has given room for unprecedented misappropriation of public funds by politically elected public office holders. This is even so in Nigeria as Falola (2009), states that religious adherents give more allegiance to their religious organization than to political structure and this is predominantly so with the Christians. This attitude has gained popularity over time due to election malpractices which gives the electorates the notion that whether they participate in elections or not, the political parties in connivance with the electoral empires will make a candidate win and to benefit from any political activity, a person must not only belong to a political party but must also be in the right caucus, hence their docility. However, since the outcome of these political activities are crucial to the masses, Phol (1972) in Theis and Steponkus (1972) cited in Nwodu and Agbanu (2015), posed an audience this question “how much is your government worth to you?” in response to the question, the author states: it costs you a fair chunk of your income. It may cost you your life-it can draft you and send you off to die in a war: it can fail to protect you against murderers and traffic speeders; it can destroy your job and let you starve”. Hence the need for Nigerians irrespective of religion to actively take part in political activities so as to ensure the emergence of credible leaders who will make people oriented policies that will transform the socioeconomic status of all.

Synergizing for Socio-economic Development in Nigeria

The most significant interaction between religion and politics in church history was witnessed during the Constantine and post Constantine era, where the emperor used machinery of the state to promote Christianity. Niccolo Machiavelli learnt his voice to this view when he advocated that rulers use the power of the church to establish and maintain their reign. Historical facts show that among the Ejagam people of Cross River state, the Ekpe cult which served then as the government of the people fostered strict adherence to societal norms that ensured orderliness in the communities e.g. punishment for stealing, nonparticipation in community sanitation on given days and time as well as ensuring transparency in human relations be them trade or social. This religious cult which served a dual purpose, also became a tool deployed by the early missionaries to compel people to go to church. The threat was “if you don’t go to church, Ekpe will visit you” and since the name was dreaded, people complied and went to church. So the interface between these two goes way back in Nigeria. Adogame (2006), observes that, Nigerian politics is characterized chiefly by politicization of religion and religionization of politics. This explains why Kukah (1993), stated that no one can aspire to be or hold political office without pretending to be religious.

The effect of religion on politics has brought about people voting according to the faith regardless of the capacity of the candidate to lead the country thereby amounting to manipulation. Omilusi (2015), avers that the Nigerian people continually groan under a political leadership that romances religion but is allergic to transparency and accountability. Usman (1987), avers thus “This campaign of systematic manipulation of religious sentiments is being conducted for a sinister and reactionary purpose of diverting attention”. It has been observed in recent times that whenever there is an issue of misappropriation of funds by the government and its allies or an unfriendly policy about to be put in place, it is usually greeted with public outcry and debates which naturally hits up the polity especially with the coming of platforms for public expressions like the social media. Just about then, an issue with ethnic, religious or even security as recently observed, springs up, thereby diverting the attention of the public and as it is typical of Nigerians, the issue before dies naturally. Nigerians have become so used to this manipulative strategy that there are even insinuations currently in some quarters that the reality TV show “Big brother Naija” is sponsored by the federal government to distract the masses and cartoon pictures have been created and shared on social media platforms depicting this insinuation. Whereas what Nigerians are interested in is how political promises will be reflected in the prices of commodities, functional infrastructures as well as adequate security for all irrespective of one’s religious beliefs, ethnicity or social class.

Bhardwaj (2009), states that the socio-economic system around which modern civilization has grown up in Bengal is derived from a distinctive religious ideology. As a result, relatively flexible religious ideologies were mobilized around the mode of production and economic life of the people. Therefore, as Ogbiedi (2012), states, for Nigeria to experience sustainable socio-economic development, responsible and credible leaders must emerge. For credible leaders to emerge, religion must be seen to play its role as a moral watchdog as seen in some countries like DR Congo which has recently shown that religion can in contemporary times, be used to re-order a country’s system as well as bring about positive change. It is clear that some religious leaders in Nigeria who know the truth and have

knowledge with which to emancipate their congregations or better still lead them to hold their political leaders and government accountable as in the case of DR Congo where a catholic priest lead a protest against the leadership of that country for irresponsible leadership, yet these religious leaders turn blind eyes in what Rev. Fr. Mathew Kwaggas in a sermon on 21st January 2018 described as “a conspiracy of wicked silence by religious leaders” for fear of losing their congregation who as observed in developed countries may cease to besiege places of religious worship in a conducive system thereby by dwindling the financial fortunes of the religious leaders and by implication, their relevance in society.

This is even so as Berger in Aboh (2014), describes the state of the contemporary man as follows; Modern science makes it impossible for the educated man to believe in God, modern man is not motivated by religion in his daily life

In examining this tripartite relationship, Ellis and Ter Haar (1998), observe that, one consequence of the frequency with which members of the elite seek advice on their most intimate spiritual problems is that those marabouts and other spiritual experts who include politicians among their clientele themselves become brokers of power in the most mundane sense. The marabouts of the elite become repositories of highly confidential information, since those politicians who resort to their services will divulge their innermost ambitions in a bid to attain the power they crave. In this way a leading marabout may acquire inside knowledge of planned coups and other secrets of his elite client.

Therefore, the power lies within the religious leaders to guide their patrons on how best to lead in the socio-economic interest of the masses who constitute a larger number of their adherents. Oshelowo and Maren (2015), aver that religious leaders have gained some reputation and legitimacy as effective national leaders of thorough and potential statement. Hence, her voice must ring out with prophetic courage and insistence against all cases of oppression and injustice.

No doubt, religion and politics could interact absolutely and peace and economic posterity will always be the fruit of such relationship as seen in the case of Bengal in India. However, Nigerian political leaders on both sides Christian-Muslim have invoked the name of God in politics and sought to use religion freely in influencing the polity decision s and swaying national, political and economic policies and to that end governance. It has been observed

Conclusion

Studies like those of Falola (2009), has shown that Nigerians have demonstrated stronger links or alliance to their religious organizations than to the political body. This realization leaves a huge burden on the religious leadersto sway the scale of governance in the positive direction more than the political leaders who are in power. This is so because the religious leaders are at the center of this tripartite relationship and as Oshelowo and Maren (2015), rightly observed, “religious leaders have gained some reputation and legitimacy as effective national leaders of thorough and potential statement”. And why not? The abundance of studies proving the manipulative capacity of religious leaders to sway their adherents for the benefits of the political class which has now been termed a conspiracy can take a new narrative. That is, same strategy can be deployed to sway political leaders who patronize them so that they render credible and accountable leadership. The only difference however, will be that the masses will only be getting what is legitimately theirs and the religious leaders may not continue to be handsomely rewarded or even patronized but the truth would have been told and a better mode of governance instituted for generations to come. As Amakiri (2014), puts it “the voice of religion should be effectively mobilized and raised against all forms of exploitation and degradation of the *have-nots* by the stronger *haves*”.

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An Exegetical Study of Daniel 6:1-9 and its Implications for Contemporary Political Office Holders in Nigeria

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Abstract

This paper examines issues relating to transparency and accountability in the Nigerian political office holders. It emphasizes the roles or importance of political leaders as a vehicle for socio-economic and political development of people at the grassroots. The paper finds that accountability and transparency are vital tools for the political office holders in Nigeria for the development of the rural areas. From the selected biblical texts, the paper finds that King Darius appointed 120 rulers or political office holders together with himself to rule over the whole kingdom of Babylon. He also appointed three other officials of which Daniel was one. Daniel did his work much better than the other officials and rulers. He was very good in discharging the responsibilities of his office. It is discovered that there is the resort to impeachment directly or indirectly among those in power. Office holders in Africa, whether at institutional, organizational, religious and political level, do not have what it takes to have goodwill towards their peers. Questionable leadership has brought stunted growths to nations in Africa. The exegetical study of the passage selected indicates that accountability and transparency are non-negotiable characteristics required of political leaders to ascertain the stability of political system. Recommendations offered in the paper include; the political office holders should be prudent, honest and transparent; periodic public fora should be organized to enable political leaders render their stewardship to the people and budgetary discipline should be imbibed by the government officials.

Keynotes: Accountability, Transparency, Political office holders, Impeachment, Good Governance

Introduction

The history of nation states and civilizations have clearly shown that well- focused, transparent and visionary leaders have played strategic roles in the socio-economic, political ideological transformation of their countries, thereby uplifting not only the destiny of their countries in the international system, but also creating a path to sustainable development and good governance for their countries.

The leadership question in Nigeria therefore arises and is hinged on the desire, yearning and demand by Nigerians for a purposeful, focused, accountable, ideological based, transparent leadership that can prosecute the goals of development in Nigeria (Any 59-59). With this scenario, the history of Governance in Nigeria is a sad one. It is very disheartening that despite the adherence of many Nigerians to one type of faith in the culture of religion, our faiths have not yielded the expected dividends of peaceful-coexistence and efficient political performance. Since our fifty-five years of existence after independence, Nigeria continues to grope in the dark for fruitful governance. The efficiency of our public utilities such as electricity and water supply is zero minus. Our politics is full of bitterness, envy, jealousy and violence. Our roads continue to be bad. Our health and education sectors are full of problems. It is the conviction of most people that nothing works in Nigeria. Where do we go from here? Yet we continue to practise our faiths, holding to them tenaciously and yet with little or no result. We shall not keep quiet. We shall continue to lay emphasis on the necessity to allow our faiths to reflect on our existence for good, especially in the area of governance. Based on the selected Sacred Texts should play to solve the problems and challenges which governance is facing in world, especially in Nigeria. This understanding now leads this paper to more attention on the practical responsibility which a chosen text of the Holy Bible of Christian faith shall play to re-examine the issues of accountability, transparency performance in governance in Nigeria, avoidance of the politics of bitterness, killing, discrimination, envy, jealousy, and its attendant unnecessary impeachment. There is resort to impeachment directly or indirectly among those in power. Even when the impeachment sagas are not pronounced, the overall assessment of the nature of governance in Nigeria, even outside formal political office holders, is that of ill-wish. Obviously, office holders in Africa, whether at institutional, organizational, religious and political level, do not have what it takes to have goodwill towards their peers or subjects. To address the above mentioned concerns, an exegesis and exposition of Daniel 6:1-9 (Masoretic Text), an Old Testament passage from the Sacred Text of Jewish

and Christian faith is hereby attempted. The paper uses historical and analytic research methods. The data were collected through secondary sources.

Conceptual Clarifications

Accountability: In the opinion of (Enyi 80), the concept of accountability refers to the obligation owed by the office holders to be answerable to the general public on the disposal of their powers and duties; be ready to act on constructive criticisms, and accept responsibility for failure. It means holding accountable those privileged individuals given a mandate to discharge certain responsibility is normally judged in terms of clearly stated indices of performance and articulated codes of conduct. According to (Akpa 58), accountability in a democracy and the context captured here rests on tripod; Budgetary, political and administrative obligates all public office holders handling public funds to account for the allocations, use and custody of such entrusted resources in accordance with established rules, principles, and practices. Political accountability also known as constitutional accountability, constrains all office holders to be answerable for their actions and inactions in the performance of official duties in and out of office.

Transparency: The term transparency refers to all means of facilitating the citizen's access to information and also his/ her understanding of decision-making mechanisms. In the view of (Akpa 78), it refers to sharing information and acting in an open manner. It is built on the free flow of information. It allows stakeholders to gather information that may be critical to uncovering abuses and defending their interests. Transparent systems have clear procedures for public decision-making and open channels of communication between stakeholders and government officials, and make a broad range of information accessible.

Impeachment: Impeachment is a formal process in which an official is accused of unlawful activity, the outcome of which, depending on the country, may include the removal of that official from office as well as criminal or civil punishment. According to (Gay, Oonagh 53), the word "impeachment" derives from Latin roots expressing the idea of becoming caught or entrapped, and has analogues in the modern French verb *empêcher* (to prevent) and the modern English *impede*. Medieval popular etymology also associated it (wrongly) with derivations from the Latin *impetere* (to attack). (In its more frequent and more technical usage, impeachment of a witness means challenging the honesty or credibility of that person).

The impeachment process should not be confused with a recall election, which is usually initiated by voters and can be based on "political charges", for example mismanagement. Impeachment is initiated by a constitutional body (usually legislative) and usually—but not always—stems from an indictable offense.

Political Office holder: A political office holder (from Classical Greek πόλις, "polis") is a person holding or seeking an office within a government, usually by means of an election, voted for either by people or by a definitive group in the government. Politicians propose, support and create laws or policies that govern the land and, by extension, its people. Broadly speaking, a "political office holder" can be anyone who seeks to achieve political power in any bureaucratic institution where the ranks are awarded by the kind of support the person. Therefore, Political office holders (are People who are) politically active, especially in party politics. The Positions range from local offices to executive, legislative and judicial offices of state and national governments Some law enforcement officers, such as sheriffs, are considered politicians.

Good Governance: The term "governance" refers to the process of decision-making and the process by which decisions are implemented (or not implemented). Given the above, an analysis of governance focuses on the formal and informal actors involved in decision making and implementing the decision made to arrive at informal structures that have been set in place to arrive at implement the decisions(Ajene 33). Good governance therefore has eight major characteristics. It is participatory, consensus oriented, accountable, transparent, responsively effective and efficient, equitable, inclusive and the rule of law. Good governance also assumes that corruption is minimized, the views of minorities are recognized and that the voices of the most vulnerable in society are heard in decision making.

דניאל Chapter 6 Selected Texts of Daniel

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|---|--|---|
| א | וַתִּרְמִיזוּ שְׂמִיּוֹן, שְׂנַיִן קָבָר--מִלְכוּתָא, קַבְּל, (מְדָאָה) מְדִיא, וְדַרְגִּישׁ א | 1 And Darius the Mede received the kingdom, being about threescore and two years old. |
| ב | וַיִּשְׁרִיז מֵאָה לְאַחַשְׁדָּרְפָּנֵי, מִלְכוּתָא-עַל וְהַקִּים, דַּרְגִּישׁ קָדָם, שְׁפָר ב מִלְכוּתָא-בְּכָל, לְהוֹדִי- | 2 It pleased Darius to set over the kingdom a hundred and twenty satraps, who should be throughout the whole kingdom; |
| ג | אַחַשְׁדָּרְפָּנֵי לְהוֹדִי: מִנְהוֹן-חַד דְּנִיָּאל דִּי, תִּלְתֵּה סָרְכִין מִנְהוֹן וְעֵלָא ג נִזְק לְהוֹא-לָא, וּמִלְכָא, טַעֲמָא לְהוֹן נְהִבִין, אֵלִין | 3 and over them three presidents, of whom Daniel was one; that these satraps might give account unto them, and |

that the king should have no damage.

קבל-פל: וְאֶחָדָם שָׁרְפָנְיָא סָרְכָיָא-עַל, מִתְנַצֵּחַ הָוָא, דְּנָה דְנִינְיָא, אֲדִינוּ דְּמַלְכוּתָא-כָּל-עַל לְהַקְמוּתָהּ, עֲשִׂית וּמִלְכָּא, בְּהַ יְתִירָא רִיחַ דִּי.

4 Then this Daniel distinguished himself above the presidents and the satraps, because a surpassing spirit was in him; and the king thought to set him over the whole realm.

מִצַּד--לְדִנְיָא לְהַשְׁכִּיחָה עֲלֵהּ בְּעִינֵי הָוָו, וְאֶחָדָם שָׁרְפָנְיָא סָרְכָיָא אֲדִינוּ הַ הַמְהִימוֹ-דִּי קָבַל-כָּל, לְהַשְׁכִּיחָה יְכָלִיו-לָא וְיִשְׁחִיתָהּ עֲלֵהּ-וְכָל; מַלְכוּתָא עֲלוּהִי הַשְׁתַּכַּחַת לָא, וְיִשְׁחִיתָהּ שְׁלוּ-וְכָל, הָוָו.

5 Then the presidents and the satraps sought to find occasion against Daniel as touching the kingdom; but they could find no occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.

לְהוּ, עֲלֵה-כָּל, דְּנָה לְדִנְיָא לְהַשְׁכִּיחָה לָא דִּי, אֲמָרִיו, אֲלֹהֵי גְבַרְיָא אֲדִינוּ וּ {ס} אֲלֵהֶּהּ בְּדַת עֲלוּהִי הַשְׁכַּחַתָּא

6 Then said these men: 'We shall not find any occasion against this Daniel, except we find it against him in the matter of the law of his God.' {S}

לְהַ אֲמָרִיו וְכֹן; מִלְכָּא-עַל, הִרְגִּשׁוּ, אֲלֵן, וְאֶחָדָם שָׁרְפָנְיָא סָרְכָיָא אֲדִינוּ ז' תְּהִי לְעֵלְמִיו מִלְכָּא דְרִיגִישׁ.

7 Then these presidents and satraps came tumultuously to the king, and said thus unto him: 'King Darius, live forever!

וּפְתוּתָא הַדְּבָרְיָא וְאֶחָדָם שָׁרְפָנְיָא סָרְכָיָא, מַלְכוּתָא סָרְכִי כָל אֲתִיעֵטוּ הַ אֲלֵה-כָּל-מִן בְּעוּ יִבְעָא-דִי-כָּל דִּי: אֲסָר וּלְתַקְפָּה, מִלְכָּא קָנָם לְתַקְפָּה אֲרִיגִישׁ לְגַב, יְתִרְמָא--מִלְכָּא מְנַדְּ לְהוּ, תְּלַתִּין יוֹמִין-עַד וְאֲנָשׁ.

8 All the presidents of the kingdom, the prefects and the satraps, the ministers and the governors, have consulted together that the king should establish a statute, and make a strong interdict, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

מִדִּי-בְּדַת לְהַשְׁכִּיחָה לָא דִּי: כְּתָבָא וְתַרְשָׁם אֲסָרָא תְּקִים, מִלְכָּא כְּעוּ ט' תְּעִדָא לָא-דִי, וּפְרַס.

9 Now, O king, establish the interdict, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.'

Personality of Daniel and Historical Background of the Book of Daniel

Daniel (Hebrew: דְּנִינְיָא, Modern *Daniyyel*, Tiberian *Dāniyyēl*; Greek: Δανιήλ, Hebrew "God is my Judge" is the hero of the Book of Daniel. According to (Harrison 16-17), Daniel was taken into captivity by Nebuchadnezzar of Babylon, he serves the king and his successors until the time of the Persian conqueror Cyrus, all the while remaining true to the God of Israel. According to Old Testament scholars, there are four Daniels mentioned in the Old Testament. One of the scholars noted (Heaton 17), we have a Daniel of mentioned by the Chronicler as a name borne by one of David's son (1Chron.3:1). The text is however dubious. He is the same person referred to as Chileab in (11Samuel 3:3). Another Daniel is one of the Jews. A priest of the house of Ithamar who returned from the Babylonian exile during the time of Ezra and Nehemiah (Ezra 8:2, Neh.10:6) in the second half of the 5th Century B.C. The identification of these two Daniels with the protagonist of the book Daniel has been disregarded. The third Daniel is referred to in (Ezekiel 14:14, 20; 28:3). The fourth Daniel is the protagonist of the book of Daniel whose name was mentioned throughout the book.

The book of Daniel is a veritable literature regarding governance. The Kingdom motif is well documented in its pages. This book which belongs to the apocalyptic genre is a book which oozes hope like many other apocalyptic writings. Written partly in Hebrew language and partly in Aramaic dialect which is cognate to the Hebrew 0 three principal officers, to whom he gives the superintendence over the rest. Several writers have thought, that after Darius had conquered Babylon, he returned to Media, and took Daniel with him, and that it was there that the establishments here spoken of were made.

The second expression here is *nezaq* נִזְקַ (Daniel 6:3), which rendered as "suffer injury, suffer no loss." The understanding of this expression: לְהִנָּא לָא נִזְקַ is that, some translated the last clause of the second verse, "That the king should not have any trouble;" but since *nzq*, *nezek*, signifies "to suffer loss," I willingly adopt this sense; because the king did not escape trouble, through a desire for ease, as he might have done, being an old man, but he willingly managed his own affairs, and committed the care of them to three men, lest anything should be lost through passing through too many hands.

The third word is יָתִיר - *yattir*, it is also used as an adjective which translated as “extraordinary, preeminent, and surpassing.” Daniel was preferred, because an excellent spirit was in him. Besides that spirit of uncommon wisdom and sagacity which was in Daniel, he had great experience in public affairs, it being now sixty-five years since he was first advanced by Nebuchadnezzar, Daniel 2:48. The root idea of the word is to shine, hence to be illustrious. The word "excellent" (יָתִירָא - *yattíyrá*) means, properly, what hangs over, which is abundant, more than enough, and then anything that is very great, excellent, pre-eminent. Latin Vulgate, ‘*Spiritus Dei amplior*’ - "the spirit of God more abundantly. It is not said here to what trial of his abilities and integrity Daniel was subjected before he was thus exalted, but it is not necessary to suppose that any such trial occurred at once, or immediately on the accession of Darius. Probably, as he was found in office as appointed by Belshazzar, he was continued by Darius, and as a result of his tried integrity was in due time exalted to the premiership. "And the king thought to set him over the whole realm."

Next expression is נָצַח – *netsach* which connotes “to distinguish oneself.” The expression used here נָצַח דָּנִיֵּאל מֵתַנְבִּיזָה explains accountability and transparency of Daniel among the three presidents. Therefore, he was preferred above others. He was promoted, because of his faithfulness in his offices. In order words, accountability and transparency are not negotiable in any good governance.

Another word according to (Brown, and Briggs 750-751), the word עִלָּה - *illah* is used as noun feminine singular which means ‘matter’, ‘affair’, ‘occasion’, (Daniel 6:6) (ground of accusation), the presidents and princes sought to find occasion against Daniel. The word rendered "occasion" (עִלָּה ‘*illah*’) which also means a ‘pretext’ or ‘pretence’. The meaning is, that they sought to find some plausible pretext or reason in respect to Daniel, by which the contemplated appointment might be prevented, and by which he might be effectually humbled.

This talks about conspiracies that usually precede the impeachment of officers. The attack came from people who covered the favour Daniel received and who resisted enforcement of the ethical standard he upheld. In the opinion of (Dorothy, 1440-1441), these disgruntled people joined forces and presented a united front (Dan.6:7). The verb went together (Aram. *regash*, which means “run together with tumult, gather in a tumultuous throng” (Dan.6:6).

Lastly, the word אֶסַר - *esar* is used as noun masculine which translated “interdict, decree, law and injunction.” It also means unchangeable *law* of Medes and Persians (Daniel 6:9; Daniel 6:13; Daniel 6:16). According to the law of the Medes and Persians, which altered not; when once signed by the king: mention being made of both the Medes and Persians, shows that these two nations were now united in one government; that Darius and Cyrus were partners in the empire; and it is easy to account for it why the Medes are mentioned first; because Darius was the Mede, and Cyrus the Persian; the one the uncle, the other the nephew; but afterwards, when a Persian only was on the throne, then the Persian is mentioned first (Esther 1:19).

Immediate Context of Daniel 6:1-9

The broad context of Daniel 6:1-9 also has extension to Daniel 6:1-28 which contains the long episode of the antagonism which Daniel suffered from his two co-presidents (סָרְרִינִין - *sā-rə-kīn*) and one hundred and twenty satraps (אַחַשְׁדַּרְפִּינִיא - *achashdarpenin*) under him, the inadvertent involvement of King Darius in signing his decree, the death punishment meted out to him, his miraculous deliverance, the law of Karma taken against the conspirators and the acknowledgement of Daniel’s God.

In view of (Barkar 678), the immediate context of the passage is situated in the scheming of impeachment against Daniel. These nine verses contain the plot against Daniel starting with the administrative delight of Darius to set over his kingdom 120 satraps and three presidents who will govern the satraps so that he and his kingdom will not experience any loss, most likely economic. Daniel was appointed one of the three presidents. He distinguished himself above the other two presidents and the 120 satraps under them because, he had an excellent spirit with the resultant effect that Darius was considering him to be appointed to govern the whole realm. Therefore, this calls for the scheming of his impeachment.

Structural Outline of Daniel 6:1-9

The Questionable Impeachment of an outstanding Statesman.

- i A Royal Administrative Action for efficiency (vv.1-2)
- ii An Outstanding Statesman(v.3)
- iii A Questionable Conspiracy (vv. 4-9)

The Questionable Impeachment of an outstanding Statesman

Apparently, the scenario under exegesis of (Daniel 6:1-9) has as its main thrust the avenue or the plot against Daniel which has as its elements, the wrath of the conspiracy against the person and outstanding performance of Daniel, towards achieving the aim of this paper which is that of functional and relevant

contextualization of the selected text for religion and governance in Africa, especially Nigeria, the scenario is being taken from the positive perspective of Daniel's outstanding posture as a statesman. To buttress above statement, (Jeffery 345), it is undeniable that the plot or conspiracy motif is well pronounced in this context. The element of Daniel distinguishing himself will be more relevant to the quest for religion and good governance in our contemporary time. Nevertheless, the phenomenon of impeachment, the questionable ones in particular will not be glossed over.

i A Royal Administrative Action for Efficiency(vv.1-2)

The first two verses of our periscope shows the dexterity of King Darius in operating a paradigm shift when he ascended the throne. His predecessors might not have thought of bringing governance to the grass roots. He put in place an efficient machinery of governance. He appointed one hundred and twenty satraps to be responsible to the presidents, a former triumvirate system. Because of what? These appointments are needed so that King Darius's administration will be so efficient that there will be no loss of any kind, probably economic. This aim to avoid loss reminds one of the lackadaisical attitudes of civil servants and top government functionaries that usually result into inefficiency and wasteful spending. Therefore, King Darius was out to guide against such, hence the appointment of the three presidents and their subordinates, the 120 satraps.

ii An Outstanding Statesman(vv.3-4)

Daniel was a statesman who served three different regimes with integrity; Nigerian Leaders should also seek to emulate his qualities. Statesman calls for charisma and character. Both are combined in Daniel, of whom the Bible says "distinguished himself above the governors and satraps." Daniel beat down his two governor colleagues and the 120 satraps, hand- down in performance. He performed very well, because "an excellent spirit was in him. It is expected of administrators to have the spirit of excellence and pursue excellence in governance.

iii A Questionable conspiracy(vv.4-10)

According to (Tokunbo, et.al. 1025-1026), Daniel's favour with the King aroused the jealousy of his fellow officials, men who were probably much younger and anxious to get ahead. Even what started as jealousy turned into envy; envy turned into racial hatred. Daniel was not accusing of corruption, his virtue made him vulnerable, for it meant that his enemies could predict how he would react in certain circumstance. The conspirators burnt many calories to get their plot or scheme come to reality.

Implications of Exegesis for Contemporary Political Office Holders in Nigeria

The following are a few implications of the exegesis of Daniel 6:1-9 for political office holders in Nigeria for good governance in Nigeria, the book of Daniel offers a lot for as many leaders and rulers will choose to study it. In Book five of politics, Aristotle discusses the causes of political instability in political systems especially in democracies.

1. One of causes, Aristotle argues, is injustice in the distribution of government offices and resources. This can also be explain with context of Daniel 6:1-9, and also related as a form of distributive injustice where a large section of population is massively poor and an infinitesimal few extremely rich or where a small clique controls and manipulate power for selfish ends, while are majority of the populace is disempowered. As (Clay 678), all these forms of injustice which are prevalent in Nigeria, which Aristotle postulated against, can adequately explain the level of political and economic instability in Nigeria.

2. The failure of Nigerian leaders to establish good governance has led to the mass poverty and unemployment. This has resulted into communal, ethnic, religious and class conflicts have now characterized the entire nation state. There is massive poverty in Nigeria and that it has progressively worsened is an established truism. He submitted that, "life has become precarious for the average Nigerian who also faces suffocation levels of poverty." In accordance with above statement (Grant, Donald Lee, Jonathan 499) said , there is massive underdevelopment with low income per head, low of productivity, a circumscribed and fractured industrial base, high dependency on primary export commodities, high degree of illiteracy and a low level of life expectancy. It is therefore ridiculous and paradoxical that a richly endowed nation like Nigeria is classified as one of the poorest in the world.

3. Another implication is lack of good decision- making: Another author (George 152-153) argues, decision-making therefore, lies at the heart of all political actions and provides that common focus under which we can bring together the political actors, situations and processes. Darius who no sooner did him get into office than he improved on the administrative machinery of his predecessors. He patronized paradigm shift. He stepped out of the box by appointing three governors who will be responsible to him and 120 satraps (princes) who will be responsible to the three governors. We do know of the practice of his predecessors, the Babylonians. They had practiced the triumvirate system of administration. Leaders in Nigeria are expected to bring in innovations for good governance, just like former Lagos State Governor, Babatunde Raji Fashola stood above his colleagues Governors in Nigeria.

His vision for the beautification of Lagos for an enviable environment is innovative and second to none in Nigeria. The manner in which projects of road maintenance and of turning ghettos and the hideous of miscreants in Lagos into beautiful parks such as Gani Fawehinmi park, are carried out, is laudable. It shows that he has many able officers working with him to make vision realized.

4. The lack of excellent leadership in Nigeria: According to (Asha 58-59), this has resulted in unmanageable crisis; mistrust between leaders and followers; split, hatred, blackmail, retrogression, divide and rule syndrome and hindrance to political instability and good governance in Africa, particularly Nigeria. Daniel distinguished himself as Moses, Joseph and David did. He had an excellent spirit and also a prayerful administrator. He was very spiritual and wise. Politically, Daniel occupied several posts as leader in Babylon, in his political office; he was faithful and not corrupted. Corruption is still the stock –in- trade of Nigerian democracy and governance, rooted in the centralized, nature of politics described above. Political leaders misappropriate considerable public funds for their personal gain, while most of their continents lack access to potable civil service.

5. Lack of Administrative Accountability and Transparency: The mark of leadership is the ability to make a rational decision in the most difficult times based on what is in the greatest interest of the number (Bello, 44-45). Given a choice, among the many virtues leaders should possess include; honesty, accountability, transparency, equity, justice, fairness, etc. inequity wastes talent and undermines social cohesion, which in turn leads among other vices to violent crimes, ethnic and religious conflicts (Ugwu Odo 68-69). There is inequity where the elected leaders spend more resources on their creature comforts than the necessities of life in a country like Nigeria where more than half of the population live on less than a dollar a day.

6. Lastly, our political leadership posture is characterized by power, hatred, violence, intimidation, murder and jealousy, rather than service, justice, security, love, peace and progress, (Akpaamo 52-53). From selected text, another type of leaders is that of conspirators who put up to questionable impeachment against Daniel. Why? He towered above them all. In the view of (Adoogun310-311), there is no gainsaying about Babatunde Raji Fashola being hated and envied by the supposed political godfather, his political opponents and all those who do not wish him well. The occurrences of impeachment saga are very disheartening. As a matter of fact, if anybody is to be impeached let it be for gross misbehavior and abuse of office and not because somebody is being envied for his outstanding performance.

Recommendations

The need to also have politics without bitterness was expressed. In order to stem tide for better, the following recommendations are hereby offered;

1. Loyalty is the key ethical value that probes governance and administration in the public interest for enhancing development. The political and administrative leadership must at all times be fair, objective and just.
2. Political leaders and officials at the local government level are suppose to be prudent, patient, respect human dignity and be generally humane to the public they serve.
3. Political office holders should not seek special privileges for themselves just because of their public position service.
4. Transparency and accountability demands openness in the conduct of good governance.
5. All public officers who have been found to enrich themselves and corruptly accumulated wealth and property should be sanctioned very seriously in accordance with the law guiding such offences.
6. Suitably qualified persons should be appointed or voted into offices to enhance effective performance of their duties at all level.

Conclusion

The paper has examined the issues relating to transparency and accountability among political office holders in Nigeria. It is common knowledge in Nigeria, however, that there have been pervasive unethical behaviour and widespread lack of accountability in governance and administration. This makes it imperative that the twin issues of transparency and accountability should be taken for granted. This paper focuses on the book of (Daniel 6:1-9) was treated exegetically and it implications for political office holders in Nigeria were drawn out on the note of the need to have those in governance possess excellent spirit towards the expected high performance.

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Religion and Sustainable Development in Nigeria

By

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Religion has taken a position of importance in Nigeria. There has been an ongoing debate on the assertion on if religion has any role to play in sustainable development. The African continent is facing underdevelopment and Nigeria is not left out. This is evident in her socio-economic and political decline. This paper tries to investigate reasons for this deterioration and examines the role religion has played in the development of Nigeria to improve her condition. Descriptive and analytical method of inquiry was used in this study for optimal results. The findings reveal that religious intolerance, poor governance, corruption, and mono economy contribute to underdevelopment. It also found out that religious groups have played enormous role in sustainable development through the provision of hospitals, health care facilities, schools, micro loans with less interest, inculcating morals through teaching in religious assemblies for national growth. The paper recommends among others: religious tolerance by various groups and improved partnership of the government arm and different religious groups in the country.

Keyword: Religion, Sustainable Development, Nigeria.

Introduction

There is an undeniable connection between religion and sustainable development. The actual role “religion plays in sustainable development has remained debatable, and the relationship between the two concepts has been established for long” (Falana, 2010). Religion has been used as an instrument of oppression and deceit in Nigeria. It seems Nigerians have relinquished themselves to fate and this is possibly compounded by poverty, illiteracy, unemployment, hunger, and insecurity on the part of the majority. Despite “the fact that Nigerians are very religious, the level of destruction of lives and properties, insecurity, and crimes committed in God’s name is enormous” (Ekundayo, 2013). Religion plays a critical role in Nigerian society and has expressed itself as a potent force in the development of the country. This force which has been used to unite Nigerians is the same force that has led to numerous conflicts in the country. Nigeria “has been engulfed in numerous religious crises and/or conflicts between 1980 and 1994” (Warner, 2013).

Therefore, the need for stability in Nigeria cannot be overemphasized. The nexus between religion and development has posed serious issue among scholars in Nigeria which some consider as inseparable, while (Cohen, 2002 and Barrow, 1996) support the notion of separation of religion from development, so that the former will not imbibe the corruption inherent in the latter. This leads observes sometimes “to speak of the politicization of religion, and aver that it is against the original intent of the founder of religion, or God himself” (Van der Veer, 1996;50). According to Williams (1990), there is a general misconceptions that religion and development do not mix, that religion (must) have a negative repercussion on development. He also argues that religion and development can, and do go together. He submits that Nigeria’s development had had assistance of religion and still does, that without the close collaboration of religion and development in the past, Nigeria would have taken a different course, and maybe have a slower rate of development. Following this view, Adeyemo (2002) re-echoing the views of Durkhiem, Karlmx and Max Weber on the role of religion in social institutions such as economics and politics. He said that religion is an interactive force in a society because it has the power to shape collective beliefs. It provides cohesion in social order by promoting a sense of belonging in collective enterprise. It is against this background that this paper sets to discuss how religion can bring sustainable development in Nigeria. Nigeria has three major religious identities: Christianity, Islam and Traditional Religions (Omorogbe and Omohan 2005). This paper considers only Christianity and Islamic religion.

Religion is a system of social coherence. It is “a framework within which specific theological doctrines and practices are advocated and pursued, usually among a community of like-minded believers” (James, 2007). Religion

(religio) has two distinctive etymological roots (Derida, 1998). Firstly, the Latin word *relegere*, from ‘*legere*’, means to bring together, to harvest or to gather. Secondly, *religare*, from ‘*ligare*’, means to tie or bind together (Benveniste, 1973). The first meaning recognizes the religious foundation of any social group that is gathered together. The second indicates the disciplines or morality that is necessary for controlling and regulating human being. In Nigeria, religion plays an important role in the lives of her citizens; the way they interact with each other, their choice of dressing, the names of businesses, food and politics are mostly affected by religion. In other words, religion and development intertwined and it empowers man to function so as to contribute his ideology. Nigeria’s population of over 182 million by 2015 (World Population Prospects 2015:2) is religiously divided between Christianity, Islamic and African Traditional Religion. This indicates “that religion, not nationality is the way in which most Nigerians choose to identify themselves; though not in all cases” (Pew Research Center 2010 and Green 2011). Hence, religion and sustainable development are becoming increasingly intermingled.

The relationship between religion and development is likely to be complementary as long as religious beliefs and practices promote ‘moderation’ rather than ‘extreme’. The term ‘development’ often connotes positive change, expansion, growth and transformation. However the concept of growth in relation to development is subject to questioning. For instance, a nation’s economy can be growing without corresponding improvement in the social and economic lives of the people. In an attempt to answer this question, Rico (2014) looked at development “as the ability of a country to improve the social welfare of the people by providing social amenities like quality education, portable water, transportation, medical care, among others”. Therefore, sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. Sustainable development recognizes that growth must be both inclusive and environmentally sound to reduce poverty and build shared prosperity for today’s population and to contribute to meet the needs of future generations. Accordingly, Tolu and Abe (2011) states that national development is “the overall development or a collective socio-economic, political as well as religious advancements of a country or nation”. National development is the ability of a country or countries to improve the economic and social welfare of the people, for example, by providing security and social amenities which includes medical care, quality education, portable water, transportation, infrastructure, employment, among others (Munasinghe, 2004). A country is classified as developed when it is able to provide qualitative life for her citizenry (Lawal and Oluwatoyin, 2012). Lack of good governance also militates against sustainable development. Where there is no good governance, development becomes a mirage. This is as a result of bad leadership in the country.

Dambisa (2010) affirms that “most African countries are confronted with major developmental challenges orbiting on leadership, corruption, insecurity of varied degrees like kidnapping, terrorism, ritual killing, armed robbery, and the most endemic problem which is poverty is also wreaking”. Akah, (2018) maintains that all these indications of backwardness are similar to what is happening in Nigeria today. However, Nigeria as a country is still battling with problems such as poor health condition, unemployment, illiteracy and sustainable development seem difficult to realize. Nigerian citizens are feeling frustrated, not cared for, basic amenities are lacking while corruption and nepotism are on the increase especially in the hands of politicians, despite our huge natural resources. Nigeria’s “economic prospects are now in grim and the economy is in recession” (Eboh, 2016). In view of these facts, President Muhammed Buhari, addressing his ministers on the state of the nation during Eid-el-fitr in 2016, called for prayers for Nigeria. He maintained that the present challenges facing Nigeria as a nation are great. They include “economic recession, lack of development in agricultural and mining sectors, lack of patriotism, agitation from indigenous people of Biafra” (Nwabughio, 2016). The situation of the nation has greatly affected her quest for improved quality of life of her citizens as poverty, unemployment, and starvation still pervade the country.

Religion can still lead to sustainable development. Teaching in the church “is centered on money and individual capacity to create wealth. This is evident in many Nigerian (protest) churches” (Ephraim, 2004). Poverty is a curse and therefore not for the children of God. Poverty is an affliction from the devil and one has to break out of the grip of devil and move into the realm of wealth which is the inheritance of the children of God. For one to successfully do this, spiritual (prayers) and physical (hard work) efforts are needed. In the long run, such teachings would have positively affected the economy of the country by making people to work hard in their various places of work not just to make a living but also to fulfil their religious calling of being successful on earth. Many churches have even gone beyond just mere teaching to show examples of how to create wealth by creating jobs through investing in different sectors of the Nigerian economy such as education, transportation, agriculture, trade, etc.

From the above therefore, religion has positively affected Nigerian economy through its teachings. People are taught to believe in their capacity to create wealth, jobs are created both directly and indirectly by religious institutions, taxes from their investments are paid to the government, etc., and all these help to boost the economy of the country. A country is classified as developed when it is able to provide qualitative life for its citizenry. Nigeria in the last 60 years has been battling with the problems of development in spite of abundant material and natural

resources in her possession. It is against this background that this paper sets to discuss how religion can bring sustainable development in Nigeria. This paper considers only Christianity and Islamic religion. It concludes by agitating for religious tolerance by the different groups.

Religion and Sustainable Development

Since its independence in 1960, Nigeria has faced “a perpetual crisis of religious violence which has often challenged its efforts at national cohesion, democratization, stability, and economic transformation” (Derrida, 1998). The actual religious crisis began to set in from 1980 with the Maitatsine Muslim religious uprising in Kano, North Western Nigeria (Suberu, 2009). This first religious crisis was described as ‘intra-religious conflict’ (Muslim-Muslim conflict), due to the fact that it arose among the Muslims themselves, (between the fundamental and orthodox Muslims) Adamolekun, (2012). This riot was instigated by the teachings of some fundamentalist Islamic scholars from neighboring countries like Cameroun and Chad Republic. Over five hundred people lost their lives and goods worth several millions of naira were destroyed. Similar riots were organized by the group in other parts of Nigeria like Bulunkutu, Jimeta, Yola, Gombe, and Funtua, between 1982 and 1987. There were also the Shiite attacks of 1996 and 1997 which occurred in Kano though the base of the sect in Nigeria was Zaria (Adamolekun, 2012).

The most erratic of the religious crisis in Nigeria has been the inter-religious conflicts, that is, those between Muslims and Christians. The first of these occurred in Kano in October 1982 and it was described as ‘the fagge crises’ (Adamolekun 2012). It was the first major violent reaction of the Muslims against the ascending of Christianity in the city. The Muslims wanted to stop Christians from reconstructing their dilapidated church building which the Muslims felt was located close to a mosque and therefore ought to be relocated elsewhere. The Reinhard Bonke riot of 1991 in Kano in which the Muslims attacked and inflicted huge losses on the Christians in both human and material resources. The Christians also launched a counter attack on the Muslim Hausa Fulani population and several hundreds of people were killed and properties destroyed. The Jos “religious crisis of 2001, 2004 and 2008 was engulfed in a major orgy of killings and wanton destruction of houses and business premises. The tensions spread to Bauchi, Kano, Kaduna, Nassarawa and Gombe states” (Salamu, 2010). The number of those injured triples the dead, while those displaced are put in millions (Umar, 2009). Alegbeleye (2014) commenting states that “the policy of bringing together by administrative fiat of British colonialist such a large number of heterogeneous people with their different cultural and political systems, languages, religion was bound to be inherently conflict and crisis prone”.

The January, (2002) religious crises – the governor of Zamfara state, Ahmed Yerima introduced the Sharia law in the state and demanded for its full implementation which eleven other states in the North followed suit. The aftermath was several riots and destruction of lives (Omonia, 2012). The picture of the harm done by religious riot during this period is well captured by Crave (2007).

The organization of Islamic conference (OIC) crises, January (1986). Christians in Nigeria reacted against this and asked that the provision of the 1999 constitution which puts Nigeria as a secular state be upheld (Uka, 2012).

The formidable war against the emerging Boko Haram with its leader, Mohammed Yusuf (blueprinting.com, 2012). The havoc and damages they inflicted on the nation could be described as enormous and unquantifiable in terms of human and material resources. All these religious crises have caused the government to lose millions of naira in terms of material and natural resources and the citizens have suffered immensely.

Thus, the level of development of a country is affected by many factors be it social, economic, and religious (Barrow, 1996). Religion “is a source not only of intolerance, human rights violations, and extremist, but also of non-violent transformation, reconciliations, and stability in divided societies” (Appleby, 1996). The fact that a country has different ethnic, communal, religion, and radical groups does not make division and conflicts inevitable (Eghosa, 2005). Gwamna (2011) is of the view that religion “can foster development through encouragement of members to acquire formal education”. However, the apparent linkage between religion and development attracts criticism. According to Cohen (2002), there “is either no logical reason to link religion to economic development or insufficient empirical evidence of any actual linkage. He expressed skepticism of seeing capitalist development as guided by religion. Any connection between religion and economics is likely the one in which the latter is the cause and the former the effect”.

Obstacles to Sustainable Development in Nigeria

Despite developmental strategies put in place by governments in Nigeria, all attempt to achieve meaningful development proved futile as a result of the following:

1). **Religious Intolerance:** Since independence in 1960, Nigeria has witnessed a variety of religious crises, some of which have threatened the existence of the country as a nation. There are always crises at the slightest provocation

of inter-religious violence especially in Northern Nigeria leading to destruction of lives and properties. The persistence of this ugly situation has become worrisome for most Nigerians. It is against these problems that this paper tend to look at the role of religion in this country in promoting sustainable development.

2). **Mono-economic Base of Nigeria:** The country largely depends on crude oil for her survival to the detriment of other natural resources. As a result, all other sectors of the economy are neglected. For instance, agriculture which is the mainstay of the Nigerian economy has been neglected. How would government encourage export promotion when there is virtually nothing to export? The “economy is not diversified and this is not suitable for a sustainable development” (Afamefula, 2006).

3). **Non-Continuity of Policies:** Some of the previous development plans failed because there was little or no continuity of policies. Projects started by preceding leaders have been disregarded by their successors in a bid to assign new ones due to selfish intensions and for financial gains. This retards development.

4). **Poor Governance:** This hinders sustainable development. Where there is no good governance, development becomes a mirage. This is as a result of bad leadership in the country. Most of Nigerian leaders have no sense of commitment to development. Mimiko (1998) asserts “that all they were interested in was access to power and privileges and not development”. Good governance is thus an ingredient that provides a conducive environment for foreign investors which can promote economic growth and development (Bello and Lamidi 2009). However, the current issue in the governance of present day Nigerian nation is accountability and transparency in the handling of public funds.

5). **Corruption:** High level of corruption and indiscipline is another hindrance to sustainable development in Nigeria. Corruption is one of the greatest threats to good governance today (Iyola, et al 2005). It is a social problem which hampers development and robs people of the chances for any significant economic as well as social advancement (Okeyim, Ejue and Ekanem, 2015). Nigeria is managed by corrupt leaders who have made the state an instrument of capital accumulation rather than using the wealth for the interest of the citizens, they put it into the private pocket. A very good plan supervised by a thoroughly corrupt state can hardly do a thorough job. As Chuta (2004) puts that “corruption and development are antithetical to each other, the two cohabit, and so, where one is present, the other suffers”.

Crime and Violence: This is another impediment to sustainable development in Nigeria. Violent crimes such as robbery, kidnapping, murder, abduction terrorism are the greatest inhuman crimes that plague Nigeria (Iyola, et al 2015). Recently, “kidnappings for money as well as terrorism have taken over culminating in bloodshed and economic setbacks (Ajaebu, 2015). The Boko Haram insurgency poses a great threat to sustainable development. Boko Harm has led to heavy loss of human lives and property and it has also displaced 33,169 persons between 2013 and 2014 (Soyinka, 2014).

Role of Religion towards Sustainable Development

There is religious pluralism in the country as there are adherents of Christianity, Islam, and African Traditional Religion. There are also ethnic pluralism as we have the Yorubas, Igbo, Hausa, and several others with their different languages and culture. With regard to the issue of sustainable development, this paper will focus at the contributions of Christianity and Islam.

A). Economic Development

One of the aim of development is to realize economic self-reliance for both the citizenry and the nation. Some of the religious groups have begun to make this a reality. For instance, the government have begun to give back schools to churches. This shows that government recognizes the importance of religion in this country. Sam (2009) is of the opinion that different religious groups have “built health care centers and maternity homes. Many religious groups are now involved in controlling the environment through protection of animals, afforestation, and educational programs on the effects of deforestation and constant bush burning”. Also, they are engaged in small scale enterprise such as soap making, cream, shoe making, tailoring, carpentry, fish pond factory among others. “They also encouraged charitable organization to help in alleviating poverty” (Agha, 2003). This implies that the efforts of the religious groups have added greatly to sustainable development. Also, Ejim (2010) affirms “the peculiar character of Christian and Islamic economic principle of interest-free loan help greatly in developing our nation”. By this, the rural dwellers can easily borrow from their religious group and feel assured that the burden will not be too much for them. This encourages increase in food production and business venture.

B). Social Role

Man learns from religion that, he has specific obligations to himself, his fellow human being, and to the society to which he belongs and above all, to his maker. ‘This is social justice in action’. Also, the three main religious groups (Christianity, Islam, and African Traditional Religion) “agree that man is dependent and contingent and need to be guided by the ultimate – God, Supreme, or Allah and gods” (Aremu, 2003). As the objective of this paper is sustainable development, the religious teachings on morality comes in, since man cannot develop without it.

Ezeanya (1980) stated that “to attempt to build a nation without God is to hope to construct a massive structure upon the foundation of sand, such building will collapse at the slightest gust of wind and the fall will be great”. So, it is important to add that one of the universal functions of religion is to help promote the society. The role of religion in sustainable development is to tell people that social justice, egalitarianism, and building of a country is not merely man-concerned but is ordained by God.

One of the ways religion can help in sustainable development is by securing peace of the nation. And this is done by appealing to the conscience of the people through ethical teachings. Peace starts with the individual mind and is not merely the absence of war as some might think. Okwueze (2003) said that peace ‘is not merely the absence of war nor can it be reduced solely to be maintenance of a balance of power between two enemies nor is it brought about by dictatorship. Instead, it is rightly and appropriately called, an enterprise of justice, peace results from that harmony built into human society by its divine founder and actualized by man as they thirst after ever-greater justice’

According to Agha (2003) conscience ‘is that faculty of the human mind responsible for different capabilities or abilities which human being attempt to exhibit’. It is a practical judgement of morality in the choices that a person makes. Therefore, in sustainable development, religion will be continually appealing to the conscience of members (Nigerians) to pursue peace and avoid conflict. This is because when we do not pursue peace, we pursue destruction. By so doing, Nigeria will be a place where people will live in harmony both citizens and non-citizens. Investors, both local and foreigners will come and invest in Nigeria. In addition, religion provides believers a guideline about life and the life-after and thus provides a much needed incentives for indulging in productive activities during lifetime, rather than being lazy and idle.

Religion can be seen as a promoter of growth as they direct people towards discipline, hard work, education, honesty, and absenteeism from harmful activities such as kidnapping, killing, corruption, stealing, among others. Though it can also encourage violence in the name of doing the will of God. From the above discussions therefore, one can say that religion plays the role of moving the nation forward by bringing the citizens together to plan for the good of the nation. However, Nigeria cannot develop on itself unless the citizens come together to develop it and now is the time.

C). Educational Role

In the educational sector, religion has played a very significant role. Religious groups have been involved in the educational development through the provision of nursery, primary, secondary, adult education, Sabbath and Sunday school classes, Almajiri school, mass illiteracy program, planning and training courses. Religious groups had worked to ensure that Nigeria has quality education. This was made clear when the state governments returned many schools to the missions/original owners. Religious groups took it as a challenge to invest in educational sector by providing schools even up to tertiary level.

D). Agricultural Sector

Religious groups encourage people, mostly its members to start farming by providing soft loan and fertilizers to them. Religious groups encourage their members to be hardworking as no religion encourages laziness. Thus, the concept of dignity of labor in 2Thessalonians 3:7-11 need not be over emphasized. Here, Paul encourages all the brethren’s to be active and productive rather than remain idle and lazy. The role of religion in sustainable development cannot be over-emphasized because they are involved in all areas of human life. However, some negative effects of religion can be seen as a hindrance to sustainable development. Such as ‘religious crises’ with its consequences. It will be recalled “that since 1999-2012, almost 80% of these crises are fueled by political factors” (Igwe, 2012).

E). **Political Role:** As Achebe (1983) rightly observed in his work: the trouble with Nigeria is simple and surely a failure of leadership. There is nothing basically wrong with Nigerians climate or water or any other thing. The Nigerian problem is the unwillingness or inability of its leaders to rise to the responsibility to the challenge of personal example, which is the hallmark of true leadership. Nigerians contribute in no small measure to the ruin of the nation due to disrespect for constitutional authorities. Sometimes, apathy and absence of commitment of behavior of the citizens for conducive and rancor free atmosphere necessary for progress and development. Religion can bring about political development through the inculcation of high sense of duty, morality, selfless service, respect for human lives, public accountability, and abhorrence of violence starting from Boko Haram crisis that has taken religio-political dimension back to the Biafra war. Religion “can contribute to national integration, political mobilization, reformation of ethnic identity, nationalism, peaceful co-existence, economic, social, and political development” (Afolabi, 2015). In agreement to the above, Marshall (2010) submits that “the virtues inherent from the political education of these religions has affected some changes and hence helped in the development of the nation”.

F). Health Care

Religious groups in Nigeria has been providing and helping people to have good health care services. For example, there are “the seventh day Adventist hospital in Aba, Ife, Jengre, and Ilisan. Faith clinic foundation in Nsukka, Queen Elizabeth Hospital Umuahia, K and P hospital in Nassarawa state, Shendan hospital Gombe, leprosy home Uzuakoli, and many others built by religious groups” (Jerome 2010). From the above, it is obvious that religious groups have played roles towards sustainable development in Nigeria though some scholars are of the view that religion cannot play role towards development because “religion is arguably one of the single most significant cause of war and turmoil in human history” (Abu-Nimer 2001 and Dieze 2007). This is because so much malevolence have been done in the name of religion (Ayer 1976, cited in Collins et al 2006). Religion has in the past and present impacted so much on African culture in general both positively and negatively and it is still doing so now.

Recommendations

In view of the issues raised in this paper, the article recommends the following:

1. Government should engage all religious leaders to reiterate its assurances and commitment to the secularity of the Nigerian state, without giving room for any side to be suspicious of its intentions. Nigerians also must learn to love their country by minimizing religious sentiments, and embracing the virtues of nationalism, patriotism, and upholding the spirit and letters of our national anthem. Our collective prayer should therefore be ‘the labors of our heroes past shall never be in vain.
2. The time to seek urgent solutions to this religious tensions is now. Akah, (2018) recommend that Muslims and Christian leaders should undergo a tour of the various states to prevail on the faithful to embrace a more cautious practice of their faith with absolute tolerance and accommodation of others.
3. Promotion of the culture of religious tolerance, through education and enlightenment of the people through the mass media, educational institutions to respect and tolerate other religions as well as admire/praise the culture of others. This will effectively reduce the persistent occurrence of religious violence in Nigeria.
4. The government should give more power to the Christian Association of Nigeria (CAN) and Islamic Society of Nigeria in promoting inter-religious dialogue and religious tolerance through organizing seminars and workshop for religious adherents which will help in building sustainable national development.
5. Transparency is needed in Nigeria. The leaders should be accountable by publicly declaring what they have been able to achieve in terms of performance as well as how much was expended in every sector on a yearly basis and auditors with integrity should be made to verify the claims in order to ascertain the genuineness of the claims. This will in no small measure lessen the leadership roles of our Nigerian leaders thereby bringing in uprightness.

Conclusion

Religion has been used and is still being used to induce violence and this has retarded sustainable development in the country. Religious groups have played enormous role in sustainable development in Nigeria through the provision of hospitals, health care facilities, schools, micro loans, inculcating morals through teaching in religious assemblies for national growth. Religion provides believers a guideline about life and the life-after and thus provide much needed incentives for indulging in productive activities during life time. The nexus between religion and sustainable development in any society should be mutual, and if properly managed, bring about peace and development. On the other hand, if the relationship is not properly managed, it could generate conflict. Hence, religion can either bring conflict or peace, development or destruction, growth or retardation, stability or instability. However, the mixing of both religion and development is not a problem, but the level of moral standard, patriotism towards the country and proper understanding of religion are the determining fact. Thus, religious tolerance of various religious groups (or sects) in the country and other nations with different religious affiliations is a prerequisite for growth and prosperity in today’s highly interconnected world.

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Application of Public Relations and Advertising Strategies by Churches in Benue State

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University of Nigeria Nsuka, Enugu State****Abstract**

This study examines the application of Public Relations and Advertising Strategies by Selected Churches in Benue State. And it seeks to ascertain how these strategies affect the growth and development of churches. Four research objectives guided the study. The study adopted a survey method with the instrument of a questionnaire to elicit data from the selected respondents. Multi-stage sampling technique was used. Only 380 out of 400 questionnaires administered were retrieved. Findings were reduced to simple percentages and then analyzed, interpreted and discussed accordingly. The study was aptly anchored on persuasion theory. Findings however, revealed that the church experienced tremendous physical growth and development without corresponding spiritual transformation which is the ultimate goal of every religious organization. And that the image of the market-driven church was perceived negatively by the general public. The study recommended among others that: umbrella Christian associations such as Christian Association Nigeria (CAN) should regulate and sanction churches found presenting a negative image of the church through the abuse of these promotional tools; Professional bodies such as Advertising Practitioners Council of Nigeria (APCON), Nigerian Institute of Public Relations (NIPR), etc should monitor and vet all public relations and advertising copies by the church to check placement of dysfunctional copies in the mass media and Government should review and enforce laws that regulate the corporate existence and operation of the church in Nigeria to truly reflect its non-profit disposition.

Introduction

The management of organizations and promotion of products and services is gaining proportionate prominence in the parlance of communications generally and marketing communications in particular, in this highly competitive age. Nwosu & Nkamnebe (2006) noted that, Public relations as a management science, and advertising, a marketing support system, have become very critical and indispensable in the effective running of organizations or institutions (whether profit or non-profit organizations).

A symbiotic relationship exists between public relations and advertising. Both operate like twin sisters. This is due to the fact that new advertising cannot be practiced without public relations input. Similarly, modern public relations cannot be practiced without public relations input. Similarly, modern public relations cannot be practiced effectively without the application of some advertising strategies (Nwosu & Nkamnebe 2006). In fact, in the spirit of Integrate Marketing Communications (IMC), each of them works better when they blend with the other in trying to achieve defined objectives.

Their integration provides a synergy that produces tremendous results that the sum total output of each functioning independently would not equal. This justifies the composite treatment of public relations and advertising (PRAD) in this study vis-à-vis the establishment, growth and development of the church as a religious organization. Organizations, especially the profit oriented, increasingly use PRAD to attract public interest, build image, establish goodwill, promote mutual understanding, build relationship, win and sustain customer loyalty to organizations, products and services (Nwosu & Nkamnebe 2006). This they do with the aim of maximizing profit. The non-profit organizations such as religious organizations, non-governmental organizations (NGOs), health institutions,

educational institutions, etc in recent times heavily engage public relations and advertising strategies of their promotion.

Critics like White (1983) for instance contend that religious institutions must not employ commercial promotools since they stand the risk of secularism. Things have drastically changed with the advent of new technologies. Cerullo (1984) envisioned a situation where the Christian faith would become a cacophony and Christian groups would compete against one another and the airwaves would become another forum for division and dissent that would blight the church's mission. This prediction became manifest since the turn of the new millennium. Church organizations are spending heavily on promotional activities. The Pentecostal movement especially is blazing the trail in the use of advertising and public relations strategies to propagate their faith. Any church or Christian organization employing marketing principles in its operation is said to be market-driven (Warren 1995). The church is believed to be a spiritual entity with its operations predicated upon divine principles. It is therefore supposed to be truly non-profit oriented in consonance with the biblical injunction.... Freely you have received, freely give (Matt 10:8b). A market-driven church is bedeviled with myriad of problems ranging from commercialization of sacred services and ministrations, religious syncretism, privatization and proliferation of churches, unhealthy competition characterized by jealousy and strong envy and a host other vices.

Has the church become a business enterprise? Are religious bodies also trapped in the maze of unhealthy competition? This research work is a candid attempt to assess the church in Benue State with emphasis on Makurdi Local government (the state capital) in particular on its application of public relations and advertising (PRAD) and its corresponding influence upon the church and the society in general. The study also examines the general perception of the public on the prevalent application of these promotools by the church in modern times.

Church organizations began to appear on the mass media from the beginning of the 20th Century. Each employed appropriate promotional techniques to attract attention and draw followership. Some well established churches went a step further to establish media houses or organs in order to promote their evangelical work. However, the increasing use of marketing principles in the promotion of Christian organizations is attracting growing concern from both worshipers and the general public. Those churches with colossal amounts of money expend on promotional activities.

Dialectical questions about the over-dependence of the church upon the mass media are raised by Field (1991) thus: Have they (mass media) become a blessing or a curse? How do they influence our attitude and behavior? What effect do they have on everyday life? Do they pose a threat to traditional Christian values?... Is religious television the most cost effective way to proclaim the Gospel today? Is it leading us to develop new forms of religious expression or does it represent a fatal accommodation to the spirit of the age? Can new technology be used to serve the common good or will it simply reproduce traditional and social injustices?

These rhetorical questions are quite revealing since the very effective strategies of public relations and advertising depend so heavily upon the mass media. Behind these questions lie other fundamental issues such as unhealthy competition of different Christian organization in the broadcast media, electronic church syndrome, and desecration of holy ordinances. All these have birthed the incursion of many anomalies to interface with and deface a system that was hitherto considered spiritual and sacred. Personal idiosyncrasies, sociopolitical and cultural biases have now become the order of day in churches. Most churches now own satellite channels, radio houses and websites. The pervasive power of these media vehicles cannot be undermined, not forgetting their dysfunctional roles and are used by the church to communicate its messages. They use these powerful media to advertise their programmes, most of which are not vetted by Advertising practitioners Council of Nigeria (APCON).

However, this study investigates how the practical application of Public Relations and Advertising strategies by the church affect its growth and development. The study adopted a survey method with the instrument of a questionnaire to elicit data from the selected respondents. Multi-stage sampling technique was used. Only 380 out of 400 questionnaires administered were retrieved. Findings were reduced to simple percentages and then analyzed, interpreted and discussed accordingly. The following objectives guided this study:

- (i) Identify the public relations and advertising strategies applied by the church to promote its activities.
- (ii) Assess how these public relations and advertising strategies affect the growth and development of the church
- (iii) Identify the various media used by the church to reach its target audience
- (iv) Evaluate public perception on the application of public relations and advertising strategies by the churches.

Review of Related and Empirical Studies

Public Relations

Harlow (1990) defines public relations as

A distinctive management function which helps establish and maintain mutual lines of communication, understanding, acceptance and cooperation between an organization and its publics, involves the management of problems or issues; helps management to keep informed on, and responsive to, public opinion; defines and emphasizes the responsibility of management to serve public interest; helps management to keep abreast of and effectively utilize change, serving as an early warning system to help anticipate trends and uses research and sound ethical communication techniques as its principal tools.

This definition is broad based and encompassing. It touches on every critical aspect of public relations which include research, advisory role, strategic response to social needs and public interest. All these when taken into cognizance would ensure goodwill and reputation which is the hallmark of public relations.

Nwosu (2006) sees public relations from a professional vantage as a management function that identifies the interests, needs, wants and expectations of individuals and external publics of the organization, on the other hand; and then works out a planned and systematic programme of action and communication aimed at building mutual understanding, mutual respect, mutual recognition, peace and harmony between the organization and its publics to ensure mutual satisfaction, greater productivities and improved work ethics. This definition further elucidates succinctly on the overall function of public relations in all aspects of an organization's corporate existence.

Hendrix (1995) cited in Keghku (2011) simply inverts the term public relations, so it becomes relations with publics. A further modification of his definition is interrelationships with publics, reflecting the true nature of contemporary public relations seen as an interactive form of communication which the target audience yields information to the organization through its research efforts and often participates in the actual public relations programme.

Keghku (2005) submits pointedly that:

“Public Relations is the process of Makurdi known and acceptable an organization's policies, programmes and actions through effective communication for the overall mutual benefit of the organization and its target publics”.

From the professional perspective in Adamolekun & Ekundayo (2002); the public relations practitioner is the special pleader who seeks to create public acceptance for a particular idea or community.

The public relations practitioner is also seen as an applied social scientist, who advises a principal, client or employer on attitudes and actions to be taken towards his publics upon whom viability and fulfillment of the principal's goals depend.

From these definitions, it is evident that public relations like other forms communications is the instrument used by an organization to achieve its set goals and objectives. It is not a hit and run approach but well planned, executed and sustained programme intended to influence public opinion, favourable purpose and goodwill and promote understanding for corporate survival. No organization can function excellently without public relations flavor; hence the importance of this tool in modern society.

Advertising

Defluer & Dennis (1999) define advertising as;

A form of controlled communication that attempts to persuade an appropriate audience, through the use of a variety of appeals and strategies, to make a decision to buy or use a particular product or service.

This definition sees advertising from the content composition and marketing functionality. It underscores the use of strategies and appeals to influence consumer behaviour.

The British Institute of Practitioners in Advertising in 1973 cited in Nwosu & Nkamnebe (2006) defines advertising as “the most persuasive selling message to the right prospects for a product or service at the lowest possible cost”.

The emphasis of this definition is on the efficiency advertising and the cost benefit implications, since a firm that produces at higher cost than competitors would find it difficult to compete in the same market.

When we collapse all these definitions, salient points that form a common denominator can be identified as follows:

- A non-personal communication
- A paid form of communication
- Done through the mass media
- Uses tangible and intangible goods, idea and any other communicable phenomenon.
- Involves persuasive communication
- With identified sponsor
- Targeted to pre-determined audience

These could serve as checklist for what qualifies as advertising or not. Any marketing promo strategy that does not measure up to the above does not qualify as advertising.

Public Relations and Advertising (PRAD) and the Mass Media

Public Relations and Advertising (PRAD) at their best have a unique relationship with the mass media. The communicative functions of PRAD practice have become the inextricable part of the mass communication network. It is pertinent to note that without the contribution of tens of thousands of public communicators and advertising revenue it would nearly have been very difficult for the media to survive. It is no gainsaying that no newspaper, magazine, wire service or broadcasting network exists independent of the PRAD input. While public relations practitioners provide the necessary link between the media and society and uses the media for image projection of companies and institutions; advertising experts provide the link between the media and customers and equally provide the revenue for the corporate survival of media organizations (Sambe 2005).

It is true that the practice of both professions could use several alternative media such as handbills, brochure, word-of-mouth, face-face, mailing, meetings, events, trade fairs/exhibitions, etc. the mass media still remain more veritable vehicle in this kind of communication. PRAD cannot truly be practiced without the mass media, just as the mass media also are dependent upon the two professions.

Church

The word church is ambiguous if not properly delineated and could mean different things to different people. Biblically, church refers to the body of Christians scattered all over the globe. This often modified to universal church or catholic church or in contemporary language, the Global church (Matthew 16:18).

Church also refers to a denomination comprising a network of assemblies or groups. Such denominations are usually identified by a common name, logo or symbol. Example include, the Roman Catholic Church, Methodist church, Dunamis Christian Centre, Deeper Life Bible Church, etc

Another shade of meaning is when the word church is used to refer to an autonomous local assembly or group in a definite geographical location where a number of Christian (usually two or more) congregate regularly for worship and other services. This often referred to as the local church etc.

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The concept of church in this study refers to church denomination comprising a network of local assemblies. These are formal legal organizations with a distinct structure and well defined objective and operational guidelines.

Church growth therefore is a movement within evangelical Christianity which emphasizes mainly missionary work combined with sociological awareness of the target population.

Critics such as Leveron (2013) contend that, church growth cannot be judged by only counting heads, insisting that numbers could be deceptive for mere figures do not tell of the spiritual growth of the attendants. It does not also show whether they have only migrated from one church denomination to the other. He therefore advocates "kingdom growth" which refers to winning fresh converts (souls) from paganism to the kingdom through evangelism effort. According to him true growth is achieved when fresh souls are won and added to the church.

Church development to Asemah (2011) is seen as the sum as the sum total or outcome of efforts made by the people to improve upon their conditions of living. He contends that development must not be seen only in terms of material advancement but includes when people have more freedom, social justice and opportunities for participation in taking decisions that affect them. Development he says is a continuous process of enabling people to improve their living conditions through positive change, materials and infrastructural transformation by mobilizing their resources continually. Noil (1981) corroborates this view thus:

Development is a dialectical phenomenon in which the individual and society interact with their physical, biological and inter-human environments, transforming them for their own benefit and that of humanity at large and being transformed in the process. It is therefore directly related to overcoming obstacles that stand in the way of people to transform their physical, cultural and socio-economic environments for the good of everybody.

Church development therefore encompasses a wide spectrum of physical or infrastructural facilities that by and large enhance the general wellbeing of the church's publics (both internal and external). These include building of church hills or cathedrals, schools, hospitals, orphanages, sinking of boreholes, etc which serves as the church's social responsibility to her immediate community.

Application of Public Relations and Advertising in Non-Profit Organizations

Non-profit organizations (NPOs) do not exist for commercial gain. Organizations such as Non-Governmental Organizations (NGOs), Religious Organizations (churches, mosques), health institutions, educational institutions etc fall within the ambit of NPOs. Most of these organizations are however involved in intensive marketing promotion. What than is the justification for their application of Public Relations and Advertising (PRAD) Strategies?

According to Ugande (2007), “non-profit organizations could engage in social marketing since their products are often not tangible to be exchanged at a profit”. The concept of social marketing to him is a process of influencing human behavior in a large scale using promotional tools for the purpose of societal benefit rather than commercial gain. The social marketer seeks to influence behavior not for his benefit but for the good of the target audience and the society in general.

It has however been observed that most of these non-profit organizations including the church are employing fully the use of hardcore commercial strategies for their promotion, especially public relations and advertising. The Pentecostal churches most especially are trail blazers in this practice. Controversy however looms over the Nigerian church given the fact that it is registered under the Company Allied Matters Act (2004) and is also involved in the sale of “sacred artifacts” and other subsidiary business outfits such as bookshops, hotels, very expensive schools, etc. Jefkins & Ugboajah (1986) observe that, the saturation of the broadcast media by the Christian religious bodies (especially the Pentecostals) is attributed to the change in leadership from westerners in orthodox churches leading to a new touch and sudden growth in the number of sects and others. The fusion of African traditional values with Christian religion has led to modifications and diversification into marginal religion making competition inevitable. Europeans whether merchants, civil servants or missionaries were lumped together as Christians and collectively as exploitative. Christian missionaries were also seen as founders and directors of the media, an agency that played dual roles.

The overwhelming use of marketing promotion by the church has left both positive and negative implications upon it. While it has brought increase in the number of worshippers, increased funds and popularity of the leadership on the one hand, it has on the other hand contributed largely to the deterioration and decline in the standard of morality in the society. This is as a result of new trends that have been introduced into the system.

New Trends in the Modern Church

There are both spiritual and social implications of the application of public relations and advertising (PRAD) strategies by the church (non-profit organization). Some of which have become modern trends within the church system. These include: commercialization of the gospel, proliferation of church groups, electronic church syndrome and desecration of holy ordinances. The church is first a sacred organization guided by principles that when altered would render it secular – a mere social club – the reason why it is jealously guarded to prevent it from degenerating into secularism.

Proliferation of churches

Privatization of the church is the cause of its proliferation in Nigeria. Privatization of churches refers to the sole ownership (proprietorship) of a church by one individual or a group of powerful individuals.

This development to Jefkins and Ugboajah (1986) is a creation of the 20th Century. The church from its inception has plural leadership (presbytery) pattern. This practice continued through the ages until independent churches began to emerge from the late 19th and early 20th centuries. The ownership of churches by proprietors has impacted negatively upon the entire system. It has paved way for the incursion of many anomalies to interfere with and deface a system that was hitherto considered spiritual and sacred. Personal idiosyncrasies, socio-political and cultural biases have found their way into the church.

The Electronic Church Syndrome

Field (1991) believes that the broadcast media have offered the church tremendous communication opportunities. More churches have hit the air waves and have witnessed a surge in both numerical and financial growth. This has birthed another trend, the Electronic church.

The electronic church refers to the church in the broadcast media (radio & television) and the internet.

Theoretical Framework

Persuasion Theory

The concept of persuasion was formalized more than 2000 years ago by the Greeks who made (rhetoric) the art of using language effectively and persuasively as a part of their educational system. Aristotle was however the first to set down the idea of ethos, logos and pathos being translated as source credibility, logical argument and emotional appeals.

Tow Wilcox (1998) in Chile (2012) persuasion is an integral part of our human social life. Many people have direct interest in knowing how to effectively persuade others; for example politicians, sales people, advertisers, religious leaders, lawyers, fund raisers etc

To Folarin (1998) persuasion is the process whereby an attempt made to induce change in attitude and behavior through the involvement of a person’s cognitive and effective processes. Sandra and Weaver (2001) see persuasion

as the process that occurs when a communicator influences the values, beliefs, attitudes, or behavior of another person.

To Aristotle, the basic assumptions of persuasion include; source credibility, emotional appeals and logical argument. Source credibility assumed that persuasion can be effective if listeners consider the persuader to be credible and credibility here entails expertise, dynamism, trustworthiness and ethics.

Emotional appeal is the assumption based on the belief that persuasion can be effective when focused on listeners needs, wants, desires, wishes and motives. Abraham Maslow's theory of hierarchical needs portends to this thinking. He classified human needs into low-level physiological needs to high-level psychological needs.

Logical argument is the third assumption that addresses listeners reasoning ability. This underscores that the audience are rational in thinking and when presented with an appealing argument, attitude change can be effective. For example, persuading one to change one's attitude about his/her behavior and buy your idea will demand that you must justify why the person should change his behavior.

This theory is fitting to this study for the fact that both advertising and public relations are persuasive in nature and their aim is to effect favourable behavioral change from target audience. Therefore the composite application of these promotional strategies by religious organizations is to elicit positive change from the target audience towards them thereby enhancing growth and development of the church organizations.

The messages of the church to the general public are often persuasive in nature. They are usually characterized by strong emotional appeals and logical argument. This often requires diligent audience assessment order to craft messages that would effectively persuade the recipients.

Methodology

The research design adopted for this study was survey, which was the chief source of data collection. This has to do with the collection of information from fraction of the general population. The primary source was used to collect data with the aid of designed questionnaires. It formed the basis in which raw data were collected from the respondents for analysis and interpretation. The secondary source provides a great deal of data on the subject matter. These are wide range of data documented in relevant books and materials. The population of the study is the total number of the membership of the selected churches for the study, that is one Million, seven hundred and ninety-nine thousand, four hundred and sixty-nine (1,799,469) persons (Unongu, 2006:73; Christian Association of Nigeria – CAN 2013), with five percent (5%) growth rate allowed.

However, Taro-Yamene's formula in Emaikwu (2011) was used to determine the sample size.

$$\text{There formula: } n = \frac{N}{1+N(E)^2}$$

Where n = sample size required
 N = The population size
 E = Level of significance

Therefore

$$N = \frac{1,799,469}{1+1,799,469(0,05)^2}$$

$$= \frac{1,799,469}{1+ 1,799,469(0.0025)}$$

$$= \frac{1,799,469}{1+4499}$$

$$N = 399.88$$

Approx. 400

Therefore the sample size was statistically determined to be 400.

To arrive at a fair representation of the population of our study, multi-stage sampling technique was employed. Sampling technique occurs whenever different sampling techniques are applied at several stages of the study.

Using cluster sampling, the researchers relied on the existing Christian Association of Nigeria (CAN) bloc arrangement to cluster the churches. CAN have five blocs namely:

1. Catholic Secretariat of Nigeria (CSN) made up of basically The Roman Catholic Church
2. Evangelical church winning All/Taron Eklesian Kristi a Nigeria (EKWA/TEKAN) comprising of NKST, CRCN, COCIN, ERCC, and EYN, etc
3. Christ Council of Nigeria (CCN) comprising Anglican Church, Baptist Church, Methodist Church, Presbyterian Church, The African Church, etc

4. Christ Pentecostal Fellowship of Nigeria/Pentecostal Fellowship of Nigeria (CPEN/PFN) a movement made up of diverse church organizations such as Christ Apostolic Church, The Apostolic Faith, Deeper Life Bible Church, Living Faith Church, Mountain of Fire and Miracles, All Christian Fellowship Church, Redeemed Christian Church of God, Dunamis Christian Centre, etc.
5. Organization of African Instituted Churches (OAIC) comprising Celestial Church of Christ, Community of Yahweh, Christ Holy Church, and Eternal order of Cherubim and Seraphim etc

To identify the number of blocs to be studied, the researcher wrote No. 1-5 on pieces of paper which were shuffled in a can and one of the pieces was randomly picked by a research assistant and it was number five. This implied that the five blocks were to be sampled. The researchers purposively decided that one church from each bloc should be studied. A similar exercise was repeated to identify the specific churches, now with specific names of the churches written on pieces of paper according to each bloc. The research assistant picked one of the pieces of paper from each bloc. The churches picked were; the Roman Catholic Church representing CSN bloc, universal Reformed Christian Church (aka NKST) representing ECWA/TEKAN bloc, Eternal Order of Cherubim and Seraphim representing OAIC bloc and the Redeemed Christian Church of God representing CPFN/PFN bloc.

The 400 sample size was shared to the four clusters equally, that is 80 questionnaires to each church respectively. To effectively administer the questionnaire, the researchers with the help of the research assistant issued the questionnaires to respondents in person. Respondents were persuaded to complete and return them immediately to ensure minimal loss of some copies. Out of the 400 questionnaire, 380 were returned while 20 were either marred or lost in the process.

Data Presentation and Analysis

Table 1: Church Advertising Strategies

| Response | Frequency | Percentage (%) |
|---------------------------|------------|----------------|
| Use of Radio/television | 246 | 64.8 |
| Use of Newspaper/Magazine | 32 | 8.4 |
| Use of Banners/Billboard | 80 | 21.1 |
| Use of film/movie | 14 | 3.6 |
| Use Internet website | 8 | 2.1 |
| Total | 380 | 100 |

Source: Field Survey 2017

Table 1 above shows that out of 380 respondents, 246(64.8%) said their church advertised through radio/television, 80(21.1%) said it used banners/ billboards 32(8.4%) opined that it used newspapers/magazines, 14(3.6%) said it used film/movies while 8(2.1%) said it used the internet for its adverts.

Table 2: Influence of public relations and advertising upon the church

| Response | Frequency | Percentage (%) |
|-------------------------------|------------|----------------|
| Encouraged members' loyalty | 84 | 22.1 |
| Increased church income | 166 | 43.7 |
| Promote the church popularity | 72 | 18.9 |
| Aid infrastructural dev. | 58 | 15.3 |
| Total | 380 | 100 |

Source: Field Survey 2017

Table 2 above that out of 380 respondents 166(43.7%) felt that advertising and publicity increased the revenue base of the church, 84(22.1%) said it encouraged membership loyalty to the church, 72(18.9%) opened that it promoted the popularity of the church, 58(15.3%) said it aided infrastructural development of the church.

Table 3: Effective Media of Publicity used by the Church

| Response | Frequency | Percentage (%) |
|---------------------|------------|----------------|
| Radio/Television | 207 | 54.5 |
| Newspaper, Magazine | 70 | 18.3 |
| Billborad/Banner | 83 | 21.8 |
| Internet website | 20 | 5.3 |
| Total | 380 | 100 |

Source: Field survey 2017

Table 3 above indicates that out of the 380 respondents, 207(54.5%) confirmed that the church used radio/television for its publicity activities, 83(21.8%) confirmed it used newspapers/magazine, 70(18.4%) said it used Billboards/Banners, while 20(5.3%) said it used internet websites

Table 4: Public Perception on Application of Public Relations and Advertising strategies by the church

| Response | Frequency | Percentage (%) |
|-------------------------------|------------------|-----------------------|
| As being modern | 103 | 27.1 |
| As being commercial | 207 | 54.5 |
| Contradicting biblical values | 70 | 18.4 |
| Undecided | -- | -- |
| Total | 380 | 100 |

Source: Field Survey 2017

Table 4 above show that, of the 380 respondents 207(54.5%) perceived a church applying public relations and advertising as being commercialized, 103(27.1%) viewed such a church as modernized 70(18.4%) perceived it as contradicting biblical principles.

Discussion of findings

The aim of the study was to explore the application of Public Relations and Advertising Strategies by Churches in Benue State. It was also meant to provide answers to provide answers to four research questions which include: what are the public relations and advertising strategies used by the church? How do these strategies influence the growth and development of the church? What are the effective media employed by the church to reach its respective publics? How does the public perceive the application of PR and advertising strategies by the church?

However, given the findings (from data presentation and analysis) the study has revealed several hidden facts on how churches in Benue State apply public relations and advertising strategies in reaching out to its publics.

Findings on the use of public relations and advertising strategies by the church however showed that, 64.8% use radio/television. 8.4% said it used newspaper /magazines, 21.1% opined that it used banners/billboards. 3.6% indicated that it used film and movie while 2.1% said its used internet for its advert strategies prevails, radio/television remains the effective advertising strategy that promote church activities. This shows how veritable the broadcast media are in the promotion of church activities in Benue State.

It is cheap to accept the disposition of this study because 43.7% confirmed that advertising and publicity increased the revenue base of the church. Albert, 22.1% opined that it encouraged membership loyalty to the church. While 18.9% were of the view that it promote the popularity of the church and 15.3% said it aided infrastructural development of the church. Thus, one can infer that public relations and advertising influenced the growth and development of the church by increasing its revenue base thereby creating a platform for the development in all other aspects of the church.

Further findings have revealed four effective media of publicity utilized by the church. Radio/television constitutes 54.5% effectiveness. Newspapers/magazines 18.3%, Billboard/Banner 21.8%, while internet website reveals 5.3%.

The afore-listed statistics depicted radio/television as the churches most effective media of communication. This speaks volume why most modern churches organizations have become programme driven and publicize their activities via broadcast media.

Nevertheless, another findings shows that 54.5% perceived a church deploying public relations and advertising as being commercialized. 27.1% opined such a church as modernized, while 18.4% perceived it as contradicting biblical principles.

These statistics indicate that the public relations and advertizing as being commercialized and unbiblical. This is detrimental to the image of the church and thus explains why the ever increasing church is not able to curb societal ills.

The researchers also made some incidental findings. These include the proliferation of church groups in urban centers, monetization of church ministrations and services and commercialization of sacred artifacts and elements in various churches. This was attributed to the harsh economic realities prevalent in the country and stiff competition among churches in the market place.

Conclusion

The researchers in this study have objectively investigated the implications of the application public relations and advertising strategies by the church. Findings based on the primary data generated from field survey showed significant relationship between the application of these promo tools and the growth and development of the church. Also that public relations and advertising have brought physical growth and development to the church in aspects like increased membership, increased finances and infrastructural development. The researchers have however

discovered the negative public perception (negative image) the church receives which is occasioned by the application these promo tools. This is inimical to true spiritual growth and development. The researchers therefore concludes that, the church should tread with caution in the application of public relations and advertising strategies so as to guard against secularism and loss of power to positively impact society, for the church is both an organism and organization. As an organization it can freely employ secular strategies to run its affairs but as an organism, its operational principles exclude certain practices capable of derogating it. This to a large extent explains why the church in Benue State is growing rapidly yet corruption; indiscipline, moral decadence and other social vices remain dominant in the society. The spiritual health of the church depends on its strict adherence to spiritual principles of growth.

Recommendations

- i. Umbrella Christian associations such as Christian Association of Nigeria (CAN) should regulate and sanction churches found presenting a negative image of the church through dysfunctional use of the mass media for their promotion.
- ii. Professional bodies such as Advertising Practitioners Council of Nigeria (APCON), Nigerian Institute of Public Relations (NIPR), etc should monitor and vet all public relations and advertising copies, of the church to forestall placement of dysfunctional copies by some groups in the mass media.
- iii. Government should review and enforce laws relating to the corporate existence and operation of the church in Nigeria and provide a framework for it as a truly non-profit organization.
- iv. Broadcast media professionals should standardize and regulate church adverts to eliminate false advertising from being transmitted.
- v. Churches that own mass media houses should use them with responsibility and set internal control mechanisms knowing that the church is meant to positively influence society.
- vi. Church leaders should be adequately trained and equipped to adhere strictly to Christian ethics and spiritual principles to grow a healthy church.

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An Investigation of the Operational Procedure of Artisanal Gold Mining and its Environmental Impact in Parts of Niger State and FCT

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Abstract

Artisanal Gold Mining (AGM) in parts of Niger State and FCT were investigated. The aim is to contextualize its forms and procedures based on the environmental and safety consequences it poses. Adopting descriptive research method, data were elicited. Open pit and alluvial mining methods were in use. Buro pit measured 56m long with depth of 32m and width 23m. Tsauni pit was 108m long with width of 36m. The pit slope in Buro was 85° and Tsauni 70°. The alluvial gold mine in Tsauni covered an area of 27, 600m² and was replete with holes measuring about 1.3m wide with maximum depth of 9m. Holes of about 1.3m wide and depth of 2m littered the river bank at Lagbe/Yelwa. Miners of both sexes with ages between 18-49 years were engaged. AGM was found to be causing serious environmental problems including elemental mercury release into the air, soil and waterbodies in the areas. More study is needed to assess the heavy metals that are being released into the environment in the areas.

Keywords: Artisanal mining, gold, environment.

Introduction

Mining sector essentially provides vital raw materials and energy for several other industries. In jurisdictions where resource governance is at its best, mining sector proved to be the main driver of economic growth and development process (Okoli and Uhembe, 2015; Revenue Watch Institute, 2013; and Bradshaw, 2005). Increasing appetite for mineral resources fuelled mainly by industrial growth in emerging economies, has therefore, caused global demands for mineral resources to rise in the recent past (Muradian, Walter, and Martinez-Alier, 2012). Consequently, mining frontiers got deeper into fragile ecological and socially vulnerable areas (Martínez, Demaria and Temper, 2014). The sector has, as a result, becomes a subject of serious dilemma insofar as sustainable development remains at the front burner of global discourse.

Huge investments into mining operations and compliance with performance standards and regulations characterize industrial mining. Artisanal and Small-scale Mining (ASM) differs markedly in several respects. It is usually informal operating mostly outside regulatory framework (Buxton, 2013). In general terms, ASM (which includes Artisanal Gold Mining (AGM)) implies mining operations involving low investment, labour intensive local production, informality, as well as no or low levels of mechanization and access to market (CASM, 2009). Its notoriety in terms of environmental devastation, is a direct fallout of this informal nature (Collins and Lawson, 2014; Buxton, 2013; Maconachie and Hilson, 2011; Hayes, 2008; Barry, 1996).

In Nigeria, mining is dominated by ASM because of the poor performance of large industrial mining; and contribute to over 90% of Nigeria's mineral and quarry productions (MMSD, 2008). Although, ASM is recognised in the Nigerian Minerals and Mining Act 2007 (FGN, 2007); it is mostly perceived as poorly regulated and informal (Okoli and Uhembe, 2015). The seemingly ineptitude in regulation of ASM results to environmental pollutions e. g. the lead poisoning in Zamfara state was linked to AGM (Tsuwang, Ajigo and Lar, 2014; ELI, 2014).

Statement of the problem

In Niger State, mineral resources are underdeveloped and are characterized by artisanal miners' activities who reportedly operate illegally and informally (Jaiye, 2013; (Oramah, Richards, Summers, Garvin, and McGee, 2015). The unsavoury situation where artisanal miners employ unwholesome methods in extracting mineral resources in the state, is viewed with disdain by the state government (Channels Television, 2015). With the recent push for economic diversification (premised on mining and agriculture), interests in minerals extraction have grown

in recent time. This is especially in anticipation of government planned support to ASM through disbursement of small grants to organized operators. The technicalities of the artisanal gold mining processes are not fully studied in the area. It is therefore imperative that artisanal mining, especially AGM which has become more popular, is studied to provide information in terms of its forms and operational procedures.

Objective of the Study

The present study provides insights about AGM in parts of Niger State and FCT. It describes its forms and procedures whilst emphasizing its impact to the socioeconomic makeup of the its host communities and the environment. This is with a view to identifying gaps in the mining and gold ore processing methods being employed which have implications on the safety of the miners and the host environment. This will help to guide decisions on policy and intervention measures in the sector.

Research Methodology

Fieldworks for this study covered AGM locations in Tuchi, Tsauni, Jibwa and Lagbe/Yelwa over a period running from December 2016 through July 2017. Whilst Tsauni is in Gwagwalada Area Council of the FCT, Tuchi is located north of Tsauni and in Gurara LGA south eastern part of Niger State. Jibwa and Lagbe/Yelwa are in Shiroro LGA. Apart from mining activities, the dominant occupation in the study areas is farming. **Table 1** shows the AGM locations and their host communities covered during the fieldwork exercise.

Table 1. AGM Sites Studied

| S. No. | ame of ASM Site | Site Coordinates | lost Villages | Remarks |
|--------|------------------------|-----------------------------|----------------------------|---|
| | ro, Processing point. | 9°18.448' 07°01.906' | chi (Gurara Id LGA) | ore crushing/milling activities along Tuchi river bank. |
| | ro Mine. | 9°18.331' 07°01.440' | chi | in mining pits area. |
| | uni mining site. | 9°09'51.3'' 06°57'54.7'' | uni-Izom (Gwagwala da LGA) | mprised open pit mining and 'loto' |
| | dan Jibwa, mining site | 9°49.557' 06°45.240' | wa-Kuta (Shiroro LGA). | uvial gold panning |
| | gbe/Yelwa mine. | 0°01'05.6'' 06°43'37'' | gbe/Yelwa (Shiroro LGA). | uvial and 'loto' mining methods. |

The geology of the areas is typically of rocks associated with the Schist Belt of the Basement Complex (Obaje, 2009). Surveys which involved 60 respondents was carried out at the mine sites were used to determine the general makeup of the AGM labour force. Direct measurements of dimensions of the mining areas and workings of mines were done at each location using measuring tapes. The coordinates of the mining locations at each study areas were taken using Germin GPS 76. Using participant observation and interviews, data were elicited for the description of mining and gold ore processing methods and the technologies in use. Other mining related features such as pits, degraded lands (e. g. erosion), destruction of vegetation, impacts of physical activities on water bodies were identified and mapped. Photographs of the features and activities observed in the mining sites were taken using digital camera.

Results and Discussion

People Engaged in AGM in the Study Areas

People found engaged in AGM in the study areas include men, women and children of ages between <18 years to > 50 years with different levels of educations. Analysis of 60 artisanal miners from the study area indicated that 18% were less than or 18 years of age. 63% were aged between 18 to 30 years, while 17% were aged between 31-49 years. Only 2% (1) of the miners were found to be above 50 years. The result indicates that persons that are most actively engaged in AGM fall within the productive age bracket of 18-49 years representing 80%. The findings also show a steady decline of individuals that engage in AGM with increase in age. This is attributed to the very strenuous nature of the AGM that clearly requires physically strong individuals.

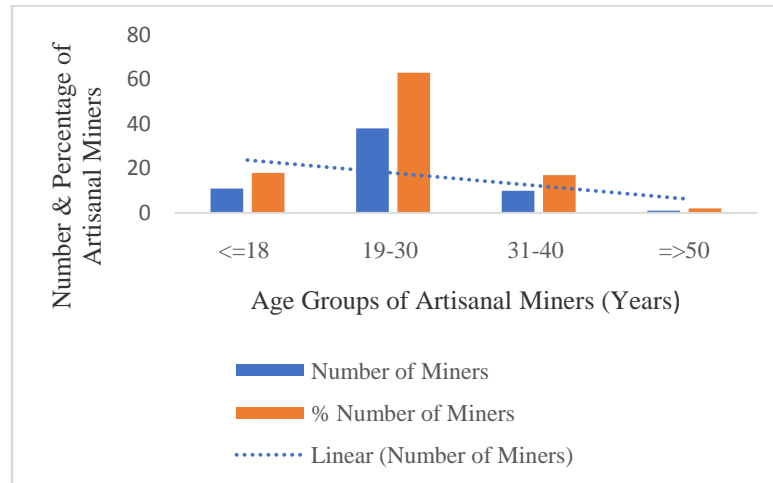


Figure 1. Age Distribution of the Artisanal Miners

Use of child labour was found to be common in the mines. The common reason for children's involvement is the inability of parents to fund the education of their children due to poverty. However, the implication of the active involvement of children in AGM is not lost on the miners as they affirmed that it affects children's development.

Gender Distribution in ASM in the Study Area

Findings revealed that more male than female engage in AGM activities. This is reflected in the fact that 60% of the respondent were male while 40% were female. The dominance of male in AGM is attributed to its strenuous nature. Findings also showed that men dominate the mining of gold bearing vein deposits occurring within hard host rocks. Women were mostly engaged in alluvial gold mining which occurs in soft river sediments and floodplains.

Educational Level AGM operators in the Study Area

Drawing from the respondents' responses, 50% of the miners had either finished or attempted secondary school. On the other hand, about 47% had some form of primary education. 3% of the miners had acquired tertiary education. Discussion with the mines showed that most of the miners dropped out of school due to financial constraints. With little education, these miners have little choice as the possibility of their being absorbed in the formal sector become limited. One the miners confirmed this statement thus "...all that is required is your strength and power, that is why I must have to eat well and take my *shack* (a slang for marijuana) to get enough power to dig". Poor education was found to be affecting the miners' productivity and safety. This was evident in their nonchalant behaviour regarding their health, safety and environment.

Forms and Operational Procedures of AGM.

Open Pit Mining

Open pit mining is typical of extraction of gold ore that occurred in vein near the earth surface (Tyhsen, Appel, Hassan, Jörgensen and Azubike, 2011; Hartman and Mutmansky, 2002). It involves massive and manual excavation of land to reach the gold bearing veins. In Buro, the quartzitic gold bearing vein is about 56m long towards south. The maximum of depth of the pit is about 32m; and at the surface, the maximum width recorded was 23m. Down the pit, the width tapered to about 1.6m at the floor of the pit. Along the floor of the pit were partitions demarcated by sacks filled with dug out earth materials. Each of the 28 partitions measuring roughly 2m in length, is usually worked by 5-10 men.

Tsauni open pit mine had overall length of about 108m on the surface while the width was measured to be 36m. Towards the floor of the pit, the width tapered to about 1.8m. Average depth of the mine was about 36m. The pit floor was partitioned into 11 parts with each partition measuring about 10m long and 5m wide. Each of the 11 partitions is worked by 5-10 men. Overall, there were 11 of such partitions in Tsauni Open cast mine. However, at the time of visit to the mine, only 3 of the partitions were being worked. Apparently, the mine pits in both Buro and Tsauni mines were clearly constructed without any recourse to standard best practices. Hence, miners were exposed to risk of rockfalls because of possible slope failures.

Bench and Slope Stability in Buro and Tsauni Mines.

Open pit mine is designed to minimize as much as possible the volume of overburden materials by increasing the average slope angle of the mine pit. The pit slope is expressed in degrees from the horizontal plane and helps in determining the amount of overburden that must excavated to mine the ore (Hartman, et al, 2002). Steeper pit angle, though reduces volume of overburden, also enhances slope failures. The pit wall is usually cut into benches to allow for movements and collection of waste materials and equipment. These benches are depicted by **Plate 1** showing Tsauni mine.

In Buro mine, the average bench width and height were 1.5m and 4.6m respectively. Whilst the slope in Buro mine was 85°, Tsauni slightly lower at 70° thus making it somewhat safer than Buro mine. Ideally, the pit slope angle is usually not more than 45° (Hartman, *et al*, 2002). The high angle of the benches presents significant danger to the miners because possibility of rock falls is reduced by low angled pit wall. Miners confirmed that rockfalls have occurred about 9 times although no loss of life has so far been reported in the process. It is, however, instructive to note that pit wall stability analysis was never done prior to commencement of mining activities in mines. The steeply inclined walls of the mines with overburden materials hanging precariously as shown in **Plate 1** portends serious risks to the safety of miners. The risks were found to have been increased due to the fluidity of the waste materials occasioned by rainwater.



Plate 1(a) Open Pit Mine. at Tsauni



Plate 1(b) Open Pit Mines at Buro mine

Source: Author's fieldwork photo, 2016.

Alluvial Gold Mining

Alluvial gold mine in Tsauni covers a vast swampy plane measuring about 27, 600m². The area is replete with over 70 holes measuring on the average 1.3m in diameter with depth reaching up to 9m. The target of the miners is an old stream bed that comprised of conglomerate of coarse-grained sedimentary rock. The alluvial mining site in Jibwa involved panning of gold ore along a section of the river measuring up to 300m long. The river also serves as source of drinking water for the people. Mining activities along River Rafin Faranshi in Lagbe/Yelwa follows similar pattern as in Jibwa River. Panning are normally carried out along the river bed by mostly women. In addition, however, holes with average diameter of 1.3m and average depth of 2m numbering up to 108 were seen littering the river bank up to about 250m. Because the river is seasonal, mining activities are predominant at the both locations during the dry season. Gold extraction follows a simple process at alluvial mining locations which differs from the open pit method. River sediments are scooped and simply panned to concentrate gold grains and some unwanted sediments as shown in **Plate 2**. The concentrate is subjected to heating in a stainless plate to separate the gold grains from silts and clay as shown in **Plate 3**. The dry silts are blown off leaving the grains of gold behind.



Plate 2. Gold panning along river bed



Plate 3. Heating the concentrate

Source: Author's fieldwork Photo, 2016

Gold Ore Processing at Open Pit Mines.

Ore processing at Buro is done at flood plain of Tuchi (Gurara) River. In Tsauni, ore processing activities were being done in the same location as mining without any natural water source nearby. However, a pond was constructed to trap rainwater used for gold ore processing. At the time of investigation, 52 crushing machines were found working at Buro mine whilst 6 were seen working at Tsauni. However, gold ore processing follows the same procedure in both locations. Coarse gold bearing rocks are first broken down (crushing) into small cobbles on a hard iron slab using hammer. The gold ore is normally fed into a milling to be pulverized under stream of water as against dry milling commonly being adopted by artisanal gold miners in Zamfara State (JEU, 2010). **Plate 4 (a)** showed the pellets being shoveled into a milling machine. The ground materials which are now fluidized flow down from the milling machine along the sluice box which has been lined with fibrous material as shown in **Plate 4 (a)**. The heavy mineral grains including gold grains are trapped on the fibrous material. These materials are rinsed in a basin of water to liberate the trapped gold grains alongside other unwanted sediments. Decanting the water from the basin and panning, concentrate the gold grains and other heavy sediments.



Plate 4 (a) Milling and Sluicing of Ore



Plate 4 (b) Gold Sponge

Source: Author's fieldwork photo, 2016.

To separate the gold from the concentrate, mercury is added to the concentrate to extract the gold grains (leaving behind the unwanted sediments) to form an alloy of mercury and gold referred to as gold amalgam. Gold contained is liberated from the amalgam by application of which causes the mercury to sublime into the atmosphere leaving behind a sponge of gold shown in **Plate 4 (b)**. The heating of the amalgam is done in the open

air by the miners. Further refining is usually done by the gold merchants at other locations including homes. The mercury used by miners at the sites is not recycled but allowed to infiltrate the soil, evaporate into the air or mix with the process water and flow down to the river. In summary, the gold ore processing techniques follow the flow chart shown in **Figure 1**.

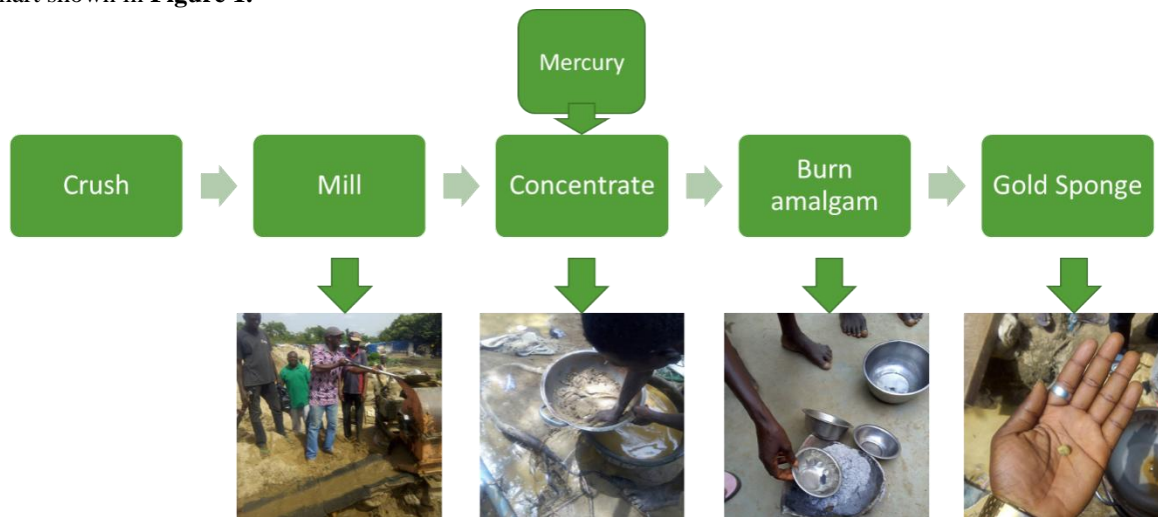


Figure 2. Gold Ore Processing Flow chart at the Mines

AGM and its Environmental Impact

Findings from the study indicated that ASM activities in the study areas have presented some noticeable environmental and health concerns in the mine host communities. The first obvious impact of AGM in the study areas is land degradation in the form of gully erosions and abandoned mines (**Plate 5**). Massive expanse of lands was cleared to enable mining operations and to provide room for construction of shanties for miner's habitation. Findings indicate that no plan for land reclamation was in place for land restoration of the mined-out areas.

Without any infrastructure to service huge number of people in a small land area, waste management is bound to be problematic. It is therefore, no surprise that sanitation and personal hygiene in the mining camp in Tuchi was poor. Open defaecation was common in all the sites visited. In Tuchi, solid waste generated found their way to Tuchi River which incidentally was the only source of drinking water for the host communities.

In Tsauni mine, dry ore milling is done in the dry season because of non availability of water. Dry milling produces metal rich dust particles that are easily inhaled by mine workers and possibly the villagers. Although wet milling eliminates dust generation, it is also true that the tailings become dusty when they are dried by sun. Grinding of gold ore which is associated by heavy metals such as lead (Yabagi, *et al*, 2014; ELI, 2014; Obaje, 2009), increases the mobility of chemical elements and the surface area for chemical reaction. The implication is that the areas might have become polluted by heavy metal

Mercury used in the extraction of gold in the areas follow different pathways to enter the environment. The mercury is partly lost with tailings to the soil, water bodies; and to air through evaporation from the amalgam. Miners are exposed to mercury poisoning through skin absorption and inhalation. Water bodies are also affected when mercury forms methylmercury (an organometallic cation) which is a well known bioaccumulative environmental toxicant (Oladipo, *et al*, 2014; Hong, Kim, and Lee, 2012).

AGM in the study areas has led to massive river siltation. In Buro processing point, tailings from the crushed and milled gold ore wash down river Tuchi. In Jibwa and Lagbe mines where alluvial mining of river beds and banks are common has caused massive siltation so much so that the river channels were clogged with sediments as shown in **Plates 5**. Studies by (Fondriest Environmental, Inc, 2014) have shown that profound and sustained increase of stream bank erosion, would result to a long-term effect, on a body of water as it would have a profound adverse impact on the habitat quality for fish and other organisms.



Plate 5. River Siltation and Erosion

Source: Author's field photo, 2016.

Conclusion and Recommendations.

The study has shown that two distinct methods of mining were adopted in the two study locations. Whilst simple panning of river sediments to exploit alluvial gold deposits by mainly women artisanal miners predominated mining activities in Shiroro LGA; in contrast, mining by opencast method (involving digging of gold bearing veins) was identified to be more popular in Gurara. The choice of mining methods being adopted by artisanal gold miners in the areas is governed by the mode of occurrence of the mineral deposits, in this regard, two types of occurrences were identified: primary (vein type) and secondary (alluvial) gold ore deposits. The methods are never efficient to allow optimal production of mineral resources but instead expose the miners to risks of accidents and health hazards. The methods also pollute the environment; and damage other sources of livelihoods order than mining. Although ASM has provided some relief in terms of employment opportunities, the study showed that these seeming advantages have come at a huge cost to the environment.

The study showed significant disconnect between government regulations and what is obtained at the mines; as miners operates albeit illegally and unsustainably. With the current efforts by the government to diversify the economic base of the country; it becomes imperative that regulatory authorities step up regulation of ASM. This could be done by synergizing with security agencies, traditional institutions and miners' associations. Extensive sensitization at artisanal mining locations is recommended to enlighten miners on the dangers of mercury poisoning and dangerous mining methods as well as the use of child labour. Government's collaboration with academic institutions, international agencies (e. g. United Nations Industrial Development Organizations, community and AGM leaders will help to develop and introduce alternative gold ore processing technologies to check the use of unwholesome mining/processing methods and environmental devastations. More studies are needed to assess the level of heavy metals that are being released into the environment because of AGM in the study areas.

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Effectiveness and Limitation of Computer-Based Therapy in Managing Language Disorders

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Abstract

Computers are involved in many facets of daily life, and studies have shown computers to be effective tools in the rehabilitation of all forms of language impairments. The purpose of this study is to establish a synergy between traditional therapy and speech-language computer therapy in achieving speech-language therapy in children with language disorder or specific language impairment. Some speech-language pathologists were interviewed, and questionnaire administered on some to know their level of integration of technology-based therapy in managing speech disorder. This work which is largely a descriptive reveals speech-language pathologists would like to target the habilitation or rehabilitation of computer skills as a functional endpoint of treatment for many individuals with language disorder. Besides, not all clients will be receptive to using computers. Ethical issues may arise with computer-based treatment if speech-language pathologists provide software without appropriate clinical evaluation and teaching.

1. Introduction

Computers are ubiquitous in our society today. People use computers to write letters, do banking and to access or provide entertainment. Computer is also recognized as a powerful learning tool, providing interactive activities, enhanced graphic displays and varied practice. It is no wonder then that the interest in the use of computers in language therapy for individuals with SLI and aphasia is growing and becoming recognized as a potentially useful resource. Though there appear to be numerous software programs in the market offering therapy activities for individuals with language disorder, yet investigation into therapeutic homes reveals that the computer-assisted language software cannot be used wholly without the intervention or collaboration of usual traditional skills or approach for optimal result in the management of language disorder. However, this paper, while acknowledging the efficiency of computer-assisted therapy in language disorder, advocates for a synergy between traditional approach and technology-enhanced approach for effective management of language disorder. The research which is largely descriptive is based on the interactive sessions coupled with feedback obtained from interview and questionnaire administered on some language therapists at Enugu therapeutic home.

The term language disorder means any disorder in comprehension and use of spoken, written or other form of communication. The disorder may be spotted in the phonological aspect, morphological/syntactic aspects, and the content of language or meaning aspects and the function of language in communication which is pragmatics or combination of any of them. Language disorders or language impairment are disorders that involve the processing of linguistic information. Problems that may be experienced can involve grammar (syntax or morphology), semantics (meaning) or other aspects of language. This problem may be receptive (involving impaired language comprehension) or expressive (involving language production) or a combination of both. Examples include specific language impairment and aphasia. When a person has trouble understanding others, sharing thoughts, ideas and feelings completely, then such a person has language disorder. Among others language disorders can affect both spoken and written language and can also affect sign language. In a typical situation, all forms of language will be impaired.

Language therapy is a way or process undertaken by a professional body to rehabilitate language disorder or impairment. It deals with the assessment, analysis, and treatment of communication disorders, cognitive-communication disorders, voice disorders, and swallowing disorders, and plays an important role in the diagnosis and treatment of autism spectrum disorder and other types of language disorder. Language therapy is not just the treatment or modification of a speaker's speech sound articulation to meet the expected normal pronunciation, facilitate people who stammer to speak more fluently. However, language therapy is concerned with a broad scope of speech, language, and voice issues in communication which include:

- i. Word-finding and other semantic issues, either as a result of a specific language impairment such as a language delay or as a secondary characteristic of a more general issue such as dementia.
- ii. Social communication difficulties involving how people communicate or interact with others (pragmatics).

- iii. Structural language impairments, including difficulties creating sentences that are grammatical and modifying word meaning.
- iv. Literacy impairment related to the letter-to-sound relationship (phonics), the word-meaning relationship (semantics), and understanding the ideas presented in a text (reading comprehension).
- v. Voice difficulties, such as raspy voice, a voice that is too soft, or other voice difficulties that negatively impact a person's social and professional performance.
- vi. Cognitive impairment (e.g., attention, memory, executive function) to the extent that they interfere with communication (see Brady et al 2016).

Adams et al (2015) notes that language disorder is failure in processing of linguistic information which may be primary if they have no known aetiology and secondary if they are caused by another condition such as autism, hearing impairment, general developmental difficulties, behavioural or emotional difficulties or neurological impairment. In language therapy, the therapists, before any treatment, have to observe and know the linguistic and communicative performances of the patients.

Speech services according to Factor and Weiner (2008) begins with initial screening for communication and swallowing disorders and continue with assessment and diagnosis, consultation for the provision of advice regarding management, intervention, treatment, and providing counseling and other follow up services for these disorders. Services are provided in the following areas:

- i. Cognitive aspects of communication (e.g., attention, memory, problem-solving).
- ii. Speech (phonation, articulation, fluency, resonance, and voice including aeromechanical components of respiration).
- iii. Language (phonology, morphology, syntax, semantics, and pragmatic/social aspect of communication) including comprehension and expression in oral, written, graphic, language processing and language-based literacy.

Specific language impairment (SLI) is diagnosed when a child's language does not develop normally and the difficulties cannot be accounted for by generally slow development, physical abnormality of the speech apparatus, autism, spectrum disorder, aphasia, acquired brain damage or hearing loss.

Aphasia on the other hand is one's inability to comprehend and formulate language because of damage to specific brain regions. This damage is typically usually caused by a cerebral vascular accident (stroke) or head trauma although this is not the only cause. The difficulties of people with aphasia can range from occasional trouble finding words to losing the ability to speak or write; intelligence however, is not affected. Expressive language and receptive language can both be affected. Aphasia affects visual language such as sign language. To be diagnosed with aphasia implies that a person's speech or language is significantly impaired in one of the four communication modalities which include: auditory comprehension, verbal expression, reading and writing, and functional communication.

Sign language is a language which uses manual communication to convey meaning as opposed to spoken language. This can involve simultaneously combining hand shapes, orientation and movement of the hands, arms or body and facial expressions to express a speaker's thoughts. Sign languages share many similarities with spoken language otherwise referred to as oral language which depend on sound and linguists considers both as types of natural language.

Spoken language disorders according to Agbedo (2015) are heterogeneous in nature and the severity of the disorder can vary considerably. Each individual with language difficulties has a unique profile based on his or her current level of language functioning, as well as functioning in areas related to language including hearing, cognitive level and speech production skills.

Technology provides a positive outlook to remediation of communication disorders and aids in achievement of speech and language goals for students having language disorders (Green, 2004). According to Cotton (2016), learning disabled, hearing impaired, language disordered, and emotionally disturbed children benefited from technology integration and at times showed more significant gains using technology than their regular education counterparts.

According to Green (2004), computer-assisted speech therapy became more and more frequent in school practice starting with the period 1990-2000, with the development of computer based technology applications in a didactic context, for children and adults with or without learning. Some specialised software programs (for the English language) were developed in order to answer to the needs of specialists in the field of language pathology, which provides a wide range of attractive and stimulating formats, as well as didactic games for the vocabulary and the expressive and perceptive language development. The audio feedback completes the visual output, and the audio effects strengthen the impact of the animated visual rewards.

Nevertheless, numerous children are receiving services for speech impairments with a traditional approach. Secord (2015:152) views traditional approach as a wide variety of specific techniques, which may involve listening, imitating, physical modeling, and lots of drill and practice. Many speech-language pathologists utilize the traditional approach in therapy and believe the traditional approach with drilling and practicing speech sounds is the only avenue to remediate distortions of speech sounds. However, traditional articulation can be motivating and exciting for children, it can become tedious. Students may become tired and regress despite reinforcement. To motivate children to practice speech exercises, to improve the progress of students receiving articulation therapy, and to accelerate students' ability to master phonemes were driving forces according to some interviewed speech-language pathologist.

Empirical studies

In 2016, Cotton carried out a study in order to evaluate the effect of introducing computer-based technology in the speech therapy of disabled children. It was observed that the strongest effect was recorded in the children with learning disorders, in those with auditory disorders, language disorders or emotional disorders, which determined an orientation of the American governmental clinical research funds towards this field. It is noticeable that in Romania, just like in the USA, most speech therapists still use traditional speech therapy methods, that can be defined as a set of specific techniques, involving listening, imitation and the physical modelling of the phono-articulatory apparatus and many exercises that have to be practiced systematically [Secord, 2015].

This therapeutic approach has undoubtedly the efficiency and the value demonstrated by the numerous children that improved or healed their language disorders, but any practitioner speech therapist can admit that this sustainable repetition technique for the correct pronunciation of sounds, syllables, words and sentences entails a decrease in the interest and motivation for practicing, since it involves a certain tiring monotony and regress.

David and Copeland (2016), worked on computer use in the management of aphasia: a survey of practice patterns and opinions. According to the researchers the study surveyed Speech language pathologists (SLPs) to determine patterns and frequency of computer use associated with aphasia rehabilitation. The survey instrument was mixed format, with multiple choice, yes-no, and open-ended questions, and all items were related to various aspects of the use of computer based technology in aphasia rehabilitation.

Survey questions were developed by the researchers through a review of the literature regarding current trends in aphasia management and technological trends in speech language pathology and other allied health fields. Needs assessments at state and local conferences yielded requests for training and information on integrating computers into rehabilitation for aphasia, and a survey was determined to be a means of reaching a broader sample of SLPs to identify needs and current usage patterns. The survey was distributed to SLPs in health care settings through e-mail and traditional mail. Surveys were analyzed for frequency and patterns of computer use in direct therapy and for other related purposes. Responses were received from 107 SLPs. Survey results indicated that SLPs use computers more often for indirect or supplemental purposes than for direct therapy. When SLPs implemented computers in direct treatment, the amount accounted for less than 25% of the total session time. Identified barriers to using computers include a lack of access and lack of training. Training for using computers in aphasia management occurs most often after graduate school through continuing education or self-study. In conclusion, results indicated that computer-based treatment of aphasia is being implemented to varying degrees and more often for supplemental and administrative purposes than for direct therapy. Additionally, SLPs generally perceive computers as useful and important but not critical to successful outcomes.

Earley, (2016) worked on a recovery Solution for a stroke victim suffering from dysphasia from a technology perspective. This analysis and recommendation of solutions addresses the needs of an affluent 81-year old woman (Sandra) suffering with dysphasia (an impairment of the ability to use or comprehend words) as a result of stroke. It is presented from a technology perspective and its contents are only intended as recommendations to be considered by the client, her husband Joe, and her Rehabilitation Team. Sandra's primary needs include speech therapy, reinforcement for speech therapy, and assistance becoming comfortable and familiar with technology to allow her to use computer programs that may be recommended. She also needs to be monitored for depression, strengthen her support groups, and have increased social opportunities.

According to the researcher Sandra made significant improvement and was fortunate to have a speech therapist who is supportive of technology use in her therapy. This therapist was willing to orient and assist Sandra in the use of selected technology programs. Sandra also had an established support system and a spouse who was willing and able to take her out to meet with friends.

The paper examined 5 available dysphasia treatment computer programs. Tigtalk Words is an inexpensive basic tool that focuses on one type of development. Computerized Home Aphasia Therapy is reasonably priced and addresses more types of development, but is designed to be used during or after the conclusion of therapy. Aphasia

Mate is a thorough program and is designed to be used along with therapy, but is very expensive. Aphasia Tutor is a motivating program which works on six types of development but offers limited lessons and exercises. Parrot Software offers an Internet treatment service with numerous lessons which are updated constantly. It is offered online for a monthly subscription fee, allows therapist involvement, and provides support for its users. The paper recommended that the Rehabilitation Team be convened to consider the addition of technology programs to the therapy plan. It recommends the use of Tigtalk words to build Sandra's comfort level with technology therapy and to allow therapists to assess the benefits of its use. If the use of Tigtalk words is beneficial and shows that the client may continue to benefit from more advanced programs this paper recommends that Parrot Software Internet Treatment Service be used as a reinforcement tool by the clients outside of therapy sessions. The use of this program is only recommended if accompanied by regular monitoring of its usefulness and appropriateness. The paper also recommends that Sandra be encouraged to re-establish telephone contact with her son and social contact with her social support system. It does not find chat room use to be an appropriate support at this time.

It is strongly recommended that Sandra's clinical psychologist be very active in monitoring and addressing her psychological needs and any depression issues. The paper recommends that Joe her husband explore technology options that may provide him with information on dysphasia and support as a primary caregiver. All of these recommendations are made with the intention of Sandra's speech therapist providing orientation and assistance. These are services the therapist has already offered and agreed to provide. This paper concludes that technology offers many assistance options to Sandra and Joe, and that with proper support it may be used as an important component of a rehabilitation plan.

Katz and Wertz (1997) work presents an initial evaluation of the use of a comprehensive computer-based language therapy, AphasiaMate. As a pilot study, the purpose was to establish positive benefits to individuals with aphasia when AphasiaMate was added to their existing therapy program in a clinic. The study was conducted in a university-based research-teaching clinic in London, Canada. Standard care for individuals with aphasia in the clinic involves the options of individual therapy addressing specific goals and group therapy focusing on general communication skills and participation. Computer-based language therapy had not been employed prior to the study, and AphasiaMate was the only computer therapy program used in the clinic throughout the study. As this was an initial, exploratory study and the effectiveness of AphasiaMate had not been established previously, involvement in regular therapies in the clinic was not withdrawn during the course of the study.

One aim of the work was to evaluate the extent to which participant progress was specific to certain areas, or resulted in more generalized improvements (across a range of skills). Focused areas of improvement may point to the need for a close match between identified deficits and intervention methods whereas general improvements would reflect an overall therapeutic benefit. A second goal was to examine both language and functional communication outcomes as a result of using AphasiaMate. Ten individuals with aphasia were recruited from a university-based clinic in London, Canada. Participants met the following criteria:

- aphasia resulting from a single cerebral vascular stroke to the left cerebral hemisphere;
- at least 6-months post-stroke;
- a Boston Aphasia Severity Rating Scale score greater than 0 (1 to 5 scores);
- right-handed on self-report;
- English as primary language; and
- pass a hearing screening at 40 dB HL at 0.5, 1 and 2 kHz.

All participants except one were involved jointly in individual and/or group therapy at the clinic during the course of the study. Six participants lived in their own residence. Two lived in nursing care homes. Participants used AphasiaMate at least one hour per week over an average of 15 weeks. Several options for using the program were offered in order to maximize use. These options included using it independently on the participant's own computer at his/her home or on a computer in the clinic, or with a trained person either on a computer in the clinic or on a laptop computer brought to the participant's home. The trained person assisted the participant with computer operation only, sometimes responding using mouse-clicks when participants pointed to an item on the screen. The trained person included either graduate students in speech-language pathology, research assistants, or one of the authors. Each participant began the program at the first level of a recommended section or subsection and progressed to other tasks when a criterion of at least 80% accuracy over two consecutive sessions was reached. Once the recommended sections and subsections were completed, participants progressed through other sections according to this criterion. For those using the program independently, progress was reviewed via saved data records every 2 weeks. Tasks on which the participant did not receive a score of 80% or better over two sessions were highlighted on a list for the participant's reference.

It was discovered that computer-based language therapy can lead to positive changes in the language and functional communication skills of individuals with chronic aphasia. As a group, study participants improved significantly and reliably on standardized measures of auditory comprehension, and showed a pattern of improvement in naming, spontaneous speech, overall ratings of communication and qualitative dimensions of communication.

The results of the study also provided early indications as to the types of patients who can benefit from using AphasiaMate and similar programs. According to the researcher, findings also suggest that patients can benefit from using AphasiaMate regardless of their time post-onset. The researcher states that it has long been held that a patient's recovery and response to treatment is best in the early period (less than 2 years) post-onset. There was little indication in the study that the amount of time spent on computer therapy is linked directly with outcomes. The participant who spent the most time in computer-based language therapy in the study, participant 1, had a small decline in WAB AQ although showed a considerable improvement in reading and writing. Conversely, the participant who spent the least time, participant 8, had the second highest WAB AQ change. Thus, response to therapy may be linked to some other as yet unspecified variable rather than exclusively to time in therapy.

The work also demonstrates that a sufficiently comprehensive program such as AphasiaMate has the scope to provide adequate and ample therapy activities within specific domains potentially precluding the need to design individual programs for each rehabilitative goal.

Crerar, Ellis and Dean, (2016) worked on impairment of word comprehension and retrieval in aphasia. The purpose of this study was to investigate the effects of the Multi-Mode Matching Exercises module of MossTalk Words for improving word comprehension and retrieval in individuals with aphasia. Effects of training were contrasted for two treatment schedules. Five individuals with word retrieval impairments associated with aphasia participated. Two had word comprehension difficulties suggesting semantic anomia, and three others with intact comprehension had impairments suggesting phonologic anomia. In a single-participant design, the researchers investigated effects of training provided via computer with MossTalk multi-mode matching exercises (spoken and written word/picture matching) paired with spoken rehearsal. According to Raymer, et. al all participants participated in two phases of training administered 1–2 times/week and 3–4 times/week, with order of phases counterbalanced across participants. Results showed improvements in word/picture yes/no verification for trained and some untrained words associated with large effect sizes ($d > 2.5$) were evident in one of two participants when trained 1–2 times/week. Increases in picture naming associated with large effect sizes for trained words were noted in 5/5 participants when trained 4–5 times/week, and in 2/5 participants when trained 1–2 times/week. Increases in picture naming for untrained words were evident in 2/5 participants in the more frequent training schedule. At 1 month post training, picture naming performance remained above baseline levels, with little difference evident between sets trained with the two different training schedules. The researcher concluded that computerised lexical training exercises may lead to increases in word comprehension and production, particularly for the target words trained. More frequent training leads to greater improvements during acquisition than less frequent training, but that advantage diminishes at 1 month post treatment, suggesting that a less frequent training schedule may be just as useful as more frequent training for promoting long-term effects of lexical training.

Methodology

The survey instrument (questionnaire) was mixed with multiple choice, yes–no, and open-ended questions, and all items were related to various aspects of the use of computer-based technology in language disorder rehabilitation. Survey questions were developed by the researchers through a review of the literature regarding current trends in aphasia management and technological trends in speech language pathology and other allied health fields. Needs assessments at state and local conferences yielded requests for training and information on integrating computers into rehabilitation for various kinds of language disorder, and a survey was determined to be a means of reaching a broader sample of speech language pathologists to identify needs and current usage patterns. The survey questions were reviewed for content validity. On the basis of their review and input, revisions were made by the authors to more closely reflect current practice patterns in medical speech-language pathology. Observation and interview were equally adopted for exhaustive collection of needed data.

1. Impairment on language structure

Five basic areas of language impairments have been identified by scholars. These are phonological disorders, morphological disorders, semantic disorders, syntactical deficits, and pragmatic difficulties (see Tobolce, K, & Hutuleac, C. (2008); Cotton 2016).

- i. **Phonological disorders:** are defined as the abnormal organization of the phonological system, or a significant deficit in speech production or perception. A child with a phonological disorder may be described as hard to

understand or as not saying the sounds correctly. Apraxia of speech is a specific phonological disorder where the student may want to speak but has difficulty planning what to say and the motor movements to use.

- ii. **Morphological disorders:** are defined as difficulties with morphological inflections (inflections on nouns, verbs, and adjectives that signal different kinds of meanings).
- iii. **Semantic disorders:** are characterized by poor vocabulary development, inappropriate use of word meanings, and/or inability to comprehend word meanings. These students will demonstrate restrictions in word meanings, difficulty with multiple word meanings, excessive use of nonspecific terms (e.g., thing and stuff), and indefinite references (e.g., that and there).
- iv. **Syntactic deficits** are characterized by difficulty in acquiring the rules that govern word order and others aspects of grammar such as subject-verb agreement. Typically, these students produce shorter and less elaborate sentences with fewer cohesive conjunctions than their peers.
- v. **Pragmatic difficulties** are characterized as problems in understanding and using language in different social contexts. These students may lack an understanding of the rules for making eye contact, respecting personal space, requesting information, and introducing topics.

2. Language disorders and method of therapy/intervention

A visit to a therapeutic home at Enugu justifies the need for a dual therapy in the management of language disorder. An observation of individuals with aphasia on whom computer-based treatment system was used to determine if gains in spoken language beyond spontaneous recovery was made in Enugu therapeutic home. Results showed that verbal language performance increased after using a computer –based treatment program in therapy sessions with speech language therapists. However, this therapy was done after some significant improvements made through traditional approach. The foregoing buttresses Raymer, Kohen, and Saffell, (2015) opinion that computer-based speech or language therapy software can be seen as clinical tools. The speech therapist uses his/her clinical skill (traditional approach) in conjunction with the computer, to advise and encourage the patient. Computer-based speech or language therapy software can aid diagnosis of speech or language disorders and provide visual feedback during treatment.

Analysis from the interview shows that there is no benchmark treatment for Broca's aphasia. Its treatment is personalized according to a patient's condition and needs to observe by a language pathologist. The foregoing is confirmed by the recovery attitude of Mr. Udochukwu (27years) go through a period of spontaneous recovery following brain injury in which he regained a great deal of language function. Few months after the injury or stroke, he received treatment in traditional way hourly based on how his case was. Udochukwu could not talk at the first three years of condition but with time he has improved significantly. Mrs. Ndidi, a language pathologist at Enugu home says the patient's gradual recovery is further aided by some computer softwares like Video Voice Speech Training System, AphasiaMate, and TalkTime-with-Tucker.

Aphasiamate consists of eight main sections containing 146 different therapy tasks and more than 1700 individual exercises. Exercises incorporate text, graphics, and video clips and work on skills including comprehension of written and auditory material, spelling, solving problems of time and money, and classifying semantically-related items. Tasks range from a basic to high level of difficulty, so AphasiaMate may be used repeatedly by clients from early to late stages of treatment. Talktime-with-tucker is a voice-activated speech therapy software program that is appropriate for children from pre-kindergarten through the fourth grade. This program's primary function is to encourage vocalization in reluctant talkers. Children can make Tucker, an animated character, move and talk by speaking into a microphone. The program keeps children engaged by encouraging them to guide Tucker through various adventures. For video voice speech training system, it is appropriate for children of all ages, as well as adults. Video Voice is easy to navigate and offers complementary software updates. A child can use the various games and displays in this software to work on his or her articulation, sound production, rate of speech, and more. Video Voice is intended to be used by those with a wide range of speech disorders and related, conditions, including apraxia, hearing impairment, oral motor articulation deficits, autism, head injuries, and more.

Similarly, melodic intonation therapy is equally often applied based on the observation that aphasic patients most atimes can sing words or phrases that they normally cannot speak. Mrs. Ndidi notes that this therapy started as an attempt to use the intact melodic/prosodic processing skills of the right hemisphere in those with aphasia to help cue retrieval words and expressive language. It is so because singing capabilities are stored in the right hemisphere of the brain, which is likely to remain unaffected after a stroke in the left hemisphere. But she quickly added that all these computer-induced therapies are usually applied much after the traditional approach/skills must have been used on the patients.

The foregoing notwithstanding, evidence from the survey questionnaire which was further corroborated by the oral interview show that cost of maintenance and inadequate knowledge of computer applications coupled with

appropriate usage of relevant computer softwares are some of the banes of efficient utilizations of computer-based therapy for the management of language disorder.

Evidence from Enugu therapeutic home suggests the following therapeutic interventions

i. Direct interventions

This focuses on the treatment of the child individually, or within a group, depending on the age and needs of the children requiring therapy and the facilities available. In group treatment, it is thought that children benefit from the opportunities to interact and learn from one another.

ii. Indirect interventions

These are viewed to be more naturalistic in approach, allowing adults that are already within the child's environment to facilitate communication. Traditionally, these approaches create an optimum communicative environment for the child by promoting positive parent-child interaction. Riches (2017) note that indirect approaches are increasingly being adopted within a range of settings where speech and language therapists train professionals and career that work with the children, and provide programmes or advice on how to maximize the child's communicative environment and enhance communicative attempts.

iii. Parents interventions

It is observed that parents are often actively engaged in delivering interventions to younger children since most intervention models target behaviours using play to enhance generalization, but tend to be less actively involved in the administration of the intervention as the child gets older.

iv. Reinforcement interventions

This intervention involves rewards of some form, most often praise. The assumption behind overt behavioural techniques is that language or speech can explicitly be taught and that gaps in the child's skills be filled by instruction. Miller (2014) opines that majority of interventions involve the training of specific behaviours like speech sounds, vocabulary, sentence structures. Feedback from our survey shows that most therapy have shifted from explicit training paradigms to those based on social learning theory which assumes that children learn most effectively if they are trained within a social context.

3. Softwares for managing language disorders:

According to O'Kelly (2016) there are a number of software programs manufactured for speech and language therapy. These include:

i. Clicker 6

Clicker 6 is a software program that can benefit children who struggle with expressive language disorder. A child can use the sentence builder grids to learn proper sentence structure. He can also use the "forced order" grids, in which he is given a sample of words to put in the correct order. Clicker 6 also offers tools for a child to record his voice. He may listen to a model sentence and then attempt to imitate it. This software program also offers sound matching games and additional activities to strengthen a child's expressive language abilities. Children who have little to no speech may also use the program as an augmentive and alternative (AAC) communication device.

ii. Fastforward

It is an interactive, computer-based training program that builds the fundamental language skills critical for reading success and communicating in and out of the classroom. FastforWord stimulates rapid language skill development as children learn to distinguish the various components of speech. The program consists of five 20-minute training sessions a day, five days a week. Results from the exercises are analysed daily and compared with the student's progress to date. FastForWord software has been adopted nationwide by Speech and Language Pathologists as a speech therapy program, now online, that improves language processing and phonological skills using self paced exercises that work on all aspects of expressive language:

- sound discrimination
- phonemic awareness
- listening comprehension
- vocabulary
- language structure

Fast ForWord is one of the most widely used speech and language programs in the world, because of its ability to help as follows:

- **Participation in conversation.** Improved processing improves receptive language skills, effectively slowing conversation and teacher instruction down, making it easier to participate.

- **Significant vocabulary gains.** Because a child will be able to listen more accurately, more words will be absorbed and then used. This applies particularly to longer words and words with blends, both of which will be easier to pick up and words relating to intangibles, that without a concrete item to point to, were hard for a child with processing difficulties to pick up.
- **Improved articulation.** Improved listening will help a child hear the sounds inside words more clearly, leading to better pronunciation.
- **Conversational skills,** relating a story. Fast ForWord can eventually help children with speech delays learn how to relate a story, in sequence and with detail. Improved listening will allow a child to improve the ability to hear how others communicate, and over time this will translate into better communication skills, although given the integration with other aspects like reasoning, knowledge, perception improvements in communication, relating a story in particular, will occur more slowly over the year or so after completing our online speech software.

iii. Sentence-Shaper

This can help people with aphasia to create better speech, and that this effect may carry over into spontaneous speech. The program was developed for non-fluent aphasia, but the rich support it provides for speech production may be helpful with conditions such as apraxia, children's language disorders, and even fluent aphasia. And the integration of text may allow it to play a role in reading programs. Thus the program can be used as a communication aid, a therapy tool, or both.

iv. Speech Viewer III

SpeechViewer III is a speech and language tool that transforms spoken words and sounds into imaginative graphics. SpeechViewer III increases the effectiveness of speech therapy and speech modification for people who have speech, language or hearing impairments. You can select from over a dozen SpeechViewer exercises. Each exercise responds to your voice input with immediate, clear and meaningful feedback that helps you "see how to speak." In addition, SpeechViewer III provides animated rewards that reinforce successful responses. The software incorporates SVGA graphics, a revised menu bar format for access to clinical exercises, point-and-click capability, pull-down menus, and enhanced phoneme (a word, phrase, or sound) model creation. The program's clinical management functions automatically collect pertinent data that allow therapists to easily document progress and see and hear results. SpeechViewer III is designed to help people of all ages who have a variety of disabilities, such as speech or language impairments, cerebral palsy, developmental delay, traumatic brain injury, and speech disorders resulting from a stroke. It is ideal for professional speech language pathologists, special education teachers, teachers of the deaf, English as a second language instructors, professionals working with accent reduction and others.

v. Sight n'Sounds

This is a speech therapy software that helps to improve articulation and word retrieval. It is useful for aphasia and oral apraxia. Displays a word and/or picture and speaks the word (using prerecorded human speech). Then records the user speaking the model and plays back the users' speech and the model speech for comparison. The professional version allows you to enter your own words. There are different levels of use :Single syllable words, Shortwords, organised by beginning sound, Short words organised by ending sound, pictures and words for verbs.

Benefits of computer use in speech-language-therapy

Although existing studies on this topic have varying levels of rigor and control, the many benefits of computer-based therapy have been demonstrated. Customized home programs using software programs have been found to be cost effective and to improve the language skills of individuals with aphasia (Mortley, Wade, Davies, & Enderby, 2003), as well as their reading and writing skills (Katz, 2001). Computer-based treatment provides for increased practice opportunities that promote gains in language performance (Kinsey, 1986; Loverso, Prescott, & Selinger, 1992; Mortley et al., 2003; Wallesch & Johannsen-Horbach, 2004). Katz and Wertz (1997) demonstrated in a randomized, clinical trial that computer-based reading treatment led to improvements in other language skills for individuals with aphasia. Aftonomos, Steele, and Wertz (1997) studied individuals with chronic aphasia who used a computer-based treatment system to determine if gains in spoken language beyond spontaneous recovery could be demonstrated. Results showed that verbal language performance in the experimental population increased after using a computer-based treatment program in individual therapy sessions with an SLP. Other studies have also reported improvement in the skills of clients with chronic aphasia following computer-based treatment programs in spoken language (Laganaro & Venet, 2001; Weinrich, 1997), in reading comprehension (Crerar, Ellis, & Dean, 1996; Katz & Wertz, 1992, 1997), in naming ability (Bruce & Howard, 1987), and in auditory comprehension (Fitch

& Thomas-Cross, 1983). Evidence also suggests that individuals with aphasia who use voice recognition software may be able to improve their functional written language skills (Bruce, Edmundson, & Coleman, 2003; Wade, Petheram, & Cain, 2001). Petheram (1996) found that individuals who were provided with a computerized home program interacted with the system at about the same intensity and duration as was spent in a session with the SLP. These individuals received little training and no direct supervision. Individuals with aphasia report benefits from computer programs such as autonomy, flexibility in scheduling, and being able to type rather than write (Petheram, 1996a, 1996b). Many people are comfortable with using computers in their homes, and this may increase the intensity of their practice (Mortley et al., 2003; Petheram, 1996a, 1996b). Using computers at home decreases the need for travel, allows immediate feedback, may improve motivation, and provides flexibility in access modes (Kinsey, 1986; Weinrich, 1997). Computer-based home therapy may also decrease the demands placed on caregivers in implementing home programs (Wallesch & Johannsen-Horbach, 2004). Internet access allows contact with other individuals with aphasia, families, and additional support resources. Individuals with aphasia can learn how to use the Internet with accessible materials, tutoring, and adaptations to the computer (Egan, Worrall, & Oxenham, 2004). The revolution of virtual reality technology and its increased availability to consumers improves the interactive aspect of computer-based treatment.

I. Limitation to computer usage

Not all clients will be receptive to using computers or will benefit from using this technology in their rehabilitation. As with any technology, a learning curve is involved, and some rehabilitation professionals are not comfortable using computers. Ethical issues may arise with computer-based treatment if SLPs provide software or Web sites without appropriate clinical evaluation and teaching. No uniform guidelines for the provision of online therapy services exist, and issues such as state licensure requirements when interstate services are provided are currently being addressed.

SLPs are the driving force behind computer-based therapy and must establish a diagnosis, create a treatment plan, and design and modify computer-based tasks for individuals with aphasia (Katz, 2001; Loverso et al., 1992; Mortley et al., 2003; Weinrich, 1997). Computers cannot perform many of the skilled roles of SLPs, nor can they replace elements of face-to-face communication or provide individualized facilitation or moral support. In some cases, computer-based activities are not motivating for the person with aphasia (Wallesch & Johannsen-Horbach, 2004), and computers may not be available to individuals of lower socioeconomic status (Egan et al., 2004; Elman, 2001). The current Internet system and most Web sites are not accessible for many individuals with disabilities (Pinkett, 2001). Elman (2001, p. 896) stated that those individuals without Internet access will in the future be “isolated and disadvantaged.” Currently, there are no standardized educational requirements for SLPs, and evidence-based practice standards have not been established.

II. Summary of findings, conclusion and recommendations

In conclusion, the role of computers in every facet of human life cannot be overemphasized. From a review of related works, it can be seen that the computer have been employed by many speech and language pathologists in resolving all forms of language impairment. Studies suggest that comprehensive therapy programs may be beneficial for many individuals with aphasia and other language impairments, and computer-based therapy may be one feasible avenue of providing this intervention.

Findings from the survey however, reveal that the extent to which computers were used directly for treatment was limited due to lack of accessibility and knowledge, even though research supports such use as effective in improving the communication skills of individuals with aphasia. SLPs need adequate computer skills in order to stay abreast of their clients’ knowledge and to aid them in school and work reentry. However, SLPs seem to feel that computers are helpful but not necessarily essential in the treatment of every language disorder. This perception may exist because SLPs are confident that other methods of service delivery are effective, or because of complacency, lack of knowledge of available technology, or inflexibility. It could be argued that being able to use a computer effectively is an essential skill in a technologically driven society.

Besides, there are intangible benefits of computer use in rehabilitation, such as increased autonomy, connectedness, self-worth, and recreation. For these reasons, SLPs can confidently target the habilitation or rehabilitation of computer skills as a functional endpoint of treatment for many individuals with speech disorder. Improving the quality of life for individuals with speech impairment is the ultimate goal when implementing technology in clinical interventions.

Findings indicated that computer-based treatment of language disorder is being implemented to varying degrees and more often for supplemental and administrative purposes than for direct therapy.

With computer-based therapy, a PowerPoint presentation could be created and sent via an e-mail attachment to the teachers so that they can visualize the progress their students made within the therapy setting while utilizing technology in the form of Sound Therapy Lite. Additionally, individual teacher/speech pathologist conferences will be conducted to allow the teachers an opportunity to ask any questions concerning the use of technology in speech-language therapy. Moreover, the conferences will provide the teachers an outlet to discuss in detail each student currently receiving speech-language therapy in their respective classrooms and how the use of technology may aid in the mastery of previously defined goals. Sound Therapy Lite is a helpful tool within the therapy realm and will be utilized with all students receiving speech-language therapy to foster positive communication skills while diversifying instruction.

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E-governance as a Strategy for Rural Development in Nigeria: Lessons from India**CHIMA PAUL (Ph.D) and APEH PAULINA ELEOJO**

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Abstract

The urgent need to transform rural areas in order to bring the benefits of development closer to the greater portion of the population has been an engaging issue in the general discourse on governance in developing countries. In Nigeria for example, the imperative of rural transformation is persuaded by the reality that preponderance of the population are domiciled in her vast rural settings. However, these densely populated section of the Nigeria society have been in pauperised state due majorly to the fact that the evidence of good governance hardly trickle down to them from the other levels of government. This paper via qualitative approach analysed existing literature that focused on rural development in Nigeria and found inaccessibility to good governance by rural areas in Nigeria which is partly attributable to inability to tap excellent opportunities inherent in the application of electronic governance which is a vital service delivery outlet that would enable people in the Nigerian rural areas equitable access to social and economic opportunities that will tremendously improve the quality of their life generally than ever before. In view of this finding, the paper recommends the application of electronic governance for the transformation of rural section of the Nigerian society based on some insights from India,

Key words: Electronic, governance, Development, Rural, Nigeria, India

Introduction

Governance is has to do with government's ability to enforce rules and deliver services to the citizens irrespective of the regime type (Fukuyama, 2013). When the governance processes turned out on the positive side, it is good governance, whereas, it is bad governance when the reverse becomes the case. Symptoms of good governance include but not limited to accountability, responsiveness, transparency, equity and inclusiveness, efficiency and effectiveness, opportunity to participate in decision making process and so forth. Achieving these symptoms is not always easy to come by. Consequently, countries across the globe have been searching for enduring measures that could enable them attain high level of good governance. Incidentally, countries in developed and developing countries have settled for the integration of ICT in governance among other measures. The application of ICT in governance is what is known as electronic governance which is often shortened to e-governance. E-governance has been upheld as an important good governance model because of the inherent benefits as it promotes citizens' empowerment, improves service delivery, strengthens accountability, increases transparency and improves government efficiency. In view of the benefits, Nigeria just like every other climes across the globe joined the voyage of e-governance to deliver effective services to her citizens.

Nigeria is located in West Africa with land mass of 910, 770 sq. Km, and an estimated total population of 171 million people (UNICEF, 2013). It shares land borders with the Republic of Benin in the west, Chad and Cameroon in the east, and Niger in the north. It operates a federal system of government. Under this arrangement there are three tiers of government, namely, the federal, state and local government. Local government represents the third tier with rural communities under it that are relatively in remote areas. Connectivity has always been a serious problem with these areas and consequently have been barricaded from some essential ingredient of good governance which should have trickle down to them from the other levels of the government. However, in view of the fact that

over 70% of Nigerians are residing in these segments of the society, Nigerian government has no choice but to cater for their welfare. Therefore, in order to realise sustainable grassroots development, government of Nigeria has also embraced the application of ICT to the development of her rural areas. Suffice to say that despite the introduction of e-governance as a strategy for the development of her rural areas, it is evident that much has not been achieved. It is in line with the foregoing that this paper explores the extent of application of e-governance in Nigeria and draws some essential lessons from India for Nigeria government to emulate towards developing their rural areas. The choice of India was informed by the fact that it is an emerging economy and with regards to the application of e-governance in its rural areas, it has gone ahead of Nigeria. According to United Nations e-Government Survey 2016, India's rank has improved in the UN e-governance index. The Survey showed India's progress on the e-Government Development Index, with a ranking of 107 out of 193 countries as against 118 in 2014. In e-participation, India's rank has improved to 27 in 2016 as against the rank of 40 in 2014 (UN E-governance Report, 2016). Therefore, it is not out place to explore some of the good e-governance virtues in her rural areas and draw some lessons for Nigeria.

Methodology

The study conducts a systematic scan of literature to identify studies that inform our understanding of e-governance in rural development. The foregoing relevant key words were identified and employed in searches of repositories libraries of research materials like books, journal etc. The general approach taken was to collect as much literature as possible that focused on e-governance, rural development as well as e-governance in rural development and analysed them such that the discussion that follows draws on findings from this theoretical research.

Conceptual Review

E-governance: This is a paradigm shift from traditional to technological driven governance. The strength of this type of governance is based on the muscle of information and Communication Technology (ICT). Similarly, Narayana (2015) defines e-governance as the application of information and communication technology for delivering government services, exchange of information, communication, transactions, integration, various stand-alone systems, and services between government and citizens, government and business as well as back office processes and interactions within the entire government framework. The ultimate goal of e-governance according to Narayana (2015) is to attract efficiency, transparency, citizen's participation, trust building and accountability, citizen's awareness, and empowerment, citizen's welfare, democracy, nation's economic growth among others. Singh and Sharma (2009) did not mince words when they defined e-governance as the use of information and communication technologies with the aim of improving information and service delivery, encouraging citizen participation in the decision-making process and making government more accountable, transparent and effective. It can also be seen as the ICT-enabled route to achieving good governance (Heeks, 2001). The common theme that runs through most of the definitions is that, e-governance involves the automation or computerization of existing paper-based procedures of government business. It integrates people, processes, information and technology in the service of achieving governance objectives. As a matter of fact, e-governance is a *sin qua non* in developing countries as governance in the developing nations costs too much, delivers too little, and is not sufficiently responsive or accountable.

As a system, e-governance comprises of different types of delivery models such as Government-to-citizen/customer (G2C), Government-to-Business (G2B), Government-to-Government (G2G), and Government-to-Employees (G2E) (Singh and Sharma, 2009, Nkwe, 2012). Government to government (G2G) model analyses pattern of relationships which exist between or among governmental organizations and agencies. The emphasis of this model is how to build co-operation between and among governmental structures through the use and application of ICTs. Government to Business (G2B) revolves around a two way interaction and transaction between government and businesses. The objectives of G2B include giving out business information and advice on electronic-business operations. G2B helps to provide conducive environment for business transactions, facilitates provision of vital information that stimulate the growth of businesses through the application of ICT or internet-based communication in business. Fang (2002) argued that G2B applications actively drive e-transaction initiatives such as e-procurement and the development of an electronic marketplace for government purchases; and carry out government procurement tenders through electronic means for exchange of information and goods. Government to Citizens (G2C) revolves around the roles which governments can play in providing the citizens with the opportunity to obtain information and services online. Here citizens inquire about issues relating to government institutions, keep records of income taxes, pay tickets, renew driver's license etc. Government in turn aid in giving out information on web, provide downloadable forms online, assist citizens in finding employment and providing information about health and safety issues. How to use ICT in providing services skilfully and economically to enhance relationship between government and citizens is the ultimate aim of G2C. The most serious challenge with this model is that most citizens especially in developing countries are not computer literate and are also inaccessible to internet services. It is important to acknowledge that

the three models are keen to this study. However, the last model appears to be the closest to the issue being addressed as it deals directly with the link between government and the citizens.

Rural Development: Rural Development is concerned with economic growth and social justice, improvement in the living standard of the rural people by providing adequate and quality social services and minimum basic needs (Narayana, 2015). Singh (1999) defines rural development in the same vein as a process which leads to sustainable improvement in quality of life of poor people residing in rural areas. Gustavo and Kostas (2007) did not mince words as they defined rural development as development that benefits rural populations; where development is understood as the *sustained* improvement of the population's standard of living or welfare. It can also be seen in similar way as a sustained improvement in the quality of life of the rural people. It implies consistency in approach in which micro and macro economic, social, political, cultural and technological variables are engineered, combined and implemented as an organic and dynamic whole for the benefit of the people (Nwachukwu and Ezech, 2007). For some scholars, rural development is synonymous with agricultural development (Nwachukwu and Ezech, 2007). The argument of this crop of scholars is that there is strong interrelationship between agriculture and rural development. Impliedly, agriculture is predominantly rural activity and efforts at rural development impact considerably on farmers who are the focus of agricultural development efforts.

On the other hand, there is a mixed conclusion from other school of thought. For instance, Okafor (1981) argues that reducing rural development to agriculture is myopic and creates incomplete definition of rural development because rural development has to do with development of "rural people" than with any isolated sectoral consideration within the society. Notwithstanding that the economic base of the rural area is agriculture, it is wrong to put it at the centre of rural planning. Rural people themselves need food, employment, decent housing, education, health care, electricity, means of communication, entertainment, facilities for social interaction (Chima, 2009). This corroborates opinion of Mobogunje (1980) who defines rural development as 'a broad based reorganisation and mobilisation of rural masses so as to enhance their capacity to cope with changes consequent upon this. This presupposes that rural development should not just be zeroed to agricultural development, but the type of development targeted at improvement of the standard of living of the rural people through transforming the socio, economic and political structures of their economy.

E-governance and Rural Development

Rural development is the structural transformation in all the sectors of the rural economy. These could be political, cultural, socio-economic and behavioural patterns of the people. E-governance in rural development has to do with bringing digital technologies into the mainstream of the aforementioned sectors among others in the rural areas. E-governance is very essential in rural development because it serves as the conduit that transmits information and knowledge capable of transforming the citizen-government interaction at all levels through the electronic mode. The importance of e-governance as an instrument for rural revival is no longer debatable. Digital governance creates better connections between {rural} citizens and government and encourages their participation in governance (Sharma, 2013). It helps to strengthen social networks, empowerment and participation, as well as fostering productive processes at the local level through the provision of employment and skills, as well as support services for micro-enterprise activities (Srivastava, 2015). Specifically it has been admitted that through e-governance, students in rural areas could videoconference with educators across the country, and entertainment programmes could be telecast to remote and otherwise unreachable areas along with internet telephony services, using technologies like Voiceover Internet Protocol (VoIP). Improved communication could bring remote villages into the mainstream world economy. Information access could speed rural productivity and the faster communication between producers and suppliers would fuel greater demand for rural products (Kalpana, Upena and Rakesh, 2011).

Notwithstanding the promising results of e-governance system, it is not free from challenges. In line with this statement, Anjali and Misra cited in Chista (2016) noted that though e-governance received the highest level of popularity in rural life, governments have not done enough to look at how Information Technology can address the needs of the poor in general and poor women in particular, towards economic and social empowerment. Numerous factors are linked to the inability of the government to have done more. E-governance projects according to Kalpana, Upena and Rakesh (2011) are potentially expensive to install and maintain with less than desirable payback in rural areas. Apart from the high installation and maintenance costs, they acknowledged that homes are so sparse in rural areas and these hinder investors from making investments needed to supply rural areas with quality internet services. Other challenges are that e-governance projects are shrouded with outdated ICT infrastructures, lack of youths in rural areas with ICT skill sets and epileptic power supply which consistently lead to network disconnection (Kiran and Ambika, 2016). Lack of awareness about e-governance facilities provided by government and their use, hesitation to change which is triggered in most cases by high illiteracy rate according to Srivastava (2015) constitute challenges to e-governance as a strategy for rural development.

E-governance and Rural Development in Nigeria

The poor state of rural development in Nigeria has been amplified by many scholars like Ovaga (2009), Ogeide (2003) Omale (2005). Ogbazi cited in Ovaga (2009) acknowledged that about 80 per cents of the entire population of Nigeria reside in the rural areas. Unfortunately, these people are peasant farmers who are in difficulties to feed and provide the basic necessities of livelihood for their immediate family. Anambra State Government as cited in Ovaga (2009) attributed the ugly and painful state of the rural areas in Nigeria to lack of infrastructure, peasant and subsistence agriculture, poor network of roads and other infrastructural facilities, low commercial activities, lack of food preservation facilities, and erosion menace. In similar layer of thought, it was recapitulated that:

Since colonial times which began about 1900s, the life chances of the Nigeria rural majority have remained the same: mass poverty, mass ignorance, mass disease and mass powerlessness. There is no country in Africa in which such a large mass of rural population has been subjected to so much social deprivation as in Nigeria (Ogeide, 2003). Omale (2005) attributed situations that generated the above ugly conditions of rural development to bad governance syndromes as manifest through issues like dearth of experts in the planning and execution of programmes and projects, inconsistency of policies and plans, insufficient commitment among public officers, selfishness and corruption which are avenues for public officers to rob the country for self-satisfaction. It is in response to the growing reality of rural underdevelopment in Nigeria, that government of Nigeria made it a duty to search out measures that can improve the mode of service delivery in rural areas. The alternative which is in vogue at the global level is the drift towards application of ICT in governance which the governments of Nigeria have no choice but to file up in the trend as can be seen in few cases cited in the table below:

| Evidence of E-Governance in Rural Development in Nigeria | | |
|--|--|--|
| S/N | E-governance initiative | Objective(s) |
| 1. | Rural Information Technology Centre (RITC) project | Aimed at bringing IT to the doorstep of Nigerians by ensuring that the rural and under-served areas get access to IT infrastructure |
| 2. | Growth Enhancement Support (GES) Scheme | To enable and increase the provision of targeted and subsidized farm inputs directly to farmers for delivery of seeds and fertilizers via electronic coupons on mobile phones or Electronic wallets (e-wallets). |

Source: Authors' Construct, 2018.

The rural information centre project commenced in 2009, and according to NITDA (2016) over 395 centres have been established across the federation. NITDA also admitted that RITCs have contributed in boosting internet usage in Nigeria. Regarding Growth Enhancement Support (GES) scheme, NITDA also submitted that within two years, GES had reached 6 million genuine farmers, which has improved the food security of 30 million persons in rural farm households. However, Sahara Report lamented that rural information centre projects sited across the federation have long been neglected by government. Citing the case of Rural Information Technology Centers, located in Jahun Local Government area of Jigawa State, Sahara Report documented thus:

That the expensive equipment are gathering dust and becoming rusty, the centre has become a major hideout for miscreants in the area who turned it into a haven for carrying out heinous plans. C-Band Internet facility planted in the centre only functioned on the day it was commissioned. None of the equipment, including the expensive solar power instrument installed in the centre functioned afterwards. Within Jigawa State alone, at least, there are two other centres that are not functional, namely, the one abandoned in Aujara town in Jahun LGA and another one in Zareku town in Miga LGA, Sahara Report (2012).

The above extract is a pointer that rural areas in Nigeria have been underdeveloped. In order to allow benefits of good governance filter down to the rural dwellers, e-governance was embraced as could be seen in the table above. Unfortunately, the initiatives could not be sustained and by extension much could not be achieved in the area of rural development.

Evidence of E-governance Projects for Rural Development in India

There are many successful ICT initiatives in India oriented towards rural development with a focus to address some specific issues of rural citizens. These initiatives are mostly led by the government administration, non-governmental organizations (NGOs) and some are even in private sectors (Misra, 2009). Some of these initiatives are presented in the table below.

| Rural Development E-governance Projects in India | | | |
|--|--|--|---|
| S/N | E-governance Initiative in Rural Development | Objectives | Citations |
| 1. | Speech-Based Automated Prices Helplines | To reduce language Barrier | Bhatia and Kiran (2016) |
| 2. | Computerised Rural Information Projects | To enable common man in the rural areas access to information on government portal and government also to monitor the working of government agencies | Bhatia and Kiran (2016) |
| 3. | E-CHOUPAL (Village meeting place) | To link up rural farmers to connect to market | Singh and Sharma (2009) Sharm (2013) Srivastava (2015) Bhatia and Kiran (2016) |
| 4 | GYANDOOT | To provide services information in order to bridge digital divides between the rural areas and other sector of the economy. | Sharma (2013) Srivastava (2015) Bhatia and Kiran (2016) |
| 5 | Akashganga | Help the milk producers of rural areas by making cooperative societies in procuring milk and assists in maintaining accounts | Sharma (2013) Bhatia and Kiran (2016) |
| 6 | JAGRITI E-SEWA | To eliminate the timings and multiple offices that rural citizens have to face to obtain government services. | Singh and Sharma (2009), Bhatia and Kiran (2016) |
| 7 | KISSAN CALL CENTRES | Designed to serve the purpose of creating awareness among the farmers. | Sharma (2013), Bhatia and Kiran (2016) |
| 8 | TATA KISAN KENDRA (TKK) | provides information regarding socio-economic, administrative and physical set up | Sharma (2013) Bhatia and Kiran (2016) |
| 9 | Bhoomi | regular online updating of land records | Srivastava (2015) |
| 10. | E-post | This service tries to bridge the digital divide | Srivastava (2015) |
| 11 | E-panchayats | Provides information for the villagers on various products | Srivastava (2015) |

Source: Authors' Construct, 2018

Presented in the table above are some of the e-governance initiatives designed for rural development in India. First on the table is the Speech-Based Automated Prices Helplines. India is a country that is made up of people with different languages. Interestingly the rural populace do not have significant recognition for any other language like their native language. However, most of the e-governance projects were written in English language. The challenge is that most people do not understand English language and thus could hardly use most of the projects. Considering this drawback, a consortium of seven institutions (IIT-M, IIT-K, IIT-B, IIT-G, IIIT-Hyd, TIFR and CDAC-Kol) and coordinated by IITMadrass introduced a speech-based automated commodity prices helpline for AGMARKNET in six different Indian languages (Srivastava, 2015). As part of its success story, an automated system was developed via which farmers could inquire about the latest prices of agricultural commodities in their own native languages.

In a similar vein, e-seva was another important e-governance initiative designed to facilitate access of rural people to government services. It was an attempt to have central facilities for payment of taxes, delivery of certificates, bill payments, document clearance, granting of licences and permits, asset licensing, forms submission etc. The third e-governance initiative on the list is the E-CHOUPA. In India, it means village meeting place. Indian Tobaccos Company (ITC) initiated E-CHOUPAL. As stated in the table, the objective is to create direct link between the farmers and the market for their agricultural products. In other words, it was initiated to minimize the

number of middlemen involved between agriculture commodity producers and final consumers in order to reduce unreasonable exploitation of the rural farmers. As part of its progress report, Bhatia and Kiran (2016) acknowledged that e-Choupals were set up in about 6500 villages by 2012 and each e-Choupal was equipped with a PC, internet connection, printer and Uninterrupted Power Supplies (UPS). With this development ITC could fetch cheapest raw materials directly from the farmers and farmers were also able to benefit out of this as there was no intermediary involved. Due to the positive turn up, Indian Tobacco Company Ltd. has added 7 new E-Choupals a day and plans to scale up to 20,000 E-Choupals covering 100,000 villages in 15 states, servicing 15 million farmers by 2020 (Salkute and Kohle, cited in Bhatia and Kiran, 2016).

Another agricultural e-governance related initiative put in place in India was the TATA KISAN KENDRA (TKK) with the objective of providing socio-economic, administrative and physical set up information related to basic areas of farming like soil, ground water and weather using Geographical Information System (GIS) in the form of digital map about the roads, buildings and rivers. With the help of the satellite, images are being processed which further helps to detect insect attacks throughout the state and get estimates of crop (Bhatia and Kiran, 2016).

Closely related to the foregoing was the GYANDOOT project. It was initiated primarily to provide computing services like prices of agricultural produce at various auction centres in the state; copies of the record of rights to land at a nominal price; online application for revenue, caste or domicile certificates and so forth for rural citizens. As part of its success story, it generated employment for the youths that operated the kiosk as entrepreneurs (Singh and Sharma, 2009).

Another one on the list is what is tagged Bhoomi. This one deals with regular online updating of land records. It was initially operated manually as the Record of Right Tenancy and Cultivation (RTC), which earlier were maintained by 9,000 Village Accountants (VAs or village revenue officials) (Singh and Sharma, 2009). Land related records maintained using RTC include; land transactions, crop loans, other loans and concessions linked to the size of the land holding. Challenges with operation of RTC manually were exploitation, bribery, manipulation, alteration of records, delays and other corrupt practices. With the introduction of the Bhoomi project, the generation time of the RTC has been reduced from 30 days to five to 15 minutes. Similarly, the mutation process cycle time has decreased from 90-180 days to 30-45 days. Crop record updating has increased from 50-70 percent to 80-100 percent. Around 12 million users have used Bhoomi since its inception, which has resulted in the collection of Rs 180 million as user charges. Presently, 0.7 million people are using Bhoomi centres every month and monthly user charges collected amount to around Rs. 10 million (Singh and Sharm, 2009).

Among the critical attempts by government of India to scale up implementation of e-governance projects are the “Common Service Centres” under the auspices of National e-governance Plan (NeGP) and “Telecentres” with mandate of “Mission 2007”. The vision of CSC Is to “make all Government services accessible to the common man in his locality, through common service delivery outlets and ensure efficiency, transparency and reliability of such services at affordable costs to realize the basic needs of the common man.

Despite the bountiful harvest with regards to e-governance at the grass root level of India, it is not without some challenges. In other words, in India, e-governance system is still evolving and is not free from failures. These failures are predominant in rural India. One of the major factors responsible for this failure is lack of electricity. For instance, 72 percent of India's population live in villages; 55 per cent villages do not have electricity in their homes (Misra 2009, Narayana, 2015). The consequence of this scenario is that rural ICTs infrastructure could hardly be put into effective use, and by extension, rural poverty is scaled up in India. The per capita income of Indian villagers for instance, is Rs 12,000, while the national average is Rs 25,000 (Misra, 2009). As part of the challenges to the implementation of e-governance in rural India, Srivastava (2015) identified illiteracy, IT illiteracy, varied languages and hesitation to change. Srivastava (2015) submitted that literacy rate in rural areas stands at 67.67% with rural male literacy rate of 77.15% and rural female literacy rate of 57.93%. Whereas literacy rate in urban areas pegs at 84.11% with urban male literacy rate at 88.76% and urban female literacy at 79.11%. Besides the general illiteracy, the technical knowledge to put the IT infrastructure into use is also lacking. The rural people are the end users of most the e-governance facilities, but they are not technically literate to use them. Closely related is the language barrier. India is a multi-lingua country. It is a country where people cherish their native languages more than any other language. However, the base language for most of the e-governance projects was English language. Apart from the language barrier, people in rural India were reluctant to adjust to the introduction of e-governance as it requires enough time and effort to change from the manual methods to the computerised method. With regards to E-CHOUPA, Kiran and Ambika (2016) identified outdated ICT infrastructure, lack of financial resources, high operation cost due to multiple services rendered and difficulty in getting technically skilled youth in remote rural areas as the challenges facing the particular e-governance project in India.

Lessons for Nigeria

As can be seen from above, there are many successful e-governance initiatives in India oriented towards rural development with focus to address some specific issues of rural citizens. This movement substantiates the weight of importance attached to rural development. Rural Indians constitute over 72 percent of the entire population just like that of Nigeria, and the country cannot afford to abandon the people wallowing in suffering and ignorance, thus, the introduction of e-governance. Again, it should be recalled that right from the onset, it was acknowledged that not all the initiatives were led by the government of India. Non-government organisations as well as private sectors were involved. This is contrary to the upheld notion in Nigeria that development should be the sole responsibility of only government. Therefore, government should create favourable environments for private sectors to participate in transforming our rural areas.

Furthermore, illiteracy constituted a great challenge to the implementation of e-governance initiative in rural areas of India just like in Nigeria. India as noted in the paper is a country made up of different languages just like Nigeria also. Interestingly, the people have more likeness for their languages than English language which was used in writing most of the initiatives. In order to overcome this, speech based automated system was developed which helped the rural dwellers to learn about e-governance initiatives in their own languages. Since Nigeria share similar characteristics with high level of illiteracy in the rural areas, this idea can be helpful.

In addition, the mainstay of rural households in Nigeria is agriculture just like in India. India in their wisdom used e-governance to encourage the rural farmers to put more of their efforts and resources into agricultural production. This was partly achieved via creating web based direct link known as E-CHOUPAL (village meeting place) between rural farmers and the market. Embedded advantages in this arrangement include elimination of middlemen and which invariably reduces exploitation of commodity producers and the final consumers. Therefore, if similar project can be established in several villages in Nigeria, it will have tremendous impact on the incentive to produce on the part of the farmers.

The establishment of Rural Information Technology Centres (RITCs) is a step in the right direction to bring knowledge of ICT to the door step of the rural people in Nigeria. However the arrangement was too broad in approach. What government and other private sectors did in India was to make their initiatives oriented towards rural development with focus on addressing specific citizens felt-needs. Their initiatives were not too broad in nature. Some were meant to enable rural farmers have ideas about the prevailing price of their commodities in the market, how to pay taxes, obtain birth certificate etc. The bottom line is that, it is not just enough to have ICT knowledge, but having it to solve what problem.

Interestingly, it should be acknowledged that youth unemployment is a major hindrance to rural development in Nigeria. This was not different in the case of India. India used e-governance as the mode of service delivery to reduce drastically the youth unemployment. Most of the initiatives were operated in the form of kiosks in different centres in different villages. These kiosks were manned by the unemployed youth. Incidentally, they became sources of income to the youths. Apart from being a source of employment, it was generating income for the government through user charges collected.

A central facility like e-seva as obtained in India is also very vital for a country like Nigeria with wide land mass and population. If this type of centre is put in place in Nigeria for people to pay tax, obtain certificate, licences, permits etc, then social and economic costs that would be incurred by the rural dwellers might be eliminated. For instance, cost of moving from the rural setting to the local government and state headquarters will be get rid of. Other catastrophe such as accidents as a result of the bad roads and robbery/herdsmen attacks can be avoided as well.

Again, the like of TATA KISSAN KENDRA (TKK) should be established in Nigeria. This particular initiative is operated using Geographical Information System (GIS) to detect insect attacks on farm products. Outbreak of insects usually takes farmers unaware in Nigeria. With this initiative in place, this problem can be controlled.

Conclusion

The fact that e-governance is capable of adding values to rural areas of countries across the globe is no longer debatable. The available e-governance initiatives in India coupled with their achievement demonstrate that application of information and communication technology has a lot to contribute to rural development of countries across the globe. Nigeria as a developing country has not done much in this area. Therefore, the study recommends that Nigeria governments should as a matter of fact make e-governance a priority for rural development and imbibe some ideas from India to transform rural development in Nigeria. In an attempt to do this, the governments should initiate specific e-governance projects that can be used to tap available raw materials in Nigeria and not necessarily transferring technological ideas not compatible with resources obtainable in rural areas of Nigeria.

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A Critical Evaluation of the Morality and Logic of the Doctrine of Affirmative Action

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Abstract

Affirmative action which is also known as reverse discrimination is a doctrine which originated in The United States of America, with the sole aim of redressing the past misdeeds of a certain group of people within the society against some others. It focuses on the ill treatment of the whites on the blacks and that of men on women. This movement has gone round the world, Nigeria inclusive. It has made the women in Nigeria for instance to demand thirty five percent of both elective and appointive offices, just to make up the past imbalance in the polity of the country where the men are found to be dominating the system. Our motivation here is the fact that affirmative action if allowed as demanded will instead of correcting any past injustice, do the society more harm than good by perpetuating injustice. The people who will be at the receiving end of this injustice are more or less not guilty of the offence of their fore fathers. This paper focuses on the fact that Affirmative action is not logical nor a moral principle. It suggests that it is not to be made a doctrine in the society, rather it advocates a level playing ground for all players in the field. Finally, it recommends that affirmative action be jettisoned in it's entirety, because it commits the fallacy of hasty generalization, that some men took advantage of some women in the past in not a sufficient reason for all the men to suffer today in the hands of all the women, so do the blacks and the whites. Allowing affirmative action will amount to throwing away the child with the dirty water.

Key words: Doctrine, Affirmative Action, logic and morality**Introduction**

Recently, It was noticed that the society is polarized and that a particular segment of the society does better than the other irrespective of how the other works hard. This is due to the privileged position of the group that does better, put in place by their parents or the society in general. To ensure equality for all, there arose the doctrine of affirmation action in the United State of America, which is meant to address the past misdeeds of the whites over the blacks, the men over the women and children in social political and economical issues. It is otherwise called reverse discrimination. A condition of the agitations of the oppressed against racism and sexism. All geared towards the maintenance of equality and liberty between the races and the sexes. Not quite long from the time of the initiation of this doctrine, it infiltrated both the political, social, economic , religious and cultural lives of the people. It is now existing in Africa and in Nigeria, where the women are asking for the thirty five percent of all the elective and appointive offices in government, just because they are women.

Affirmative action holds that a particular section of the society has been mistreated in the past, like the blacks in the United State, and the women the world over. It therefore advocates for a privileged position for the oppressed at the expense of those races and gender that mistreated them, such as the clamour for 35% affirmative action in Nigeria. This research is therefore set to find out if, two wrongs can make a right; in spite of the fact that the doctrine at face value tends to present equality and a level playing ground for all, at the expense of some, and that people have written about its justification, no body has ventured into the study of its morality and logic. The morality and logic of punishing a people who may not have been directly involved in the perceived offence, only because they belong to the race or gender that subjugated the others.

The purpose of this study therefore, is to critically evaluate the morality and logic of affirmative action. We also hope to demonstrate that the argument of the founders and propounders of the affirmative action / reverse discrimination is not strong enough to justify their advocacy of the perpetration of inequality in the society under the

guise of making people pay for their past misdeeds. This study advances the thesis that reverse discrimination is revengeful, and that if allowed, a time will come when those who are beneficiaries of affirmative action will in turn pay for what they are benefiting today, and the circle will continue unabated. This study dwells on the understanding of affirmative action and its implication on the society if allowed. This paper is significant in challenging the morality and logic of affirmative action. It advances and contributes in opening the eyes of the people who advocate affirmative action today, which will in no time backfire if followed to a logical conclusion. It will end up leaving us with no absolute standard of doing things when it affects the sexes and the races, as standards are bound to change with time. This research work is qualitative in design. It is a product of expository, evaluative analysis and prescriptive method, which sourced data from books, journals and biographies. By way of exposition, we presented the concept of affirmative action. The evaluative approach was employed to a critique of the argument of the proponents of the affirmative action. Finally we after analyzing the concept made some recommendations to the public by way of prescription. To understand the doctrine of affirmative action in the ancient and medieval period is not easy. This is due to the fact that the philosophers of those periods did not venture into this doctrine. They did not use the term as we have it today, but treated some issues that relate to the meaning and implication of the doctrine of the affirmative action. We shall have to review their works on justice and equality. On which the affirmative action hinges. Affirmative action was introduced in American after they discovered that discrimination against a particular set of the people due to their race, colour, sex or national origin has reduced. Plato: (427 – 327) In his Republic, pointed out that men and women should be treated equally as they belong to the same specie. That children education should be for both the boys and the girls in the state. He asked, “Are dogs divided into hives and shees, or do they both share equality in hunting and in keeping watch and in the other duties of dogs? Or do we entrust to the males the entire and exclusive care of the flocks, while we leave the female at homes, under the idea. That the bearing and sucking their puppies is labour enough for them?”¹ He also wrote down, as the finger of Socrates in his ‘Crito’ that, “It is never right to do wrong even when one is doing evil in return for evil is not just.”² Socrates who was a man of very high moral standard, did not believe in reverse discrimination, when it was suggested to him, that the best thing for him would be to escape from the prison and save his life, and be able to raise his children, he made it clear to Crito that, “we ought not to repay injustice with injustice or to do harm to any man no matter what we may have suffered from him.”³ According to him, we have no reason to practice reverse discrimination or affirmative action, irrespective of what we may have suffered in the past, we should not pay back evil with evil.

Aristotle (384 – 322 BC). He was an advocate of discrimination, who believed that to do justice means to treat equals equally and unequals unequally. To buttress his point of argument that people are made differently and that they belong to different classes, he said in his Nichomachean ethics that, “nature distinguished between. The bodies of freemen and slaves, making one strong for service labour, the other upright and although useless for such services, useful for political life.”⁴ That is to say that affirmative action or reverse discrimination is not necessary as some people must serve others, he does not believe in giving everybody equal opportunity. On the discrimination of one sex over the other, he said that the males are superior to the females in all things, “Aristotle maintains that woman is a mutilated or incomplete man ... he therefore supposes women to have less soul than men.”⁵ He based his argument on the fact that man’s contribution to reproduction is more valuable than that of a woman. He opined that men are higher than women both in social and intellectual status, with emphasis on the women being the weaker ones physically.

The Paul of the New Testament who himself was a missionary giant around the middle of the first century AD. Wrote to the church that he helped to plant on the practice of enforcing women’s subordinate position both in the church and at home. “Now I want you to realize that the head of every man is Christ and the head of the woman is man and the head of Christ is God... A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man. For man did not come from woman, but woman from man, neither was man created for woman but woman for man.”⁶ He relies on the creation story of the Bible as recorded in Genesis, that God first created man out of dust and animated him, while on a later day, He (God) decided to make woman not from dust (originally) but using the rib of man as the raw material. In this case, Paul could be seen to have stood up against any perceived discrimination against the women that should be reversed, in other places in the new testament, he made it clear that there was distinction between the Jews and the Gentiles, the slaves and the freeborn.

John Start Mill (1806 – 1873) in his work titled ‘The subjection of women’, holds that, “The legal subordination of one sex to the other is wrong in itself, and one of the chief hindrances to human improvement.”⁷ He rather advocated that “This notion ought to be replaced by a principle of perfect equality, admitting no power or privilege on the one side, nor disability on the other.”⁸ Affirmative action applies here as a tool for the empowerment of women from the subjugations of the past.

John Rawls (1921 – 2004) was an apostle of liberty, rights and fairness. He advocated a preferential treatment of the disadvantaged to enable them benefit more from the gains and less from the burdens. He sees justice

as fairness to all, in his words, “Compensatory justice refers to the extent to which people are fairly compensated for their injustices by those who have injured them, just compensation is proportional to the loss inflicted on a person”.⁹

By compensation, he could be understood to be talking about affirmative action, which applies between the white and the blacks, the men and the women, the slaves and masters, the Lords and the serfs, the capitalists and the working class etc. We see a manifestation of these compensatory justice today in our institutions, in the areas of admission, and employment.

Lyndon B. Johnson (1908 – 1973) one time president of USA said that freedom is not enough, he advocated reverse discrimination to enable the oppressed meet up. In his words, “You do not take a person who, for years, has been hobbled by chains and liberate him, bring him up to the standing line of a race and then say; “you are free to compete with all others,” and still justice believe that you have been completing fair.”¹⁰

Richard Nixon (1913 – 1994) A former president of the United states of America (1969 – 1974) promoted the affirmative action, and even allowed a 12% of the federal work force to be for women, but he later on changed his mind and said that, “you do not correct an ancient injustice by committing a new one. You do not remove the vestiges of past discrimination by committing a deliberate act of present discrimination. You cannot advance the cause of one minority by denying the rights of another.”¹¹

He got it right, that injustice is not good, but that we should not use another injustice to right the wrong. More so, when the discrimination that affirmative action is trying to correct was perpetrated in the past by people most of whom we did not know. Using a deliberate act of discrimination today to settle scores on the children over the misdeeds of their fore fathers whom they did not know is what is worrisome in the whole doctrine of the affirmative action or reverse discrimination.

Meaning of Affirmative Action or Revere Discrimination

By way of definition, “Affirmative action is the effort to rectify. The injustice of the past by special policies.”¹² This meaning has changed from what it used to be in the past, to a new meaning, presently, Originally it referred only to special efforts to ensure equal opportunity for members of groups that had been subject to discrimination. These efforts include public advertisement of positions to be filled, active recruitment of qualified applicants from the formerly excluded groups, and special training programs to help them meet the standards for admission or appointment. . . . More recently the term has come to refer also to some degree of definite preference for members of these groups in determining access to positions from which they were formerly excluded.¹³

Just as the name implies, affirmative action / revenge discrimination is one attempt to revenge the previously conceived discrimination over a set or a section of the population of the society, especially in the United States of America where it originated in the middle of the twentieth century. It was meant to address areas such as slavery, under development, ethnic minority / racism, women and children, and even some educationally disadvantaged people. The intension of the original founders of this concept was to address the past injustice of one people on the other, to enable the less privileged to come up to a certain level or standard of good life. To achieve this goal, issues like reverse discrimination, preferential living nontraditional casting, awards of scholarships and promotions of people to a level in their work places.

Types of Affirmative Action

There are basically two different versions of affirmative action. They are the weak affirmative action and the strong affirmative action.

Week affirmative action: This is the type that many people prefer to the strong type, largely because it does not raise much dust in the society. Its action is to bring cohesion among the different classes and sexes within the same environment. Weak affirmative action involves such measures as the elimination of segregation among people. It advocates for equal opportunities for every member of the group or society, irrespective of race, gender and colour etc. This was the type that Black Americans like Rev. Martin Luther king Junior, utilized in the removal of discrimination in American, as stated in his popular speech, “I have a dream that one day this nation will rise up and live out the true meaning of Its creed: . . . I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of our Lord shall be revealed, and all flesh shall see it together”.¹⁴

This was a good manifestation of weak affirmative action, it at most utilizes civil disobedience and strike actions and peaceful demonstrations.

Strong Affirmative Action: This is the type that concerns itself with the positive but radical steps towards making up for the past injustice so suffered by the people who were oppressed in the past. Their popular slogan is reverse discrimination. This means that those who were ruled in the past must be allowed to rule those that ruled then. Those discriminated against must now turn to discriminate against those that discriminated against them. This involves the selection of people from the minority over the majority, from the women over the men, the blacks over the whites

etc. It advocates for preferential treatment in favour of the past victims of discrimination. This no doubt arouses much controversy as the victims of the reverse discrimination are either the direct or indirect offspring's of those who committed the act of discrimination in the past. It is now a case of one being punished for the sin of his fathers. This type raises a lot of ethical questions. Which we intend to address in this paper, whether it is right to hire candidates, give admissions in schools, make political appointments etc. based on the past discrimination not taking into cognizance the fact that may not be the best candidates for such offices, and that they may also be in the minority, within the society. To justify this type of affirmative action, a onetime president of America, Lyndon Johnson. In 1965 while in inaugurating the affirmative action policy, had this to say.

Imagine a hundred yard dash in which one of the two runners has his legs shackled together. He has progressed ten yards, while the unshackled runner has gone fifty yards. How do they rectify the situation? Do they merely remove the shackles and allow the race to proceed? Then they could say that "equal opportunity" now prevailed. But one of the runners could still be forty yards ahead of the other. Would it not be the better part of justices to allow the previously shackled runner to make up the forty yard gap; or to start the race all over again? That would be affirmative action towards equality¹⁵

History of Affirmative Action

The after effect of slavery and recent discrimination came to be noticed as alarming in the United States of America, and even some of the people of the privileged class began to sympathize and empathies with the discriminated against.

In the 1954 U.S Supreme court decision, *Brown Vs. Board of Education* racial segregation was declared inherently and unjustly discrimination, a violation of the constitutional right to equal protection and in 1964 congress passed the Civil Rights Act which banned all forms of racial discrimination... The thinking was that if only we could remove the hindrances to progress, invidious segregation, discrimination laws and irrational prejudice against blacks, we could free our condition from the evils of past injustice and usher in a just society in which the grand children of the slave could play together and compete with the grandchildren of the slave owner. We were after a color-blind society in which even child had an equal chance to attain the highest position based not on his skin color but on the quality of his credentials.¹⁶

Although many people in America rejected this move, saying that it is a new form of racism, especially as reverse discrimination was mentioned but Roy Wilkins, the director of the NAAP threw his weight and that of his association behind it. He stated that, "Our association has never been in favour of a quota system. We believe that quota system is unfair whether it is used for (blacks) or against (blacks)... we feel people ought to be hired because of their ability, irrespective of their colour... we want equality, equality of opportunity and employment on the basis of ability."¹⁷ After these, the civil Right Act of the United States of America of 1964 was passed, and discrimination on the basis of race or sex was outlawed. As stated in Title VII, Section 703 (a) civil Right Act of 1964.

It shall be an unlawful practice for an employer (1) to fail or refuse to hire or to discharge any individual or otherwise to discriminate against any individual with respect to his compensation, terms, conditions, or privileges of employment, because of such individual's race, colour, sex, or national origin; or (2) to limit, segregate, or classify less employees or applicants for employment in any way which would deprive or tend to deprive any individual of employment opportunities or otherwise adversely affect his status as an employee because of such individual's race, colour, religion, sex or national origin. (42 U.S.L 2000e-2(a))¹⁸

The elimination of discriminatory laws was soon noticed as not producing the fully integrated society that leaders of the civil right movement intended. This led to president Johnson's Executive order 11246 in 1965. All to improve the situation. In support of the reverse discrimination policy, he stated the shackled runner analogy which we have mentioned before in this paper.

The Ambiguity Of Affirmative Action

From the definition of the term Affirmative action, as the effort to correct, rectify and mend the past injustice as well as to produce a situation that will be closer to the ideal of equal opportunity by special policies. We realize that it is both, "a backward-looking and a forward looking feature"¹⁹, it is an ambiguous issue so to say.

The backward-looking feature is its attempt to correct and compensate for past injustice. This aspect of Affirmative action is strictly deontological. The forward-looking feature is left inpllect ideal of a society free from prejudice, where one's race or gender is irrelevant to basic opportunities. This is both deontological and utilitarian deontological in that it aims at rating people according to their merits so needs; utilitarian is that a society perceives as fair will be a happier society²⁰

The double facet of alternative action accounts for the two types or versions of same. The forward looking feature of affirmative action stands for the weak type which preoccupies itself which how to make the society a safe heaven, a place of equality in all things. While the backward looking feature advocates a condition of compensation or retribution in favour of the oppressed in the past. This ambiguity of affirmative action is what raises questions on its moral statues. This morality of the affirmative action has divided the philosophers into two, some argue in defense of it while others argue against it starting that if or not moral to uphold affirmative action as it is presented.

Arguments for Affirmative Action

Much of the arguments in favour of the affirmative action was put forth by Albert Mosley, a professor of Philosophy at Smith College. In a book he co-authored with Nicholas Capaldi; titled, "Affirmative Action: Social Justice or unfair Preference? (1997).

Major argument in favour of the affirmative action are backward looking in nature. They stand for corrective justice. They are concerned with making of restrictions as to amend the past ways of the people who corrective justice. They are concerned with making of restitutions as to amend the past ways of the people who perpetrated injustice. Bernard Boxil on this writes,

Without the acknowledgment of error, the injurer implies that the injured has been treated in a manner that befits him... in such a case, even if the unjust party repairs the damage he had caused... nothing can be demanded on legal or moral grounds, and the repairs made are gratuitous... Justice requires that we acknowledge that this treatment of others can be required of us; thus, where unjust injury has occurred, the injurer reaffirms his belief in the other's equality by conceding that repairs can be demanded of him, and the injured rejects the allegation of his inferiority... by demanding reparation²¹.

As a defense of the Affirmative action; some arguments have been put in place, such as the following:

Need for Role Models: Under this argument, affirmative action is said to be an agent of the production of role models for each race and gender within the society. It makes the blacks, the Hispanics, the dwarfs, and the women to have their own role models, people whom they can be proud of and not just to look up to the superior races and genders, whom they cannot strive to be like, due to inhibition associated with race or sex. The likes of Gandhi of India, Martin Luther King Junior of America, Nnamdi Azikiwe of Nigeria etc are good examples of role models to their People.

The Need of Breaking the Stereotypes: Under this argument, it is made known that within a particular society, of both men and women, blacks and whites put them together and give them equal amount of opportunity and training, non will do less than the other, largely because he is black or that she is a woman. To break the status quo which normally assigns leaser responsibilities to the blacks and the women as the case may be; we need to resort to reverse discrimination, which will bring up the talented blacks and even women.

Equal Results Argument: Affirmative action will show that people of any race or sex can match the others whom we think are superior, in any test. The argument is that blacks are not doing as well as the whites, due to their past experiences of slavery and discrimination. This argument holds that when the injustice is restituted, both parties will produce equal results in any test or contest. On this John Authur said that;

Low scores by blacks can be traced in large measure to the legacy of slavery and racism; segregation, poor schooling, exclusion from trade unions, malnutrition and poverty... Obviously blacks have been treated unequally throughout U.S history, and just obviously one economic and psychological effects of that inequality changes to this day, showing up in lower income and poorer performance in school and on tests than whites.²²

The compensation argument: This argument is of the view that, the people who have been rough handled very well in the past must be compensated for the past injustice. This is like stealing what belongs to another and using it to make profits while the other who is the rightful owner of the property looses the profit. Mere returning of the stolen property, after you have utilized it, does not serve for a restitution. The right thing according to this argument is that the thief should submit both the property and the proceeds of the property at the same time. Lamenting the bitter experiences of the blacks in America during the slave era Barbara Omolade, considered the black women the worst hit, who were used for sexual satisfaction and labour among other things. "Black women were oppressed and exploited labour and as such were forced to redefine themselves as women outside of and antagonistic to the racial patriarch who denied their being"²³

Compensation from those who innocently benefited from past injustice; The white males who have been direct beneficiaries of the oppressive policies on black males and even some white females, are by this argument demanded to pay back to those who were victimized. This will be achieved by way of the affirmative action or reverse discrimination, where in, the black males and females both black and white, should be given some preferential treatments over the white males. Defending this argument, Judith Jarris Thomson said, "Many (white males) have been direct beneficiaries of policies which have downgraded blacks and women ... And even those who did not directly benefit... Had, at any rate, the advantage in the competition which comes of the confidence in one's full membership (in the community), and of one's right being recognized as a matter of course".²⁴

An Evaluation of THE Doctrine of Affirmative Action

Argument Against Affirmative Action: In this segment, we shall endeavour to do a critique of the doctrine of affirmative action, with the aim of showcasing its weakness in the areas of both logic and morality. Just as there are some arguments in favour of the affirmative action, there are also criticisms to these aforementioned arguments that favour the affirmative action and even beyond. We shall look into some arguments that have what it takes to stultify those of the pro-affirmative action or reverse discrimination.

Affirmative action as a form of Discrimination on one group by another: The second name for the affirmative action is Reverse discrimination. This argument holds that two wrongs cannot make a right. "you do not correct an ancient injustice by committing a new one. You do not remove the vestiges of past discrimination by committing a deliberate act of present discrimination. You cannot advance the cause of one minority by denying the rights of another."²⁵ How can we be clamoring for the abolition of discrimination on a race or gender, yet we want those offended in the past to rise and offend these past offenders? More so with an approved policy of the society or government. What affirmative action says is that Group A, has been in the minority, while B has been in the majority. Therefore let us now change the baton of minority to Group B and that of majority to Group A.

In our contexts, it holds that the blacks and women should now unseat the white men and take their privileged positions which they have enjoyed for so long, there by improvising them. What I think here is that it will not be too long from the time of the implementation of the reverse discrimination to favour the blacks and women, when the white men will start shouting as we now do. The next thing to do would be to apply the same reverse discrimination, which will return the preferential treatments to the white over the blacks and women. This will continue forever (ad – infinitum), and we know that it does not make for a good society. The best thing would have been to remove the past discrimination and let both of them grow together in a free atmosphere. Many of the people who victimized the blacks and women by putting in place one discriminating policies or another are no more alive, even the direct victims are no more. It would amount to injustice, when their offsprings are punished for the past sins of their forbears.

Affirmative action perpetrates victimization: The focus of the affirmative action is to make the less privileged beneficiaries in all facets of life, education, hiring, politics, etc inclusive. What affirmative action does to the black is to keep them as perpetual victims of injustice. This is done by telling them that they cannot set themselves free from injustice unless, given justice by all even their oppressors. Myles Munroe said that,

...if you have to demand something from someone, you are confessing that they own it. When you do that, you are devaluing yourself, because you are in effect, relinquishing the possession of your right to someone else.... It pertains to race relations as well as to male-female relationships. If the white man asks the black man for something, then the white man is saying to the black man, "you have what I need." If the black man asks the white man for something, he's saying to the white man "you possess what is mine." If female asks the male for something, she's admitting that he has it. If the male asks the female for something, he's acknowledging that she controls it.²⁶

When in a foot ball field, one club decides to consent to the pressure of playing their opponents who are eleven with only six players, because of past policies which did not allow the opponents to know how to play very well. These eleven people who were given that privilege cannot realize their heads over those who merely allowed than that privilege. This does not make for a good competition. The blacks and women who clamor for affirmative action are indirectly saying that they are not strong enough to break even and whether their Storm to the top. It may present them perpetually as less than those oppressors. The newly emancipated people should compete with their rivals. All they need is a level playing ground.

Affirmative Action breeds mediocrity: In a university for instance, the Educationally less developed states (ELDS) are allowed to gain admission into all departments, when they have the minimal qualification, over those who are not from such states but are highly qualified for the disciplines, what this does is to let people whose brain capacity are low to study while those with high ones are not allowed.

The implication is that the society will be filled with mediocre when they graduate. Instead of having the best medical Doctors, lawyers, engineers etc. we are going to be having second best or third or even the fourth best as the case may be. In Nigeria for instance, the 35% affirmative action holds that in all political offices both elective and appointive, women must fill the 35% of men. When the women are less qualified or when we have men who are more qualified. This affirmative action policy does not want to know; even though there is no official policy in Nigeria that stops women from being elected and appointed in the past. The best thing to do is to give the women opportunity to play the politics and be voted or elected or appointed into offices, instead of sitting down to shout for the 35% affirmative action.

By its manifest commitment to the realization of the MDGs, including the goal for gender equality and women's empowerment, the Government of Nigeria has overtly demonstrated its obligation to support women's consistently valid demands for an expansion of the political space to allow for the meaningful participation of more women. The National Gender Policy endorsed by the Federal Executive Council in 2006 gave additional impetus for replicate sub-sector policies and affirmations that aim to increase women's political empowerment.²⁷

Sterba on this noted that, "If competence is accepted as the criterion for hiring, then it is unjust to override it for the purposes of social engineering."²⁸

Logic and Morality of Affirmative Action

In this section, we shall look into the logic and morality of affirmative action. In philosophy, what is given a consideration is what is considered logical. We can say here that affirmative action is more political than logical, more selfish than moral, more racist than it tries to abolish racism. In the field of logic. For an argument to be logical, the conclusion must have followed from the premise for example.

All philosophers are wise,
All men are philosophers,
All men are wise

The conclusion follows or draws its ingredients from the premise. Let us apply the case of the affirmative action here,

- The whites in the past victimized the black and women
- The young whites are their children
- The blacks and the women should victimize the young whites whose fathers were guilty

This to a very large extent cannot pass for a logical statement. How on earth will the parents commit a sin and their children who may not have been born by then be made to pay for their sins?

Another argument that weakens the logic of the affirmative action is that, there was never a time when a legislation or a law was made over the issues that affirmative action seeks to redress. For instance, I don't know of any traditional African community that made a law to subordinate women, to put men out of the politics of the nation. If that is the case, one can say that the women have no reason to seek redress over an issue that has no legal backing for harming them. The right thing for them would be to rise up and take the bull by the horn, unleash their potentials and even overtake the men.

It is also good to state here that some of the injustices that affirmative action would want to rectify are irredeemable and irreversible. Example, will the blacks in the United States of America who found themselves there due to slavery, accept to come back to Africa? Is it possible for the ravaging effects of slavery, colonialism and neocolonialism on the continent of Africa to be rectified by affirmative action?

On the other side of the moral structure of the affirmative action, it cannot stand the test of time. A layman's understanding of the concept is that it is a revengeful mission. Its language is that of retribution. To pay back or make people pay for their past misdeeds. If all the wrong doings of our own societies are to be paid for. We may not be able to pay for the past sins or misdeeds of our forbears. Who killed and used human beings for rituals, who buried Chiefs and kings with other people's heads. They also killed twins and sold people to slavery to mention but a few. Affirmative action envelopes its mission, it speaks justice, but has injustice in the mind. It promotes and favours quota system. It encourages discrimination as a punishment for discrimination. Injustice cannot qualify to judge or condemn injustice. We will make bold to state here that affirmative action masquerades justice when it is a vector of injustice, to say the least. The case of Nigerian women is a good example that when one is given, more will be demanded and if not checked early, one day the women will ask for hundred percent as their quota in everything as their affirmative action.

The First Lady, Mrs. Patience Jonathan on Tuesday night met with women Senators and members of the House of Representatives behind closed doors... She sought implementation of 50 per cent Affirmative Action in the country. She also asked women to support bills that will promote the cause of women and children. She listed her priorities as follows: Promotion of 50 per cent Affirmative Action; Enhanced Basic Education for girls; Stoppage of early marriage, the need to change inheritance law; managing widowhood. "We have been canvassing for the

implementation of the National Gender Policy on 35% affirmative action in line with the approval given by the Federal Executive Council under President Olusegun Obasanjo in 2006.²⁹

Another problem with the morality of the affirmative action is that it looks at faces. The people who champion affirmative action and reverse discrimination, are the United States of America and other world powers, but they are not opening the door for affirmative action to look into every corner of the house. For example.

- It should be allowed to venture into the field of religion. Here in Africa, the Africa traditional religion has grossly been oppressed by foreign but militant religion like Christianity and Islam. Affirmative action should bring up the African Traditional religion to be one dominant religion in Africa, instead of Islam and Christianity.
- The United Nations security council is not open to any country in the world to become a permanent member. It is still left for some favoured countries. Who are sacred cows so to say. The other nations of the world are complaining but cannot upturn or change the situation. The mega countries that manufacture the arms and ammunitions and sell to the developing counties should be visited by the affirmative action.
- How can the West pay for the underdevelopment they brought to Africa by the instrumentality of Slavery, Colonialism, neocolonialism, Globalization, Post modernism and other forms of cultural erosion in Africa.
- Finally, it is worthy of note that some people who are disadvantaged today ,have every tendency of abusing the privilege when given to them. If the affirmative action is allowed as it is, one day, our societal and religious norms will be messed up, women for instance will even question the religion and the gender of god, "Some women have even gone too far in their quest for recognition and inclusion some say that the Bible is male biased, that the gender ascribed to God is male, instead of female, they would have preferred female or at most that the Bible would have addressed God with the pronoun she, or he/she instead of attributing a masculine gender to God".³⁰

Conclusion

We have been able to trace the agenda of the founders of the affirmative action, which is clear that injustice is not good, discrimination is also condemned by all women who are by no means supposed to be treated as second class citizens especially in work places and in the field of politics and education. The blacks should not also be treated as those who do not matter. It is unarguable true that some of the women or the blacks are rationally, cognitively and politically more stable than those who discriminate against them. We agree with the apostles of the affirmative action that people should not be treated based on their colour or sex, but based on their capacity to deliver. We therefore conclude that we do not need affirmative action in our societies any longer. This is because it creates more problems than it solves. Pojman noted that "it refers to preferential treatment on the basis of race, ethnicity, or gender (or some other morally irrelevant criteria) discriminating in favour of under-represented groups against over-represented groups, aiming at roughly equal results".⁷

We recommend that affirmative action be jettisoned in its entirety, because it commits the fallacy of hasty generalization, that some men took advantage of some women in the past is not a sufficient reason for all the men to suffer today in the hands of all the women, so do the blacks and the whites. Allowing affirmative action will amount to throwing away the child with the dirty water.

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The Ogonianti-Corruption Structure and its Relevance to the Nigeria's Dilemma : A Philosophical Appraisal

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Abstract

Every society has certain ways of regulating the behaviour and actions of its people. In the close-knit of Ogoni indigenous society, where life flowed along traditional lines, virtue is rewarded and punishments apportioned to those who violates traditional norms and values. This paper is motivated by the alarming rate of criminal activities in Nigeria, which is a sharp contrast to the pre-modern era when traditional methods and measures were in used. Lamentably, the strong policies and sophisticated weapons used by government established agencies and institutions as well as the anti-corruption crusade by several government regimes have been turn into occasional inter-elites struggles and thus have yielded little or no result. Using the descriptive methods, the paper focuses on the Ogoni anti-corruption structure-family and religious sanctions, oath-taking and social sanctions-as well as their relevance to the Nigerian milieu. The paper therefore advocates for the adoption of the Ogoni anti-corruption measures in order to achieve a crime/corruption-free society.

Keywords: Corruption, Punishment, Sanctions, Justice.

Introduction

The fortune of every nation depends on the kind of people that exist in such nation as well as their degree of adherence to universally acceptable ethical values. With regard to the Nigerian socio-religious and political system, it is the sort of people Nigerians are, their knowledge or state of mind, their values, life-orientation, etc., which makes their politics precarious and unstable; Ignorant people usually means ignorant workings of the system, likewise corrupt people means corrupt system.

Consequently, it is no longer news that the Federal Republic of Nigeria is rated among the top most corrupt states on earth. News and reports emanating from the various international media and agencies, including Transparency International and the World Bank, corroborate these claims (Aitufe, 2017). Local media reports and citizen's perception of official corruption in Nigeria is alarming to say the least. In recent times, corrupt practices have been cited in countless government agencies such as Power Holding Company of Nigeria (PHCN), Nigeria National Petroleum Corporation (NNPC), Nigeria Ports Authority (NPA), Federal Aviation Ministry, The National/ State Houses of Assembly, State/Local Governments, the Judiciary and even the Presidency (Olupona, 2008). It has been correctly observed that corruption is not only a crime but an anti-social behaviour. Sadly, there appears a tangible gap between the ideals of morality and the practices of politics in Nigeria.

It is appropriate to State, admittedly, that both past and present regimes have actually set out to wipe out corruption and recklessness in the operations of government. But such programmes and institutions, targeted at ensuring due process equity, transparency and accountability (smash, 2009), all for quality service delivery have yielded little or no positive results. They include the Annual National Budget, National Rolling Plans on one hand, and the Federal Character Commission (FCC), National Orientation Agency (NDA), code of Conduct Bureau and Tribunal (CCB and T), Nigerian Extractive Industries Transparency Institute (NEITI), Monitoring and price intelligence Bureau(Due process office), the budget office, Independent Corruption and other Related Offences Commission (ICPC), Economic and Financial Crimes Commission (EFCC), National Drug Law Enforcement Agency (NDLEA) on the other. Such programmes have not been able to minimize or remove the cancerous incidences and practices of contracts scams, contract duplication, looting, advance fee fraud, bank fraud, capital market abuse and related offences.

According to Aristotle, all men seek happiness, but there is only one way to attain it and that is through morality. However, the question to be asked at this juncture is, how should this “moral values” be acquired today in Nigeria so that the endemic disease of corruption can reasonably be curbed? To what extent has legislation reduced the specter of corruption in Nigeria? And who is “clean” and has the political will and capacity to fight corruption in Nigeria? It is against this background that the paper examines the Ogoni indigenous anti-corruption structure which contains some checks and balances that are intended to promote healthy inter-personal living among members of the community as a prerequisite for the Nigerian milieu. Such control is maintained by the rewards and punishments which are built into every relationship and which are evident in the conferring and withholding of esteem, sanctions and the institutional, economic and moral pressures that underline behavioural pattern. The validity of social norms is understandably greater in smaller and more tight-knit village communities than in the more amorphous conditions of cosmopolitan and industrial age.

Conceptual Framework

Corruption

Scholars of Nigerian Politics in particular and administration invariably comment upon the prevalent of corruption on the part of politicians, civil servants and categories of classes of the state’s citizenry. Despite its prevalence, there is still no common agreement among them as to the conceptual and operational definition of corruption. However the independent corrupt practices commission (2000) sees corruption as immorality, deprivation, bribery, dishonesty, false practices, debased changes, gratification and rottenness. Corruption is the violation of the obligation of probity, fidelity and impartiality in the exercise of a public service, to the detriment of the organization (Agbor, 2009) Diom concluded thus;

Corruption is the result of a conscious act generally for money, performed outside legal, social and moral or spiritual norms: The corrupter and the corrupted violate these norms in the premeditated manner for their concrete or abstract interest... (Diom 1999 P. 50).

It is important to know that what is perceived as corruption in the Nigerian society today goes far beyond the limits of the Phenomenon as defined by the law. Within the context of this study corruption is seen as the conglomeration of anti-social behaviors.

Punishment

The philosophy and thought pattern of a people constitute the cultural norms and what could be considered as moral values. In Ogoni the good life does not consist of unrelated good acts; the acts lead into one another, reinforce one another, and form chains of good conduct. To gauge these moral values, defaulters of such indigenous standard were punished. Punishment in a strict sense has three functions, one looking to the past, punishment is retributive, because it pays back the criminal for his crime, gives s/he the just deserts, reestablished the equal balance of justice which has been outraged, and reasserts the authority of the law giver which the criminal has flouted. As looking to the future, punishment may take two forms. If directed to the improvement of the offender and his rehabilitation as a member of the society, it is corrective; if directed to preventing similar crimes by others, showing by example what happens to offenders it is deterrent (Fagothey, 1976). And ideal punishment should thus serve all parties concerned. It should be retributive-vindicating the rights of the offended; corrective-rehabilitating the offender; and deterrent-forewarning the community at large.

Sanction

Obligation is moral necessity, a necessity resulting from the final cause, which is a motive urging a person to act. Such a motive, such a means by which the law giver uses to enforce his law, is called sanction. Sanction therefore means the promise of reward for keeping the law or the threat of punishment for breaking the law, or both; it also means the reward or punishment themselves. Its function is antecedent, to induce people to keep the law and to dissuade them from breaking it and consequent, to restore the objective order of justice after the law has been kept or broken, (Fagothey, p. 134).

Justice

Philosophers right from the ancient time have all interpreted the idea in diverse ways, positing different criteria as constituting sufficient interpretation of fair treatment. Plato in his *Republic*, sees Justices (both in political and individual areas as) the basis and the summary of all virtues (Plato, 432/427-348.347 BC as quoted by Ndukaihe, 2017). In other words, whether in the exchange of goods and services or in contracts or in societal distribution of means of livelihood (Aristotle 384-322 BC). To the Theologians of the Scholastic era, Justice is understood as the harmony of all other virtues; but its origin is traced to the human nature and the soul which, at the end is rooted I God (the city of God), which human is always seeking or desiring (Augustine 354-430 AD). Justice Is the property of God: and acting in Justice is the fulfillment of one’s obligation towards God. It is one of the cardinal virtues which are acquired *Habitus*, exercised through the relationship with other

persons *estad alterum*, and through the principles of equality *debitumsecundumaequalitatem*, (Aquinas, 1223 – 1274).

In the modern era, one is referred to as being just, when he does right in accordance with the law (Hobbes 1588-1679). In other words, Justice is justifiable not only in the will of God, rather/but also in the intellect; not only in the power of God rather also in wisdom. "... *non tantum in voluntate divina, sed in intellectu, nectantum in potential Dei, sed et in sapientia*" (Leibniz, 1768, iv/3, 272). In a different view, Immanuel Kant however sees Justice as formal principle which is capable of creating just social conditions among the people. For him, a just situation is brought about by such a behavior of the people among themselves, which contains such conditions under which everyone enjoys his rights and this will be seen as formal principle, with the idea of making it a general rule of life; this is public justice (Kant 1797). Within the context of this study Justice is not only seen as the property of God as in the Ogoni world-view, justice and fairness are seen as the basic virtue for the Ogoni indigenous society and institutions.

The Ogoni World-View

The Ogoni indigenous people, originally known as the Khana people are believed to have migrated from the former Gold Coast (now Ghana). The Ogoni people who currently occupy the Eastern parts of Niger Delta upland are said to have settled in the seven kingdoms of Babbe, Eleme, Gokana, Ken-Khana, Nyor-Khana, Tai and Oyiigbo, including Ban-goi (special unit). Administratively, Ogoni is made of Khana, Gokana, Tai and Eleme. The Ogoni speak related, mutually intelligible language of Khana as the central language and Gokana and Eleme.

The Ogoni indigenous people believe in the existence of two worlds; *bunyor-ue* and *buedor* (visible and invisible, or the physical and the metaphysical, or the sensible and the supra-sensible world). Thus, in the Ogoni world-view there is no sharp distinction between both words. Parrinder must have the Ogoni in mind when he writes; There is no sharp dividing line between the sacred and the secular... material and spiritual are intertwined, the former as the vehicle of the later (Parrinder 1961 P. 27).

The Ogoni indigenous people beliefs in the Supreme Being, this Being is referred to as Kawaa-Bari (the mother of creation). They also belief in *bari* (divinities), *Namate* (ancestors) magic and witchcraft etc. The Ogoni indigenous world-view is co-natural and not something reveal; it is mythical, communal and anthropocentric in nature, as it centered on man. Thus man is important and indeed central in the Ogoni world-view as the center of the created order; man becomes the focal of the universe. This could be further explained using the following diagram:

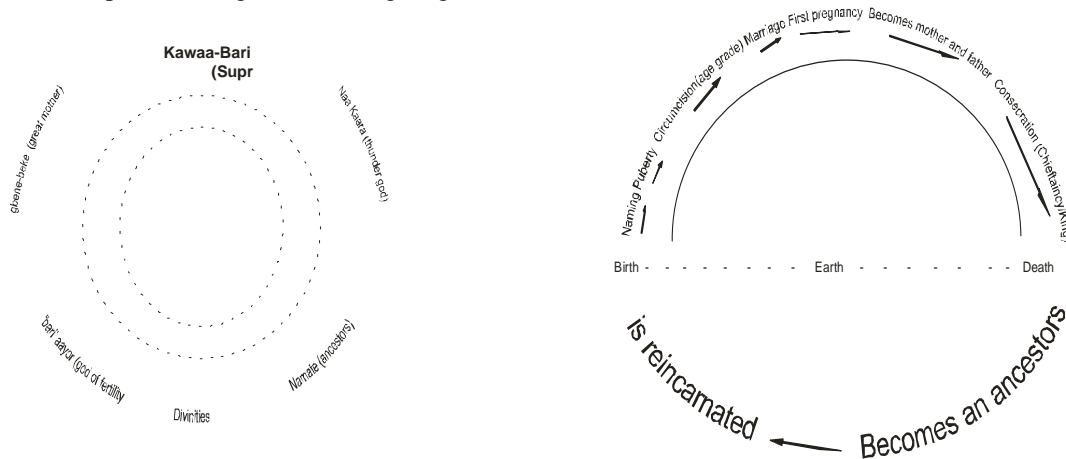


Fig 1. Ogoni world-view

The Ogoni society believes that moral values are offspring of Religion. It is widely believed that from the beginning the Supreme Being has put law in man’s heart and has endowed man with the sense of right and wrong. Man’s conscience has always instructed him that there are certain things which he must do in order to have peace and certain things which he must not do, otherwise referred to as taboos or abomination. Thus in Ogoni belief, morality embodies the will of the Supreme Being. It is what the religion morally approves that society approves. On the other hand, it is what Religion condemns that society condemns. Hence, virtues such as justice, righteousness, good moral conduct, good leadership, accountability and honesty were key in their day-to-day (Social, Political and

Religious) activities. While immoral/criminal acts such as adultery, stealing, falsehood, selfishness, disobedience, fraud, seduction of another man's wife, wickedness and other forms of corruption are altogether regarded as vices.

Since man is continuously being trapped between two powerful forces; social obligation and ethical scrupulosity, how do these people enforce their common morality? In the Ogoni traditional settings; evil is regarded as punishment for the breach or breaking of the religious laws which are also moral laws. In the same view, prosperity is believed to be rewarded for moral uprightness (Ojetayo, 2013). Apart from this fact, the social structure itself contributed great deal both to the formulation of ethical ideas and the setting up of moral standards (Kudadjie, 1998), as well as the actual enforcement of the morality shared by the community.

As factors that would determine morality, one may mention the values and norms enshrined in their we-feeling and desire for group solidarity, the experiences, common sense of conscience of the individual, the influence of proverbs, wise sayings, folk tales and stories, some of which may be based on custom, experiments, we-feeling, religious ideals (Kudadjie, P. 171). In addition to the influence of these factors and to the sheer influence of the various institutions in the Ogoni society would mechanically and unconsciously make the people do the right and avoid the wrong, those specific indigenous methods will be of interest in the next section of the study.

The Ogoni Anti-Corruption Structure

From time immemorial, moral Philosophy has been one of the common practices of the Ogoni indigenous people; considering their co-natural sense of moral good or evil in human acts. The Ogoni moral code is embodied in their *log le doo-nu Kenéké* (customs and traditions). In the various kingdoms of Ogoni there are sanctions recognized as the approved standard of social, political and religious conduct on the part of individuals in the society and the community as a whole.

The Ogoni distinguishes three types of moral faults; 1) Minor faults which are generally condemned. These include such disapproved behavior as not greeting the elders, laziness, unhygienic habits, gossiping and so on. The consequences of such act may not earn any serious punishment or penalties. 2) Deliberate violation of the morals norms of the society, as well as the flout of laws of the land. Such deliberate act includes insulting one's parents or elders, theft and infidelity. The consequences of this act merit the offender a cause believed to bring some misfortune, suffering and eventual death. 3) The violation of taboos whose infringement threatens the natural order of the very existence of the Ogoni society. Such abominable acts are mainly ritual or religious offences believed to disrupt relationship with man and super natural forces. Killing a kins man, incest, ritual mistakes, failure to adhere to sanctions, breach of oath, breaking taboos are regarded as abominable and polluting. Its consequences do not only affect the perpetrators alone, but the entire community. This can result to disastrous harvest, famine, thunder, flood and fire outbreak as well as rivers turning blood etc.

Measures of Crime control

The people's awareness and familiarity with the native laws and customs, the indigenous religion and other sanctions as well as the indigenous tribunals with extant anti-corruption mechanism and measures are an indispensable part of the enforcement of moral uprightness and good governance. This section therefore considers some of the Ogoni indigenous measures.

1. Religious Sanction as an Anti-corruption Measure

In no other sphere of Ogoni legal life does the religion play such a decisive role than in the adjudication of cases and delivery of justice. Thus, in the Ogoni indigenous anti-corruption structure, both human and super natural agencies-deities, ancestors and other spiritual forces- are actively involved, especially in the prevention and detection of crime and corrupt practices. This mystical link between the dead and living forces both in the making and enforcement of the Ogoni traditional laws and customs, before contact with the Europeans, is of importance. The fear of breaking such laws and customs, involving dread punishment by unseen and allegedly powerful element in the traditional religion, provided an affective preventive factor. Thus, making religion the soul of moral law.

Among the Ogoni people, the promise and expectation, coupled with actual experience, of the blessing and protection of the Supreme God and the other spiritual powers for those who kept the moral code, on the other hand, the fear and threat, coupled with punishment and desertion by the spirit-powers kept people doing what is right and avoiding what is wrong. This is a clear indication why victims of robbery attack would cry to deities to arrest the culprit in a particular fashion.

Where the modern criminal investigation and prosecution department relied very much on finger-prints, the Ogoni traditional investigators placed more premium on *npa-akator* (footmarks) at a time when most people went about unshod, and where such could not be found, the people resorted to divination. NanuNwanee (in a personal communication) narrating such incidence in Luawii, the traditional headquarter of Babbe Kingdom asserted thus;

There was a time when a team of arm-robbers storms the house of one Mrs. Ile-u who was the box-keeper (Treasurer) of their age-grade women meeting; and the common contribution scheme known as

Akawo. Thethieves went away with the saving box and two fat goats; leaving their *pa-akator* (footmarks) at the backyard window from where they entered. This woman was able to recover the “footmark” with a calabash and a cried togbene-beka deity to help recover her money. Few weeks later, it was reported that the culprits died one after the other confessing their involvement in the operation.

Religion thus serves as the last hope to humanity. Among the Ogoni people cursing is used to enforce morality in various aspects of life including even marital fidelity. Punishments inflicted are physical illness, death insanity or inability to leave the scene of offence. In the case of adulterers, their punishment includes the inability to separate after the illicit sexual intercourse or impotence. The use of such curses was very effective in enforcing morality in the community.

The Family/Oath-taking as an Anti-Corruption Unit and Measures of Crime control

The three-generation of family in the Ogoni indigenous society includes parents, their married and unmarried children, children in-law and grandchildren. The Ogoni extended family is thus a large domestic cluster. The most elder male member of the extended family usually acts as the family head. He is assisted by other senior members in the family. As patrons, the elders provide protection, supply economic value, prestige and esteem. They are held in high esteem because they possess the wisdom of the land. On the other hand, the subordinate members provide loyalty, obedience, free labour and support in the community.

The role of the family in the nurturing and structuring of moral values cannot be over-emphasized. As I cited elsewhere, its centrality as the nucleus of the society as well as the king-pin in the moral-building and punishing immorality is the guiding factor for the Ogoni comprehensive marriage rites (Deezia, 2016). The family therefore serves as the first anti-corruption unit through parental rewards. In the pre-modern Ogoni, parents give gift to a good, reliable child, i.e. to a reliable, honest Son land, canoe and fishing net as well as the dowry for wife may be given; and to a respectful daughter; heavy and priceless beads, wares for trading etc. A son or daughter who is not loose-tongued, well-behaved and has self-control may enjoy the confidence of a parent or elder and may be told family secrets, shown family property, or be given secrets knowledge of herbs or spiritual power.

On the punitive measures, a family may hold a special meeting to talk to a member who is notoriously immoral, in order to advise, reprimand, threatened or renounce him and have nothing further to do with him. This would mean that the family would accept no responsibility regarding the renounced person in case of death, or birth etc. A family or clan may disinherit a member who has brought the family into disgrace. For example, by being a sorcerer, murderer or witch/wizard, or who has dissipated family wealth entrusted to his care.

Among the Ogoni indigenous people, Oath-taking and curses performs the healing functions to the society; it enhances the maintenance of integration, harmonious interaction and mutual strengthening (Deezia, 2017). The practice of Oath-taking in Ogoni consist drinking on small quantity of water, dry gin or palm-wine into which a small handful of earth from either *beegbor* (front of the compound) *nyorkpoe-teh* (from the town square) or *si a saa* (from the earth – godless). At the family level on parent may swear an Oath or pronounces a curse banning a disobedient and insolent child from his funeral. The son or daughter is not to see the parent when dead, should not attend the funeral, etc. If she/he does, then by the curse-a named calamity -must befall him or her. Such Oaths and curse have the effect of quickly getting the son or daughter to amend his/her ways.

In other words, deities through the institution of oath-taking played a prominent role in the investigation/detection of crime. For instance, the *Bari-aaror* of Luawii is believed to be one of the most effective deities in oath of coronation, oath of inter-communal dispute resolution, and in determining cases of witchcraft. Persons who go contrary to the terms and condition; found guilty; and accused of witchcraft were believed to have endangered the safety and fertility of the community. Hence, criminal investigation, apart from instances when it demanded and received the official attention of the elders and their executives, also took the form of self-help. Detection and punishment of criminals in some areas in Ogoni were left to supernatural powers.

Social Sanctions as an Anti-corruption Measure

Social sanction is another vibrant unit in the Ogoni indigenous anticorruption structure. As noted earlier, the Ogoni people rewards virtue, sanctions are imposed upon individuals for the violation of the socially approved rules or modes of behaviour which are generally accepted by the society as binding. When an individual behaviour is subjected to social disapproval, negative sanctions may be imposed upon him.

There are many varieties of such procedures but the common one among the Ogoni people is public disgrace. A person could be publicly disgraced by publicly singing out his evil deeds at community recreational drumming in the evening or at night or during annual festivals on days specially set aside. On such occasions names

may be called or the group singing may go to the premises of the person being scandalized and sing to his hearing. Other forms of disgrace are dragging around the town, stripping naked in the town-square and so on.

The society may exclude hardened criminals and the immoral, such as the sorcerers and witches; no one may speak with them or allow them to fetch fire from their house. They are excluded from social inter course or actually ostracize from town or Village. And in a situation where such person is to be rehabilitated or restored back to the village, s/he is forced to swear oath never to back to his/her immoral ways.

The individual may also be made to lose certain social ranks through degradation or pay certain fine. He may be made to suffer from body pain through mutilation or branding. Notorious criminals, adulterers, deducers, etc, are sometimes “made to disappear” on the authority of the king and elders, for such people are considered to be destroyers of society.

Consequently, the Ogoni anti-corruption structure therefore serves as a means of enhancing selflessness, openness, honesty, equity justice and good governance, as well as the maintenance of mutual trust and confidence, peaceful co-existence, social and moral stability.

Unearthing the Nigerian Dilemma: Towards the Way Forward.

Ever since Nigeria came in contact with democratic ethos, beginning from the TafawaBelewa/Azikiwe regime, the increasing pressure for democratic accountability and transparency in governance has become a watershed (Maiangwa, 2009) and perceptibly understood as the basis for curbing corrupt practices and other forms of unethical behaviours. However, the purported crusade against corruption is often reduced to “occasional intra-elite struggles, squabbles and back stabbing” (Odekunle, 1986). Nigerian corrupt elite controls the influence on the form, pattern and degree of effectiveness of anti- corruption drive.

Nigeria’s economy, political and religious society today is a standing monument of corruption and inefficiency. Thus, corruption manifest in national ethos, politics, civil society, public and private sectors of business and commerce (Deezia, 2017). Their health/educational system, moral preferences and the whole economic machinery of their society stink and ooze with the stench of corruption (Ochulor, 2011). This prevalence of corruption betrays a latent decay in their ethical values and orientation. It shows the futile attempt to build a political society without foundational reference to the religio-ethical principle of justice, transparency, altruism, accountability and a service- oriented notion of leadership. It shows leadership praxis that promotes the selfish interest of a selected few at the expense of the common good which has been acclaimed by philosophers as the essence of the formation of political society (Udwiwogmen, 2006).

Consequently, in Nigeria a large scale fraud and corruption have become associated with the public service and economic and social development thwarted in the process; Nigeria’s corporate and external image has been battered. While political parties and different administration continue to shift blames. Thus, the question; who is to be blame? The systems which Nigerian leaders have operated since independence are not to blame. It is the type of people who operate them, the knowledge and understanding they bring with them. Thus I agree with J. Krishnamurti, in his view that;

The individual is of first importance, not the system and as long as the individual does not understand the totalprocess of himself, no system whether of the left or right can bring order in the world (Krishnamurti, 1978, p. 16).

Therefore, the intimate connection between knowledge and conduct often stressed by philosophers makes political education in Nigeria a prime necessity. For to act better as Socrates taught thousands of years ago, people have to know better and if we expect equitable and stable society in Nigeria, Nigerians like other peoples have to know and respect such basics as the nature of the common good, its distinction from private good and such related themes as the nature of the society and so on.

For Nigerians to enjoy enduring democracy and good governance there must be a strong foundation based on the Ogoni indigenous anti-corruption structure that will promote ethical standard in politics, promote human, religious, good social and moral values, as well as accountability, transparency, equitable distribution of material resources and social justice.

There is need to revitalize our family system and pattern it after the indigenous Ogoni family structure, where children are owned by extended family and the community at large when it comes to moral building.

Honour and chieftaincy titles should be given on account of good moral conduct, bravery and good leadership qualities as against the trending culture of praise singing of corrupt community leaders and politicians.

Conclusion

The yearning for the dividends of democracy and good governance, accountability and transparency, equity and justice in Nigeria has been the goal of the people of Nigeria since independence. Unfortunately, this goal has suffered several setbacks in, first, the failure of past and present governments to govern accountably; and second, the people's inability to hold government and their leaders to account, based on acceptable ethical code and conducts that should guide and direct the actions of those in positions of responsibility.

Hence, our discussion thus far, on the need to adopt with the evolving western methods, the Ogoni indigenous anti-corruption structure and measures in the fight against corruption in Nigeria, as the gods are believed to have the ability of ending all hostility and crime without fire-arms, and without breaking limbs. In other words, the fear of public ridicule, and harsh punishments involving the loss of one's social rights, positions and privileges, and the fear of the gods of not merely killing the victims only, but by extirpating his entire family, all served as measures of fighting corruption.

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Language Corruption and Nigeria's Debased Political System

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On 5th -8th February, 2018.**Abstract**

This paper investigates the Nigerian political community and language corruption as a tool of political propaganda in a devalued system. The paper examines the linguistic cultures as observed in a democratic culture. Since the present democratic dispensation from 1999 to date, the linguistic resources as an important aspect of social tool for political and social re-engineering draws the attention of people to language as a tool for political propaganda and social interaction. The paper therefore tries to x-ray the relevance of language as a specific act and integral part of social interaction in achieving political power in Nigeria. The paper finally recommends how language is used to gain exercise and keep power. It further shows how linguistic links by political actors play critical role in highlighting democratic culture and enhancing its practice.

Keywords – Language, Politics, Political Propaganda, Democracy, Electoral Campaigns

Introduction

Bear (2000) noted that in democratic culture, there are connected linguistic cultures. He explains further that democracy nourishes more effectively as a result of linguistic activities that lead to democratic development.

In Nigeria's democratic dispensation since 1999, there has been additional political culture value that has been illustrated as a result of language use. Opeibi (2009) and Taiwo (2008) further noted that Nigeria's democratic process was brought into greater lime light as a result of the way the political actor's device means of communicating with the electorate. They also observed great growth in the Nigerian political culture especially the manner Nigerian politicians apply language in the expression of their political and campaign messages which are directed towards convincing voters and re- invigorating the Nigerian democratic practice.

In this paper, attempts are made to investigate language use in political propaganda campaign promises, and campaign advertising. Awonusi, (2004) opined that Nigerian political culture depended on the adoption of linguistic social interaction. It is quite noticeable, since the present political dispensation there has been an appreciable level of appropriate choice and effective deployment of language among political actors. These have in no small measure contributed usefully towards the appreciation of the Nigerian political process.

Schaffner, (2004), quoting Dieckmann stated that political language is used in the context of politics or specific political vocabulary. This means that language can be used with sole aim of achieving a specific, politically motivated function or that words and phrases may refer to extra linguistic phenomena in politics.

Opeibi (2011) sighting Gastil noted that politics and language are meaningfully associated with the sole aim of achieving the goal of persuading a listener to take action. This is because language helps in convincing the electorate about political matters for political reasons. Opeibi (2009) further noted that language and politics achieve greatly social networking. This is because the social cultural manner of language use develops and increases social interactions among people especially politics actors.

The major focus of this paper is language and politics in Nigeria's present democratic dispensation. Language is described as human social phenomenon. It determines the way and manner we see the world and things around us. Ezema, (2009) noted that language is not an abstract construction of the learned or dictionary makers but it is something arising out of work, needs, tie, joys, affections and thirst of long generation of humanity. Ezema

(2009) citing Baugh asserted that language has political influence, economic soundness, projects, commercial activities and social well being and reinvigorates the specific and social contributions to civilization.

Politics on the other hand deal with human nature; it reflects societal affairs for the development of man and his environment. Politics is very important to human society. Though in Nigeria, it is regarded as a dirty game, politics itself is not dirty.

Ezema(2009) citing Ojukwu noted that politics needs to be played according to the rules. He further said that in politics it should avoid intellectual conceit or dishonesty.

Nigeria is a multi-cultural/linguistic society as such language and politics develop several social, political, economic, and linguistic issues which have determined the level of democratization of Nigeria.

Language Act Theoretical Framework

Political utterances are constructed for the mere reason of not just communicating meaning but designed to achieve political meaning. The language of politics is merely designed to arouse the support of the electorate in a political agenda.

Opeibi (2008) citing Van Dijk noted that language expresses “do something” this is because he believes that language is an important aspect in a social interaction. Also citing John Austine he said that language is used by human because of real and potential act that are created out of utterances. These utterances express actions.

Darmayenti, (2009) opines that language act theory is meant to perform actions. i.e. how meaning and action are related to language. Opeibi (2011) citing Smith said that language act theory points out how language can be used. Further citing of Clearle by Opeibi shows that language as a unit of communication has meaning. These are by five classes of language act:

- i. Representatives act that states what the speaker believes to be such as confirming or asserting;
- ii. Declaratives are the acts that the language user adopts to obtain something ease such as commanding, requesting or suggesting;
- iii. Directives are acts the language users use to commit himself to some future actions such as promises, pledges, refusals and threats;
- iv. Expressive such as thanking, and
- v. Declaratives such as appointing, resigning despite the effectiveness of this, it is important to note that language is very important in politics.

In this paper, we shall adopt John Austine’s language act functional theory of communication as being illustrated by Nigerian political actors in the present democratic dispensations. It is also important to establish the level. This language theory evaluates the effectiveness of political communication.

The major importance of this paper therefore is to examine the language system of Nigerian political actors and the extent it impacts on the electorate.

Language as tool for Political Propaganda

Propaganda is an all pervading issue in Nigerian politics. In the Nigerian political environment, propaganda has undergone extensive semantic expansion as an important encompassing metaphor in Nigerian language use. It relies most on dissimulation, illusion, and most especially the manipulation of truth so as to gain undue advantage and facilitation of undeserved benefit. In this section it will be important to illustrate the linguistic lie dictation devices which are expressed by a calculated application of deceptive language.

In this paper, it will be important to discuss the use of deceptive language by the political class in order to gain undue advantage.

Agbedo (2012) identified language as a very important organ of political corruption. According to him, the use of Avoidance strategies means the deliberate use of deceptive words to obfuscate corrupt practices applying the Arcand and Bourbeaus’s best intension criterion he established the functional hierarchy of words and phrases as misappropriation, misapplication, soft landing we would, perhaps he disposed to determining the extent to which the overt the presence of intension is dominant in terms of the message being transmitted. He further illustrated the avoidance strategy of politicians by identifying the John Austine’s Felicity condition of sincerity and graces’ maximum of quality. This exemplifies the theoretical basis for evaluating the truth conditions of words. This explains further that language in politics is only intended to perpetrate political corruption.

The declarative use of language in Nigerian political environment is determined to change the status of the user of the language. According to Opeibi (1999) language is used to confer through the illocutionary act with performative verb to deceive and change the listeners understanding of the actual intension of the speaker. Also the application of expressive act is intended to capture the trust of the user of language. For instance, the political class can express regret or remorse for their inordinate political action and ask for forgiveness from the electorate. These

can be illustrated by use of such action words like apologize, offer, bless, ask, wish just to mention a few in order to express their various aspects of feeling. Opeibi further said that directly or indirectly illocutionary forces enacting acts such as apologizing, thanking, wishing among others are used. Quoting Clinton and Schaffner he said that Nigerian politicians deploy coercion and dissimulation as political strategies. These are shown through coercion, resistance, dissimulation, legitimization and de-legitimization of language. The political class applies coercive language in order to evaluate their language roles and functions while the application of dissimulation is meant to control information.

The role played by language in the Nigerian political environment is very important. It helps in the political education of the electorate. This is why it is important to apply language when handling political matters and people efficiently by politicians. Language is better expressed and most importantly in the acquisition of political skill because of the importance of language as a means by which politicians acquire awareness. It is not supposed to be deceptive as a result of the multi-cultural nature of Nigeria. Politicians who are well versed in use of language win support of the electorate through the act of language manipulation in order to convince and influence the electorate. Politicians manipulate language as a result of the thinking ability of the electorate.

According to Ezema (2009), we can scarcely think all without using words, even if we do not speak, we are constantly using words in our head to help us to think. It is hard to imagine though going on at all without using words.

Language as part of social interaction in politics

In the Nigeria political environment language is used to enhance the thought pattern and quality of Nigerian politicians while engaging in politics. Language involves speech making, declaration of manifestos, electioneering campaigns as political activities. Politicians are often associated with use of state emergency, high blown and dying metaphors, clichés and outmoded state phrases in addition to committing serious concord, tense, pronunciation and sentence structural errors. Ezema further observed the use of dying metaphors used by the Nigerian political class in speeches and writing to include ‘take up the cud get for’, ‘toe the line’, ‘An ass to grind’, ‘fishes in trouble waters’, among others. He further identified the use of meaningless words such as clarions, realm, expedite, armyrate, statusquo, and among others. Language corruption in Nigeria debased political system unfortunately forms sources of corrupt influences. These political expressions create dishonest ways of deceiving the Nigerian electorate.

Language as a result of its political importance plays crucial role in Nigeria. It is important to take into consideration the multi-cultural and multi-lingual nature of the country into consideration in political discussion. The disparity of indigenous language within the geographical areas of Nigeria accounts for the various inter-ethnic dicotomy of communication. These have actively affected the realization of worthy linguistics objective which would help Nigeria political environment. Language corruption as a result of the multi-cultural nature of Nigeria has seriously affected efficient political cultural development. Ezema (2009) quoting Emenyonu and Nta observed that the choice of a national language has become more political than a linguistic issue. Ethnic group in Nigeria interprets the choice of any language as the country’s linguafranca as a way of conferring political domination on the part of a particular ethnic group.

Language is very important in the national life of the political class and the electorate. It assists them most especially in their social, political and economic life. This is because both benefit through listening to each other, through newspaper, radio and television programmes, as well as interpersonal interactions. Ezema (2009) quoting Jowith stressed that language in National political context is unparrelled. He also added that it involves decision making and opinion forming which will help in the education and enlightenment of the populace.

Ezema further cited Mohammed by quoting that language is an important tool for the acquisition of modern knowledge which helps in self development. In addition he pointed out that language has an unequal role to play as a tool for political communication as well as national administration education and mass media for promoting Nigerian desirable cultural diversity.

Relevance of Language in Achieving Political Power in Nigeria.

Language in Nigeria, democratic setting exhibits some communicative competencies. It involves the lexico grammatical items and multi-world expressions which give information and attracts attention. This is as a result of specific linguistics structures which are importantly used in political communication. Beard, (2000) explains that language of politics is characterized by sound bites. He identified the following variables; 3-part-list, parallel structure, metaphor, contrast and discuss strategies.

Beard, (2000) quoting Atkinson pointed out that the use and application of 3-part-list, structure by politicians forms a very efficient means of conveying and transmitting information as well as actualizing the intended message. This variable is mostly typical among politicians in order to gain support and approval. According to Beard this gives the politicians use of language unity and completeness.

Illustrating this, Opeibi gave this example “ I apologize to you, I apologize to the nation, I apologize to my family, and friends for all the distress I have caused them”. This occurred after the former honourable speaker Alhaji Salisu Ibrahim Buhari, former Speaker House of Representative presented to the National Assembly a forged Toronto University Certificate.

The use of parallel structure as stated above exemplifies rhythmic pattern of attracting attention by politicians when addressing the electorates. The application of language and its linguistics features in this variable brings about lexical syntactical and semantic repetitions. This strategy is applied by the political class to create effect and achieve their personal goals and objectives.

Metaphor has been identified as a political way of use of language that brings about comparison between one idea and another. In applying this in the Nigerian political environment, the political environment, the political class tries to add a lot of meaning to ideas because they associate the Nigerian socio-cultural environments which are shared by the politicians and the electorates. Again Opeibi illustrated this by saying. “The Human soul is strongest when it forgoes revenge and forgives injury.

This example is intended to convince and persuade the electorate to accept the politicians as well as forget the past in order to accept them in their political aspiration.

The use of contrast is very typical of Nigerian politicians. The application of positive and negative contrast in the language of Nigerian politicians places the electorate in a situation of indecisiveness. This in most cases places the electorate in a situation where a good decision in acceptance or refusal of political campaign promises become difficult example as stated above under metaphor. “the human soul is strongest when it forgoes revenge and forgives injury”. Finally, Opeibi (2008) citing Halliday and Hasan pointed out that Symantec relation in the use of language is interconnected through cohesive devices such as discourse strategy. He identified that the use of pronoun in political language plays a very significant role between the politician and the electorate during political discussion and campaign.

Conclusion

The paper has looked into the linguistics strategies adopted by the political class which is attempt to enhance the Nigerian democratic practice has positively or negatively affected the electorates. It is an attempt to review the Nigerian debased political system and bring into line light the relevance of language in political practice. The paper is also intended to review the Nigerian political language culture as compared with the unearthical political practices which has affected the growth and sustenance of the nascent democracy.

The language corruption has become problematic among politicians and electorates. This is because the political environment is deceived by baiting people into corruption. Negative social and political behaviour are created and influenced by language.

The current study is intended to draw people’s attention into the negative aspect of Nigerian political history as well as finding solution that could address it.

The application and relevance of this study is the language structure as it reflects on the Nigerian social and political life. The paper therefore is intended to throw more light on the great effect of language and its impact in the significance of the Nigerian political growth and social interaction among politicians and electorates.

Recommendations

Language is an important tool for national unity and cohesion. It is very vital in the political life of the nation as a result of the linguistic corruption in the Nigerian situation. It is therefore recommended that:

Language performs different functions in Nigeria which are very indispensable because of the Nigerian multilingual nature. Functional approach to language should be embraced.

- i. The Nigerian multi-ethnic society should have equal opportunity to the effective use of language. The current disparity experienced by citizens especially electorates in the use of language should be brought to an end. The political class should endeavour to apply language in order to express the adequate functionality and communicative competence.
- ii. Language is an important tool for the transmission of the country’s rich political heritage. It is also important for the effective interaction among the various ethnic groups. The ultimate goal therefore is that language increases the politicians.
- iii. Language should be used to flourish a democratic practice through proper deployment of its linguistics resources.
- iv. Language demonstrates particular linguistic and social events which are central in the deepening of Nigerian democracy.

- v. The Nigerian democratic process should be successfully practiced and sustained through language. It linguistic forms the bedrock as conveyed by the speakers message.

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The Rational and Non-Rational Dimensions of Modern Science

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Abstract

This work entitled “The Rational and Non-rational Dimensions of Modern Science” intends to expose a central problem in modern science; it is the creeping into science of tendencies once abhor by science. The perception of science as a rational enterprise is usually taken for granted by its practitioners and admirers. Critics have demonstrated that some aspects of science are not so rational and others outrightly irrational. This general outlook of science as an embodiment of dual opposing extremes has dented the image of science with some scholars arguing that science as it were, is not in details, different from arts such as magic. But to portray science as both rational and irrational violates the law of thought; as something cannot be and be as the same time. It is either that science is rational or it is irrational. The labeling depends on which divide science leans more. Using expository, analytical and critical analysis, this paper seeks to establish that what drives modern science is mostly irrational and this has dented the image of science. The paper advocates deregulation in science as a way of restoring the pride of science among other worldviews.

Introduction

The universality and attractive nature of science is commonplace. Its, more than any other worldview, attracts more attention, acceptance and following. To say that a thing is “scientific” has come to be accepted as saying that it is proven, true, reliable and dependable. Most times, this qualification is without the needed scrutiny and searching, it is the rational image that science has required overtime. When we look around, we see the physical benefits of science and are drawn the more to the conclusion that whatever logic science applies in arriving at its conclusion is fantastic. This perception of science is so deep that we most time do not bother to check at the antecedent conditions that gave rise to most of the conclusions we applaud or admire in science. Not many are aware that towards the end of the nineteenth century till date science had drifted from what it used to use as its method to very unconventional process in search of answers to many of its questions. Some may argue that the ‘gaps’ found in the method of modern science is not entirely new but all will agree that never before have these gaps dominate the process in this magnitude and scale.

Science, as it is, has a dual image that are contradictory; the rational image and the non-rational image. The rational image seemsto enjoy more attention among non-practitioners of science but the truth is (as this paper will explain) the non-rational aspects of science is the driving force or impetus of modern science. If the non-rational dimension of modern science is truly the driving force of science then science has lost its status as the light bearer of rationality. These calls for worry and this paper shall show the way out.

The Rational Dimensions of Modern Science

Scientific method is organized systematically to achieve certain results and it has to do with the way of scientist manipulate facts which he discovers for the purpose of system building. According to E. O. John and P. D. Edeh, “different thinkers have offered strong arguments for and against some preferred methods of science. And certain other thinkers out rightly hold that science has no method. But the truth is that there is method in science, even in Fayerabend’s anarchism there is a method” (44). It is worthy of note at this point that, scientific method as a perennial issue has developed in different stages, some of which include, Aristotle’s induction by simple enumeration, Bacon’s induction by elimination, Mill’s method of canon, Comte’s positivism, the empirical method, the hypothetical-deductive method as well as instrumentalism.

Scientific methodology is very vital in researches. It tries to establish in clear and concise linguistic expressions certain theory of science postulated by the scholastic clearly differentiated between the material object and the formal object of science (55). Material object is the concrete issue which science studies. The formal object is the particular aspect under which it studies the material object. Science is considered pure if it cannot be used directly in technology or other practical purposes.

Scientific method is the systematic procedure for correct interpretation of the natural phenomena. In other words, scientific method as a clearly stated process is organized in such a way that it helps the scientists to identify problems as well as the results achieved through research. As a rule, scientific method guides the scientist in making

decisions and choices. Thus, it can also be described as a procedure for achieving scientific results. The development of methods in science remains instrumental to the growth of science itself. This is why many thinkers have tried to sort out the problem of methodology in science from different perspectives. Indeed, the procedure for scientific methodology varies from thinker to thinker or from school to school. This is because scientific enterprise is a progressive one. But in spite of its obvious progressiveness, the general procedure for scientific methodology involves various elements.

Udugiwomen identifies the general procedures for scientific methodology as having five major steps which are (a) formulation of problems (b) planning and designing of research (c) collection of data (d) analysis of data and (e) conclusion (24-25). The point is that the task of scientific methodology has a very long history. For instance, the Ionian thinkers (Thales to Ompedicles), the atomist, the Pythagoreans, the Socratic thinkers, the continental rationalist, the British Empiricist, Mill, Comte and Manh others like Popper, Khun, Feyerabend, Lakatos and Quino have attempted in various ways to develop or offer scientific community one or the other method of science (John and Edeh 45).

Francis Bacon is outstanding in modern scientific era for being instrumental in early 17th century to the foundation of scientific method in England. Bacon introduced elimination as a method of science. In his writings, Bacon vehemently attacks Plato's humanism and Aristotle's scholastics. His severe criticism of Aristotle compelled him to lay a new foundation for inductivism in place of Aristotle's universal proposition. It should be noted that Aristotle's method was based on simple enumeration which according to Bacon was unreliable. He rejected his method through his method of elimination in which science can obtain absolute, certain conclusion.

Descartes on the other hand, was very optimistic about the fact that the only way to discover the nature of the universe is through appropriate method of science that is commiserated with the yearnings of the minds of men. His deductive methodology is one of the legacies he left behind for modern philosophy. John Stuart Mill on his part, contributed greatly to the development of science. His system of logic had great influence on the 18th century thinking. He wrote of causes rather than forms and defined a cause as an invariable antecedent. He modeled his account of induction after that of Bacon. In his work titled, *A System of Logic*, he maintains that, the object of science is the discovery of causes on grounds that only the concepts of causation can account for observed sequence in nature. He also rejects Aristotle's method of induction by simple enumeration as not sufficiently dependable since the structure of our knowledge of the world would rest upon a rather insecure foundation. Mill expectedly formulates four cannon of induction which are required to guide experimental inquiry with the special attention of providing procedures or guides for proving causal connection in nature.

One basic claim of science is that observation and experimentation are viable ways of gaining significant information about the nature of reality. This claim is taking as self-evident truth. The result of observation and experimentation can be expressed quantitatively, that is represented by numerical quantities. Once this representation is done, the result than can be described by the scientist in terms of mathematical equations and formula. Mathematics is also used in studying of biological phenomena in a branch of science called biomathematics. In other words, biological problem can be resolved statistically.

Another important methodology in scientific investigation is instrumentalism. In the realm of science, instrumentalism is the view that concepts and theories are merely used instruments whose worth is measured not by whether the concepts and theories are true or false (or correctly depict reality) but by how effective they are in explaining and predicting phenomena. In a bid to explicate the meaning of instrumentalism; one cannot but agree with John Dewey when, in his paper entitled, "The Development of American Pragmatism" asserts that instrumentalism is:

An attempt to construct a precise logical theory of concept, judgment and inferences in their various forms, by considering primarily how thought functions in the experimental determinations of future consequences (463).

In view of the above premise, it is clear that instrumentalism is a philosophy and method of action. For BertrandRussel, instrumentalism is an attempt in recent times to escape from subjectivism (564). Ozumba quoting W. F. Bynum defines instrumentalism as:

The view that a scientific theory is nothing more than a device or instrument for yielding correct predictions about the course of nature and that theories must therefore be assessed not as true or false but only as effective or ineffective in prediction (209).

In his philosophy of physics, Alozie holds that instrumentalism is the philosophical tenets which state that scientific theories of any type are not strictly speaking true or false but are to be regarded as tools for making prediction (156). According to instrumentalists, the method of scientific investigation cannot yield anything more than tentative or verisable hypothesis at the long run. Hence, they insist that experimental findings cannot also be said to contradict scientific laws, just as crucial experiment aimed at refuting theories is impossible. Gierdymn has sufficiently shown how Poincases one of the earliest instrumentalists sees scientific theories only as terminological

conventions, useful for systematizing observational data in the way a catalogue systematizes books in library, but having no descriptive empirical content. This proves that as far as theories are concerned, the instrumentalists do not see them as articles of faith.

Hypothetico deductive method of science contains the following ingredients. Formulation of hypothesis in the form of general law, deduction of consequences from the law and comparison of these consequences with observation or the result of what is empirically observed. The justification of a general law according to Jevon requires two things. The first is that it must be shown that the law is consistent with other well confirmed laws. The second is that it must be shown that its consequences agree with what is observed. To show that a law has consequences that agree with what is observed to be involved in deductive argument. These were the grounds for Jevon's rejection of Mills claim that the justification of laws rests upon the justification of inductive procedure. Jevon reaffirms the emphasis placed on deductive testing of scientific laws by earlier scientists and philosophers like Aristotle, Galileo, Newton and others. Mbat affirms that:

Mill's view that a scientific law or theory is justified if law or theory is justified if the evidence in its favour conforms to inductive pattern or schema was challenged by Jevon who substituted Mill's method with hypothetical deductive view of scientific procedure (85).

Carl Hempel and Paul Oppenheim in their book *The Studies in the Logic of Explanation* also shared similar view in the aforementioned work when the discussed the logical relationship between universal laws and statement about phenomena. Generally, inductivism, positivism, empiricism and critical rationalism have all been proposed as methods and therefore hallmark of science. The various methods analyzed above gave science an outlook that is both appealing and unique. It is these well-established approaches that earned science the rational image it has enjoyed overtime.

The Non-Rational Dimension of Modern Science

The term "the new physics" is usually in reference to quantum mechanics which began with Max Planck's theory of quanta in 1900, and relativity, which began with Albert Einstein's theory of relativity in 1905. The old physics is the physics of Isaac Newton, which he discovered about three hundred years ago. "Classical physics" means any physics that attempts to explain reality in such a manner that for every element of physical reality there is a corresponding element in the theory. Therefore, "classical physics" includes the physics of Isaac Newton and relativity, both of which are structured similarly. It does not, however, include quantum mechanics, which as we shall see, is one of the things that make quantum mechanics unique.

We shall only offer a brief summary of quantum mechanics touching those areas that is of interest to this work. This is so because quantum mechanics is a theory with a very wide dimension.

The first step towards quantum mechanics came in 1900 when Max Plank discovered that the radiation from a body that was glowing red hot could be explained if light came only in packets of a certain sized called quanta. It was as if radiation were packaged. One of his ground breaking papers written in 1905, Einstein showed that Planck's quantum hypothesis could explain what is called photoelectric effect, the way certain metals give off electrons when light falls on them. This is the basis of modern light detectors and television Cameras. Einstein continued on the quantum idea into the 1920 but was deeply disturbed by the work of Werner Heisenberg in Copenhagen, Paul Dirac in Cambridge and Erwin Schrodinger in Zurich, who developed a new picture of reality called quantum mechanics. Heisenberg, for instance, developed the uncertainty principles were we cannot at the same time establish the position and momentum of a particle in motion. Paul Dirac, on his part, derived a relativistic quantum mechanics by means of which he predicted the existence of a particle with a positive charge, namely, the positron, which was later discovered, while Erwin Schrodinger came up with his hypothesis known as "wave particle duality" of matter and radiation. He saw electrons as patterns of standing waves "quantized" as a particle in discontinuous manner. The interpretation of quantum mechanics starts from a paradox. The paradox and difficulties of quantum theory are not very obvious if viewed from the mathematical interpretation of the theory.

Quantum mechanics reveals that on extremely fine scales, space-time, and thus reality itself, becomes grainy and discontinuous. At this level, the laws of cause and effect breakdown and particles jump from point A to point B without going through the space in between. In such a world, you can only calculate what will probably happen next- which is just what quantum mechanics is designed to do. quantum mechanics is a procedure. It is a specific way of looking at a specific part of reality. The only people who use it are physicists. The advantage of following the procedure of quantum mechanics is that it allows us to predict the probabilities of certain results provided our experiment is performed in a certain way. The purpose of quantum mechanics is not to predict what actually will happen, but only to predict the probabilities of various possible results. Physicists would like to be able to predict subatomic events more accurately, but, at present, quantum mechanics is the only workable theory of subatomic phenomena that they have been able to construct. Probabilities follow deterministic laws in the same way that macroscopic events follow deterministic laws. There is a direct parallel. If we know enough about initial

conditions of an experiment, we can calculate, using rigid laws of development, exactly what the probability is, for a certain result to occur.

The wave-particle duality of light prompted the first real step in understanding the newly unfolding quantum mechanics. In 1924, Bohr and two of his colleagues, H. A. Krames and John Slater suggested that the waves in question were probability waves. Probability waves were mathematical entities by which physicists could predict the probability of certain events occurring or not occurring. Their mathematics did not prove correct, but their idea, which was unlike anything that had been proposed before, was sound. Later, with a different formalism (mathematical structure), the idea of probability waves developed into one of the distinguishing characteristics of quantum mechanics.

Probability waves, as Bohr, Krames and Slater thought of them, was an entirely new idea. Probability itself was not new, but this type of probability was. It referred to what somehow already was happening, but had not yet been actualized. It referred to a tendency to happen, a tendency that in an undefined way existed of itself, even if it never became an event. Probability waves were mathematical catalogues of these tendencies. This was something quite different from classical probability. According to Heisenberg:

It meant a tendency for something. It a quantitative version of the old concept of 'potential' in Aristotelian philosophy. It introduced something standing in the middle between the idea of an event and the actual event, a strange kind of physical reality just in the middle between possibility and reality (5).

By 1924, Planck's discovery of the quantum was producing seismic effect in physics. It enabled Einstein to discover the photon, which caused the wave-particle duality, which led to the probability waves. Physicists found themselves dealing with energy that somehow processed information (which made it organic), and unaccountably presented itself in patterns (waves).

Contrary to Newtonian physics, quantum mechanics tells us that our knowledge of what governs events on the sub-atomic levels is not nearly what we assumed it would be. It tells us that we cannot predict events with any certainty. We only can predict their probabilities. The implications of quantum mechanics are many. Not only do we influence our reality, in some degree, we actually create it. Because it is the nature of things that we can know either the momentum of a particle or its position, but not both, we must choose which of these two properties we want to determine. This is very close to saying that we create certain properties because we choose to measure those properties. Put differently, it is possible that we create something that has position, for example, like a particle, because we are intent on determining position and it is impossible to determine position without having something occupying the position that we want to determine. Quantum mechanics ponders questions like, "did a particle with momentum exist before we conducted an experiment to measure its momentum?", "Did a particle with position exist before we conducted experiment to measure its position?", and "did any particles exist at all before we thought about them and measure them?" "Did we create the particle that we are experimenting with?" etc. John Wheeler, a well-known physicist at Princeton wrote:

May the universe in some stage sense be "brought into being" by the participation of those who participate?.. The vital act is the act of participation. "Participator" is the incontrovertible new concepts given by Quantum mechanics. It strikes down the term "observer" of classical theory, the man who stands safely behind the thick glass wall and watches what goes on without taking part. It can't be done, quantum mechanics say (8)

Quantum mechanics is based upon the idea of minimal knowledge of future phenomena (we are limited to knowing probabilities) but it leads to the possibility that our reality is what we choose to make it. This is one fundamental difference between the old physics and the new physics. The old physics assumes that there is an external world, which exists apart from us. It further assumes that we can observe, measure, and speculate about the external world without changing it. According to the old physics, the external world is indifferent to us and to our needs. This is the concept of scientific objectivity which rest upon the assumption of an external world which is "out there" as opposed to an "I" which is "inhere" According to this view, nature, in all her diversity, is "out there" as objectively as possible. To observe something objectively means to see it as it would appear to an observer who has no prejudices about what he observes. The problem that went unnoticed for three centuries is that a person who carries such an attitude certainly is prejudiced. His prejudice is to be "objective", that is, to be without a performed opinion. In fact, it is impossible to be without an opinion. An opinion is a point of view. The point of view that we can be without a point of view is a point of view. The decision itself to study one segment of reality instead of another is a subjective expression of the researcher who makes it. It affects his perception of reality, if nothing else. It is not possible, according to quantum mechanics, to observe reality without changing it (Zukar 30).

In the autumn of 1927, physicists working with the new physics met in Brussels, Belgium, to ask themselves questions bordering on unfolding picture of reality known as quantum mechanics. What they decided there became known as the Copenhagen interpretation of quantum mechanics. The Copenhagen interpretation marks the

emergence of the new physics as a consistent way of viewing the world. It is still the most prevalent interpretation of the mathematical formalism of quantum mechanics. The upheaval in physics following the discovery of the inadequacies of Newton physics was all but complete. The question among the physicist at Brussels was not whether Newtonian mechanics could be adapted to subatomic phenomena (it was clear it could not be), but rather, what was to replace it. The Copenhagen was the first consistent formulation of quantum mechanics. Einstein opposed it in 1927 and he argued against it until his death, although he, like all physicist, was forced to acknowledge its advantage in explaining subatomic phenomena. His disagreement with quantum mechanics stem from his conviction that the probabilities and jitteriness of the sub-microscopic quantum world suggest that there is a deeper reality beyond quantum mechanics. For him, probabilities and jitteriness would vanish as soon as we know the true nature of reality.

The Copenhagen interpretations say quantum mechanics is about correlations in our experiences, it is about what will be observed under specified conditions. The Copenhagen interpretation says, in effect, that it does not matter what quantum mechanics is about. The important thing is that it works in all possible experimental situations. This is one of the most important statements in the history of science. The scientific idea of truth traditionally had been anchored in an absolute truth somewhere “out there”, that is, an absolute truth with an independent existence. The closer that we came in our approximations to the absolute truth, the truer our theories were said to be. Although we might never be able to perceive the absolute truth directly or to open the watch, as Einstein put it, “still we tried to construct theories such that for every facet of absolute truth, there was a corresponding element in our theories” (17). The Copenhagen interpretation does away with this idea of a one to one correspondence between reality and theory. This is another way of saying what we have said before. Quantum mechanics discards the laws governing aggregations. It is very pragmatic.

The philosophy of pragmatism was created by the American psychologist, William James. Recently, the pragmatic aspect of the Copenhagen interpretation of quantum mechanics has been emphasized by Henry Pierce Stapp, a theoretical physicist at the Lawrence Berkeley laboratory in Berkeley, California. He reasoned that since objective reality has evaporated, it means that without the Copenhagen interpretation of quantum mechanics, the theory will be the same as magic. The Copenhagen interpretation, in addition, to the pragmatic part, has the claim that quantum mechanics is in some sense complete; that no theory can explain subatomic phenomena in any more detail. It is under the Copenhagen interpretation of quantum mechanics that we can comfortably talk about Heisenberg and Niels Bohr. Heisenberg developed the uncertainty relations in which we cannot simultaneously establish both the position and momentum of a particle in motion. The uncertainty relations of Heisenberg are equivalent to Bohr's indeterminacy principles. Complementarily was used by Bohr for the encouragement of the admission of contradictory positions in quantum mechanics.

Despite the difficulties and controversies over the interpretation of quantum theory, a lot of new grounds have been broken, using the quantum theory as the foundation. These new fields, which have been developed on the basis of quantum theory, are in the area of the theory of electrical conductivity, quantum theory of solids, band theory of solids, quantum chemistry, molecular biology and many more.

Presently, never a day passes without news of more facts on “Quantum trickery”. At the University of California, Santa Barbara, for instance, researchers are planning an experiment in which a small mirror will be in two places at once (Amazon.Com).

Niels Bohr, the Danish philosopher and king of quantum mechanics dismissed any attempt to lift the quantum veil as meaningless, saying that science was about the result of experiment, not ultimate reality (Pages 67).

Now if our analysis of Newtonian physics is understood properly, one could see why there are differences between that worldview and the one offered by Einstein in relativity. The same cannot be said about relativity and quantum mechanics. Both theories are explaining nature at different levels of reality. Albert Einstein was the first to attempt to merge theory of relativity and quantum mechanics into a single theory. The effort at merging these two theories is what we shall dwell on in the following section. The analysis on quantum mechanics has shown clearly that rationality has left science. Quantum mechanics operates with a logic that is both disruptive and original. In quantum mechanics, you can place something on nothing and expects it to stand. It is an affront on rationality.

The Deregulation of Science

The previous sections of this paper were devoted to exposing the two major nature of modern science: The rational and non-rational. A close look at both dimensions will reveal that the scientific touch stones of our age- the bomb, space, travel, electronics, the telecommunication, etc all have the imprints of Quantum mechanics. Quantum mechanics as we have explained is laddened with many inexplicable dimensions. These dimensions have dented the rational status of science hence the need for science to be deregulated. To deregulate is to relax the rules. It is to open the space for competition. Deregulation is not the absence of regulation, it is rather a re-examination of the existing regulation with the intent of accommodation more ideas and rules. When we deregulate, we invade the

sacrosanctity of the concept in question. Scientific deregulation therefore is a call to expunge the toxic rigidity and regimentation that currently surrounds the practice of science. A deregulated science will entail stripping science of all complexities and abstractions. It will require the watering down of most of the symbols that have made science an obscure discipline. Stephen Hawking has noted that this is the major bane of modern science. He opines that up till now, most scientists have been too occupied with the development of new theories that describes what the universe is, to ask the question why. On the other hand, the people whose business is to ask why, the philosophers, have not been able to keep up with the advances of scientific theories. The reason for him is that:

“... in the nineteenth and twentieth centuries, science became too technical and mathematical for the philosophers of any one else except a few specialists...” (A Brief History of Time 185).

When science becomes too technical, as Hawking has noted, as though it is no more depicting reality or striving to unravel the universe we live in, then practitioners of science become isolated and the problem then strive to revolve persist. Scientific deregulation is hinging on the time-tested aphorism that “a problem shared is a problem solved”. In sharing the problem of science through deregulation, practitioners of science would be searching for answers to natural problems using channels such as culture, tradition, myth, folklores, history, mysticism, etc, and indeed, other worldviews should be made to attempt answers to the current problems of science.

An important general characteristic of the practice of science. Science the time of Galileo is the fact that it involves experiment. Experiment involved planning, theory induced interference with reality. Usually, a situation is created for the purpose of interrogating the essence of a theory. It wasn't this way before Galileo. The details of the experimental techniques involved in science have changed, of course, as science developed. The individual experimenter when constructing his apparatus, judging the reliability of its functioning and using it to extract data will employ craft skills that he has learnt partly from textbooks but mainly by trial and error and interactions with more experienced colleagues. The point we are making above is that despite the increasing technical nature of science, it would still require interactions, peer pressure, input and socialization for it to make meaning.

The deregulated science we are advocating will search through the indigenous cultural stories of different people and nations. Most of our indigenous cultural stories have very significant role to play in understanding the nature of our reality. For a deregulated science to take shape, it may be necessary to be committed to the insight, without equivocation, that all ideas and forms of human achievements, in their genesis and development are due to mutual dependence and interdependence of all diverse bodies of thought, it is not out of place, therefore, for a body of knowledge to embrace the opinion or ideas of other bodies of knowledge when the need arises. This is the impetus for our call for science to be deregulated.

When science is deregulated, scientific conferences and seminars would have an invitees, all practitioners and experts of other worldviews. Scientists would be discussing their challenges to audiences outside their field. The intent as stated before, is to get as many people as possible to understand where they are headed and the challenges therein. Oniuke was reasoning along this path when he wrote that:

... There are other approaches that may quicken result, like the paradoxical admonition to take the problem to the solution or the solution to the problem whichever way... (The Age of Globalization 41).

The thinking here is that strange situations, such as we currently have in science requires an equally strange approach to solve them. The basic requirement or at least, a necessary requirement of this approach is that the human mind of the scientists must be trained to accommodate diversities and contraries. Accommodating contraries is not in the sense Asouzu advocated. For while Asouzu sees contraries as complements, the deregulatory approach admonishes that contraries should be accommodated in the process or build-up to the solution. When deregulation admits opposites or divergent views, it is not as an answer to the problem but as part of the process while searching for the answer.

This approach is equally different from Paul Feyerabend's Anarchism in that while Feyerabend insist that “anything goes”, as the final disposition of science, deregulation sees “anything goes” as the build up to the answer. The point of meeting between “Anarchism” and deregulation is in the admission that no single method is error-proof. Both Anarchism and deregulation are against single method but while Anarchism sees “Methodological Anarchism” as the hallmark of science, deregulation sees it as a process in the search for ultimate answers to nature's many problem. Closely related to the deregulated science we are advocating is the concept of orthopraxy. Orthopraxy is a compound Greek word. The first word is the compound is “ortho”, which is quite familiar to most of us today. It means “right, correct or straighten (Oxford Advanced Dictionary 623). An orthodontist for instance, is a dentist who can “straighten” or correct teeth.

Conclusion

Certain eras were most defined by their politics, others by their culture, and others by their scientific advances. The 18th century, for example, was clearly marked by statecraft: In 1776 alone there are Thomas Jofferson and Benjamin Franklin writing the Declaration of Independence of the United States, Adam Smith publishing “The Wealth of Nations’ and George Washington leading the Revolutionary forces. The 17th century on the other hand, despite producing many colourful leaders, will be most remembered for its sciences; Galileo exploring gravity and the solar system, Descartes developing modern philosophy and Newton discovery the laws of motion and Calculus. The 16th century will be remembered for the flourishing of the arts and culture: Michelangelo and Leonardo and Shakespeare creating masterpieces.

Both the 20th and 21st centuries will be most remembered like the 17th century for its earth shaking advances in science and technology. The point we are making is that, we are in the age dominated by science and therefore every philosophizing should have a tint of science for it to be relevant. Because science permeate every dimension of our public and private life, it is necessary therefore to propose an approach that will make this all important discipline not only attractive, but equally accessible. It is for this reason we have proposed the concept of scientific deregulation.

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Empirical Assessment of the Implementation of the Staff Discipline and Control Measures for Effective Administration of Universities in South East Nigeria.

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Abstract

This study which adopted an evaluative research design was aimed at empirically assessing the implementation of the staff discipline and control measures for effective administration of universities in South East Nigeria. Two research questions and one null hypothesis guided this study which was carried out in the ten public universities in South East Nigeria. A structured questionnaire which underwent validity and reliability tests was used to collect data for the study. The research questions were answered using mean and standard deviation while the null hypothesis was tested with t-test statistic at 0.05 level of significance. The findings of the study revealed, among others, that some staff discipline and control measures such as taking disciplinary action against fighting, misappropriation of university funds, embezzlement of university funds and forging of documents are implemented in the studied universities to a very great extent whereas other staff discipline and control measures such as taking disciplinary action against lateness to work, absence from work, laziness to work and non-participation in university activities are, to a low extent, implemented in these universities. Based on these findings, some recommendations were made among which are that the leadership style of university administrators should be such that demonstrates firmness and strong commitment to effective implementation of staff discipline and control measures in their universities, and appropriate mechanisms for effective monitoring of staff's disciplinary problems should be established in universities.

Introduction

Essentially, universities all over the world play a catalytic role in a nation's socio-economic development and technological advancement by inculcating knowledge requisite for the development of high level manpower, conducting research for development and providing community service. Nwizu (2011) corroborated this assertion by noting that universities inculcate knowledge which provides practical solutions to the factors militating against development. Ukpai (2017) also lends credence to these views by observing that universities produce high level manpower that can respond positively to the nation's socio-economic development goals and aspirations.

However, it is pertinent to note that the accomplishment of the avowed goals of a university demands as of necessity the availability of university staff (teaching and non-teaching staff) and their maintenance of high standards of staff discipline and control requisite for effective administration of the university. Staff discipline and control have been defined in various ways by different authors. According to Onah (2008), staff discipline and control refer to the level to which the employees of an organization are able to conform and submit themselves to the rules and regulations governing their conduct in the workplace. In his own perspective, Chukwukere (2014) conceptualized staff discipline and control as administrative actions taken to ensure that the staff of educational institutions work in conformity with the rules and regulations governing their conduct in the institution.

Furthermore, Alagbu (2008) had earlier viewed staff discipline and control as encompassing the methods of regulating, curbing and checking the excesses of organizational members in the performance of their organizational functions.

Based on the above definitions, one can deduce that staff discipline and control measures encapsulate administrative efforts aimed at ensuring that the work behaviour of universities' staff is in line with the universities' plans made and adopted, the instructions given and the principles and operational standards established. Consequently, in the context of this study, staff discipline and control measures for effective administration of universities refer to the actions taken by university administrators to ensure that their staff's actions are in conformity with the rules of conduct as defined by the university with a view to engendering effective administration of the university requisite for the realization of universities' goals.

The importance of staff discipline and control measures has been articulated in educational circles. According to Nnabuo (2001), it is staff discipline and control measures in educational institutions (universities inclusive) that enable the staff to work in alignment with the established rules, regulations, policies and work performance standards of the institution thereby achieving effective administration of the institution. In the view of Fatani (2010), the importance attached to staff discipline and control measures in universities is anchored on the fact that the attainment of a university's goals and the overall survival of the university system depend largely on the quality of its staff and the extent to which the staff discipline and control measures for effective administration of universities are implemented in the university. It follows therefore that university administrators are expected to implement their staff discipline and control measures effectively in order to achieve effective administration of their universities and the ultimate realization of their universities' goals.

It is pertinent to note that the staff discipline and control measures for effective administration of universities have been articulated by some authors. According to Oboegbulem (2004) and Chukwukere (2014), the staff discipline and control measures for effective administration of educational institutions in Nigeria (universities inclusive) are taking disciplinary action against: lateness to work, absence from work, laziness to work, non-participation in university activities, misuse of university property, destruction of university property, quarrelling, fighting, misappropriation of university funds, embezzlement of university funds, falsification of figures, falsification of facts, forging of documents, and ensuring that there are measures that compel university staff to abide by the university's rules and regulations.

Regrettably, in spite of the invaluable role of staff discipline and control measures in facilitating effective administration of universities, allegations of poor implementation of staff discipline and control measures in universities in South East Nigeria have, nevertheless, taken centre stage. To substantiate this claim, Nosiri (2012) observed that university administrators in Nigeria (South East Nigeria inclusive) have not been active in the implementation of many staff discipline and control measures in their institutions and that this worrisome situation can be improved through the application of a variety of strategies not yet known to the university administrators. Wali (2014) also remarked that there is poor implementation of some staff discipline and control measures in universities and that this has become the greatest impediment to effective administration of universities in Nigeria (South East Nigeria inclusive). The National Universities Commission (NUC) (2015) in its report on the state of university administration in Nigeria also cautioned university administrators in Nigeria to be proactive in the implementation of staff discipline and control measures in universities with a view to engendering effective administration of their universities. This is equally an indication of the fact that all is not well with the implementation of staff discipline and control measures in Nigerian universities including those in South East Nigeria.

The researchers had equally noted with dismay that the state of affairs in universities in South East Nigeria concerning the implementation of staff discipline and control measures has become so deplorable that Nwuzor (2017) bemoaned that:

Many universities' staff in South East Nigeria are now characterized by poor attitude to work as evidenced in their constant lateness, total absence from work based on flimsy excuses and show of laziness in the performance of their appointed duties. It has become a common practice to see some university staff coming to work by 10.00 am and then proceeding on school run by 1.00pm and in some cases without any intention of returning to the office until the next day when no disciplinary action will even be taken against this lackadaisical attitude to work (P. 5).

The above negative opinions actually put a question mark on the extent of implementation of the staff discipline and control measures for effective administration of universities in South East Nigeria. Could it be that they are not effectively implemented as to engender effective administration of the universities because to the researchers' best of knowledge, no assessment study has been carried out in this perspective. Consequently, it was the problem of this

study to fill this knowledge gap by empirically assessing the implementation of the staff discipline and control measures for effective administration of universities in South East Nigeria.

Purpose of the Study

The general purpose of this study was to empirically assess the implementation of the staff discipline and control measures for effective administration of universities in South East Nigeria. Specifically, the study sought to:

1. ascertain the extent to which the staff discipline and control measures for effective administration of universities are implemented in universities in South East Nigeria.
2. determine the strategies for improving the implementation of the staff discipline and control measures for effective administration of universities in South East Nigeria.

Research Questions

The study was guided by the following research questions:

1. To what extent are the staff discipline and control measures for effective administration of universities implemented in universities in South East Nigeria?
2. What are the strategies for improving the implementation of the staff discipline and control measures for effective administration of universities in South East Nigeria?

Hypothesis

The study was also guided by the following null hypothesis which was tested at 0.05 level of significance:

H₀: There is no significant difference ($P < .05$) between the mean ratings of heads of units and senior administrative staff of universities on the extent to which the staff discipline and control measures for effective administration of universities are implemented in universities in South East Nigeria.

Research Method

This study adopted an evaluative research design. Ballou (2010) conceptualized evaluative research design as a research design which seeks to evaluate, assess or appraise educational programmes, events or practices by providing reliable data concerning how they are organized, implemented, managed and their effectiveness in the achievement of their stated goals. Thus, this design was considered appropriate for this study as it sought to assess the implementation of the staff discipline and control measures for effective administration of universities in South East Nigeria. This study which was carried out in the ten public universities in South East Nigeria had a population of 831 subjects made up of 677 heads of units and 154 senior administrative staff who are at the rank of Senior Assistant Registrar and above and the entire population was used for the study because it was of a manageable size. This choice of population for the study was justified by the fact that these are the categories of universities' staff that are responsible for implementing staff discipline and control measures in the universities and, therefore, they were in a better position to provide all the information pertinent to this study.

The instrument for data collection was a researchers-developed structured questionnaire titled "Implementation of Staff Discipline and Control Measures Questionnaire (ISDCMQ). The questionnaire consisted of 22 items which were built into two clusters, Clusters A and B. The response mode of Cluster A of the research instrument was structured along a four-point rating scale of Very Great Extent (VGE), 4 points; Great Extent (GE), 3 points; Low Extent (LE), 2 points; and Very Low Extent (VLE), 1 point. Conversely, the response mode of Cluster B of the research instrument was structured along a four-point rating scale of Strongly Agree (SA), 4 points; Agree (A), 3 points; Disagree (D), 2 points; and Strongly Disagree (SD), 1 point. Thus, 2.50 and above was the acceptance level of mean scores.

The validity of the research instrument was ascertained by subjecting its initial draft to face validation by three experts in the University of Nigeria, Nsukka. The opinions and suggestions of these experts were used to modify and produce the final draft of the instrument. The research instrument also underwent reliability test during which Cronbach Alpha method of estimating reliability was used to determine the internal consistency of the items and this generated an overall reliability co-efficient of 0.88. This high reliability index implied that the instrument was reliable in collecting the necessary data for the study. Data for the study were collected by the researchers and twelve research assistants using Direct Delivery and Retrieval Technique (DDRT). The research questions that guided the study were answered using descriptive statistics which include mean and standard deviation whereas the null hypothesis was tested at 0.05 level of significance using inferential statistics of t-test statistic.

Results

The results of data analysis are presented on the tables below in relation to the research questions and hypothesis that guided the study:

Research Question One

To what extent are the staff discipline and control measures for effective administration of universities implemented in universities in South East Nigeria?

The data for answering the above research question are presented on table 1 below:

Table 1: Mean Ratings and Standard Deviations of Respondents on the Extent of Implementation of the Staff Discipline and Control Measures in Universities

| S/N | Questionnaire Items | Heads of Units | | | Snr.Admin. Staff | | |
|------------|---|----------------|------|------|------------------|------|------|
| | | \bar{X} | SD | Dec. | \bar{X} | SD | Dec. |
| 1. | Taking disciplinary action against lateness to work. | 2.41 | 1.08 | LE | 2.11 | 1.09 | LE |
| 2. | Taking disciplinary action against absence from work. | 2.47 | 1.04 | LE | 2.03 | 1.11 | LE |
| 3. | Taking disciplinary action against laziness to work. | 2.47 | 1.05 | LE | 2.02 | 1.11 | LE |
| 4. | Taking disciplinary action against non-participation in university activities. | 2.45 | 1.06 | LE | 1.92 | 1.15 | LE |
| 5. | Taking disciplinary action against misuse of university property. | 2.60 | 0.86 | GE | 2.54 | 0.93 | GE |
| 6. | Taking disciplinary action against destruction of university property. | 2.57 | 0.91 | GE | 2.62 | 0.84 | GE |
| 7. | Disciplinary action being taken against quarrelling. | 2.59 | 0.89 | GE | 2.86 | 0.70 | GE |
| 8. | Disciplinary action being taken against fighting. | 3.60 | 0.57 | VGE | 3.56 | 0.62 | VGE |
| 9. | Disciplinary action being taken against misappropriation of university funds. | 3.73 | 0.55 | VGE | 3.58 | 0.60 | VGE |
| 10. | Disciplinary action being taken against embezzlement of university funds. | 3.70 | 0.57 | VGE | 3.61 | 0.58 | VGE |
| 11. | Taking disciplinary action against falsification of figures. | 3.68 | 0.59 | VGE | 3.81 | 0.52 | VGE |
| 12. | Taking disciplinary action against falsification of facts. | 2.68 | 0.78 | GE | 2.71 | 0.73 | GE |
| 13. | Taking disciplinary action against forging of documents. | 3.78 | 0.54 | VGE | 3.66 | 0.55 | VGE |
| 14. | Ensuring that there are measures that compel university staff to abide by the university rules and regulations. | 2.81 | 0.66 | GE | 2.76 | 0.68 | GE |
| GRAND MEAN | | 2.97 | 0.82 | GE | 2.84 | 0.81 | GE |

Date presented on table 1 above show that items 8,9,10,11 and 13 of the research instrument are, to a very great extent, implemented in universities in South East Nigeria as staff discipline and control measures. This is in view of the fact that these items have their mean ratings ranging from 3.60 to 3.78 for the heads of units and 3.56 to 3.81 for the senior administrative staff. These universities also implement items 5,6, 7, 12 and 14 to a great extent

because their mean ratings range from 2.57 to 2.81 for the heads of units and 2.54 to 2.86 for the senior administrative staff. Conversely, items 1,2,3 and 4 are, to a low extent, implemented in the universities as staff discipline and control measures. This is evidenced in the mean ratings of the respondents for these items which range from 2.41 to 2.47 for the heads of units and 1.92 to 2.11 for the senior administrative staff. Based on this result, it can be concluded that some of the staff discipline and control measures for effective administration of universities are effectively implemented in universities in South East Nigeria while some are not effectively implemented in these universities.

Research Question Two

What are the strategies for improving the implementation of the staff discipline and control measures for effective administration of universities in South East Nigeria?

The data for answering the above research question are presented on table 2 below:

Table 2: Mean Ratings and Standard Deviations of Respondents on the Strategies for Improving the Implementation of the Staff Discipline and Control Measures in Universities

| S/N | Questionnaire Items | Heads of Units | | | Snr.Admin. Staff | | |
|-----|--|----------------|------|------|------------------|------|------|
| | | \bar{X} | SD | Dec. | \bar{X} | SD | Dec. |
| 13. | University administrators being more determined to implement the staff discipline and control measures in their universities. | 2.60 | 0.88 | A | 2.87 | 0.69 | A |
| 16. | Putting in place effective method of monitoring staff's disciplinary problems so as to be able to take disciplinary action where necessary. | 3.71 | 0.56 | SA | 3.62 | 0.57 | SA |
| 17. | University administrators adopting proper leadership style that will enable them to implement the staff discipline and control measures effectively. | 3.69 | 0.58 | SA | 3.82 | 0.51 | SA |
| 18. | Instituting a disciplinary committee to be charged with the responsibility of taking appropriate disciplinary action against all manner of breaches of university's rules and regulations. | 3.74 | 0.54 | SA | 3.59 | 0.59 | SA |
| 19. | Further training of university administrators in the rudiments of effective implementation of staff discipline and control measures. | 3.79 | 0.53 | SA | 3.67 | 0.54 | SA |
| 20. | Effective resolution of the problems such as favouritism and nepotism which hamper the effective implementation of staff discipline and control measures in universities. | 3.61 | 0.56 | SA | 3.57 | 0.61 | SA |
| 21. | Establishment of effective channels of communication that will ensure free flow of information necessary for the effective implementation of staff discipline and control measures. | 2.69 | 0.77 | A | 2.72 | 0.72 | A |
| 22. | Removal of the political interference which often exists in the course of implementing staff discipline and control measures in universities. | 2.83 | 0.64 | A | 2.77 | 0.67 | A |

| | | | | | | |
|------------|------|------|---|------|------|---|
| Grand Mean | 3.33 | 0.63 | A | 3.33 | 0.61 | A |
|------------|------|------|---|------|------|---|

Data presented on table 2 above indicate that the two groups of respondents strongly agree that items 16, 17, 18, 19 and 20 of the research instrument are the strategies for improving the implementation of the staff discipline and control measures for effective administration of universities in South East Nigeria. This is in recognition of the mean ratings of the respondents for these items which fall between 3.61 and 3.79 for the heads of units, and between 3.57 and 3.82 for the senior administrative staff. On the other hand, both categories of respondents in accordance with their mean ratings for items 15, 21, and 22 of the research instrument agree that these items are the strategies for improving the implementation of staff discipline and control measures in universities. This is as a result of their mean ratings for these items falling between 2.60 and 2.83 for the heads of units, and between 2.72 and 2.87 for the senior administrative staff. Based on the decision rule, items 15-22 of the research instrument are, therefore, the strategies for improving the implementation of staff discipline and control measures in universities because the mean ratings of the respondents for these items are all above the criterion mean of 2.50 which is the acceptance level of mean scores.

Hypothesis

H₀: There is no significant difference ($P < .05$) between the mean ratings of heads of units and senior administrative staff of universities on the extent to which the staff discipline and control measures for effective administration of universities are implemented in universities in South East Nigeria.

Table 3: Summary of t-Test Analysis of the Difference Between the Mean Ratings of the Respondents on the Extent of Implementation of Staff Discipline and Control Measures in Universities.

| Group | N | \bar{X} | SD | Df | Level of Sig. | t-cal. | t-critic. | Decision. |
|-------------------|-----|-----------|------|-----|---------------|--------|-----------|-----------------|
| Heads of Units | 677 | 2.97 | 0.82 | 829 | 0.05 | 0.83 | 1.96 | Not Significant |
| Snr. Admin. Staff | 154 | 2.84 | 0.81 | | | | | |

$\alpha = 0.05$, NS = Not Significant

Data presented on table 3 above show that a calculated t-value of 0.83 was obtained at 829 degree of freedom and 0.05 level of significance. In view of the fact that the calculated t-value of 0.83 is less than the critical table value of 1.96, the null hypothesis of this study is, therefore, accepted as formulated. This implies that there is no significant difference between the mean ratings of heads of units and senior administrative staff of universities on the extent to which the staff discipline and control measures for effective administration of universities are implemented in universities in South East Nigeria.

Discussion of Findings

The findings of this study have exposed the fact that some of the staff discipline and control measures for effective administration of universities are implemented in universities in South East Nigeria to a very great extent. These include: taking disciplinary action against fighting, misappropriation of university funds, embezzlement of university funds, falsification of figures and forging of documents. The results of the study also showed that the staff discipline and control measures which are implemented in universities in South East Nigeria to a great extent are: taking disciplinary action against misuse of university property, destruction of university property, quarrelling, falsification of facts and ensuring that there are measures that compel university staff to abide by the university's rules and regulations. Conversely, the research findings equally indicated that taking disciplinary action against lateness to work, absence from work, laziness to work and non-participation in university activities are, to a low extent, implemented in universities in South East Nigeria as staff discipline and control measures.

The above findings agree with the views of Wali (2014) and the National Universities Commission (2015) that some staff discipline and control measures are poorly implemented in Nigerian universities including those in South East Nigeria. No wonder it has been claimed that many staff of universities have poor attitude to work. Regrettably, the poor implementation of some staff discipline and control measures in universities does not augur well for the effective administration of the universities visualizing the fact that Nnabuo (2001) and Fatani (2010) conceptualized staff discipline and control measures in universities as the recipe for effective administration of universities and the ultimate realization of their established goals. Consequently, it is expedient that university administrators have to effectively implement all the identified staff discipline and control measures in their

universities and on the basis of which they can accomplish effective administration of their universities for goal attainment.

The results of the study have also revealed that there are strategies for improving the implementation of the staff discipline and control measures in universities in South East Nigeria. These strategies are: University administrators being more determined to implement the staff discipline and control measures, putting in place effective method of monitoring staff's disciplinary problems so as to be able to take disciplinary action where necessary, university administrators adopting proper leadership style that will enable them to implement the staff discipline and control measures effectively, instituting a disciplinary committee responsible for taking appropriate disciplinary action against all manner of breaches of university's rules and regulations, and further training of university administrators in the rudiments of effective implementation of staff discipline and control measures. Furthermore, effective resolution of the problems which hamper the effective implementation of staff discipline and control measures, establishment of effective channels of communication that will ensure free flow of information necessary for the effective implementation of staff discipline and control measures and removal of the political interference which often exists in the course of implementing staff discipline and control measures in universities are also the strategies for improving the implementation of the staff discipline and control measures in universities.

The research findings articulated above are in alignment with the view of Nosiri (2012) that there is a variety of strategies that can be adopted to improve the poor implementation of many staff discipline and control measures in universities. Incidentally, these findings have exposed the fact that if the strategies for improving the implementation of the staff discipline and control measures in universities identified in this study are adopted by university administrators, effective implementation of staff discipline and control measures will then be actualized in universities in South East Nigeria for the benefit of effective administration of the universities. This viewpoint is consistent with the view of NUC (2015) that it is through effective implementation of staff discipline and control measures in universities that effective administration of the universities can be attained. Here lies the imperative of university administrators to adopt the identified strategies for improving the implementation of their staff discipline and control measures for the benefit of effective administration of their universities and the ultimate realization of their stated goals.

Furthermore, the t-test analysis of the null hypothesis that guided the study showed that the null hypothesis was accepted as formulated, meaning that there was no significant difference between the mean ratings of heads of units and senior administrative staff of universities on the extent to which the staff discipline and control measures for effective administration of universities are implemented in universities in South East Nigeria. This finding is not surprising considering the fact that the two groups of respondents are directly involved in the implementation of staff discipline and control measures in their universities. Consequently, they are bound to share similar views and opinions regarding the extent of implementation of the staff discipline and control measures in their universities.

Implication of the Findings

Essentially, the findings of this study are indicative of the fact that all the staff discipline and control measures for effective administration of universities are not effectively implemented in universities in South East Nigeria. This is true of the fact that while some staff discipline and control measures are implemented to a very great extent in the studied universities, some are implemented to a great extent while others are implemented to a low extent. The implication of this finding is that effective implementation of all the staff discipline and control measures for effective administration of universities can only be achieved through the holistic application of the identified strategies for improving their implementation. Therefore, the onus of responsibility is now on the university administrators to adopt the identified strategies for improving the implementation of their staff discipline and control measures as a vehicle for engendering effective administration of their universities.

Conclusion

In universities, effective implementation of staff discipline and control measures is a catalyst for the attainment of effective university administration. Unfortunately, some staff discipline and control measures necessary for effective administration of universities are actually not effectively implemented in the universities in South East Nigeria. These include: taking disciplinary action against lateness to work, absence from work, laziness to work and non-participation in university activities.

However, there are some strategies which can be used to improve the implementation of staff discipline and control measures in universities. These strategies are: University administrators being more determined to implement the staff discipline and control measures, putting in place effective method of monitoring staff's disciplinary problems, university administrators adopting proper leadership style that will enable them to implement the staff discipline and control measures effectively, instituting a disciplinary committee responsible for taking appropriate disciplinary action where necessary, further training of university administrators in the rudiments of

effective implementation of staff discipline and control measures, effective resolution of the problems which hamper the effective implementation of staff discipline and control measures, establishment of effective channels of communication that will ensure free flow of information necessary for the effective implementation of staff discipline and control measures, and removal of political interference in the implementations of staff discipline and control measures in universities.

Recommendations

With reference to the research findings, the following recommendations are made:

1. The leadership style of university administrators should be such that demonstrates firmness and strong commitment to effective implementation of staff discipline and control measures in their universities.
2. Appropriate mechanisms for effective monitoring of staff's disciplinary problems should be established in universities.
3. Effective channels of communication should be established in universities to aid free flow of information necessary for the effective implementation of staff discipline and control measures.
4. Further training of university administrators in the rudiments of staff discipline and control is imperative.
5. There should be no political interference in the course of implementing staff discipline and control measures in universities.
6. Finally, the National Universities Commission which is the regulatory agency for all universities in Nigeria should formulate relevant policies that will ensure the purposeful adoption of the identified strategies for improving the implementation of staff discipline and control measures in universities for the benefit of effective university administration.

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Kantian Imperatives as the Foundation of Morality and the Nihilism of Nietzsche**By****By Dr. Ekiyor Welson:****Philosophy And Religious Studies Department, Niger Delta University, Wilforce Island, Bayelsa State****Email: ekiyorwelson@gmail.com****Tel: 07036540681****Abstract**

The main aim of ethics in general terms is to find answers to such questions as to what constitutes a good, bad, right and wrong action. In this article, we want to look at these issues from Emmanuel Kant who believes that actions can be taken from the point of duty, rather than purpose or end and Fredrick Nietzsche's concepts of morality and religion, in his "nihilism". The idea is to examine two views and see where they converge, their divergence and aggregate their virtues and vices in terms of impact on ethics and society. The essence might just form the basis for further debate on the how man ought to act.

Introduction

That Immanuel Kant attempted strongly to give an objective foundation to ethical issues by giving a universal and absolute basis for actions is trite and stating the obvious. But could his views be the basis for some kind of universal bench mark for morality? Apart from this, is it even possible to have any kind of such bench mark, putting into consideration ethical pluralism in the world? However, from the perspective of social science where some form of objectivity can be attempted, can universality of action and behavior be established? In this wise Kant's views are the closest, in my estimation to the problem of ethical plurality and the problem of the good. Some scholars who find reason in his ideas believe he is very logical and sound in his ethics in such a way that every ethical leaning can find a ground to assess moral actions. Others however would disagree, seeing his views as impracticable in this age of scientific explanation for all human actions. The problem however is the teachings of people like Friedrich Nietzsche which has affected the world in some degree.

Societies teach their citizens from infancy that being moral is a necessary requirement for every rational person to live a decent, lawful and purposeful life. No doubt, we live and grow with this and only a person running short on rationality would advocate anything to the contrary. And I believe it is a natural attribute for a person to be good and in effect be moral. Even though these days, some factors tend to negate this view. People's emotional, economic and political situations now play significant roles in the rationality. Despite this, however, every society expects its citizens to always do that which is good, irrespective of what good means to them. This we also believe is not in dispute. Every culture, religion, and philosophy preaches and encourages good conduct and good morals. But what is good? The problem of the good is as old as Philosophy and Philosophers themselves. I will attempt some philosophizing on it at this point before I continue with what is moral.

Moral philosophers agree that the main aim of ethics in general terms is to find answers to such questions as what, after all is it that we mean to say of an action when we say that it is right or wrong and we ought or ought not to do it. And what is it that we mean about things when we say that they are good or bad? If this is the case rightly, my worry is, can we discover any general pattern which things have in common when they are right, their differences in other respects notwithstanding and can we in the same vein find any characteristics which belong in common to absolutely all good things which do not belong to anything except what is good? Or again, can we discover actions equally, which is, in every case, the reason why an action is right, when it is right?

And can we similarly discover any reason which is the reason why a thing is good when it is good, and which also gives us the reason why any one thing is better than another, when it is better? Or is there perhaps no such single reason in either case? These are fundamental questions behind the discipline called ethics (Moore, 1929). If we must properly answer the foregoing questions and understand the various virtues and vices associated with human actions and conduct either as individuals, groups or society, it is imperative that we understand some basic concepts. The first step in ethics therefore is to be very clear about what is meant by good and bad. It is after this that we can truly return to our discourse on human conduct and action and ask how right conduct is related to the production of goods and the avoidance of evils.

Russell (1952) argues that philosophers must demand for reasons for as long as reason can be demanded and take note of the statements that give the best reasons that are achievable. Philosophers among other things must also ask why a given action ought to be performed and continue on a backward question and answer trip for reasons

until the kind of propositions which cannot produce more proofs or reasons because of their simplicity or because no more fundamental reasons can be deduced from them again.

Good and bad are ideas which everybody or almost everybody possesses. These ideas are apparently among those which form the simplest constituents of our more complex ideas and are therefore incapable of being analyzed or built up out of other simpler ideas. When people ask, what do you mean by good? The answer must consist, not in a verbal definition such as could be given if one were asked, what do you mean by pentagon? But in such a characterization as shall call up the appropriate idea to the mind of the questioner (Sellars & Hospers, 1952, 3)

The issue of what is good, I believe is the chief notion of ethics and every other tenet of ethics rests on it. Following Russell's guideline, it is easy to observe that different definitions or interpretations so far adduced have not taken these into consideration. Is the issue irrelevant? I believe it is very relevant especially if the demarcation between relativism and objectivism must be reduced. Take for example two enlightenment moral theories and see how they define good. Utilitarianism holds that the ultimate justification for all moral judgment is the importance of promoting wellbeing or preventing suffering. This is clearly a consequentialist approach to ethics. To this school of thought the good action is one that enhances as much as possible well-being or alleviates as much suffering as possible. In this instance, the good is interpreted in the sense of well-being or pleasure and happiness. To look at good from this perspective definitely elicits questions as to what pleasure means and this goes on ad infinitum, but good cannot be broken down or analyzed further (Moore, 1952). So it is only logical that good cannot be pleasure as it not part of good.

In the second theory of Kantianism, the underlying justification is the priceless dignity of each human being. Here the emphasis is to maximize the dignity of the human being and treat him with respect and honour. The human personality is to be treated as ends and actions taken should not aim at achieving ends and using humans as means. In this theory, good is deontological. These two ethical theories from the most prominent examples of two rival approaches have both not given a precise explanation of the good that are diametrically opposite. And good is only seen based on their perspectives. If we don't know what good is, how do we get guidance in times in which we are no sure of what to do that amount to good?

And if we do not know what good is, how do we explain true and correct moral beliefs and counter those that are not. Ethics definitely throws up more questions than answers. Can good be defined and do we need to bother ourselves about what good is in itself? Good I believe cannot be defined and can only be put in perspectives. Good can only be particularized and interpreted from the perspective of each moral slant and theory. Russell argues that the process of defining or describing good is difficult because goodness is not perceived by the senses like sweetness or redness and there is more agreement on the things that are red or sweet than the things that are good. Russell argues further that,

To explain what we mean by good and bad, we may say that a thing is good when on its own account it ought to exist and bad when on its own account it ought not to exist. If it seems to be in our power to cause a thing to exist or not to exist, we ought to try to make it exist if it is good and not exist if it is bad. When a thing is good, it is fitting that we should feel pleasure in its existence; when it is bad, it is fitting that we should feel pain in its existence (Russell, 1952,4)

Russell's argument buttress the point that the idea of good is broader and so fundamental to any notion that is associated with conduct of humans and the idea of good is only being used in explaining right conducts but right conducts cannot in the same breadth be used to define the good. Good and bad are qualities that belong to objects and actions independent of our opinions. Categorically, on what good is Russell believes complete suspense of judgment in the matter is the only rational attitude. Seriously, I see the position of Russell as too philosophical that it down plays the reality of life. People form their idea of good without doing any philosophical examination but purely on cultural and doctrinal basis. We are what we believe and what we believe form our description of reality. So the issues raised are not antithetical to ethics and cannot retard the role of ethics in society.

Russell is not alone in this controversy of what good is. Moore (1929) also posits that the question of what good is and how it is to be defined is the most fundamental one in all of ethics. The answer Moore gives if asked what good is is that good is good. Or if asked how is good to be defined, his answer again would be that good cannot be defined. His argument is very similar to that of Russell and is simply that good is a simple notion that cannot be broken down noting that only complex notions can go through this process:

We may when we define horse, mean something much more important. We may mean that a certain object which we all know is composed in a certain manner: that it has four legs, a head, a heart, a liver etc. all of them arranged in definite relation to one another. It is in this sense that I deny good to be definable. I say that it is not composed of any parts which we can substitute for it in our minds when we are thinking of it. But there is nothing whatsoever which we could so substitute for good; and that is what I mean when I say that good is indefinable (Moore, 1929, 8)

If Moore and Russell believe good cannot be known as it cannot even be defined, on what basis then are ethical claims and judgments made? Is ethics in crises? This situation tends to be giving vent to the relativist and subjectivist schools where good translated to good, right conduct or action can only be what one takes it to be or as relative to group, communal and societal interpretation. It is impossible for morality to cease because of the indefinability of good. Morality is so vital to society that without it society would slide into the state of nature. It is the moral institution of life which predates the individual who is born into morality and is only induced into it thus making him an active participant.

What is, however, problematic at this moment is not even what morality means, but its necessity and essence. Is there any need for morality? There is even a strong argument in Plato's republic on the virtues of immorality (Whitefield, 1993). Apart from this, the study of Ethics has further revealed that there is no single objective and universal moral theory that can answer to the plurality of moral beliefs and judgment. The problem of relativism and objectivism is still unresolved. So what is basis for morality?: A rhetorical question that beg for answers? The world has never been so polarized in all respects, the way it is now and it has become difficult to establish parameters to measure "good" and "evil", "right" and "wrong", and "vice" and "virtue". A cursory look around the world today however is threatening our age- long beliefs in morals and moral doctrines so engraved in our minds from birth.

It is almost impossible today to define in one breath what is "right" or "wrong", "good" or "evil". Everyone, every culture, every people define morality in their own terms and people are losing grip of the high standards of morality. It is sad to note that the world is sliding into "Nihilism". Nihilism in a nutshell is the rejection of all religious, moral values. It is the disbelief in all values. As the plurality of the world and further polarization continues, this concept gains more weight. Therefore was Nietzsche right when he introduced the concept as an explanation of man's moral condition in the 19th century?

Objective of Study

In spite of the threat of moral and ethical Nihilism and the plurality in the world however, the search for an ethical theory to guide human action to my mind, cannot stop and it is in this direction that this essay attempts to explore the Kantian deontology as a veritable answer to the Nihilism of Nietzsche. Deontology means theory in terms of duty. A duty is a moral obligation a person has towards another person. This theory does not depend on consequences of actions but looks at actions in themselves. What is considered in assessing actions according to this theory is the appeal to universal principles.

Nietzsche (1844-1900) was a 19th century German Philosopher who wrote critical texts on philosophy, religion and morality among other issues. He was well known for his views on the death of god, eternal recurrence, master-slave morality and his main point of "the will to power" where he argues strongly against the influence of morality and extolled the virtues of the will to power.

Immanuel Kant (1724-1804) on the other hand is one known German philosopher for his metaphysical outlook on ethics and morality. He is popularly known for among other issues his categorical imperatives. One of them is that one should act as can be made universal and the second is to treat every person as an end and not a means. In my opinion, his views hold down strongly ethical theories against attacks like those of Nietzsche.

This essay focuses on the views of Nietzsche as a reflection of what is prevalent today as breakdown in moral doctrines. It will draw a correlation between what Nietzsche wrote about in the 19th century and 21st century reality of those views today and then conclude with the ethical doctrines of Kant especially his categorical imperatives as a way out of the pit the world is sinking to. It is critical Problem-solution work. This essay will seek to show the merits of the Kantian doctrines and use them as a basis to answer the question, why be moral and why morality?

Methodology

The method adopted for this research work is purely the analytical method. The essay relies on established positions of Kant and Nietzsche in their different positions and our task is to simply dissect their positions and draw out their distinct argument with the hope of establishing our own argument and reaching our conclusion.

The work is employing textual and contextual analysis of various writers and philosophers on the issue of universal morality and ethics. For this purpose the work is divided into basically three sections, viz: introduction,

body of the argument and the conclusion We juxtapose the argument of Immanuel Kant and Frederick Nietzsche as we proceed with the work.

Morality

What makes Nietzsche's view significant in these times is not its plausibility or otherwise but is instead the fact that his teachings have affected the real world and the good fortunes of morality which are being downplayed and sidestepped in so many cases today (Russell 1996). The ideas of Nietzsche on morality will be seen in three major headings: 1. against morality, 2. Death of God, nihilism and perspectivism and 3. The will to power. The first caption on Nietzsche as he began his treatise on morality is that he is an "immoralist" and in this respect, he harshly criticized the moral principles of Christianity, Kantianism and utilitarianism. In doing a major criticism on morality, Nietzsche in his genealogy of morality (1994) translated by Carol Diethe and edited by Keith Ansell-Pearson, sought to show that morality has a history and that moral interpretation of life is the invention of slaves and decadents who seek revenge upon life.

Nietzsche sees his mission in ethics as that of reevaluating all values. He challenged the "reactive understanding of notions of the human self and of law and justice which dominates thinking about morality in his days." (Ansell-Pearson, 1994, xi). Writing in the preface to his genealogy of morality, Nietzsche noted that he was not proposing any kind of hypothesis on the origin of morality but was raising questions on the very value of morality. Nietzsche notes that morality is nothing other than the creation of valuations or a system of valuation which are given prominence by the conditions in which a given species lives. He therefore sees morality as selfish and relative. Morality I understand as a system of valuations which is in relations with the conditions of a creature's life...formally, it was said of every form of morality, Ye shall know them by their fruits". I say of every form of morality: it is a fruit and from it, I learn the soil out of which it grew...there is no moral phenomenon, but only a moral interpretation of phenomenon. The origin of this interpretation itself lies beyond the pale of morality. (Ansell-Pearson)

Slave-Master Morality

In looking at morality, Nietzsche identified morality from the perspective of slave and master type. He describes the master morality as the original system of morality that was later overturned by the slave morality which he noted was a social illness that has overridden Europe. In master morality, he says value answers as a contrast between good and bad or between life-giving and life-denying. He sees wealth, strength, and power as good, while the poor, weakness, sickness are categorized as bad. Slave morality on the other hand, Nietzsche says originated as a reaction to the master morality and associated this kind of morality with the Jewish and Christian traditions. He says, in this morality, values emerge from the contrast between good and evil. Good he sees as charity, piety, restraints, meekness and subservience and sees evil as cruelty, selfishness, wealth, indulgence and aggression.

He notes that slave morality was an ingenious ploy among slaves and the weak to overturn the values of their masters and gain power for themselves: justifying their condition and "rail-roading" society into a slave life. (Ansell-Pearson) And there is no greater culprit than the Jews and Christians who Nietzsche saw as the originators of the morality he was criticizing. Nietzsche describes the phenomenon of morality as highly suspicious and that it has developed at the expense of ruling classes and was a sort of counter – movement opposing nature's endeavors to arrive at a higher type. Still criticizing morality, he says the effects of morality are: mistrust of life in general, hostility towards the senses, degeneration and self destruction of natures. As a consequence of all the above on morality, Nietzsche who Russell (1996) describes as an "anarchist" wants men to do something. "He asks us to overturn all that we have been led to believe about good and evil and to consider for instance the proposition that the "evil man" may from the perspective of the general economy of life, be of higher value than the "good man" praised by the Christians and moralists". (Ansell-Pearson xi)

Kant in his foray into ethics, from the outset rejects all forms of natural ethical systems including the dangerous one peddled by Nietzsche that are totally dependent on nature and natural tendencies. He rejected ethical theories such as the theory that is laced with so much sentiments and emotions by people like the Scottish moralist Francis Hutcheson (1694) and David Hume (1711-1776) where morality is not only hypothetical but contingent. Being contingent connotes that it is based on human nature and in particular it is based on human feelings. He wondered,

Whether it is not of the utmost necessity to construct a pure moral philosophy perfectly cleared of everything which is only empirical, and which belong to anthropology? For that such a philosophy must be possible is evident from the common idea of duty and of the moral laws. Everyone must admit that if a law is to have moral force, i.e. to be the basis of an obligation, it must carry with it absolute necessity (Abbott, 1883,3).

All that philosophy of slave and master morality by Nietzsche are pure reflections of sentiments and emotions based on feelings, but Kant rejects this totally and says that our moral duties are not dependent on feelings but reason. They are unconditional, universally valid and necessary regardless of their consequences or opposition to our inclinations. This is the real texture of morality. It is not at any body's whims or caprice but absolute and out of all personal passion. To avoid manipulation of philosophy in ethics therefore, it is important that all forms of human behavior is removed from selfish knowledge. Kant in this direction emphasizes that a metaphysics of morality is thus indispensable and absolutely necessary not just for the sake of investigating motives in speculations and the sources of ethical practical principles which he says are a priori in our reason, but because moral themselves are prone to corruption if they lack this important element which is the ultimate norm for correct moral judgment.

For any action to be morally good, it is not enough that it should conform to the moral law-must also be done for the sake of the moral law. Now the moral law in its purity and genuineness is to be looked for nowhere else than in a pure philosophy. Hence pure philosophy (i.e. metaphysics) must come first, and without it there can be no moral philosophy at all (Pearson, 1994,256-257).The solution to Nietzsche's outburst therefore is not for the hearts of men to fail in morality but to look beyond the natural in instituting valid moral judgments and principles. Morality will cease to suffer the kind of cruel treatment from people like Nietzsche if they can be given metaphysical interpretations that are centered on the faculty and capacity of reason.

Death of God and Nihilism

Nietzsche believed he was writing at a period that marked the death of the Christian god. How he came about this is still as confusing as his entire teachings. He also saw a rise in European nihilism. Nihilism to Nietzsche is the state reached when the highest values of humanity devalue themselves. He sees the reign of nihilism as a period humanity must pass through as old values are trans-valued and new ones are being created.Nietzsche in saying that the world in his time especially Europe was under the grips of slave morality championed by the Jews and Christians, felt that the death of god which was the fulcrum of Christianity, would bring the edifice of slave morality down. He claimed that the death of God would lead to the loss of all universal perspective on things and any sense of objective truth.Instead we would retain only our own multiple, diverse and fluid perspective...Alternatively, the death of god may lead beyond bare perspectivism to outright nihilism, the belief that nothing has any importance and that life lacks purpose. (Ansell-Pearson)

The only reason why Nietzsche could talk about the death of God is because of his belief that God was the reason for the slave morality he said the world had swallowed through the Jews and Christian: and with a weakened belief in morality occasioned in nihilism, he felt God was dead. Kant in his explanation stated categorically that moral obligations and moral principles, morality generally and all that it stands for is derived from neither God, nor from human authorities and communities nor from the preferences, likes or dislikes, nor passions and sentiments of human agents but purely from reason.The guiding faculty of all moral actions according to Kant is reason and nothing else. It is through reason that moral judgments are formed. To him all moral concepts have their seat and origin wholly a priori in the reason and moral worth exists only when a man acts from a sense of duty. (Russell, 1996, 644)

And since non-the-less reason has been imported to us as a practical power – that is, one which is to have influence on the will; its true function must be to produce a will which is good, not as a means to some further end, but in itself: and for this function, reason was absolutely necessary in a world where nature in distributing her aptitudes has every here else gone to work in a purposeful manner(Pearson, 1994, 259). And closely related to the issue of reason is duty. Morality and moral actions according to Kant must be as a matter of duty and for the sake of duty rather than for any other consideration like self-interest or gain or even compulsion. This is because, any action carried out from duty is morally worthy not in the purpose to be achieved but in the maxim in accordance with which it is decided upon. The action does not depend on the attainment of the object of the action but purely and solely on the principle of volition in line with and irrespective of the reason for the objects of the faculty of desire, the action was taken. Duty goes beyond satisfying any object but carrying out action purely on volition based on the operations of practical reason.

Unlike Nietzsche, there is a strong belief in morality and ethics in Kant and the whole issue of nihilism does not hold water. And moral actions are based on imperatives and an imperative is a statement that engenders the performance of a free action, in which certain end is to be made real and it is a situation where a person states that something ought to be the case. In this direction Kant introduces the categorical imperatives.And the categorical imperatives is the key stone of Kant's ethics and it simply “declares an action to be necessary without reference to any particular purpose and is concerned only with the form of conditions by which an action can be judged to be necessary.”(Reed,2009). The first categorical imperative is: Act only on the maxim that through which you can at the same time will that it is a universal law. The second like the first is: Act so that you treat humanity, both in your own person and in that of another, always as an end never merely as a means.

The Will to Power

One important aspect of Nietzsche's philosophical outlook is the "will to power". And this to him provides a reason for knowing the role of motivation in human behavior. He describes good as all that enhances the feeling of power, the will to power and power itself in man. The will to power for Nietzsche is also an attempted transvaluation of all values. He notes that the highest will to live is not in the struggle for existence but in a will to war, a will to power and a will to overpower:

Wherever I found a living thing, there found I will to power; and even in the will of the servant found I the will to be master. Only where there is life is there also will: not however will to life- so teach I thee- will to power. Much is reckoned higher than life itself by the living one; out of the very reckoning speaketh- the will to power(Ansel-Pearson,1994, x-xi).

Kant believes that the essence of morality is to be derived in law and not in any will power or the like. Without law everyone will in line with will to power act in any way he deems fit and that will lead to anarchy and a descent in to the Hobbesian state of nature. Kant notes that even though everything in nature acts according to laws, it is only a rational being that has the capacity and the power to act in line with the law through the act of the will. To him therefore the idea of an objective principle in so far as it is compelling to the will is called a command of the reason and the formula of the command is the imperative. According to Russell (1996,644), Kant's "categorical imperative is synthetic and a priori. It is deduced from the concept of law. Actions are therefore not as a function of will to power but imperatives that are based on law and propelled by reason.

Conclusion

The above is the brief views of Nietzsche and Kantian responses to them concerning morality. He tears down morality, exalts a race and individuals above others, preaches the death of God and creates disbelief for any value in life and teaches that life itself has no purpose. The link of this kind of philosophy in the 19th century, and the realities of the 21st century is not only worrisome but astonishing. Morality today suffers from the relativism of an unprecedented proportion and there are no universal and objective moral principles to guide and answer to the actions of man. People and nations are becoming more and more immoral and they justify their actions. The virtues of being moral are questioned and the Christian God is daily being abandoned for free thinking. One only needs to read books and articles and watch the media to see the shadow of Nietzsche among world political leaders.

Assessing Nietzsche, I believe his attack against morality was unnecessary and definitely unfruitful. Morality is a human virtue that cannot be willed away by any philosophy. It is part of existence and will continue to be with man. In his attack, Nietzsche presents himself as an anarchist and a believer in relativism and selfishness of the highest form. This is antithetical to the present globalization sweeping the world. It must however be conceded that what he prophesied about the future is unfortunately coming to pass and if he was a mere symptom of a disease, the disease must be very widespread in the modern world. Russell (1996) describes Nietzsche as a day dreamer who is also a warrior and not professors, as all his mentors are military. God is not dead; there is a strong display of morality in the world especially in Christianity and other religions.

From the above dialogue, the question is why should one be moral? Is there any reason for one to be good and upright in the face of unprecedented immorality and reward for immorality? Answer can be hazarded from the prison experience of Socrates as represented in the Platonic dialogue, Crito. Plato's dialogue with his friend is a typical example of an ethical thinking. It is a quintessential case of morality within the face of immorality. It is an account of conflict between favorable outcome of an action and the morality of action in itself. Many times, actions are taken for the good of the actor irrespective of the rightness or wrongness of such action. This 4th century B.C dialogue is very graphical in the perfect answer to the question "why be moral" as it fits wells into the Kantian theory and Kantian moral demands as it is a veritable case of a self-conscious attempt to use reason to decide what is the right course of action in a particular situation. Every day in life, humans are faced with choices and these choices, Socrates faced in prison between the moral thing or the convenient thing. This case of Socrates will be examined within the Kantian doctrines of reason, categorical imperative and the metaphysics of morality. Within these three parameters, we hope to answer the question why a man ought to be moral.

Socrates is arrested by the Athenian authorities for not believing in the gods and corrupting the youths. At 70 years, he was unjustly condemned to death and his friends led by Crito plot to have him escape from prison but Socrates refuses. Without the burden of feelings, sentiments and emotions, Socrates based on reason decided to stay put in prison. Kant taught on the place of reason in humans and this point can be inferred as one of the basis why Socrates refused to escape from prison. From inference it can be argued that one of the reasons why a man ought to be moral is that as a rational being his reason will always motivate him and move him to do what is just against what is unjust. Reason is not based on opinion as Socrates argues against escaping from prison on the principle of reason.

For I am and always have been one of those natures who must be guided by reason, whatever the reason may be which upon reflection appears to me to be the best; and now that this chance has befallen me, I cannot repudiate my own words; the principles which I have hitherto honoured and revered I still honour, and unless we can at once find a better principle, I am certain not to agree with you. (Pojman, 2002, 9)

No man would in his right mind want to make universal law, immoral actions as that will endanger his own life. E.g. no man who tells lies would want to will that telling of lies becomes a universal law. This will mean that he will be lied to if he does. So another reason why one ought to be moral according to Kantian ethics is from the categorical imperative. "For just consider, if you transgress and err in this sort of way, what good will you do either to your friends or to yourself? That your friends will be driven into exile and deprived of citizenship, or will lose their property, is tolerably certain" (Pojman, 2002, 13) Socrates asserts. This follows the second categorical imperative of treating humans as ends and not means. Socrates considers the consequence of his action on his friends. Using them for his selfish end would not only ruin them but also destroy him. A man therefore has to be moral in line with the dictates of the categorical imperative. Reasonable men must act from the point of view of duty and not for comfort or otherwise.

The last ground why one ought to be moral is the metaphysical basis of morality according to the Kantian doctrine. Morality does not depend on sentiments, feelings or emotions but must be based on pure philosophy which is metaphysics. Moral theory and moral actions must therefore not be subjected or determined by their consequences or purposes but on the function of reason in an imperative. Socrates akin to this kind of ethical theory asked his friend Crito a very simple question "ought a man to do the what he admits to be right or ought he to betray the right?". And his friend replied, "He ought to do what he thinks right". In doing what is moral from all the account of Socrates is not a matter for deliberation, contemplation or negotiation but purely a matter for reason and duty.

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The systemic function of grammatical contractions in novels

By

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&

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Creative writers use several devices to texture their works into meaningful cohesive units of utterances in order to convey their intended meanings. This study adopts the structural analysis of ellipsis as provided in Halliday's Systemic Functional Linguistics to explicate how Adichie uses the device of ellipsis to link the various structures into meaningful cohesive units with shades of meanings in the textures of *Purple Hibiscus*, *Half of a yellow sun* and *AMERiCANAH*. Consequently, twenty six extracts (26); eight (8) from *Purple Hibiscus*, and nine (9) each from *Half of a Yellow Sun* and *AMERiCANAH*, were purposefully selected and subjected to content analysis to demonstrate the cohesive value of ellipsis in the novels. Analysis of these extracts reveals that, the use of nominal, verbal and clausal ellipses have facilitated textual cohesion in the novels. These grammatical contractions aside from textual cohesion, have also contributed to the emergence of diverse meanings of the structures in the novels where these expressions are used. Therefore the use of ellipsis has indeed foreground Adichie's intended meanings in the textual networks of these novels.

Key words: structural linguistics, cohesion, ellipsis, foregrounding

Introduction

Language does not function in isolation but rather as a text in actual situation of use. Apparently, there is always a great deal of more evidence available to the hearer for interpreting a sentence than is contained in the sentence itself. Writers use a variety of these discourse strategies to re-create social realities, and each of these strategies has its own way of contribution to the overall structure of a discourse. Consequently, language is the creative writer's essential means of explicating different facets of social life. Therefore, with resources of language, the creative writer deploys a variety of ingenious discourse strategies to re-create events in the society. Literature depends so much on the resources of language for its depiction of socio-political values of communities and people, creative writers deploy different discursive styles in literary texts in order to divulge the diverse beliefs, feelings, interactive goals, and aspirations of individuals and societies. Since literature 'finds its expression in language' (Osunbade 2), language, therefore, is a vital tool used in literature to re-create happenings in the society.

The foregoing underlie the symbiotic relationship that exists between language, literature and society, this affirms the assertion that, 'all our thinking's, certainly about literature, are done in language' (Rene-Wellek 68). Apparently, literature does not exist in a vacuum; it is about people and events in the society. In this regard, the nexus existing between language, literature and society is such that, 'for any literary work to merit any meaningful consideration, it is necessary that it bears relevance, explicitly or implicitly to the social milieu in which it is set' (Kenhide 88). Apparently, the resourcefulness in the use of language to re-create events in the society is greatly induced by a variety of factors that spring from the socio-milieu. What goes on in the society, as a result, has a direct bearing on the character of language in literary texts. This in turn shapes the quality of the textual networks that operate in the genres of literature, most especially the written ones. This assertion stems from the gap in communication that exists between the writers and their audience; and the linguistic character of the genre in question. The creative writer, for instance, has an overwhelming task to exploit language in order to overtly and unreservedly reveal events in the society. Thus, in order to meet up with the pace of events in the society, literalist, especially from the written tradition, are compelled to adopt peculiar discourse strategies that make their works to conform to the yearnings that spring from events in the society. This implies that, since literature is always a

reflection of events in the society, the discourse strategies that emanate from the texture of literary genres, like the novel evoke linguistic suppositions that project happenings within the society (Osunbade, 2010). As a result, literature readily becomes a medium through which lives, values and aspirations of people are depicted (Cole, 2005).

This could explain as to why some writers, like Chimamanda Ngozi Adichie, are said to be creatively consecrated in such a way that, their artistry in the use of language distinguish them from their contemporaries. Novelists with African roots are further obliged to combine western literary archetypes with the oracular mode of African tale-telling art which makes the textual networks in their creative works to flaunt atypical linguistic choices that are unique to the African settings.

Interestingly, with the intricate linguistic character in the textual networks of literary texts, there is also a corresponding increase in the need to decipher discourses in spite of their linguistic complexities. Therefore, analysis of the various lexical and grammatical elements in discourses contributes immensely to a deeper understanding of the textual networks and overall meaning of the text.

Theoretical Framework

Ellipsis is one of the grammatical elements with potentials to supplement what is left unsaid or 'substitution by zero' (Halliday and Hasan 142). Though the notion of ellipsis is not used to refer to any and every instance in which there is some information that the speaker/writer has to supply from his own evidence, but rather to sentences and clauses whose structure is such as to presuppose any preceding text.

Ellipsis, a modern grammatical theory, belongs to linguistic feature that enhances both anaphoric, endophoric and exophoric cohesive relations in texts. Ellipsis refers to a presupposed anaphoric linguistic instance in material, structure and or sound which is understood and interpreted based on its earlier mention in the context and or through its structural link. This requires retrieving of specific information that can be found in the preceding text. This implies therefore that, an elliptical instance is that which refers specifically to sentences or clauses whose structure is such as to presuppose some preceding item which serves as a source of the missing information (Halliday and Hasan 142). Ellipsis, as a structural link, operates through the nominal, verbal and clausal levels. At the nominal level, according to Halliday and Hasan, an elliptical situation is said to exist when there is an omission of the nominal group. The structure of a nominal ellipsis is that of a 'Head optional modifications'.

In verbal ellipsis, the elliptical choices are been made within the verbal group system. As Halliday and Hasan (167-194) suggest, an elliptical verbal group is one whose structure does not fully express its systemic features; but understood through its structural link or presupposition. The choices that are being made within the verbal group system include: finiteness (finite or non- finite), polarity (positive or negative), voice (active or passive), and tense (past, present or future). Further studies in textual cohesion have brought about a further classification of verbal ellipsis to include: gapping, antecedent-contained ellipsis, and pseudo-gapping. In gapping a verb is deleted but at least one complement or adjunct of the verb is still overt in the sentence. Antecedent-contained ellipsis is said to be the special case of verb ellipsis where by the ellipsis contain its own antecedent. Though similar to gapping, in pseudo-gapping elliptical structure, a dummy verb "did" appears in the sentence in place of the deleted full lexical verb. In the course of this analysis attempt shall be made to at least touch most of above mentioned brands of verbal ellipsis so as to expatiate on the nature of the usage of verbal ellipsis by Adichie as she recreates social realities.

A clause in English, according to Halliday and Hasan, is the expression of various speech functions, such as statement, question, and response and so on, has two-part structure consisting of modal element and propositional element. Clausal ellipsis occurs when either of these elements and or the verbal element of the clause is omitted in the structure. In modal ellipsis there is no choice of mood in the clause. Mood is the choice of declarative, interrogative or imperative. In modal ellipsis, polarity is determined, and the subject can be presupposed from what has been gone before. Modal ellipsis occurs in typical WH-questions. In the case of propositional ellipsis in which the mood and the polarity are the principal components of the sentence, the propositional elements such as complements or adjuncts are omitted. Propositional ellipsis is used mostly in the response to statements and yes/no questions (197-225).

Present studies about ellipsis (Igra, Asad and Mudassar 2013, Crane 2008, Merchant 2007, and Stainton 2006) have brought in new dimensions into the analysis of ellipsis in discourses. Aside from the traditional division of ellipsis into nominal, verbal and clausal, there are now further divisions though these are still in tune with what Halliday and Hasan did. Ellipsis is now classified into gapping, verbal phrase, antecedent-contained, sluicing and pseudo-gapping (Merchant, 1). Aside names, the implication of these further subdivisions still maintain the ideas of the three first divisions observed by Halliday and Hasan. The only one which seems to be different from the first three is Antecedent-contained ellipsis which is said to be a special brand of VP ellipsis where the ellipsis contains its own antecedent.

In this analysis however, attempts are made to explicate the implication for the use of nominal, verbal and nominal ellipsis by Adichie in her three novels: *Purple Hibiscus* (PH), *Half of a Yellow Sun* (HOAYS) and *AMERiCANAH* (AH) so as to expound on how she has deployed the discursive means of ellipsis to forge textual cohesion in the novels.

Nominal ellipsis in PH, HOAYS and AH

Adichie has used nominal ellipsis in *Purple Hibiscus* at various instances to create grammatical cohesion in her narration. The application of the linguistic resource of ellipsis has not only ensures textual cohesion but has facilitated the flow of ideas in the various narrative units in the novel into interrelated meaningful whole. A stylistic analysis of extracts below demonstrates this literary creative accomplishment.

Extract [1]: [i] He picked up the missal and flung it across the room, towards Jaja. [ii] It missed Jaja completely, but it hit the glass étagère, which Mama polished often. [iii] It cracked the top shelf, swept the beige, finger-size ceramic figurines of ballet dancers in various contorted postures to the floor and then landed after them (PH 15).

Extract [1] consists of three sentences labelled: [i], [ii] and [iii]. The subject of the sentence “Missal” is substituted by “it” as a nominal in the second and third clauses (“...it missed Jaja”/ “...but it hit...”) of the first sentence. In the second sentence [ii], “it”, which substitutes “Missal” occupies the nominal position in the first clause of the third sentence [iii] (“...It cracked...”), which is elided in the second and third clauses of the third sentence [iii] (“...swept the beige... and then landed after them”). An interesting feature of this elision of the nominal “it” is that, in spite of absences of the nominal “missal”, meaning is not distorted; what “...swept the beige...” and then “... landed after them...” is easily understood.

The following extract [2] introduces another dimension into Adichie’s uses of ellipsis which sometimes can easily be associated with ambiguity; though with her use of ellipsis the subject still been understood, since it renders the nominal is unambiguous.

Extract [2]: [i] I stepped out of my room just as Jaja came out of his. [ii] We stood at the landing and watched Papa descend. [iii] Mama was slung over his shoulder... [iv] Then we heard the front door open ... [iv] “There’s blood on the floor,” Jaja said. [v] “I’ll get the brush from the bathroom.” [vi] We cleaned up the trickle of blood which trailed away as if someone had not carried a leaking jar of red water-colour all the way downstairs. [vii] Jaja scrubbed while I wiped (PH 41).

There is elision of the nominal in the second sentence [ii]: “Jaja scrubbed while I wiped.” Though what has been elided is recovered by inference from sentence [v] “There’s blood on the floor”; with reference to “floor” in sentence [v] what was “scrubbed” and “wiped” is understood.

The next extract [3] also demonstrates Adichie’s uses of the nominal type of ellipsis to reconstruct social realities by creating linguistic equivalents that renders dependency of their interpretation on each other.

Extract [3]: [i] When he was ten, he had missed two questions on his catechism test and was not named the best in his first Holy Communion class. [ii] Papa took him upstairs and locked the door. [iii] Jaja, in tears, came out supporting his left hand with his right, and Papa drove him to St. Agnes hospital. [iv] Papa was crying, too, as he carried Jaja in his arms like a baby all the way to the car. [v] Later, Jaja told me that Papa had avoided his right hand because it is the hand he writes with (PH, 153).

There is nominal elision in the third clause in sentence [i] of the extract [3]: “...and was not named the best in his first Holy Communion class.” The nominal “he” has not been omitted. And in sentence [ii] there elision of “he” as the nominal in the second clause in structure (“...locked the door.”). Typical of Adichie’s discursive style, she introduces a topical subject, and with the device of ellipsis it subsequently re-enters the discussion. This is not mentioned again; though the elliptic parts of the sentence are unambiguously specified in the preceding structures.

Excerpts [4], [5] and [6] below demonstrate Adichie’s uses of nominal ellipsis in *Half of a Yellow Sun* (HOAYS) as a narrative style to bring together the various components in her narration into cohesive sequential relations.

Extract [4]: Some of the books were placed face down, open, as though Master had not yet finished reading them but had hastily gone on to another (HOAYS 6)

In the above extract [4] nominal adjectival ellipsis is introduced with the insertion of the lexical item “another” at the end-position of the sentence which presupposes “some of the books” discussed in the text. The meaning of the lexical item “another” can only be inferred with reference to “some of the books”.

In extract [5], Adichie uses a cardinal number to introduce an elliptical construction.

Extract [5]: ‘Kainene is not just like a son, she is like two,’ her father said (HOAYS 31).

The cardinal number “two” introduces a nominal ellipsis in the above construction which signifies an elision of the nominal “son”; in the object case in the first clause of the sentence. As a narrative strategy, the information provided in the elided element “two” presupposes earlier information contained in “son”. Though this maybe be considered as a case of elision in the immediate case, the next extract [6] projects nominal elision that occurred at a distance; though with cohesion in the structure still been maintained.

Extract [6]: [i]In the following weeks, Olanna lay in bed and nodded when friends and relatives came to say ndo-sorry- and to shake their heads and mutter about evils of those Muslim Hausa people, those dirty cattle rearers with jigger-infested feet. [ii] Her Dark Swoops were worse on these days she had visitors; sometimes three came in quick succession and left her breathless and exhausted, too exhausted even to cry, and with only enough energy to swallow the pills Odenigbo slipped in her mouth (HOAYS 157).

The above extract [6] consists of two sentences labelled as [i] and [ii]. The first sentence [i] is linked to the second via the insertion of the cardinal number “three”; which is introduced in the second clause of the second sentence [ii]. The cardinal number “three” replaces “friends and relatives” mentioned in the first sentence [i] as well as “visitors” to which it originally elided in the second clause of the second sentence [ii].

Adichie has also enriched the texture of *AMERiCANAH* with cohesive relations which are catered for in the structure which presuppose some preceding grammatical gaps to be completed from another source. In the following excerpt [7], the elliptical item is uniquely recoverable from the preceding context.

Extract [7]: “Don’t be giving money to these beggars, sir,” Gabriel said. “They are begging to make big money. I heard about one that built a block of flats in Ikeja!” (AH 20)

The above extract can be divided into three structures: [i] “Don’t be giving money to these beggars, sir,” Gabriel said. [ii] “They are begging to make big money. I heard about one that built a block of flats in Ikeja!” The numeral “one” in the third sentence is an elliptical element which uniquely refers to back to “these beggars” and “they” in structures [i] and [ii] above. For an understanding of what “one” means recourse must be made to ‘these beggars’ in the preceding structure.

In the next extract [8] Adichie has again used the nominal ellipsis to draw the various sections in her narration into a cohesive tie.

Extract [8]: [i] “One of my friends, her son goes to a school on the Mainland and do you know they have only five computers in the whole school. [ii] Only five!” the other woman said. (AH 39)

The exclamation “only five!” in the second sentence [ii] is elliptical; and information about it can only be arrived at with recourse to “...they have only five computers in the whole school.” This is the measure with which Adichie applies the linguistic tool of cohesion to ensure tying together of the various elements within her narration into a meaningful unit.

Adichie has again made use of cardinal number, as an elliptical element to introduce new structure; this has enhanced textual cohesion of the various units in the narrative structure in her novels.

Extract [9]: [i] Eminike was talking about something that had happened at work. [ii] “I had actually arrived at the meeting first, kept my files, and then I went to the loo, only to come back and for this stupid

Oyinbo man to tell me, oh, I see you are keeping to African time. [iii] And you know what? I just told him off. Since then he has been sending me e-mails to go for a drink. [iv] Drink for what?" Emenike sipped his beer. [v] It was his third and he become looser and louder. [vi] All his stories about work had the same arc: somebody would first underestimate or belittle him, and he would then end up victorious, with the final clever word or action. (AH 265)

The cardinal number "third", inserted in the first clause of the sentence [iii] introduces a nominal elliptical structure which has enhance the recovery of the omitted element "beer" as used in the sentence marked [iv]. Therefore, it could have been "it was his third (beer)..."

Aside from avoidance of repetition of lexical items, Adichie seems to introduce ellipsis not only to create textual cohesion by leaving out what can be deduced from the preceding discourse but also to create an enabling environment for a shift in focus and attention towards a new piece of information introduced in the structure. For instance, in the above extract [9] "beer" is omitted probably as a means to divert the attention of the sentence to a new piece of information introduced in the structure; how Emenike "...become looser and louder..." after he had taken the "third (bottle of beer)." This is the means with which Adichie employs the nominal ellipsis as features in her recreation of social realities. Is like using one stone to kill two birds.

Verbal ellipsis in PH, HOAYS, and AH

The following extract [10] drawn from *Purple Hibiscus*, demonstrates Adichie's effectiveness in the application verbal ellipsis as a means to achieve cohesion in the texture of her text.

Extract [10]: [i] Aunty Ifeoma stood up. [ii] "Jaja and Kambili, we usually say the rosary every night before bed. [iii] Of course, you can stay up as long as you want afterwards to watch TV or whatever else" (PH 131-132).

There is the presence of verbal ellipsis in the underlined part of the second sentence marked [iii]: "Jaja and Kambili, we usually say the rosary before bed". The insertion of "before", at this juncture, introduces a verbal elliptical expression. The elliptical element "...going to..." is omitted. The above can be likened to gapping; a situation whereby a verb is deleted but at least one complement or adjunct of the verb is still overt in the sentence. In the above sample, though "...going to..." is deleted, the insertion of "before", at this instance, serves as a complement of the omitted item.

In the next extract [11], there is an omission of the main verb in the verbal group:

Extract [11]: "We don't sing at home," Jaja answered. "We do here," Aunty Ifeoma said and I wondered if it was irritation that made her lower her eyebrows (PH 133).

The expression "we do here ..." is elliptical in the sense that, the main verb: "sing" is omitted and "do" is used as its replacement. This is a sample of what is been referred to as pseudo-gapping; the dummy verb "do" appears in the structure in the place of the deleted full lexical verb "sing". Another example of this type of elision is observed in the following extract.

Extract [12]: He was the first to receive communion. Most people did not kneel to receive communion at the altar, with the blond life-size Virgin Mary mounted nearby, but Papa did. (PH 12)

In the above extract [12], "Papa did" introduces a verbal elliptical expression; the dummy verb "did" is inserted in the structure in place of the deleted full lexical verb "kneel". And as a stylistic marker, recourse has to be made to the preceding structure in order to grasp the omitted lexical item.

In *Half of a Yellow Sun* similar expressions are found. And just like in the previous novel, Adichie uses these as a means of enhancing cohesion of the various parts of her narration into a meaningful unit. The sample provided in the extract [116] below demonstrates Adichie's use of this device of elision to create cohesion in the novel.

Extract [13]: "...You must read books and learn both answers. I will give you books, excellent books". (HOAYS 11)

The second segment in the above two sentences: "I will give you books, excellent books" introduces a verbal elliptical construct: "to read..." This is because the first construct contains the missing lexical item which is then the emphasis in the second sentence: "...must read..." What Adichie has done at this instance of omission, is

to draw our attention to the most important aspect in the utterance which is ‘to read’. Adichie uses this technique as a means to convey accurate and ineffable meaning more eloquently.

This second sample drawn from *HOAYS* has again demonstrated Adichie’s uses elliptical device to express ineffable meanings and connect her readers directly to the message in the narration.

Extract [14]: [i] ‘Sah! Should I bring another pair?’ Ugwu asked. [ii] But Master had already slipped on his shoes, without socks, and hurried out. [iii]Ugwu heard him bang the door and drive away. [iv]His chest felt weighty; he did not know why he had ironed the socks, why he had not simply done the safari suit. [v] Evil spirits had made him do it. They lurked everywhere, after all... (HOAYS 14)

The focus of the above structure seems to be on ‘ironed’ as is contained in sentence [iv]: “His chest felt weighty; he did not know why he had ironed the socks, why he had not simply done the safari suit.” The deletion of “iron” and its subsequent replacement expressed through “done” suggest the emphasis been laid on the item as it is elided in the second clause of sentence [IV].

Extract [15], below, provides a rare variation in the use of elliptical expressions to emphasis a salient message within the structure. Though the concern of this analysis is on verbal ellipsis, this particular extract demonstrates the usage of both nominal and verbal ellipsis within a stretch of a discussion to re-echo and place emphasis on useful information.

Extract [15]: [i] ‘They forced themselves on her. [ii] Five of them.’ [iii] Nnesinachi sat down and placed the baby on her lap. [iv] Ugwu stared at the distant sky.
[v] ‘Where did it happen?’
[vi] ‘It has been more than a year.’
[vii] ‘I asked where?’
[viii] ‘Oh.’ Nnesinachi’s voice quavered. [ix] ‘Near the stream.’
[x] ‘Out side?’
[xi] ‘Yes.’
[xii] Ugwu bent down and picked up a stone.
[xiii] ‘They said the first one that climbed on top of her, she bit him on the arm and drew blood.
[xiv] They nearly beat her to death. [xv] One of her eyes has refused to open well since.’
(HOAYS 421)

The first sentence [i]: “They forced themselves on her” is like an opening or a lead to barrage of information which is quickly coordinated with the introduction of a cardinal nominal elliptical expression (sentence [iii]: “five of them.”). The cardinal “five” clears and has provided typical questions that might have arisen from sentence [i] “They forced themselves on her.” Sentence [ix]: “Near the stream”, is a sample of a verbal ellipsis. Sentence [x] (“outside”) and sentence [xi] (“yes”) that follows are typical of conversational structures which Adichie has uses to drop pieces of information and develop her narration into a meaningful unit.

Adichie’s usage of verbal ellipsis in *AMERICANA* (AH) demonstrates the same stylistic feature that operates in *Purple Hibiscus* and *Half of a Yellow Sun*. The application of this stylistic feature seems to suggest Adichie’s primary concern for lying of emphasis on some important aspects of information and a perfect flow of thoughts in the narration of her recreation of social realities. The following extract [16], for example, demonstrates Adichie’s use of an operator type of verbal ellipsis to lay emphasis on the narrator’s preference for Princeton because of “lack of smell” in the city as compared to other American cities during summer in the context of her narration.

Extract [16]: [i] Princeton, in the summer, smelled of nothing, and although Ifemelu liked the tranquil greenness of the many trees, the clean streets and stately homes, the delicately overpriced shops and the quiet, abiding air of earned grace, it was this, the lack of smell, that most appealed to her, perhaps because the other American cities she knew well had all smelled distinctly. [ii] Philadelphia had the musty scent of history. [iii] New Haven smelled of neglect. [iv] Baltimore smelled of brine, and Brooklyn of sun-warned garbage. [v] But Princeton had no smell. (AH 3)

The second clause in the third sentence [iii], which is underlined, is the elided structure in the extract. In the first sentence [i] the focus on the subject of the sentence, which is ‘smelled of nothing’ is clearly stated. Further from there, the other clauses in sentence [i] help back up the claim introduced in the in the first clause of the sentence. A build up of this comparison of how other American cities “smell in the summer” is reinforced in

sentence [ii] and [iii] which has made mention of specific American cities and how they “smell in the summer...” This mention continues up to in the first clause of the fourth sentence [iv]. The second clause in sentence [iv] (underlined above) with an “operator ellipsis” heightens this comparison which is finally the emphasis in the sentence [v] as a conclusive statement “but Princeton had no smell.” What can also be deduced from this usage of ellipsis is somewhat like a sentence tempo-builder; whereby an idea is introduced, worked upon to climax and then resolved with the insertion of an ellipsis. In that respect, the first sentence [i] could be regarded as an exposition which is climaxed to sentence [iv], [iii] and the first clause in sentence [iv]. The second clause in sentence [iv] takes the exposition to its final climax leading to resolution contained in sentence [v] “But Princeton had no smell.” The implication of the nature of application of ellipsis is that aside cohesion the structural nature of this narrative section corresponds with the traditional narrative strategy of “exposition, climax and resolution”. This is the beauty with which Adichie applies this stylistics means of ellipsis to coat the various aspects in her narration into meaningful units.

In the following extract [17] Adichie uses the lexical brand of the verbal ellipsis to create an enabling environment for cohesion and to build up the tempo in the narration.

Extract [17]: [i] SISTER IBINABO was powerful, and because she pretended to wear her power lightly, it only made her more so. [ii] The Pastor, it was said, did whatever she asked him. [iii] Others that she knew a terrible secret from his past, still others that she simply had more spiritual power than he did but could not be pastor because she was a woman. (AH 50)

There is an omission of the lexical verb (“say”) in the underline two structures in the first and the second clause of sentence marked [iii]. it could have been “others say that...” and ‘still others say that...’, but the lexical verb say has been omitted though by lying emphasis through omission of the lexical verb “say”, the intended meaning becomes more poignant and what people “say” about her has increased in strength so as to show powerful “SISTER IBINABO” was in the church and the community.

The application of this device of ellipsis clearly shows how Adichie places emphasis on some of the salient thematic preoccupations in her narration, at every instance, once she wants her readers to pay attention to a particular issue she uses this device as a strategy to draw attention to it. For instance, in the following extract [18] Adichie’s interest is in the apology which the male Professor offered to Obinze’s mother.

Extract [18]: [i] ‘No she didn’t fight. She was on a committee and they discovered that this Professor had misused funds and my mother accused him publicly and he got angry and slapped her and said he could not take a woman taking to him like that. [ii] So my mother got up and locked of the conference room and put the key in her bra. [iii] She told him she could not slap him back because he was stronger than her but he would have to apologize to her publicly. [iv] So he did. [v] But she knew he didn’t mean it. (AH 59)

The structure in sentence [iv] is a sample of omission of a lexical verb “slapped him.” And as a point of emphasis, the lexical verb is omitted so as to stress the subject matter of in the utterance: “apology...” And just like in the other instances discussed above, Adichie seems to be using the device of ellipsis not only as a means of presupposition but also as a means to build the tempo in her narration; whereby an issue is raised- exposition, and it is drawn to its climax then to its resolution. Adichie uses this device in narration to connect the various sequences of units in her narration at various points into contextually formal connectedness leading to cohesion of the various narrative units into appropriate intended meanings as she recreates social realities.

Clausal ellipsis in PH, HOAYS and AH

Adichie has also, like nominal and verbal ellipsis, deployed clausal ellipsis to connect the various parts of her narration to enhance into a meaningful unit to enhance cohesion. In *Purple Hibiscus*, for instance, the opening paragraph is couched with clausal ellipsis consequently providing an additional meaning unto what is just been said.

Extract [19]: Things started to fall apart at home when my brother, Jaja, did not go to communion and Papa flung his heavy missal across the room and broke the figurines on the étagère. We had just returned from church. (PH 11)

The underline is a sample of clausal (propositional) ellipsis. Recourse to this emphasis in the two propositions above, that: “things started to fall apart from home...when we had just returned from church” and that:

“Papa flung his heavy missal across the room and broke the figurines on the étagère (when) we had just returned from church”. What is apparent from this usage is the fact that at any point where Adichie intend to raises a very important issue in her narration she resorts to usage of ellipsis in order to make the intended message more poignant. These two issues; the home and the church, with the application of ellipsis, have been projected and as the narration progresses, these two becomes the central focus for examination of social realities.

This observation can also be made given the role played by clausal ellipsis in the following extract [20] below:

Extract [20]: I lay in bed after Mama left and let my mind rake through the past, through the years when Jaja and Mama and I spoke with our spirits than with our lips. Until Nsukka. Nsukka started it all. Aunty Ifeoma’s little garden next to the veranda of her flat in Nsukka began to lift the silence. Jaja’s defiance seemed to me now like Aunty Ifeoma’s experimental purple hibiscus: rare, fragrant with the undertones of freedom, a different kind of freedom from the one the crowds waving green leaves chanted at Government Square of the camp. A freedom to be, to do (PH 23).

In the above extract [20], the expression: “A freedom to be, to do” is the case of clausal ellipsis. And usual of Adichie, this elliptical clausal element has provided enough clues to the nature and kind of freedom she is referring to; a freedom that lifted the silence off their lips and gave them the opportunity to explore their environment freely. And just like in the extract [20] above, by application of elliptical element at that instance in the narration; her intended message is played to prominence as she easily, through her character, makes a comparison of the present and later situations. Aside from playing to prominence some thematic concerns, elliptical constructions have also enhanced textual cohesion. The narration is built from one angle to another through powerful connectors; making the various parts of the story to connect and flow into a cohesive unit.

The same stylistic application of ellipsis is also employed by Adichie in *Half of a Yellow Sun* (HOAYS). The following extract demonstrates Adichie’s usage clausal ellipsis as point of emphasis of a very significant feature in her narration.

Extract [21]: Ugwu did not believe that anybody, not even this Master he was going to live with, ate meat *every day*. He did not disagree with his aunty, though, because he was too choked with expectation, too busy imagining his new life away from the village. They had been walking for a while now, since they got off the lorry at the motor park, and the afternoon sun burned the back of his neck. But he did not mind. (HOAYS 3)

The clausal propositional element is noticed to have been omitted in the underline structure “But he did not mind”. To understand this structure (“but he did not mind”) better can best be achieved when it is connected variously with the preceding structures so as to obtain useful clue as to why “he did not mind”. Consequently, deductions can be made that “though they had been walking for a while now ... he did not mind”, and that though “...the afternoon sun burned the back of his neck ...but he did not mind ...because he was too choked with expectation, too busy imagining his life away from the village”. The interpretation of “but he did not mind” is therefore dependent on recourse to the other constituents thereby creating meaning.

In the following extract [22], Adichie has created a more subtle relationship between the elliptical element and the other elements to which recourse is been made. That is as a matter of fact, as the elliptical element is connected to the other elements the meaning of the utterance sprout out more easily from these relations.

Extract [22]: Richard laughed, and he was even more amused because she did not laugh; she simply went back to brushing her hair. He thought about the next time he would laugh with her and then the next. He found himself often thinking about the future, even before the present was over. (HOAYS 69)

The elliptical element in the above extract [22]: “...then the next”, is not only suggestive of the countless number of times Richard was thinking of meeting Kainene, but significant of this particular meeting. Apparently, Adichie’s application of clausal ellipsis extends beyond mere omission but seems to be a deliberate attempt to allow the readers fill up the rest of the stories with whatever conclusion without necessarily disclosing the entire information.

This next extract [23] has even offered yet another dimension into usage of ellipsis.

Extract [23]: “I’m going to sell my brown shoes to Mama Onitsha, and I will make a new pretty dress for Baby.” Olanna said finally and Ugwu thought her voice was forced (HOAYS 286).

The first part of the underlined structure: “I’m going to sell my brown shoes to Mama Onitsha...” is an elliptical expression in the sense that it has not provided in total the complete information about the action of selling “my brown shoes”, the second part, however contain information about what would what will be done with the proceeds from the act of selling “my brown shoes” which would be to “...make a new pretty dress for Baby.” What has been noticed here is that given the nature with which the two sentences depend on each other, they become meaningful given the nature of cohesion that exists between them.

Adichie has also used clausal ellipsis in *AMERiCANAH* to create and enhance cohesion of the various units of her narration into meaningful narrative unit. The extract below demonstrates Adichie’s use of propositional clausal ellipsis to create cohesion.

Extract [24]: [i] THEIR FLAT SMELLED of vanilla on weekends, when Obinze’s mother baked. [ii] Slices of mango glistening on a pie, small brown cakes swelling with raisings. [iii] Ifemelu stirred the batter and peeled the fruits; her own mother did not bake, their oven housed cockroaches (AH 71).

The above extract which is subdivided into [i], [ii] and [iii] has provided a very interesting instance in the use of propositional clausal ellipsis to aid grammatical cohesion. The second clause in the first sentence (“...when Obinze’s mother baked.”) housed the propositional ellipsis. The question which arises is “baked what?” and the answer to this question is quickly supplied in the preceding “...small brown cakes.” Other piece of information which is aided by the usage of the propositional ellipsis is found in the second and third clauses of the third sentence marked [iii], that Ifemelu’s “...mother did not bake...” and that “...their oven housed cockroaches.” What this has done is that it has not only provided information about what goes on in the two houses as a matter of comparison but has also answered another question that might have arisen; “what do she use in baking ?” the answer been provided in the third clause of the third sentence; which is “oven”. As an elliptical element, most of the information that are now been provided in the subsequent structures are presupposing and in this respect the use of ellipsis here has not only enhanced grammatical cohesion but has also facilitated the meaning attached to the structures.

In this next extract [25]; Adichie seems to use elliptical structures to allow her readers into suggestiveness of actions that might follow a sequent of an event.

Extract [25]: “I have a suggestion for a better kind of massage”, he said. When he undressed her, he did not stop, as usual, at her underwear. He pulled it down and she raised her legs to aid him. “Ceiling,” she said, half-certain. She did not want him to stop, but she had imagined this differently, assumed they would make a carefully planned ceremony of it.

“I’ll come out.” he said.

“You know it doesn’t always work.”

“If it doesn’t work, then we’ll welcome Junior.” (AH 93)

The above underlined elliptical structures demonstrate the dependence of each structure on the preceding other structures. ‘...She raised her legs to aid him’ presupposed the first clause in that structure: “He pulled it down”, which in turn depend on the preceding structure: “when he undressed her, he did not stop, as usual, at her underwear.” The second underlined structure, however, does not in any way depend on the preceding structure rather with the proceeding structures: [i] “You know it doesn’t work.” [ii] “If it doesn’t, then, we’ll welcome Junior”. With these suggestions the gap to be filled becomes so obvious and with these proceeding two structures Adichie seems to permit her readers to fill it up and make up the story. Interestingly, even with this sort of disconnect, cohesion still exists.

The following extract [26] demonstrates Adichie’s usage of the modal brand of clausal ellipsis to create cohesion and then develop her narration into a meaningful unit.

Extract [26]: “Oh. Cool.” Kesley had slender fingers; they would be perfect for advertising rings. I’m going to Africa in the fall. Congo and Kenya and I’m going to try and see Tanzania too. (AH 189)

The subject of the above underlined structure can be presupposed from what has gone on before in the preceding structure: “I’m going to Africa in the fall.” Apparently, it is only by recourse to this preceding structure that the meaning of the elliptical structure would be understood. Apparently, where there is ellipsis there is presupposition; something needs to be reconstructed or understood. The essence of elliptical constructions, therefore, lies in the omission of those linguistic structures that are present as choices in the system of options.

Though these positions remain basically vacant as they are replaced by 'zero' entries since the structural relationship is anaphoric in nature meaning is still deduced from the structures.

Conclusion

Though ellipsis is a form of presupposition; a mechanism for identification of information in an extralinguistic situation, the linguistic environment is such that the listener reconstruct from the 'zero' entry to arrive at different shields of meaning that accrue from this omission in the text. This process of presupposition by elision therefore has linguistic mechanisms that enhance cohesion in the textual networks of discourses. The above analysis unveils the fact that, the application of the linguistic devices of ellipsis, such as nominal, verbal and clausal elisions, by Adichie has augmented the quality of textual cohesion and different facets of meanings in the novels.

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Islamization of Nigeria: Implications for Sustainable Peace

By

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Abstract

This paper discusses islamization of Nigeria and its implications for sustainable peace. Islamization agenda means the articulated methods which Muslims softly or subtly apply to win new members or the programs they aggressively or violently follow in order to conquer or coerce people to the islamic faith. Missionary enterprise such as islamization is not a strange phenomenon in all religions. This is because each one makes some efforts to get new converts. In fact, it is a proper and natural activity which characterizes all faiths. Therefore islamization, Christianization or traditional-religionization shows the noble characteristic inherent in these religions. Nigeria has religious pluralism as one critical expression of her diversity. Christianity, African traditional religion and Islam are the three major religions in the country. When the multiplicity of faiths found to exist simultaneously within a place celebrates inclusivity, it shows the beauty of her strength. But if on the contrary, it takes on the features of intolerance, then the necessary consequence becomes religious terrorism. The findings of this paper reveal, among other things, that Islam has multi-dimensional approaches to ensuring that Nigeria becomes an Islamic state. Islamization is a conscious and pious fulfillment of Islamic obligations. It also discovered with some rude shocks that Islam identifies every non-muslim as an infidel who is good only to be wasted by torture and gruesome death. This means that peace is compromised variously in the enterprise of islamization. The methodology employed in this work is historic-descriptive which means that the schemes of islamization were carefully studied and interpreted using the multi-variant peace values as frames of reference.

Keywords: *Islamization, Nigeria, Implications, Sustainability and Peace.*

1. Introduction

There is a historical interpretation of the interactions as a web of actions and reactions within the religious space of Nigeria. One observes a constant struggle as to which religion takes the soul of the religious space of Nigeria. Is it Islam through its islamization agenda or is it Christianity with its evangelization or missionary mandate? And in recent times, even the practitioners of indigenous religion have also expressed some concerns with her values as the authentic cherished types from antiquity which should govern the religious space of Nigeria. The other aforecited two, the Abrahamic monotheistic faiths, are regarded as foreign and intruders by the adherents of the third, the folk religion. In other words, it tries to *traditional-religionize* Nigeria, so to speak. The practitioners want the traditional religious feasts and calendar to be nationalized and given public holidays. Some of their grooves and shrines are even projected as tourist centers.

Nigeria is a secular nation-state. She has a constitution which promotes her national values that are not tied to religion in the absolute sense. The wisdom behind this secularity took conscious cognizance of the facts that Nigeria is a country of diversities in her multi-ethnic, multi-religious and multi-cultural realities to mention but three and therefore its philosophy is to put balances which depict neutrality, objectivity and equity so that the multiplicity of faiths found within her space would thrive naturally and enjoy their respective freedoms.

Religious pluralism presents a variety of religious experiences and spices in religious adherence that functions choices. According to Ele (2015:2), "Religious pluralism implies a diverse variety and multiplicity of faiths found to exist simultaneously in a given society. The beauty of these religions in their respective distinctiveness, even as they uphold and teach variegated divine sparks of the incomprehensible Supreme Being (God) is seen when they inclusively work together in one purposeful and concerted effort to unfold (de-envelope) the naturalness which humanity must conquer in order to be termed "developed". He maintains that within the

contexts of multi-faceted socio-cultural backgrounds of ethnicity, secularized orientations and de-secularization, empirical scientific influences, atheistic bents and humanism, divergent political affiliations, philanthropy and economic visions, one finds religion shaping the history of humanity in the positive sense. However, the competing conceptions of One and Many in Metaphysics are seen as well in Religious pluralism of one God, many religions and one religion, many denominations and sects. The epistemological validity of Truth as One is challenged by the veracity and illusions of inclusive-exclusive standpoints which religions present in the conflicting perception of one reality (Ele, *in press*). In other words, "... its plurality can become an ugly weakness which functions the sundry vices of absolutism, intolerance, violence, bigotry to mention but these which reveal the destructive, divisive and dark sides of religion (Ele, 2015:2). In the face of religious intolerance, one sees gestures of pride and dominance, platforms of suppression, and expressions of superiority complex from different faiths at different times in the world. Along this view, Ele (2001:41) wrote that "The history of Christianity in Nigeria today is replete with dramatic chapters of the massacres of Christ's faithful by fanatical Muslims. To many a Christian, especially in Northern part of the country have paid the tribute of blood while others are still under the yoke of persecution, absence of religious freedom, shackles of violence and the threat of death. Some Christian sacred spaces have been committed to smoking ruins at any sudden eruption and the least provocation of ethic/religious quarrel". In Nigeria today, especially with the current dispensation of civil governance, there have been voices raised from different quarters that islamization agenda have been excavated from its grave of inattention, oxidized and renewed with much vigour. In the words of a renowned constitutional lawyer, Prof. Ben Nwabueze (2016:2): "Islamization agenda is real, it's not something that somebody has just conjured up, it's there. And it's been implemented gradually"

This paper discusses Islamization of Nigeria and its Implications for Sustainable Peace. One asks, "what does peace mean in the context of religious intolerance such as the perceived islamization agenda and dispositions for islamic theocracy in Nigeria?" Again, what does peace yield in the milieu of religious inclusivity, ecumenical dialogue and freedom? It is an indubitable fact that every religion makes demand of its followers to win more converts. Each religion advertises, by way of thorough missionizing, her values packaged to appeal to the target audience to be converted or to neophytes. However, as some religions appeal and persuade, others force and coerce. The use of force or the appeal for choice are all implicated in the perceptions of what conversion means at the instance of every religion.

The islamization and comprehensive annihilation of Christian presence in an otherwise heterogenous, pluralistic, secular socio-political Nigeria is understood by Christians in the country to be certain, subtle and steady.

In the next subsection, we shall go into the historical excursus of those actions that make people think that islamization of Nigeria is progressively active.

2. Historical Excursus of Islamization Agenda

The Islamization agenda in post-independence Nigeria is linked with the personality and strategy of Sir Ahmadu Bello, the Sarduna of Sokoto. His mission and vision were to win Nigeria and indeed the whole of African continent to Islam; a game to which he was totally committed. Onotu (1988:20), captured the Sarduna's words thus: "I have earlier spoken of conversion of non-muslims to Islam. I would like to say that this is only a beginning as there are other areas we have not yet tapped. I hope when we claim Nigeria, we will go further afield in Africa". Ahmadu Bello had died long ago yet "For the followers of Islam, his course must be consistently and vigorously pursued to the very end even if it needs precipitating this country into an endless religious conflict to achieve that purpose" (Onotu, 1988:25). It is good to understand the Islamic perceptions of the relationship between Faith and politics. A Muslim does not differentiate between his faith and politics while in political or any public office. To buttress this fact, Banuaz-Zubair (n.d:2) wrote that "the basis of the state, for the Muslim, is ideological, not political, tenitorial, or ethnical, and the primary purpose of the state is to defend and protect the Faith not the State". Therefore, while the Christian is saying, there is need to separate Faith from the state, politics from religion and to acknowledge *caesariopapism* as a political theory with deficits, the Muslim takes both as one. He, based on this understanding, uses the machineries of government and the economy of the state to advance his religion. This neutralization or breach of the constitution to ensure favouritism for Islam against other religions is sin against social justice.

Ele, 2001:41-42) sees the multi-dimensional approaches of islamization in the following areas:

2.1 Organization of Islamic Cooperation (OIC) and Sundry Islamic Organizations

Nigeria is a secular state where state religion is prohibited and freedom of religion guaranteed (cf section 10, 38 (1) *Constitution of the Federal Republic of Nigeria*). But early 1986, the federal government secretly sent representatives to Fez, Morocco, and Nigeria was enrolled as the forty sixth member of the Organization of Islamic Conference (OIC). On 28 June 2011 it changed its name to Organization of Islamic Cooperation. Nigeria is still a member. As Onotu (1988:35) succinctly observed:

The OIC crisis is the crowning point of the historical and over all attempt to Islamize Nigeria. The attempts that dated back from the Sokoto Jihad of the 19th Century that was led by the Islamic reformer and crusader, the Uthman Dan Fodio cutting through the period of Sarduana of Sokoto ... down through Shagari and the (IBB) present administration of the country. One then can see a consistent attempt to accomplish this long standing Islamic objective.

On November 28, 1989 in Abuja Nigeria, The Islam in Africa Organization (IAO), an initiative of the African countries of the OIC, was founded. In 1991, the statutes and objectives of IAO were ratified and this means its official definitive inauguration. With this, its first communiqué known as *Abuja Declaration* was made public. The chief motive is to Islamize the whole of Africa through these means:

- “To ensure only muslims are elected into all political posts of member nations”.
- “To eradicate in all its forms and ramifications all non-muslim religions in member nations (such religions shall include Christianity, Ahmadiyya and other tribal modes of worship unacceptable to Muslim)”.
- “To ensure the ultimate replacement of all western forms of legal and judicial systems with the Sharia in all member nations before the next Islam in Africa conference”.
- “To ensure the appointment of only muslims into strategic national and international posts of member nations” (Damilolly, 2014:4).

The implementations of the above declarations are with us here in Nigeria vivid certainty. According to the Charter of OIC, the first objective is “to promote Islamic solidarity among member states”. But, Nigeria is a secular state. Therefore her OIC membership contradicts her constitution. In the face of this confusion and rape of justice, the Catholic Bishops’ Conference of Nigeria (CBCN) (2001: no.3) offered withdrawal as the solution in the following words:

We urge withdrawal because we have carefully examined the arguments put forward in favour of continued membership – religious, economic, political, diplomatic etc, and we find them all unconvincing. On the contrary, we raise one fundamental objection to Nigeria’s entry into the OIC. With its religious pluralism, Nigeria cannot as a state become a member of an international body whose objectives are essentially the promotion of one particular religion. To do that would mean injustice to other religions and to their adherents. This injustice in an area so all embracing and sensitive as religion, is bound to manifest itself also in other areas of national life, political, economic, social, cultural, legal, etc.

On October 20, 2017 President Muhammadu Buhari was in Instabul, Turkey to attend the 9th summit of D – 8 which comprises of Egypt, Indonesia, Bangladesh, Malaysia, Pakistan, Iran and Turkey. The members of the *Developing – 8* suppose to be all Muslim countries. Nigeria is the odd country in their midst because she is not an Islamic country. Earlier in 2016, President Buhari indicated interest to join a 34 – member Islamic Military Alliance Against Terrorism (ISMAT) to give a false indication that Nigeria is an Islamic country. ISMAT is all membership as muslim countries. ISMAT implication for Nigeria means taking sides with *Sunni* tradition, a denomination of islam and then being at logger heads with another denomination, the *Shiites* (Nnanna,O. 2016); *Premium Times*, (2016).

Islamic Banking through her *Sukuk* (Islamic bonds) which has no *riba* (interest) was embraced by some Nigerians without knowing its full implications in islamization. Some state governments especially of the Christian dominated population took the *sukuk* because there is no *riba*. However, the reciprocity for such a kind gesture could be to build mosques and give Islam a vivid presence in their states. Reacting to Nigerian’s misgivings on *sukuk*, the Vice President, Yemi Osibanjo (2017:3) said, “there were no plans to Islamize Nigeria through *Susuk* bond or the country’s membership in Islamic Development Bank. Nigeria is the fourth largest shareholder in the Islamic Bank”. The response is in same style with that of Buhari, his Boss who says “no one will Islamize Nigeria”, when it is evident that everything is on the contrary.

2.2 Political Jihad

It is an understatement to write that the level of islamization agenda linked with Nigerian politics is variegated and voluminous. According to Eyoboka and Akinrefon (2017:2-3), The National Christian Elders Forum (NCEF), a group which comprises different professionals and former senior army generals such as the former Defense Minister, Theophilus Danjuma, has insisted that that Federal Government of Nigeria was planning to islamize Nigeria through *Jihad*. The *Forum* maintains that Islamists have been interfering in the governance of Nigeria using *Taqiyya* (approved deception) as stealth/civilization *Jihad* while Boko Haram and Fulani Herdsmen as violent *Jihad* were more aggressive in their objective of destroying democracy in the country. The aim of this

political *Jihad* is to remove democracy as a national ideology and entrench *Sharia* ideology as source of legislation for Nigeria. Political *Jihad* comes from many dimensions such as:

(1) **Shariaization of Nigeria:** As Ele (2001:42) wrote: To islamize Nigeria, fanatical muslims have demanded that the *Sharia* law be entrenched in the constitution of the Federal Republic of Nigeria. As it proved impossible to do that within today's frame of history, some Northern states went ahead and adopted *Sharia* as their state's law. The Catholic Bishops' Conference of Nigeria (2001:no.3) warns: "We are particularly concerned about the persistence of *Sharia* related politics in the country. The adoption of the *Sharia* law by some states in Nigeria has continued to create a situation of unrest in which people are killed and maimed and thousands of others are displaced from their homes and places of work. We warn that it is too costly to create a situation in which the destiny of this nation is left in the hands of fanatics, be they religious or political". In his article: "*Sharia* and the Arab Hispocrisy", Eze, Munachimso (2001) argued that if the Lebanese could not be moved by the ignoble activities of thousands of harlots in Beirut, if the council of Mullahs in Saudi Arabia was untouched by the high rate of armed robbery, drunkenness and prostitution obtainable both in Riyadh and Medina; if Hosni Mubarak's Shibanis could continue to tolerate the sale of Alcohol within a two hundred meters radius of the oldest and most respected Islamic institution of higher learning, Al Azrah University and if Gadaffi is yet to be moved by the menace of gamblers in the streets of *Sharia* Zawiya in Tripoli, nothing but misguided zeal would explain the recent craze for the *Sharia* code in some states in the North. It is pathetic that while Muslims in Mali, Chad, Niger, Nigeria and Somali, who have no trace of Mohammed's blood in their system, are forced to adopt *Sharia*, the sons of Mohammed (The Arabs) are spared this cumbersome and anachronistic legal observance. The scions of Uthman Dan Fodio should in the interest of their overwhelming ignorant followers whose lot has not been enviable, retrace their steps towards shariaization. In the same vein, Prof. Idris Salem, an Islamic theologian said: "The Egyptians have discovered that *Sharia* does not place food on their tables, hence their non-adherence to the letters of the code" (cited by Ele, 2001:42). *Sharia* ideology is linked with islamization through:

- i. Aggressive hatred of Christians that has led to ethno-religious riots especially in the North that has left hundreds of churches burnt and thousands of Christian dead.
- ii. The refusal to rebuild churches that were burnt down at every instance of provocation, which were not real but only imaginary.
- iii. The *bokoharamization* militancy and terrorism. History has it on good notes that "In 1804 – 1808, Fulani came in from Guinea to the Northern part of Nigeria, led by Usman Dan Fodio. He led in *Jihad* against the Hausa Kingdoms of the Northern Nigeria. The forces of Usman Dan Fodio slowly took over more and more of the Hausa Kingdoms through war. By 1810, Fulanis had already conquered all Hausas. They formed Boko Haram sect solely for the process, waiting for Buhari or any of their Fulani brothers to come in power... Now their dream has been achieved having their brother on top. (*hopefornigeriaonline.com*, 2017:2). It is evident that bokoharamization of Nigeria politics contributed its own measure in the outcome of the 2015 presidential general elections that saw Dr. Goodluck Ebele Jonathan, a Southern and Christian concede defeat to General Muhammadu, a Northern and Muslim. The Boko Haram leader in 2012 in one of his videos gave the religious undertone of their *Jihad* thus: "It is between Muslims and Unbelievers (*arna*). It will stop when Islamic religion is the determinant in governance in Nigeria or, in the alternative, when all fighters are annihilated and no one is left to continue the fight (Eyoboka and Akinferon, 2017:4). He warned that any Muslim who helps an unbeliever in this war is an unbeliever and therefore would be butchered like an unbeliever.
- iv. The Fulani Herdsmen are not just persons engaged in animal husbandry or cattle rearing. They are, very importantly, Islamic missionaries meant to achieve a comprehensive occupation of all Nigerian geo-space. In order to achieve this, the Grazing reserve bill which if mistakenly passed would give the Fulani tribe places mapped out for them in all the 36 states of Nigeria. This means more Fulani population in all the states, more mosques and more knowledge of all the terrains for aggressive *Jihad*. In this wake, the local inhabitants would either accept the Koran or take the sword – all is Islamization. When this bill failed to sail through, they introduced Cattle Colonies. Cattle Colony is a brand of *Jihad* in order to expedite action on Islamization Agenda. This has ugly consequences as the grazing bill. On this note the Catholic Bishops of Lagos Ecclesiastical Province (2018) condemn the Cattle Colonies in their *Magisterium* thus: "... we reject the proposed move by the Federal Government to establish Cattle Colonies across the various states of the Federation as a way of finding a lasting solution to the herdsmen/farmers clashes. Such a move is not only capable of exacerbating an already tensed atmosphere, but also leave one with the impression that the much-touted Islamization agenda of Nigeria is an ongoing project that may have tacitly received the approval of Mr. President" (Jannah, Chijioko 2018, *Daily Post Nigeria*). In 2017, the Fulani herdsmen unleashed deadly attacks in Enugu, Adamawa, Taraba, Benue States and on the citizens of Southern Kaduna that left scores dead. All we hear from the government are "there should be no reprisal attacks", "we have set up panels of

inquiries” and “we are on top of the situation”, - incentives for yet concrete actions to bring about justice are absent and thus peace are not harnessed.

v. There is Mass Migration to the South. The Islamization of Nigeria includes too the phenomenon of co-ordinated exodus of young muslims from the North into Southern Nigeria. These young people engage in menial jobs, petty trading, low profile transportation activities such as *Keke Napep* and *Okada* riding, repairing pots and foot wears, suya selling, shoe-polishing, hawking on tiger nuts, kola nuts and dates, wrist waches, belt, clothes, sugar cane, traditional medicine and serving as watch/gate men, *et cetera*. Everybody knows that they outnumber their customers; for instance, 10 of them who are cobblers can pass in one street within 5 minutes. Therefore their sustenance cannot be from their respective economic activities, they are maintained by their islamic faith, religious lords and bigots who support them richly and variously.

vi. The Bias of the Nigerian Constitution. The foundation of islamization of Nigeria is laid in the Nigerian constitution that recognizes only Islam. According to Damilolly (2014:1), Bishop Joseph Bagobiri (Kafanchan Diocese) and Pastor Emmanuel Bosun (Ogun State), the Christian delegates who represented Christian leaders in the constitutional amendment conference detailed the imbalances in the Nigerian constitution. Both observed that the 1999 constitution of the Federal Republic of Nigeria mentioned Sharia 73 times, Grand Khadi 54 times, Islam 28 times, Muslims 10 times and there is no single mention of Christ, Christian, Christianity or Church. These gaps and culpable bias in the Constitution were calculated and craftly kept in place with the aims of islamization and to give the mischievous impression that Nigeria is an Islamic Country.

vii. **Education:** After the Nigeria – Biafra civil war, muslim scholars like Professors Babs Fafunwa craftly influenced and maneuvered the Gowon administration to take over schools from Christian missionaries. He sailed through with the false ideology to produce “secular and citizenship oriented Nigerians” but that was a sinister plan to stop the Gospel enterprise through the schools. Names of Christian schools were changed to muslim names: St. John’s College, Kaduna (Catholic) became Rimi College, Kaduna; Baptist Teacher’s College, Minna became Ahmadu Bahago College (named after the Emir of Bida); Queen of Apostles’ College, Kaduna became Queen Amina College (named after the 16th Century Queen of Zaria who was a muslim (Onotu, 1988:20). Christian students found it difficult to practice their faith in these muslim denominated and oriented schools. These Islamic manipulations were to clamp down Christian evangelism. As lands were denied Christians for building of schools and churches, muslims embarked on large scale training of missionaries and were also establishing Quaranic and Islamic schools, building mosques in strategies places thus enhancing their mission of Islamization. Even today, traces of islamic plan to destroy the religious psyche of our young Christians in Tertiary schools are on record. In some Federal Universities even in the Christian dominated Eastern part of the country, lectures and examinations could be held on Sundays (Ele, 2001:41). In some other places, Christian fellowships are banned in schools in order to promote muslim associations. Hijab are made part of the uniform in some schools while Christian outfits are banned. The recent attempts on the school curriculum to devalue Christian Religion Studies are evidences of Islamization process.

viii. **Other Methods:** Other methods include: (i) Weapons of psychological war such as dominating the social media with the false story of Nigeria as an Islamic country. (ii). Weapons of physical war of conquests of communities with either Koran or sword. The dominance of local inhabitants by militacy and installing of emirs (iii). The kidnapping of religious persons such as the clergy, (iv). Abuse of women and girls by rape thereby ridiculing the cherished cultural values of the people. (v). Marriages with the girls and women of their host communities or Christian Youth Corpers meant to serve in the North. (vi). Abduction and abuse of traditional rulers and respected persons in towns and villages. (vii). the Islamic symbols found on our national currency called *ajami* in Arabic. (viii). The motto of the Nigerian Army written in Arabic and translated into English – “Victory comes from God”. (ix). The banning of prayers in primary/secondary schools during the Assembly and dismissal. (x). The building of government infrastructures such as the Presidential Villa, Abuja with Islamic Architectural designs. (xi). Sudden nocturnal attacks on the unsuspecting communities, Northernization of Nigeria’s security outfit. (xiii). Stopping of Christian preachings and gatherings such as crusades and early morning cries, periods, *et cetera*.

In the face of these difficulties on the account of their faith, the Christians maintain the values of Jesus Christ which, *inter alia*, include:

1. Respect your leaders and take them as appointed by God (Romans 13:1-7).
2. Turn the other cheek (Matthew 5:38-40).

3. Your neighbor is anybody, not just the person connected with you from consanguinity or affinity (Luke 10:25-37).
4. The golden rule: As you would like others to do to you, do so to them (Luke 6:31).
5. Love your enemies and pray for those who persecute you (Matthew 5:44).
6. All authority in heaven and on earth has been given to me, therefore go and preach (Matthew 28:17-20; Mark 16:15; Matthew 10:1ff; Luke 10:1ff).

In Christian Religion authority was given to us. Christian preachers go without sandals, no food, no bag, no shirts or staff not to talk about going on mission with bombs, swords and guns as one can see in corrosive jihadism across continents and whose currency are found too in Nigeria.

3. Implications for Peace

The advocacy of this paper is that each and every religion in Nigeria enjoys the freedom to exist, thrive and expand. Religious intolerance exists when one religion absolutely stretches its dominance and relevance very elastically up till suppressing others in order to relegate them to extinction even if it means by force. One of the hazardous consequences of absolutism and intolerance as we see in islamization methods in Nigeria is that peace is compromised. When peace is a scarce commodity as it is in the country, there is no human progress and human progress is linked intimately with sustainability.

Nigeria is a secular state. This means that the government should not show favoritism to any religion and neither should it make her citizens irreligious. The two powers of politics characterized by temporality and that of religion whose feature is soteriologically eternal should not be married in such a manner that there is Islamic theocracy. Under this situation, peace suffers and dies and Nigerians, as a consequence, opt for separation along ethnic nationalities and religious affiliations. This explains some aspects of our national crises today.

Peace does not just mean “absence of war”. Unfortunately in Nigeria, there is even war which affects adversely the richest meaning of peace which is the removal of those unjust structures that dehumanize the human person, thereby assisting him/her to reach self-actualization and advance positively the ecological realities around him/her. In Nigeria one can vividly see a correlation between islamization and hunger, disease, retrogression and illiteracy which are negative peace values.

The three religions in Nigeria have some links, fundamentally, with peace. Islam is understood as near peace. The founder of Christian religion, Jesus Christ is Prince of Peace, who asks his followers not only to be peaceful but to give peace as he himself gave them peace when he said in John 14:27 *pacem meam do vobis* (my peace I give to you). The African Traditional Religion in its world view celebrates peace – peace with the self, peace in the world, and peace with the gods. So in African traditional religion, peace has the religious significance. It is called *Udo* in Igbo, *Emem* in Ibibio/Efik, *Khuerhe* in Edo or *toro*, *tooro* in Yoruba, *Ebo* in Idoma and so on. In Igbo culture, the palm frond is a symbol of peace when tied to the body or carried in the mouth or pegged in a disputed piece of land. The *Aafia* or *Aalafia* used in Nigeria in Yoruba or Hausa-Fulani language as peace is from the Arabic *al afya* which means health, grace, pardon or mercy. Sins and transgressions violate the peace of the land in traditional African Societies such as the Igbo land. Murder, incest, adultery, stealing and suicide are examples of such transgressions. In order to restore peace, there must be ritual to the gods. One sees why terrorism for any reason is abhorred in typical Igbo society and in many, if not all, African traditional societies. (Ele, *in press*).

With the present islamisation methods, peace cannot thrive in Nigeria. This is because social justice that preaches equity, human dignity and sustainable peace and social development are violated grossly. Human beings have the inalienable rights such as right to life, free associations and freedom of worship. In as much as some muslims want to take the soul of the Nigerian religious space by these islamisation methods in order to advance their fake sense of superiority complex, control the political domain and increase their economic influence, peace is implicated negatively. Islam means peace. Islamization method today says “if you want peace, prepare for war” (*si vis pacem, para bellum*). No, this is wrong. What they should do is to prepare for justice. Hence, “if you want peace, prepare for justice” (*si vis pacem, para iustitiam*).

4. Recommendations

In order to ensure the peaceful co-existence of all religions in Nigeria, these recommendations are made:

1. Nigerians should learn to live in peace which has eluded them through religious bigotry.
2. Religion should not occupy our political space as a tool to achieving political governance.
3. Religion should not be by force, it should be by choice.
4. Let each Religion respect the values found in others so that there could be meaningful dialogue among her adherents.
5. Religion should be given some chance to develop Nigeria as it has integrative forces and powers of social transgression when it is not manipulated for selfish objectives.
6. Religious leaders should eschew exclusivity and engage themselves and their followers in peace building.

7. Let religions develop partnerships with each other in order to work for social progress and human development.
8. Nigerian constitution has to be amended in order to become truly an unbiased bases for secularity.
9. Islamic terrorists should face the full wrath of the law.
10. Let muslims work for peace through justice,

5. Conclusion

Peace is a scarce commodity in Nigeria and some critical aspects of this situation is caused by religion. Religion has dual capacities of opposites, both of conflict generations and of conflict resolutions. In other words, religion is neutral and its neutrality is waiting to be prejudiced. However, the historic religious conflicts in Nigeria does not diminish the powers which religion has to contribute to the actualization of sustainable peace in the country.

Today at the fore-front of religious terrorism globally is islam. Islamic terrorists or Jihadists have, unfortunately, the exclusive approach which tends to kill whoever is not a muslim who is perceived as an infidel. They cite the noble Qur'an either by proper interpretation or perhaps, by conscious misinterpretation of the following verses to justify their action: Qur'an 2:191, 3:28, 3:85, 5:33, 8:12, 8:60, 8:65, 9:5, 9:30, 9:123, 22:19, 47:4. Islam is a religion of peace but her aggressive or violent jihadists and terrorists are re-writing this understanding through islamization agenda whose programs intimidate, kill, maim and destroy.

Christians should as well fashion their agenda for Christianization of Nigeria as practitioners of African traditional religion strive too to *traditional-religionize* Nigeria as this activity of getting new followership is not an exclusivity of Islam. However, conversion should be by persuasion and choice and not by coercion and force. If the muslims must dip both the Koran and the sword into the Atlantic Ocean, let every method in the agenda compromise neither the dignity of the human person nor of sustainable peace.

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African Traditional Religion and Conflicts Management

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Abstract.

Religion is known to contribute to building up the human society. Today, with the politics of identity and change in conflict resolution patterns, religion which due to secular culture had withdrawn from the public sphere is making a swift return. The paper aims at showing the place of African Traditional Religion in conflict management. Using phenomenological and analytic methods, it interrogates the problem of relevance and argues that, in the past, African Traditional Religion provided vital channels for restoring and enhancing peace in the society, however, today, its relevance in respect of conflict resolution is radically diminished. Nevertheless, while the range and scope of its involvement in conflict management may be getting narrower, it is still important to recognize and promote the values it represents - such as purposeful leadership, the spirit of accommodation, belief in divine assistance, and fidelity to one's promises - which could fosters peace-building.

Introduction

Although it is generally believed that religion has a role to play in bringing about peace in conflict situations, nevertheless, people also are convinced that religion is a factor in conflict generation. Despite this ambiguity with regard to opinions about religion, the changing situation on both international and local scenes with regard to commitment to the restoration of peace in conflict situation has contributed to enhancing positive attitude with regard to religion as important factor in building up of the human community. It is common knowledge that since the end of the ideological conflict between East and West, the communist-capitalist embrioglio, it is becoming increasingly evident that use of force, military intervention, in resolving conflict is counterproductive and so less acceptable in addressing conflict situations. John Paul Lederach (1997) makes it clear that statist diplomacy does not satisfy the conditions for bringing about peace and reconciliation in modern conflict ridden society. It is the common practice today that NGOs and other agencies, besides diplomatic corps and government sponsored commissions, are getting more involved in the process of peace-building and reconciliation in conflict areas. Religion stands out as one of such agencies involved in promoting peace among peoples and working to reconcile communities and peoples in conflict.

The case of African Traditional Religion is quite unique given its traditional ties with socio-cultural life of the people. As the society gets more modern in its outlook, much of the hallowed bond between African Traditional Religion and society gets loosened. Although many world religions much against the expectation of the secularist, are making a return to the public sphere as a result of the politics of identity associated with religion, African Traditional Religion does not appear to maintain the usual grip it had on the society in the past. As J. S. Mbiti (1997) once remarked, "Because traditional religions permeate all the departments of life, there is no formal distinction between the sacred and the secular..." such that invariably, religion was an integral part of the societal life. The assumption then was that religion was not for the individual but for the community of which the individual is part. It means that religion was always implicated in the various aspects of social life, conflict management inclusive. The paper sets out with phenomenological and analytic methods with the aim to determine whether African Traditional Religion has anything to contribute conflict resolution in modern African society. It is in this sense that after giving general consideration to religion and social integration, the paper describes the phenomenon of conflict and nature of conflict management and then proceeds to show how peace-building was worked out in traditional African society.

Since what obtained in traditional African society would not make a good case for African Traditional Religion today given that the society has become more modern, it becomes necessary that the religion under

question be considered in its own right vis-à-vis the nature of the society today in respect of conflict resolution. It is in this respect that the paper goes ahead to argue that African Traditional Religion has a limited range of operation in terms of process and methods of conflict resolution, nevertheless, in terms of creating enabling environment for conflict resolution, it offers some values which when upheld could enhance conflict resolution. It is therefore the values it legates to posterity that makes it significant today, but in terms of agency, it would more readily exacerbate conflict rather than abate it. In the light of the values which African Traditional Religion represents, the paper considers that agents of reconciliation could enhance the process of reconciliation and peace-building by underscoring values like accommodative spirit, faith in divine assistance and fidelity to one's promises. To bring this about, the paper makes some recommendations and concludes with the position that given the contemporary situation of conflict, African Traditional Religion may not act as agent of reconciliation, but it can offer some values that could predispose the parties in conflict as well as agents of reconciliation to function effectively.

Religion and Social Integration

Religion, though an aspect of culture, is like culture a way of life. It involves a system of belief and practices rooted in history and tradition by which human community is organized for purposes of peace and wellbeing in the society. It is a way of life that is premised on faith and belief in spirits, supernatural entities, deities and God. As basic system of social integration, religion helps to foster collaboration, co-operation and good neighbourliness in the society. When there is a breakdown of social cohesion resulting from conflict among individuals or groups, religion serves as a mechanism for restoration of order and peace in the affected community or society. As an important aspect of the cultural life of a people, it is integral to their socio-cultural identity. It provides the basic scheme for a people's attitude to and vision of reality. The close affinity of religion with human society is shown in the time-tested statement of J. S. Mbiti (1990) about African society:

Africans are notoriously religious, and each people has its own religious system with a set of beliefs and practices. Religion permeates into all the departments of life so fully that it is not easy or possible always to isolate it. A study of these religious systems is, therefore, ultimately a study of the peoples themselves in all the complexities of both traditional and modern life (p.1).

With the communitarian life characteristic of traditional African society, African Traditional religions help in fostering social integration since sharing in the beliefs, practices, rites, ceremonies and festivals of one's community is part and parcel of the process and dynamics of integration. Religions are primarily for the community of which the individual is part. By belonging to the community, the individual is said to affirm his humanity, and taking part in religious life is part of this belongingness. Assimilation into one's community's religion is assimilation into the life of the community. In a society where there appears to be no formal distinction between the profane and the secular there is an overlapping of roles. This is why African Traditional Religions are inseparable from the societal life. It is therefore not surprising that despite the influence of modern culture, they still surface in moments of crisis - people revert to these religions in secret.

On the ties between religion and social life, Edmund Ilogu (1974) observes that there are "general patterns of religious concern that reveal the nature of the traditional society and its ethical demands" (p.17). These include the existence of family gods that are in the custody of family heads. These gods include the personal domestic ones with their shrines, as well as those gods that are acquired as one takes one title after another. In the village one finds shrines dedicated to the protective deities of the community. There are varieties of gods that are common patrimony and guardians of all, the gods themselves constitute a community of divinities (p.18). Ilogu also mentions the *ofò* stick, a social and religious symbol which represents the abiding presence of the ancestor as well as stands as a symbol of authority and power, depending on the nature or kind. The *ofò* holder uses it in prayer to draw the attention of the gods and during meetings to represent the presence of the ancestor or to affirm his moral standing. People also swear on it to prove the authenticity and truth of their statements. It is equally used for pronouncing curses on malefactors and invoking blessings on people (p.19).

As it were, every religion, according to Wilfred Cantwell Smith (1962/63) in Gary E. Kessler (1999) has two dimensions; the 'personal faith' and cumulative tradition, and each affects the community or society (p.33). Religion does not only furnish the world view that provides framework for interpreting experiences, it also, according to Ninian Smart (1989) in Gary E. Kessler (1999), embodies laws which the tradition or sub-tradition incorporates into its fabric, thus providing guidelines for individual life and social cohesion. Thus the myth and doctrine of faith influence the patterns of social life. As it were, every religious movement is embodied in a group of people and as a result the social aspects of its worldview are sometimes identical with the society itself (pp.6-7).

Conflict as an Existential Experience

In his work, *Understanding Conflict and Conflict Analysis*, Hu-Won Jeong (2008) notes that "in the natural world, competition is considered to be an underlying rule of the game of survival, regulated by the surrounding

environment, between and with species in search for food, shelter, and other limited resources” (p.6). As a basic form of interaction in the world of living things, competition may degenerate into conflict when it involves direct and conscious struggle. When it is well regulated and institutionalized, hostilities are reduced to the minimal in competition. There are also informal influences that intervene in the regulation of competition such that conflict is avoided naturally. Where the rule of the game of competition is set aside for other interest, anarchy reigns and the result is serious quarrels which often have been handled through the use of physical force. In an international system this would mean military force. The experience of the US invasion of Iraq in 2003 testifies to this approach to disputes and disagreements, or the use of torture in China-occupied Tibet. Today, humanity is facing a new type of violence which demands a different approach to handling of conflicts “that cannot be contained in normal interstate relations.” With the disappearance of the age of animosities (the Cold War era) and the rise of terrorism and movements of opposition, intrastate conflict has come to replace the traditional interstate conflict. Whereas during the Cold War era conflict was explained in terms of ideology, ethnicity and religion, today it is identity conflict (embracing religious and ethnic identity) involving minor and intermediate armed conflict that is prevalent.

Hu-Won Jeong, (2008), remarks that “conflict dates from the beginning of human history and will probably not end. Our survival on this planet hinges on how we manage the various features of conflict that is fuelled not only by seemingly incompatible interests and values but also by hostilities.” Both psychological elements and behaviours as well as structural conditions for alienation have been shown to combine to fuel conflict. According to Jeong it is required that in exploring the dynamics of mass violence, arms races, and international crises, it is necessary that a close examination be carried out on the motivational and perceptual aspects of human behaviour. Lack of truth or misinterpretation of intention engenders perceived and actual threats; sometimes these are fed by opposing interests and power struggle. The period spanning from Cold-War era to the post-Cold War showed record of yearly occurrence of armed conflict. It was observed that these conflicts when poorly managed gave rise to wanton destruction of life and properties. Cambodia, Rwanda, Sudan and Congo, Bosnia-Herzegovina, Chechnya, Liberia could be cited as instances of conflict with deadly consequences. Deadly conflict may take more time to bring under control. As it were, it is the causes and dynamics of the conflict that determine the methods of intervention in any type of violence. Besides the psychological, behavioural and institutional elements that provoke and sustain conflict and aggression, economic interest and the desire to have control over power, value and identity differences have been identified as contributory factors to antagonisms (Jeong, 2008:3-6).

The Nature of Conflict Management

The place of religion in peace building in the aftermath of conflict and the strategies for dialogue among religions have been elaborately discussed in articles, conference papers, reports of commissions and books at various levels (Douglas M. Johnston, 2014; Mashood Omotosho, 2014; Jean-Nicolas Bitter, 2004; Lukas Krienbuehl, 2014; Macharia Munene and commissioned reports: CSS, ETH Zurich, 2011; Truth and Reconciliation Commission of Liberia 2011-2012; PeaceDirect, 2015; Brot für die welt, 2016; le DFAE, 2017). Charles A. Reilly (2008) in his comparative study of the resolution of the conflict through signing of peace accords in Guatemala and Northern Ireland in 1996 and 1998 respectively, shows how religious leaders in both countries played key roles. The truth is that the international community has come to shed its secularist skepticism and have realized that “religion matters” in diplomacy and foreign affairs, to use the expression of The British Academy, (2015:3).

Conflict management is not restricted to resolution, it also include a fortiori conflict prevention. The notion of conflict prevention has of recent won much appeal among scholars in the area of conflict research. It involves preventing the escalation of conflict through external intervention before the occurrence of any major violent action. With increasing internal conflicts replacing the usual interstate conflict, one witnesses the collapse of state and eventual humanitarian catastrophe of great magnitude which plead for extensive attention. Conflict prevention involves exploiting positively the potentials for peace building through cooperation among state and private agencies (NGOs) of which religious bodies are part.

It has been pointed out by Karin Aggestam (2003) that there have been no clear theoretical frameworks and operational definitions in the studies done on conflict prevention. In substance it is traditional diplomatic strategies with mere change in nomenclature entailing a whole gamut of novel concepts that lack in precise definition. The commonly used categories are what have been identified as direct and structural preventions. In structural prevention the primary aim is to identify and address those things that basically lead to conflict and this would involve long-term commitment and engagement. It means encouraging and establishing social, political and economic structures that help to guarantee societal cohesion and inhibit escalation. This involves strategies centering on internal actions and conflicts with a view to ensuring the prevention of state or society collapse as well as reconstruction of economic, social and political structures in a post-conflict situation. It calls for deep insight into the inner dynamics of specific conflicts” (Aggestam, 2003:13).

In the case of direct intervention, the primary objective is “to control and remove imminent causes to violent escalation both within and between states.” It does not set out to resolve conflict in the first place. It is usually timed to take place before the escalation of conflict and does not involve the post-conflict phase. Its agenda is generally limited and narrower than that of structural intervention. On this Aggestam, clearly states: “The emphasis is placed largely on short-term strategies and interactions of the conflicting actors and third parties. This approach is guided by a pragmatic ambition of prevention without any comprehensive formula” (2003:13). Hu-Won Jeong aptly remarks that in understanding conflicts, it is imperative to examine the sources of discontent and animosity, to identify the phases of evolving relationships between adversaries, and to illuminate the escalation of their struggles and the eventual recession of violent cycles to the peaceful resolution of differences (2008:4).

Conflict management therefore is the process of reducing the negative and destructive capacity of conflict through a number of measures and through the parties involved in that conflict. It covers the entire area of those efforts made to prevent conflict by being proactive. It encourages conflict limitation, containment and litigation, which John Burton called, “Conflict Prevention” (Burton, 1990).

However, Shenk (1983) noted that in the indigenous African societies, there were well defined methodologies of enhancing peaceful co-existence and settling disputes. Management of conflict using peaceful, non-violent methods has been around for a very long time. In nearly all African societies, there is preference for peaceful settlement of disputes along the line prescribed by institutions and values of community. Violence is normally frowned at.

Peace Building and Mediation in Traditional African Society

Here our consideration of the place of African Traditional Religion in peace-building and mediation is premised on the homogenous nature of traditional African society. Of course, such a society where the role of African Traditional Religion will overlap or spill over to that of the civil society does not exist any longer. So the discussion here is based on what used to be the case before the birth of modern African society..

➤ **Sources of Conflict in Traditional African Societies**

- **Economy:** Economically, African societies have their means of survival. They embark on trade and farming. They also own economic trees and rear domestic animals. Therefore any attempt by individual or community to encroach on their land could lead to serious conflict. Territory or trade imbalance, non-payment of loan can also lead to conflict. For instance, conflict between herdsmen and farmers has become a prevalent situation in Nigeria.
- **Breakdown of Diplomatic Relations:** The breakdown of diplomatic relations can lead to inter-communal conflict.
- **Chieftaincy Tussle:** It is common among African societies to struggle over the mantle of leadership. The tussle for throne could lead to serious conflict. The major causes of chieftaincy conflict are traced from tussle to the throne, misapplication of customs and traditions. Conflict can also be ignited from impeachment of chief or dethronement.
- **Religion:** In African traditional societies, religion is the centre of every activity. The respect and reverence for the supernatural beings must not be taken for granted. Any breach of sacred sanctions could lead to conflict. Taboo committed by individual or community and other related matters can cause conflict in traditional African societies.
- **Family:** Unresolved issues at family level can degenerate to conflict. Wade (1956) and Gluckman (1956) noted that conflict derived from the family level, even though it has been considered as the basic unit of African political culture, the individual in the family has right of protest showcasing annoyance over many things. This could be over property inheritance, interpersonal relations or marital issues.
- **Breach of Culture:** African societies have their way of doing things. It differs depending on the community. Any breach of such cultural norms can lead to conflict especially during festive periods.
- **Assault on Personality:** African can go to extreme to protect his ego. Any assault on his personality and his extended family relations can lead to conflict.

➤ **Processes of Resolving Conflicts in African Societies**

- **Preparation:** Gaya (2006) noted that this involves consultations, invitations sent to the appropriate persons, the gathering of materials for rituals such as sacrificial animals, local brew for libation and for others to consume thereafter, selection of a date that does not clash with events like market days or farming.

- **Assemblage and Invocation:** At this stage, the participants involved will assemble. There will be a call for silence by an elderly member of the community. Followed by the invocation of pledges, or reverence to ancestor and ancestral spirits, the pouring of libation, sacrifice of a live animal. The spirit of gods could be invoked to wreck calamity on guilty person who want to lie or interfere with the process. In Igbo society of Nigeria, for instance, there will be breaking of kola among other rituals conducted by the most elderly persons. This symbolizes the commencement of the resolution process.
- **Introductory Session:** According to Gaya (2006), it comprises of wise sayings, words of wisdom from elders and ancestors, reverence to the ancestors, good deeds and proverbs. This helps to create links between the present and the past. Disputants may thereafter swear to oaths and state their cases to the hearing of the elders. At the end of the listening, the elders have the duty to give their verdict. They sometimes receive input from other members of the community present depending on the degree of masculinity in the community and how gerontocratic the community polity is, but the emphasis is always on non-violence.
- **The Seal of Peaceful Reconciliation:** At the end of the process, sacrificial lamb or chicken could be cooked or roasted if it was done on a shrine and eaten by the most senior men and accompanied by wine and or local alcohol. It should be noted that it is not in all cases that guilt must be established. Uwazie (2000) noted that in certain family disputes, third party interveners are anxious to find solutions to a situation may be required to look for solutions without blaming either party. The aim will be to reconcile parties having swept most of the issues in the conflict under the carpet.

➤ **Key Personalities in African Conflict Management**

In resolving conflicts in African traditional societies, some personalities are involved. On this note, Poku (1998) observed that in the pre-colonial days, there were many principles guiding conflict resolution in the traditional African societies. The disputants must have confidence in the tribunal that would resolve the disputes. These personalities include elder/ family heads, chiefs, secret cult, ancestors and age grade association.

- **Chiefs:** Stand as overall boss and father of the kingdom. He is the liaison personality between the gods and over whom he governs. The king plays vital role in African society and in conflict resolution.
- **Secret Societies:** Secret societies help in conflict resolution in African traditional societies. They enforce social ethics and enhance harmony in traditional African societies. For instance, Ogboni cult among Yoruba of South West Nigeria had long established the models of conflict resolution geared towards peaceful co-existence of people in their environment.
- **Ancestors:** Kopytoff (1971) observed that African ancestors have been adjudged one of the key personalities in conflict resolution. It has been established that ancestors once lived in the earthly universe before they transformed into the spiritual activities of the living. African ancestors possess the motivation and derive towards facilitating the process of conflict resolution. They are peace-loving and as such they are peace facilitators and enhancers. The authority of the living elders over any conflict in vogue was sanctioned by the dead elders. Thus, the ancestors are spiritually present at the scene of conflict resolution be it family, clan, lineage or town level.
- **Age Grade:** The role of age grade association in resolution of conflict in Africa can never be over stressed. In line with Gibbs (1963) and Glazier (1976) who stated that conflict resolution was tailored towards the restoration of peace and enhancement of harmony in African indigenous societies, age grade association has been an instrument for conflict resolution.

Africa has diversity of Cultural and religious heritage. The effect of this diversity of culture and religious practices on the issue of resolving conflict is enormous. In view of the above, the approach may differ from one culture to another. Gaya (2006), asserted that the universal religion of Christianity and Islam have also impacted on the culture of the people. In Islamic societies, for instance, the religion comprehensively prescribes the ways conflicts involving believers are to be resolved. In that case, Pre-Islamic methods of dispute resolution would be significantly eroded as typified by the situation in Hausa community of Northern Nigeria

➤ **Methods of Conflict Resolution**

The approaches also differ depending on the level of conflict to another. Variations may occur in conflict involving property, Land, Family, Marriage or Communities. On this note, Ajayi et al (2014) stated that the methods of performing conflict resolution in the traditional African societies are as follows:

- **Mediation:** Olaoba (2005) described mediation as a method of conflict resolution that had been so critical to traditional society. It involves non-coercive intervention of the mediators called third party. Their role is to ensure that peace reigned among the conflict parties, and the entire society. In traditional Africa, elders mostly play the role of mediators since they are considered to have wisdom, knowledge and experience. They are also trustworthy. Brock- Utne (2001) stated that their roles include pressurizing, making recommendations, giving assessments, conveying suggestions on behalf of the parties, emphasizing relevant norms and rules, envisaging the situations if agreement is not reached, or repeating of the agreement always reached.

- **Adjudication:** Adjudication involves bringing all the conflicting parties together for dialogue. This is usually held at family heads, palace court, village square, or an open hut. Where boundary dispute between individuals, families, clans or villages is the issue, the boundary in contention could be the venue of the meeting. Those that have religious and spiritual dimensions, and which require ancestral intervention may be conducted at traditional community shrine.
- **Reconciliation:** Reconciliation is the end product of adjudication. The conflicting parties are encouraged to settle their differences and peace will reign among them. To seal the reconciliation among the conflicting parties, there will be a feast to ensure that they reach a conclusive end.
- **Negotiation:** Negotiation according to Olaoba (2005) is the secret to harmonize the interest of the parties concerned. This approach lays emphasis on the recuperation and reinsertion of errant member back into its place in society.
- **Arbitration:** This is the least used resolution method in African traditional societies. The reconciliation function is practiced by an authority figure that mediates between conflicting parties but is empowered to make binding judgments. The purpose is not to render a judgment in law but to reconcile the conflicting parties and its norms. The relationship between the authority and the community is cushioned by community representatives who advise authority (Ajayi & Buhari, 2014).

African Traditional Religion and Peace Building in Contemporary Society

ATR emerged in an environment in which religion understood as community of believers was a primary mechanism of social integration. But with the conception of religion as an “abstract body of doctrines and beliefs” (A. Philips, 2011:211), the cohesive force of religion in fostering political unity has been replaced by “an entirely secularized vision of the political community.” The trauma of reformation and revolution had helped to forge a system of statehood founded on the General Will, an idea that was favourable to the secularist vision of religion as belonging to the private sphere. This understanding of the place of religion in the society was generously implanted through colonization in the rest of the world, but events since the rise of Islamic transnational solidarity from the 1970s has continued to confound the triumphalism of the secularist world order which began in the nineteenth century. The dream of a revived caliphate entertained by the transnational jihadists, though unpopular among the generality of the people and so remains a “totalitarian fantasy” (Philips, p.262) and the resurgence of religion in the construction of identity few decades ago have brought back religion, wittingly or unwittingly, to the public sphere. The failure of most post-colonial states to adequately guarantee the material welfare of its citizens has led to questioning of their legitimacy given the centrality of popular eudomonism to governments’ legitimating frameworks. With hoisting of the politics of religious identity in the public domain, religion has certainly gained significant attention in both national and international politics. However, African Traditional Religion does not seem to enjoy much prominence in this regard.

It is to be admitted that while African Traditional Religion played significant role in the molding of society in the past, it is becoming difficult for it to function as effective as it did in the past. The reasons are obvious. Times have changed. The manner of the organization of society has witnessed radical transformation such that the relationship between religion and society has been altered. The domain of religion has come to be clearly distinguished from that of the state. It means that African Traditional Religion is bound to redefine itself: its nature, properties, function and mission. Although the paper does not go into the business of demarcating the religious sphere from the strictly political sphere, it has so far argued, based on common knowledge that African Traditional Religion did contribute significantly to conflict resolution in the past. It has continued to play the same role though in a manner that is not quite relevant to modern society. Indeed, African Traditional Religion has come to be separated from the society. In the past when the society was homogenous, African Traditional Religion was the only religion in some of the traditional societies. Today, it needs to contend with other religions, some of which are much more stronger, influential and better attuned to contemporary life and worldview. In the present dispensation, it is no longer to be presumed that the traditional elder is to act at one and the same time as political and religious leader.

In the past, the elder acted as religious leader, though unofficially since the “Atama” or “Eze Muo” was usually the officially designated religious leader or priest in African traditional society. Today the proper position of the elder as community leader is fast being eroded and gradually being taken up by the Chief or Igwe. The Igwe is a pure political office introduced by the colonial masters to subvert the leadership of traditional elders and titled men. Any Igwe who pretends to play the role of a priest in the course of the exercise of his office today must be an impostor. Even where an Igwe is by profession a herbalist, or diviner, such functions are limited to the private sphere that must have to be separated from his office as a community leader. The role of the priest in African Traditional Religion remains what it used to be, even if his relevance in the public sphere might have diminished because of reduced cliental. The status of African Traditional Religion today is such that, when dispute arises

among individuals or groups, appeal for the intervention of African Traditional Religion exacerbates the problem. The reason for this is that African Traditional Religion no longer serves as a uniting force in community life. In deed recourse to African Traditional Religion, rather than promote peace, generates ill feeling and discontent among disputants because of the differences in their religious affiliation. It is therefore the state and secular mechanisms that is resorted to: the police, the court, etc.

Although African Traditional Religion has been facing threats to its survival since the arrival of missionary religions, one of its greatest problems is the modern idea of separation of religion from the state. It means that if it has to be relevant it has to show it on its own merit as an institution rather than relying, to a large extent, on the mechanisms that are properly speaking social in character. The moment a religion no longer matters to a people, the social significance of its leaders automatically gets diminished in the community in question. The result is that reliance on the religion to arbitrate in situations of dispute becomes very marginal, often limited to an insignificant number of persons or community of persons. This is the situation of African Traditional Religion today. In inter-community disputes little thought is given today to the place of African Traditional Religion. It has often been imagined and even defended by academics, particularly in the social sciences with their descriptive and phenomenological approaches to research, that cult of ancestors are essential elements of African Traditional Religion. This assumption, on closer analysis, may be mistaken. The ancestor is primarily a dimension of the socio-political structure. The role of the ancestor has to be interpreted in the context of the homogeneity of societal life. In the organization of the traditional African society, the ancestors are recognized as the pioneers, hence heroes and guide; the founder or source, and the leader-ruler of the community. So, with its traditional political life that was deeply patriarchal, consulting the ancestor was done for several reasons, ranging from medical, comprising of health and childbearing, to legal and moral as in the case of offense and dispute, socio-political as in decision making in the day to day governance of the people, economic as in the case of winning their blessings for prosperity in one's undertaking, and military as in the case of seeking for protection in time of war with other tribal communities. Of course, being a religious people, the ancestors are called upon to mediate between the people and the gods. So the religious role of the ancestors is only one among their many different roles in the community.

It is to be remarked that once the nature of ancestors and their roles are well understood vis-à-vis traditional African society, little would be left of African Traditional Religion with respect to conflicts resolution in present day African society. Defection from missionary religion has provided a hand-ful of intellectuals with certain nostalgia for traditional values in African society. These intellectuals strive to authenticate their claims by standing out as spokespersons of African Traditional Religion. They have tended to flack earlier researchers in virtually reducing African Traditional Religion to ancestor veneration or cult of ancestors and magic. But from what we have said already ancestor cult is not essentially a religious act. It is part of the structure and organization of the political community as macro-family. The reductionist approach to religion by these cultural revivalists has tended to do more harm to traditional values than one would imagine. The reason is that they conflate magic with religion and so are often solicitous of fetishes, superstition and occultism in an attempt to hoist in public forum their conception of traditional religion. Disgruntled politicians have on account of this development are meddling with occultism as they extended their will to power beyond its usual limit – all in the name of appeal to traditional values. But this is grossly mistaken. When some claim that charms, talisman and magical spell could be used to ward of enemies or protect oneself against danger, they are simply dealing with cultism and magic but not religion. Often the self-appointed spokesperson of African Traditional Religion would appeal to these phenomena as validating the specificity of African traditional values and identity. Thorough philosophical analysis would reveal that there is a distinction between religion and magic vis-à-vis the political society.

In the past, the dissatisfaction of some Enlightenment scholars with the dogmatism of religion helped in delineating between the religious and the political spheres in human society. Perhaps, today, it is the duty of philosophy, in the face of a cultural revivalism that is romantically neo-pagan in its outlook, to demarcate between religion and magic/occultism. It is only when this distinction is clearly made that the proper and specific nature and role of African Traditional Religion would be clarified. It would not be convenient to undertake this task in this paper, however, for purposes of helping the reader understand the place of African Traditional Religion in conflict resolution in contemporary African society, it might be necessary to remark that it is in its ceremonial side that religion is generally shown to have certain affinities with magic. African Traditional Religion is no exception to this. Indeed, African traditional society is infested with occult science and magic, and given the homogenous nature of the society it was common to find occult science spilling over into religion in the day to day life of the people. Magic as spurious science is not just about performance of illicit tricks, to use the expression of Evelyn Underhill, "but a serious attempt to solve the riddles of the world." Referring to A. E. Waite (1891:1) Underhill, E (1990) informs us that "the Hermetic [occult] science is a method of transcending the phenomenal world and attaining to the reality which is beyond phenomena" (p.151). Among the Igbo people of Nigeria, this esoteric science is known

as “ime/igwo ogwu” (occult art) by which spell could be cast on a person or object or supernatural abilities conferred on a person or thing. Like all occult activities, it often serves the purpose of gaining power or making money. “Iyoja,” “shomorika,” “Idari,” in the past, and “Odeshi” in present day North of Igbo-land are examples of magical and occult activities that have been deployed for security and protective purposes. But this activity is distinct from African Traditional Religion. As a matter of fact, not all “Atama,” “Eze muo,” (priests) of deities are diabia/ebia (medicine man), even though priests as repositories of knowledge acquire skills related to the office of the medicine man. It is to be remarked that charlatans who promote magical and occult shibboleths have characteristic temper of mind – cold intellectual arrogance, intensely individual point of view, love of mystery, etc – that makes objectification of their claims quite impossible. These passing remarks are intended to signal that when African Traditional Religion is separated from socio-political sphere and demarcated from the magical and occult little would remain of it for serious consideration in terms of contributions to present day demands of conflict management.

The question that now remains is, “How can African Traditional Religion promote social cohesion and human solidarity in a society torn by conflict and violent social disruptive acts?” Here we can only appeal to values which have sustained the religion as an institution rather than the mechanisms at work in the process of reconciliation and peace-building. These values include credible leadership, the spirit of accommodation, belief in the interventions of the gods, and fidelity to one’s promises.

- **Credible leadership.** The members of the traditional African society show great faith in their religious leaders. This is due to the obvious commitment to duty and integrity of life of these leaders. Traditional religious leaders were god-fearing and never lost sight of their relationship with the gods in all their dealings. Righteousness or “clean hands” was the watch word. Thus they held firm to their focus, namely, reverence of the gods and peace among men. In times of conflict, it is important that the warring parties show great faith in the leaders who come together to work out possible solutions to the conflict. The leaders themselves are to show grave commitment to justice and fair play. This gives them credibility. When leaders are not credible, life virtually turns into chasing after whims and caprices on the part of individuals or groups. It is here that recalcitrant members ideologically exploit the conflict for their own selfish interest.

- **Spirit of Accommodation.** In the practice of African Traditional Religion, it could be said that there exists community of gods within a given society. These gods are not known to quarrel among themselves as would the Greek gods which Plato criticized vehemently. The society is governed and informed by the spirit of live and let live. Since rivalries were not noticed among the gods, it would be normal that the human society which was modeled, so to say, after that of the gods was characterized by tolerance. In settling parties in dispute, the spirit of tolerance is very important, otherwise, dialogue becomes impossible.

- **Belief in the Intervention of the gods.** One of the essential credal elements in African Traditional Religion is belief in the willingness of the gods to intervene in human affairs for men’s wellbeing. Sometimes divine intervention is gratuitous whereas at other times, or perhaps most of the time, it was solicited by the community or the individual. It is therefore important to appeal to this religious conviction in the process of conflict resolution. When the religious conviction of the people is appealed to, namely that God can intervene through their cooperation to bring about peace, it makes the peace hoped-for a welcome thing; a divine gift. This would accelerate the process of reconciliation.

- **Fidelity to One’s Promise.** In African society, fidelity to one’s word was considered crucial for harmony in the society and building of trust in interpersonal relationship. When reconciliation has been achieved, it is important that parties keep to the terms of agreement. Oath taking was a very common mechanism for establishing confidence in one another. The same fidelity it engenders should be underscored when it comes to peace agreements. The parties are expected to make their words their bond. Words uttered or penned down are to be taken seriously since lack of commitment to one’s words would only degenerate into distrust and vicious circle of antagonisms.

Recommendations

- Conflict management board should recognize the impact of cultural factors and see the need to explore the culture of the different parties in a given conflict to enable them assist and resolve the issues.
- The professionals in conflict resolution should embark on empirical research to ascertain the different methods that can be used to resolve conflict and also to ascertain the extent of success and failure of different methods.
- There is need to source for data to document conflict in African traditional societies. This will help to provide avenue to understand and interpret the nature of African conflict and the management strategies employed in resolving them for future generation

- There is need to take into consideration the social, religious, political, ideological and economic factors in finding out the proper approach to apply for resolving conflict in Africa.
- There should be urgent need to revivify the fundamental aspects of African culture in a bid to identify those that can be sustained for enhancing conflict resolution in African societies.

Conclusion

In the foregoing discussion attention has been drawn to the contemporary situation and the changing nature of conflict and patterns of conflict resolutions. Given this situation which has brought religion to certain prominence in the process of conflict resolution, the paper examines the place of African Traditional Religion in the new scheme of things. Based on the assumption that African Traditional Religion was inalienably tied to traditional African society, the paper exposes the nature of conflict resolution in traditional African society. In recognition of the evolution that is taking place in the society, the paper goes ahead to reconsider the place of African Traditional Religion in the context of modern society characterized by separation of religion from the public sphere, a phenomenon that challenges the relevance of African Traditional Religion. It is observed that African Traditional Religion is losing its grip on the society and as a result the social role of its leaders is gradually diminishing. This means that in respect of conflict management, African Traditional Religion may not be directly involved in the process of contemporary conflicts resolution however there are some values which it represents that could, when appealed to, enhance the process of conflict resolution. It is on this account that a number of recommendations are made to those who are directly involved in conflict management.

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Misconceptions on *JIHAD* (Effort or Struggle) and *IRHAB* (Terrorism): An Analytical Study from Islamic Perspective for Peace and National Development

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Abstract

Jihad is not terrorism and terrorism is not jihad, jihad means effort, struggle or striving to live a virtuous life while terrorism means inculcating phobia, terrifying, frightening and threatening the lives and properties of innocent people. The two words Jihad and Terrorism remain a heated topic of debate and the most misconceived words around the globe which have attracted the attention of local and international communities after the scenerio of 9/11. The so-called media plays a strong role in the incessant circulation of the misconceived words. Jihad has been misconceived as holywar or terrorism and terrorism has been labelled and stamped on Muslims. It is very vital to understand that terrorism has no religion, tribe, ethnicity or nation and no religion teaches or preaches terrorism. It is the action of some Individuals irrespective of their backgrounds who pertakes in such criminal activities. Therefore, the kernel of the paper is to clarify the misconceptions on Jihad and Terrorism for peace and national development.

Introduction

The inability to distinguish between *Jihad* (effort) and *Irhab* (terrorism) and the misconceptions of the two words by the media makes it very intricate for people to understand what really jihad (effort) and irhab (terrorism) are all about. The wisdom behind *jihad* is to crush injustice, protect lives, properties, intellect, family lineage and religion. It also connote repelling evil and aggression, to protect the soul from the evil deception of the devil, to promote righteousness and maintain peace and justice for national security and development.(Jabeer El-Jazeera 2008) Anything outside the aboved mention is terrorism not Jihad, any group that wants to divulge it grievances and grudges or aimed at voicing it selfish, rotten and un-Islamic ideologies do hide under the nomenclature of Jihad. A good example of this is the *jama'atu Ahlussunnah Lidda'awatu wal-Jihad* meaning (people committed for the propagation of the Prophet Teachings and *jihad*) which is popularly known as **Boko Haram**. It is very clear that their evil action has no connection whatsoever to *Jihad*. The noble Prophet S.A.W sets forth a lengthy rulings on rules of conduct in war, including the fact that women and children should not be targeted, that proportionality of force must be used, that civilian structures should not be gratuitously destroyed, that *jihad* must be declared by a legitimate ruler or head of state, and that warfare outside of the rules of *jihad* is not legitimate. The Prophet is on record for ordering his soldiers to 'avoid harming women, children, the elderly, or people at temples and monasteries. (Graham, 2012)

Definition of Concept

Terrorism

The concept "Terrorism" is a very difficult one to pin down to a strait-jacket definition essentially because the term or concept has come to refer to a gamut of inter-locking variables and trends so much so that once the term is mentioned, it evokes a lot of passion and emotion. The difficulty in defining "terrorism" is in agreeing on a basis for determining when the use of violence (directed at whom, by whom, for what ends) is legitimate. These perceptions are at once geographical, ideological and academic. Even the UN has no internationally-agreed definition of terrorism. However, the UN General Assembly Resolution 49/60 (adopted on December 9, 1994), titled "Measures to Eliminate International Terrorism," contains a provision describing terrorism as: "Criminal acts

intended or calculated to provoke a state of terror in the general public, a group of persons or particular persons for political purposes are in any circumstance unjustifiable, whatever the considerations of a political, philosophical, ideological, racial, ethnic, religious or any other nature that may be invoked to justify them". In the absence of a legal definition, attempts have been made since the 1980s to reach agreement on an academic consensus definition. The latest outcome is the Revised Academic Consensus Definition of Terrorism (2011). It is the result of three rounds of consultations among academics and other professionals. According to this revised consensus definition, "Terrorism refers, on the one hand, to a doctrine about the presumed effectiveness of a special form or tactic of fear-generating, coercive political violence and, on the other hand, to a conspiratorial practice of calculated, demonstrative, direct violent action without legal or moral restraints, targeting mainly civilians and non-combatants, performed for its propagandistic and psychological effects on various audiences and conflict parties" (Schmid, 2011).

These definitions are very illustrative. They pointed out that: Terrorism involves violence or— equally important—the threat of violence that can cause death or serious bodily injury, or taking of hostages. Terrorists attempt to create a general climate of fear in a population and thereby to bring about a particular political objective. Terrorism is therefore designed to have psychological effects that reach far beyond its impact on the immediate victims or object of an attack.

Jihad

In the Qur'an and Hadith, *jihad* has many meanings. The basic root of the word *jihad* in Arabic means "effort" or "struggle". It is widely used to refer to the struggle of the individual to live a virtuous life, to uphold religious values in one's personal life, to help propagate Islam through personal effort by way of personal example and promoting the faith. In that context the word *jihad* for Muslims retains quite positive religious connotations of personal devotion toward betterment. It is also routinely used in colloquial Arabic simply to mean "I'll make an effort, do my best." That is the "great *jihad*" or personal *jihad*, as defined by the prophet.

"Lesser *Jihad*" as defined originally by the Prophet, came to refer to military efforts in a context of military struggle in which the key obligations were defense and preservation of Islam and the society. Since the fledgling Muslim community in Medina was under siege from pagan forces from Mecca over repeated years of battle, the defense of the community was central to many Qur'anic revelations and personal concerns of the Prophet. But as the early Muslim community stabilized, it moved into a phase of military expansion. As Islam spread, it encountered other states and empires with which it fought for control over vast region (Graham 2012)

History of Jihad and Terrorism

Jihad is as old as man, which connotes calling people to what is good and to abstain from all evils (*Al-amru bil Ma'ruf wal Nahyi anil munkar*). With the advent of time the word suffers continuous changes, corruptions and innovation which serves as detriment to its genuine meaning. The essence of *Jihad* is not to kill but rather to save lives, the effort of a medical doctor in saving lives is *jihad*, the struggle of a soldier or policeman to protect people from rapist, kidnappers and armrobbers is *jihad*, the struggle of the head of a family to cater for his family in a lawful way is *Jihad* and the effort of a student to read and pass his examination is *Jihad* among other lawful efforts.

The noble Prophet and his companions spent 13 years in Mecca under extreme persecution of the Pagans to the extent that the pagans even killed some of his companions and attempted to kill him also, but there was never a time when the Prophet commanded his companions to fight the pagans. (Ibn Kathir 2007) Life is very sacred in Islam that it cannot be taken unnecessarily. The protection of human life is equally stated in the following verse:

"Do not kill a soul which Allah made sacred except through the due process of law..."

Q17:33

"... whoever kills a soul unless for a soul or for corruption done in the land it is as if he had slain mankind entirely. And whoever saves one it is as if he had saved mankind entirely..." Q5:32

The emergence of Shayh Uthman bn Fodio who was born on 15th December 1754 and his effort to reform the good teachings of Islam through teaching, preaching and writing is *Jihad*, fighting in most cases is the last resort which has ethics as enshrined in Qur'an and Hadith. (Usman 2011)

"Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors."
Q2:190

The noble Prophet said:

...O you people, do not wish to meet the enemies. You just pray Allah for health. And if you happen to meet the enemies bear patience...(Abdul-Ganiyy 2011)

It is the nature of man to defend himself and his properties against attacks or enemies, man cannot fold his hands and watch his defeat his struggle, striving and effort to protect himself is Jihad.

‘A man came to the Prophet and said: Oh Prophet what should I do if a man tries to hijack my properties, the Prophet said don’t give it to him. The man said what if he fight me, the Prophet said fight him back. The man said what if he kills me; the Prophet said you died as a shaheed (martyr). The man said what if I kill him; the Prophet said he dies as a dweller of hellfire’.
(Muslim n.d)

Terrorism the word terrorism is one of the most commonly used words in the media today. Terrorism has been in existence for a long time now though it firstly appeared during the french revolution in the 18th century, between 1787 and 1799 (Harrison 1984:123). The clear fact about terrorism is that it has no nation or nationality; it does not belong to any religion, culture or civilization. It cannot be attributed to a civilization nor blame its sins on one (World Book Encyclopedia 2001:178).

Terrorism has taken place in different countries of the world along the history of man. The Ku Klux Klan was a group in the USA, which was violently, terrorizing the blacks in the US. Their activities were not only against the blacks alone but also against their supporters in the late 1800’s and 1930’s (Saudi Ministry of Foreign Affair, 2004:13)

Adolph Hitler of Germany, Benito Mussolini of Italy, Joseph Stalin of Soviet Union, as many as other dictators that ruled in their respective countries had at one time use violence and forces to threaten and terrorize their subject and oppositions. This terrorism did not stop with politician alone; the Roman Catholic against the Protestant in the Northern Ireland also used it. A group described as BASF in Spain bombing several government agencies and buildings used it. From the foregoing, it is clear that different groups regardless of their political, cultural differences use terrorism. Even in Nigeria, some groups in the Niger Delta, the Independent People of Biafra (IPOB), Herds men and Boko Haram are using terrorism to achieve their financial goals and political objectives. The recent genocide in Burma also demonstrated the act of terrorism.

Position of Islam On Jihad (Effort) and Irhab (Terrorism)

Jihad is lawful in Islam only if it is done in confirmity with the scope and ethics of *Jihad* as enshrine in Qur’an and Hadith as follows:

- 1- *Jihad* is done by the hand, tongue and heart purposely to bring about good changes and to transform the society for speedy development.

‘The Prophet said: whoever among you sees and evil action, let him change it with his hand (by taking action); if he cannot, then with his tongue (by speaking out); and if he cannot, then with his heart (by hating it and feeling it is wrong), and that is the weakest of faith.’(Abdul-Malik 2011)

- 2- *Jihad* is done through teaching, preaching and writing; meaning a teacher who teaches student is doing *Jihad*, a preacher who calls people to the way of the Lord is doing *Jihad*, and an author who writes books for the purpose of teaching and preservation of knowledge is also *jihad*. Calling people to what is right and to abstain from evil can only be achieved through teaching, preaching and writing.

Allah said:

‘And let there be from you a nation inviting to all that is good, enjoining what is right and forbidding what is wrong, and those will be the successful’ Q3:104

- 3- *Jihad* is done against one’s own self to protect himself from the evil deception of shaytan (devil).

Allah said:

‘Donot follow the footsteps of Shaytan (devil). In another verse Allah said: ‘Indeed Shaytan (devil) is your enemy hold him as an enemy’

- 4- Any lawful action that could serve as helping, saving and strengthening people e.g teaching, security, medical service and catering for the orphanage, widows and pors etc. or any philanthropist service is counted as *Jihad*.
- 5- Students who strives and study hard to pass his examination is *Jihad*, a father who struggle to cater for his family in a lawful way is *Jihad*. Infact a woman who strive to protect her dignity from sexual abuse or harrassment by rapist, even if she dies in the course of that is Jihad.
- 6- The last resort of *Jihad* is fighting enemies that aimed at devastating the peace of the land or serve as a threat to national security. In that case physical combat and the use of weapons are applied to salvage the

lives, properties, religion and dignity and freedom of the people. Which should be done in line with islamic ethical standard:

- Women and children should not be targeted or kill.
- Proportionality of force must be used.
- Civilian structures should not be gratuitously destroyed.
- The *Jihad* must be declared by a legitimate ruler or head of state.
- People worshipping in the temples and monasteries should not be harm.
- Women should not be use as an object of rape or fornication because the two are prohibited in Islam.
- Women and children should not be captured as booty of war or use as a shield.
- No one should be compelled to accept or enter Islam.

Terrorism has no position directly or indirectly in Islam, Islam is the religion of Peace and Mercy, and it does not teach, preache or permit terrorism. Prophet Muhammad S.A.W. used to prohibit soldiers from killing women and children.

And he would advise them:

“Do not betray, do not be excessive, do not kill newborn child” (Bukahri and Muslim).

And he also said:

“whoever has killed a person having a treaty with the Muslims shall not smell the fragrance of paradise, though its fragrance is found for a span of forty years”. (Bukhari and Muslim). He also forbidden punishment with fire (Abu-Dawood)

He listed murder as the second of the major sins, and he even warned that on the Day of Judgment.

He said: “ the first case to be adjudicated between people on the Day of Judgment will be those of bloodshed” (Bukhari and Muslim)

Muslims are even encouraged to be kind to animals and are forbidden to hurt them talk more of human beings. Once the Prophet Muhammad S.A.W said:

“a woman was punished because she imprisoned a cat until it died. On account of this, she was doomed to hell. While she imprisoned it, she did not give the cat food or drink, nor did she free it to eat the insects of the earth” (Bukhari and Muslim)

He also said:

“ A man gave a very thirsty dog a drink, so God forgave his sins for his action. The Prophet was asked: “Messenger of God, are we rewarded for kindness towards animals? He said: “there is a reward for kindness to every living animal or human” (Bukhari and Muslim)

Additionally, while taking the life of an animal for food, Muslims are commanded to do so in a manner that causes the least amount of fright and suffering possible.

The Prophet said:

“when you slaughter an animal, do so in the best way. One should sharpen his knife to reduce the suffering of the animal”. (Muslim and Tirmidhi)

According to Doi (1984) human being can only be killed in the following situations:

- Law of equality (Qisasa) applied for a criminal who killed someone intentionally.
- In the war of defence against the enemies
- Punishment of death to the traitors who try to overthrow Islamic government
- A married (Muslim) man or woman who committed adultery and those who commit highway robbery (Hirabah).

Beside the above, homicide has been declared by the Noble Prophet (SAW) as the greatest sin only next to Polytheism (Shirk). He said:

“The greatest sins are to associated something or someone with Allah and to kill human being”

The Noble Prophet (SAW) also said:

“Who so kills intentionally shall be handed over to the relations of the killed (Maqtul). If they like, they may kill him; and if they like, they may take bloodwit; and that is 30 she-camels of 4 years old, 30 she-camels of 5years old, 40 pregnanat she-camels; and there is for them what they compromise upon.

Who so kill intentionally shall be handed over to the relation of the killed. Similarly when the camels have become very scared, it should be substituted with 1000 dinars of gold: 12,000 dirhams of silver: 200 cows, 2000sheep or goats; 200 suits of clothing.

The philosophy behind this is to eliminate or drastically reduce murder in the society, because if people are aware of the consequences such illegal act would be reduced. In fact not only killing alone, Islam stipulates retaliation or compensation for different injuries to the body of a person. Purposely to safeguard people from harming one another. If the injury is deliberated and not accidental, retaliation is to be observed. According to Bambale (1933) where retaliation has not taken place, the following compensation is payable.

- a. **100 camels (full blood money)**
 - i. When the nose is cut from the root
 - ii. When all the teeth are removed
 - iii. When two lips are removed
 - iv. When the two eyes are destroyed or removed
 - v. When castrated by removing the two testicles
 - vi. When there is injury to the backbone
 - vii. When the ears are removed, or hearing is impaired
 - viii. When the two breast of a woman are removed
 - ix. When the two hands or feet are removed
 - x. When the tongue is removed
 - xi. When the beard or hair of the head is removed
- b. **Half of blood money**
 - i. When one leg is removed
 - ii. When one hand is removed
 - iii. When one eye is removed
- c. **One third blood money**
 - i. When there is a wound on the skin of the head
 - ii. When there is wound in the belly
 - iii. When the eye-sight is gone but the eye is not removed or pluck out
- d. **One-tenth blood money**
 - i. **When there is the loss of a finger or toe**
- e. **One twentieth of the blood money**
 - i. When a tooth is removed
 - ii. Every wound lays bare a bone ‘‘third degree bone’’

The wisdom behind this is to ensure full protection of human life, human being will not be rampantly killed, terrorists group or act of terrorism will be drastically reduce or eliminated, there will be more safety on the road because drivers will drive with care and they will not drink or take any intoxicant before they drive, there will be peaceful co-existence among various religion and ethnics group, and peace and harmonious co-existence will be achieved for national development.

The law of Qisas (Retaliation) is not firstly introduced by Islam, it was known before Islam to the followers of Judiasm in the Old Testament as one of the Ten Commoandement of Moses. *‘‘that shall not kill. Whoever strikes a man so that he dies shall be put to death’’* Exodus 20:13 and 21:12. Similarly, the detailed law of Qisas for injuries which was laid down in Qur’an 5:45 *‘‘ We ordained therein for them: Life for Life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal’’*. The same statement is also found in the Old Testament. The law is also known to the Christians because it was part of the Law of Moses which Jesus came to fulfill. For this Jesus was reported to have said: *‘‘Think not that I have come to abolish the law of the Prophets: I have come not to abolish them but to fulfil them’’* Mathew 15:17

In light of these and other Islamic texts, the act of inciting terror in the hearts of defenseless civilians, the wholesale destruction of buildings and properties, the bombing and maiming of innocent men, women and children are all forbidden and detestable acts according to Islam and the Muslims. Muslims follow a religion of peace, mercy and forgiveness, and the vast majorities have nothing to do with the violent events some have associated with Muslims. If an individual Muslim were to commit an act of terrorism, this person would be guilty of violating the laws of Islam.

Conclusion

Therefore, the fact that *jihad* is an Arabic word is not a yard stick for it to suffers changes, corruptions and misconceptions by the west, media and some individuals. The implication of that simply means that medical doctors who struggle and strive to save peoples lives, security personels who strives and struggles to protect people and teachers who struggles to impart knowledge are all terrorist. This is very wrong, because effort, struggling and striving to achieve lawful and standard goals for human and national development is *Jihad*. Labelling Muslims as terrorist is also injustice because terrorism has no nation or nationality and it does not belong to any religion, culture or civilization. The action of any group that claim and hide under *jihad* to perpetrate evil should be thoroughly scrutinize to see if their action is in line with human reasoning and ethics of jihad in Islam which forbids killing of women, children, newborns, destroying worship centres, sexual abuse and punishment using fire among others.

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Federalism, the National Question and Development in Nigeria

By

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This study examines the issue of federalism, the national question and development in Nigeria. Invariably, the specific objectives of the study are to (i) examine the relationship between federalism and development in Nigeria (ii) study how the national question affects development in the Nigerian state and (iii) make recommendations on the way forward. The methodology of the work is logical argumentation. The study's research framework is the elite theory. The study actually found a very weak linkage between federalism and development in the country. The study indeed found that despite possible protestations to the contrary, federalism has failed to engender manifest development in the Nigerian nation. Moreover, the research findings indicate that it is the elite factor in the Nigerian national question which has led to self-evident developmental immobility in the country. On the way forward, the paper proposes the convocation of a national conference on Nigerian federalism, conceptually and fundamentally different from the previous national conferences of similar regards in the country.

Keywords: Federalism, Federation, Nation State, National Question, Development.

Introduction

Federalism has remained a sensitive subject matter in Nigeria. The national question is also integral to these sensitivities. Onyishi & Eme (2014, p. 1) hence argue that Nigeria is at the crossroads, beset with crises of nation-building and development, triggered by its refusal to confront the national question, germane to its survival as a plural country. According to Agbiboa (2017, p.1) therefore Nigeria is one of Africa's most diverse and deeply divided states. Aziegbu (2014, p.1) further argues that one of the critical problems facing Nigeria today is accommodating diversity in order to foster stability and promote development. Babalola (2015, p.75) in addition highlights that federalism became fashionable in the British Commonwealth at the end of the Second World War when the governmental system was promoted as a means of nation-building; that it is a political structure that allows states to unite under a central government, to maintain a measure of independence and interdependence. The reason behind this is to create supreme authority centrally, while the component states retain a considerable amount of semi autonomy (Tella, Doho & Bapeto, 2014, p. 51). But part of the essence of all of this is developmental mobilization. To what extent therefore has federalism (in manifest terms) engendered development in Nigeria?

On the other hand, the national question is conceptually and empirically about nation-building. Hence, several decades after the Second World War (as highlighted by Babalola above) how has federalism fared in the matters of nation-building (the national question) and generic development in this country? The general objective of this study therefore is to interrogate the issue of federalism, the national question and development in Nigeria. The specific objectives are to (i) examine the relationship between federalism and development in Nigeria (ii) study how the national question affects development in the Nigerian state and (iii) make recommendations on the way forward in the subject matter of federalism, the national question and development in the country. The methodology of the work is logical argumentation. The study's research framework is the elite theory.

Theorizing Federalism

We begin by posing the question: Is federalism distinguishable into true and perhaps false federalisms? In reaction, Lenshie & Yenda (2015) opine that all federalisms have their own peculiarities that make such distinctions of genuine and fake federations untenable. But Ebegbulem (2011, p.227) still concludes that the essence of *true federalism* (current researcher's emphasis) is to allow each state or region in a federation a significant measure of autonomy to manage its affairs. But why the emphasis on the true and false types of federalism, particularly in Nigerian discourses? Is there then a perfect federalism? Because, according to Lenshie & Yenda (2015, p.55) several scholars across the world have written about federalism. They also differ in opinions, both theoretically and empirically, on the application and contextualization of federalism, without necessarily abusing the core values of the system. Some of these scholars they highlight include the father of the classical theory of modern federalism,

Professor K.C. Wheare, whose literature, *Federal Government*, published in 1964, laid the foundation of the discourses on modern federalism.

Following Wheare's theoretical breakthrough, Lenshie & Yenda (2015, p.55) continued, other federal thinkers like Levingston 1956; Riker 1964; Friedrich 1968; Elazar 1987; Oyovbaire 1985; Awa 1976; Watts 1999 among others (from different viewpoints) contributed to the study of, or expanded the discourses on federalism. Their separate studies and theorizations on federalism (though interlocking) form the different molds on the practice of federalism. The context from which these scholars have engaged the occasioning debates have also been shaped largely by their environments, experiences, perceptions and scholarships drawn from the pool of studies of the nature and practice of federalism in many countries across the world (Lenshie & Yenda, 2015, p.55). And so is one format of federalism truly superior to the other? Generally, highlight Uhumwuangho & Ekpu (2011, p.118):

Federalism connotes the existence of two levels of government; each constitutionally or jurisdictionally empowered to make decision, independent of each other within the legislative sphere assigned to it. The classic definition of a Federal Government, as provided by K.C. Wheare, is a system of government in which sovereignty is divided between the central and state governments. Wheare then went on to add that in this form of government, central and regional governments are co-ordinate, in the sense that neither level of government is subordinate to the other in legal authority. He then concluded that in this system of government, each level of government should be limited to its own sphere and, within that sphere, should be independent of the other. This system of government can therefore be contrasted with a Unitary System in which the component units are legally subordinate to the central government.

What therefore, may make one form of federalism, superior to the other? Abah (2016, p. 32) then conceptualizes a federation as follows:

A compound polity in which two co-equal supreme levels of government both act directly on the citizen through their own laws under a written constitution. Each unit of government within a federation exists not as an appendage of another but as an autonomous entity capable of conducting its own will free from directive from any other government. It is a form of decentralization of the financial, political and administrative resources of government.

Hence, scholars have for purposes of clarity often distinguished between federalism and federation. According to Babalola (2015, p. 77) therefore, by federalism we mean a system of government in which powers are shared between the central government and the federating governments, and as a governmental system, it promotes the autonomy of the governments within the union. By federation on the other hand, we mean a state characterized by territorial division of powers between the central (federal) government and the constituent/federating/state governments with the citizen being subjected to at least two main levels of authority: that of his state; and that of his country. Besides, there is also a division of functions between the federal government, which is in charge of the whole territory and the federating governments (Babalola, 2015, p. 78). Citing Wheare (1963, p.32), Babalola (2015, p.79) additionally explicates on confederation:

A confederation differs from a federation in the sense that it is less binding in its character as the states retain their independent status and their separate identities, as well as enjoy a high degree of autonomy, thereby rendering the central (confederal) authority relatively weak. In a confederal arrangement, 'the general government is dependent upon the regional governments' However, certain specified powers are surrendered to the central government for common purposes such as mutual security, but this is usually negligible. Moreover, the confederal government does not exercise authority over the citizens who relate directly to their own separate component governments and indirectly to the confederal government. Whereas in a federation, the federal government exercises power over both the states and its citizens, and there is a direct relationship between citizens and their states, as well as with the federal government.

Does federalism translate to its ultimate designs when it becomes confederation? Is it the stronger or weaker center that distinguishes the true federalism from others? According Obidimma & Obidimma (2015, p.147):

Federalism is a system of government in which sovereignty is constitutionally divided between a central governing authority and constituent political units. Such power may be shared in various ways; sometimes with a stronger centre, or with a weaker centre often referred to as confederation. Generally a federation is born by the coming together of otherwise independent states to form a central government to whom certain powers are given, while the states retain most of their powers. The coming together could be as a result of the need for defence and desire for independence from

foreign powers, hope for economic advantage, some measure of political association between the various federating units prior to the creation of the union, geographical neighbourhood, and similarity of political institutions.

But in all of the above, the concept of federalism cannot be divorced from one cardinal principle which is to preserve diversity while at the same time maintaining unity (Babatunde, 2015, p.4). Consequently, when does federalism become hoisted on untruth? Is it when it is devoid of diversity or when it fails to maintain unity? Is it when it is blatantly manipulated by the nation's generic elite to their own group advantage? But let us relate the present discourse to the specific situation of Nigerian federalism.

Underscoring the Challenge of Nigerian Federalism

We therefore continue our interrogations in this section of the study by highlighting that the Nigerian federation was indeed an imposition on the people by their British colonizers. Hence, citing Adigwe (1974), Uhumwuangho & Ekpu (2011, p.118) declare:

The Nigerian federalism is a creation of the British. Before the arrival of British colonialists, the area now known as Nigeria was inhabited by peoples who belonged to different empires, kingdoms and societies, which were traditionally administered. The relationship between these various entities was characterized by much conflict and little co-operation. Furthermore, such vices as cannibalism, ritual murder and the killing of twins were rampant among some of the peoples

Tella, Doho & Bapeto (2014, p. 51) further explain that Nigeria was put together as a country in 1914 as necessitated by some factors such as the size, cultural and traditional diversity, language, historical particularism as well as economic and political considerations that prevailed. With the amalgamation of the colony and protectorates of Northern and Southern Nigeria, Doho & Bapeto assert, the seed of federalism, were not sowed until 1946, by the Richard Constitution. It was therefore this constitution that first divided the country into three major regions under the auspices of "Unitary Colonial State" that was already in place. This marked a turning point in the history of Nigerian legislature's unity in diversity towards interaction with one another among legislative councilors in 1947. However, the adoption of federalism in Nigeria was a compromise aimed to fairly distribute authority between the states and the national government (Tella, Doho & Bapeto, 2014, p. 51). Babalola (2013, p. 43) simply argues that the federal solution in Nigeria was necessitated by the desire to achieve 'unity in diversity'. Akujuru & Enyioko (2015, p.3) also highlight as follows:

That the origin of Nigerian federalism is traceable to British Colonial rule is no longer new. However, opinion varies on the basic reason for its introduction. Some scholars opine that federalism was introduced in Nigeria by the British for administrative convenience. Some are of the view that Britain imposed federalism on Nigeria in order to maintain some control on the country after independence. Others believe that the British colonialists adopted federalism in Nigeria to solve the problem of how to keep the large and ethnically diverse groups of people together. Regardless of the status of each of these arguments, all the viewpoints are useful in tracing the origin of federalism in Nigeria.

As one of the most effective framework for governing a pluralistic society, Nigeria adopted federalism to manage her multiethnic state. Despite that, instead of unity, cooperation and consensus, there has been apparent division, disagreement and dissension (Kayode, 2015, p. 32). Then according to Akujuru & Enyioko (2015, p.1):

Federalism is often regarded as the appropriate governmental principle for countries with huge ethno-cultural diversities. Nigeria, with over two hundred and fifty ethnic groups inherited a federal system from Britain in 1960 and successive governments have attempted, with varying degrees of sincerity and commitment to operate federal institutions that can accommodate the country's ethnic, cultural, religious and linguistic diversities and nurture a sense of national unity. However, the leaders of these governments, at all levels, have failed to fulfill their obligations to offer good governance anchored on equitable political arrangements, transparent administrative practices and accountable public conduct.

The summation of the foregoing is that the Nigerian federalism was a British colonial imposition. However, the fundamental problem in Nigerian federalism is with the people that operate it. For instance, in contradistinction with the American federalism, the Nigerian brand is imbued with a strong center. This is predicated on the

assumption that the immense strength of the centre would serve as catalyst for even development of the component parts of the federation. But this requires the emergence of detribalized leaders as the operators of the federal constitution. It requires the evolution of a nationalistic breed of political leaders, not tribal warlords. Consequently, the perennial failure of leadership in Nigeria is also an insidious factor precipitating the numerous anomalies the country has come to represent (Babatunde, 2015, p.5).

In place of leadership rediscovery therefore, team members of our failed class continue to claim that the extant federalist structures are the inhibiting issues. We cuddle sectionalism as subterfuge. And this leads to the continued festering of narrow-minded and parochial politics of ethnic bigotry in Nigeria (Babatunde, 2015, p.5). Nigeria was essentially created by colonial diktat (Agbibo, 2017, p.3). But then, the aboriginal colonial dictators have since gone back to their own countries. The current Nigerian colonizers therefore are the nation's greedy elite who have inconsiderately created dysfunctionalities in the existing structures of governance in the country. Consequently, contrary to precipitating development for individual citizens in their generality what federalism has so far succeeded in engendering in this country is the development of individual estates for a rentier elite. We endlessly troupe to the center to plunder the regional resources that have been unfairly pooled there in the name of federalism.

Federalism in the final analysis is a system meant to integrate people in a society who are diverse ethnically, culturally, geographically and even religiously. It therefore becomes imperative that once a government is in place, it must endeavour to adequately and equitably distribute powers, functions and resources among these diverse groups (Majekodunmi, 2015, p. 108). It becomes a cardinal duty of the government at the center therefore to engender solutions to the national question. According to Musa & Hassan (2014, p. 317) the general agreement of Nigerians seem to be that Nigeria should remain a Federal Republic but the question has been what type of Federal Republic? And it is indeed that type that is profoundly integrative. Hence, to talk about federalism without national integration is gibberish (Majekodunmi, 2015, p. 115).

The National Question in the Nigerian Context

Conceptualizing the national question is an immensely greasy business. However, according to Ekeh (1996) in Oluwasegun (2016, p.7) the term 'national question' is derived from the intellectual tradition in the former Soviet Union in which minorities were historically referred to as 'nationalities', a term used and understood then as standing in contradistinction to the dominant Russians. This is the sense in which Lenin (1975) raised his famous 'national question' (Oluwasegun, 2016, p. 7). The national question therefore usually seeks answers to how a certain nation may be placed first by the disparate groups and peoples that inhabit the national space. In the Nigerian context therefore, the national question is about national integration as it applies to the building of a united Nigeria out of the incongruent ethnic, geographic, social, economic and religious elements in the country (Asaju & Egberi, 2015, p.126).

Furthermore, the national question has always been closely associated with the history of oppressed or colonized peoples (Mkandawire, 2009, p. 1). Additionally in Nigeria then, there is a new wave of domestic oppression and native colonization as perpetrated by the country's egregiously covetous elite. Hence, the greatest disasters in Africa (the Nigerian state being no exception) have been when elites have failed to resolve or simply compounded the national question (Mkandawire, 2009, p. 4). Generically in Africa also, and in the specific context of the Nigerian nation, a social question is embedded in the national question. In this dimension, the new social question in post-colonial Africa, Mkandawire contends, included as key elements, the problem of growing inequality; the persistence of the scourge of what the nationalists referred to as the "unholy trinity of ignorance, poverty and disease"; growing urban poverty in the face of capital-intensive industrialization; an "agrarian crisis" that was wrongly described as the "food crisis"; and growing ethnic tension exacerbated by processes of uneven development and political manipulation (Mkandawire, 2009, p.8).

Adesina (2007) in Mkandawire (2009, p.14) thus argue that social policy was important in the nation-building project (in seeking answers to the national question) because it offered all citizens a set of worthwhile goods and opportunities that instilled a sense of affinity and a hope for a better future, even in the face of current inequalities. In the Nigerian case however, federalism and the national question have awkwardly been espoused and highlighted devoid of the social question. The national question does merely becomes an issue of power sharing by the nation's power (political) elite who covet power solely for the sake of wielding absolute influence.

Consequently in Nigeria, the national question has also become an issue of gargantuan elite greed and the refusal of tribally-minded leaders to compromise on national issues (principally because of entrenched personal interests). Hence, what might have been projected through the prisms of ethnic nationalism usually ceases in Nigeria or loses dynamism once the exponent has been allocated an oil bloc in the nation's rent-seeking petroleum industry or when the dubious nationalist has accumulated enough resources to set up a privately owned university for

himself. The pseudo-nationalism of this brand of leaders thus accentuates the incidence of relative deprivation that heightens the potency of the national question in the country. Edewor, Aluko & Folarin (2014, p.75) accordingly recommend the provision of the people's basic human needs as a major strategy that would lead to lasting peace and harmonious living among the peoples of Nigeria. Orji (2005, p.1) had also opined that the failure to address the national question in Nigeria manifested in the suppression of group agitation through state violence, disturbing inter-group clashes, as well as challenge to state/regime legitimacy by ethnic groups. And this bothersome scenario has remained un-diminishing. And they are all elite-manipulated.

Development in Nigeria: Further Conceptual and Empirical Issues

What then is development? To what extent has it become feasible in Nigeria? Consequently, how the notion of development is perceived by the Nigerian federalist, nationalist and even separatist elites are embedded in the concerns of this section of the study. And so according to Ihonybere, (2004, p.10) the Nigerian elite's fixation on primitive accumulation has prevented it from developing powerful constituencies, forging a vision for the country, and developing an ideological context for growth and development. Akujuru & Enyioko (2015, p.2) further contend that there is a general consensus that, over half a century after independence, Nigeria is yet to resolve the problem of nation-building and it seems that over the years, the centrifugal forces are on the ascendancy. The difficulty in forging a united nation after independence has thus often provoked doubts and debates as to the viability of the Nigerian project (Akujuru & Enyioko, 2015, p.2). In an empirical parlance therefore, not being viable is suggestive of the dearth of development. But let us return to conceptual issues. Hence, according to Rodney (1973, p.1).

Development in human society is a many-sided process. At the level of the individual, it implies increased skill and capacity, greater freedom, creativity, self-discipline, responsibility and material well-being. Some of these are virtually moral categories and are difficult to evaluate – depending as they do on the age in which one lives, one's class origins, and one's personal code of what is right and what is wrong. However, what is indisputable is that the achievement of any of those aspects of personal development is very much tied-in with the state of the society as a whole.

Rodney has therefore seminally posited that development is locatable in a dialectical relationship between society and the individual. Consequently, development involves improvement in the totality of the individual in his / her economic, political, psychological, social and cultural relations, among others (Ajaebili, 2013, p. vi). Thus, in its ultimate format or acceptable trajectories, whatever that is called development must be preceded by the human-capital factor for the benefit of the greatest number of the members of society. In other words, development should not be measured principally by the statistics of high-rise buildings in a national socio-economic setting or by the ubiquity of classic automobiles on the nation's highways.

On the other hand, the state of (national) development must be assessed by the availability and affordability of healthcare services, absence of hunger and starvation, the dearth of death-inducing diseases and a minimal level (if any) of illiteracy and ignorance in a nation-state. The current abundance of these negative occurrences in the Nigerian national system is therefore symptomatic of a questionable level of development in the country. As a matter of fact, despite the ubiquity of the classic automobiles on Nigerian roads and the opulence of the habitats of the covetous elite, the incidence of developmental immobility in the country still remains palpable.

According to [Adebowale](#) (2017) Nigeria loses 3,000 (three thousand) women and children to preventable diseases on daily bases. Citing the Executive Director of the Nigerian National Primary Healthcare Development Agency, (NPHCDA), Faisal Shuaib, he ([Adebowale](#)) explains that this loss in human lives (preventable losses) is recorded due to poor access to basic healthcare. Some of the children die before their fifth birthdays because of the country's poor health care system. This figure of course translates to 1.095 million deaths per annum (from preventable diseases), with regards to women of child-bearing challenges and their infant children. The other women in the country, the other children of the women, youths and Nigerian men, still die from preventable diseases in the country daily. Are these deaths indicative of national development?

In further empirical terms then, federalism should be a mechanism of addressing the national question in plural societies. Thus, the central purpose of federalism is the engendering of development. It needs to be emphasized of course that subject development is not a national destination to be reached but a continuing process. The seamlessness of this process is expected to be guaranteed by the practice of federalism. But the truth is that federalism has failed to engender undeniable development in Nigeria. The developmental deficiencies of the Nigerian state are accordingly the failure of federalism. Furthermore, answers to the national question are actually sought by nation-building and national mobilization and these same issues also touch upon the social question (Mkandawire, 2009). But most fundamentally, they are all issues of development. Hence, the essence of federalism,

the answers to the national question are all intended to lead to self-evident development. These issues are not envisaged to end in abstractions but they have all been unfortunately abstracted in the Nigerian state.

Ultimately, the generic concept of development invariably suggests the specificity of economic development. Accordingly, citing O'Sullivan & Sheffrin, (2003) Igwe (2010, p.36) posits that economic development refers to social and technological progress not merely an increase in production but the way and manner goods and services are produced and which consequently leads to increase or improvement in the standard of living of the nation or society in question. Its scope includes the process and policies by which a nation improves the economic, political and social well-being of its people.

Recommendation(s) on the Way Forward

This study therefore proposes as the way forward, the convocation of a national conference on Nigerian federalism. Implicit in this recommendation is the conclusion that federalism is the inevitable route to a more impressive Nigerian union. Delegates to this forum would strictly be barred from canvassing for the dissolution of the extant federation. They would only be expected to proffer solutions on the effectiveness and harmonious operation of the federalist heritage of the country. Central to the agenda of the body must be the issue of fiscal federalism as indeed, the key question facing Nigeria remains: how to structure the Nigerian federation in order to accommodate different groups and guarantee access to power and equitable distribution of resources (Agbibo, 2017, p.2). Development, economic development and generic national prosperity in the country are therefore fundamentally interwoven with matters of finance and equitable utilization of natural resources. Such a conference must reach an irrevocable agreement on these issues.

Odubajo (2011, p.29) had earlier suggested the initiation of a process that would lead to the eventual adoption of a people-oriented federal constitution geared towards restructuring and reforming the political processes. The current proposal is in symmetry with his suggestion. The point of divergence however might be in this paper's perspective on the shortcomings of the extant federation. The inadequacies of the current arrangement are indeed traceable to the innumerable perfidies of the operators (the power elite) as opposed to the texts of structure. Hence the envisaged national convocation is expected to profoundly focus on citizenship, its demands and expectations in the context of federalism. Hassan & Issa (2011, p.311) have argued in the same regards that political dialogue should be made one of the greatest strengths (sources of strength) of the Nigerian federation. This dialogue must encompass a conversation between the country's unrepentant political elite and the masses we claim to represent, as truly, the core of the Nigerian conundrum centers on what Agbibo (2017, p.17) calls the problem of personalized use of political power. It has in similar regards also been posited as follows:

In order to address the national question in Nigeria, the political elite can no longer be trusted to do the right thing. To safeguard even its own narrow interests, the power elite must concede to an open and popular recompacting of the constitution. Only a truly consultative and participatory process can put the national question up for democratic debate and negotiation without resort to violence. Such a consultative process could be utilized to mobilize and educate the people politically, establish new rules of politics, reconstruct institutions, and redefine the foundations of governance (Ihonvbere, 2004, p.1).

A central aim of the proposed national conference on Nigerian federalism therefore is the achievement of what Mkandawire (2009, p.26) sees as a movement from state-centered nationalism (federalism) to a more citizenship-centered order. Deliberations at similar conferences in the past were marred by preconceived cynicisms which threatened the success of any negotiations (Cheri, 2014, p.38). This was partly because, the previous discussions were built on unwieldy agenda imbued with immensely suspect motifs. The conference that this study envisions would have Nigerian Federalism as its sole *raison d'être*. And as a principle, argues Aziegbe (2014, p.10) federalism links individuals and groups in pursuit of a common purpose. For the Nigerian state, this study suggests that the common purpose should be development.

Conclusion

Findings of this study indeed leads to the conclusion that the haunting national question as furthered by a notorious elite has given a bad name to federalism in the Nigerian state. A federation it is noted in the work is not an end in itself but a means to an end, which is the achievement of the greatest good for the preponderant number of people in a polity. In other words, a federation is given import by the quality of its leadership and citizenship. Hence, illegitimated leaderships and objectionable citizenships, which raise the national question (as currently obtainable in Nigeria), are detrimental to functional federalisms. And the non-functional federalism would hardly engender development. It may precipitate developmental experimentations but there is undoubtedly a limit to which national development may be predicated on illegitimacies and palliatives. In the final analysis therefore, a nation is

given essence by her legitimate inhabitants and a legitimated leadership. Hence, a nation remains stillborn whenever these legitimacies are in contention. Under such a scenario, the national question becomes profoundly heightened, federalism translates to an ostensible issue and development is in gargantuan jeopardy.

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**Local government and Economic Security in Nigeria:
Critical Assessments**

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Abstract

This paper postulates that the Nigerian nation is seemingly on an endless voyage of developmental experimentation. It highlights the prime position of local government in the effective conduct of national affairs and bemoans the deficiencies in economic security in the Nigerian nation. The study therefore examines the relationship between local government and economic security in Nigeria. Hence, the general objective of the work is to examine the nature of the linkages between local government and economic security in Nigeria and furthermore critically assess the associated issues. The theoretical framework of the research work is the public choice theory. The methodology of the study is logical argumentation. The paper concludes that the economic security (welfare of the people) must be made the fundamental reason of local government in the country. It is consequently proposed in the work that local governments (both at the urban and rural settings) in the Nigerian nation should begin to partner private investors for massive food production and employment generation.

Keywords: Local Government, Local Governance, National Security, Economic Security

Introduction

The Nigerian nation is seemingly on an endless voyage of developmental experimentation. The national economy also is possibly on an eternal route of perpetual becoming. The implication of these scenarios is that the citizens have become continually exasperated as they ponder the essence of government in their individual and shared lives. The ostensible leaders appear to be interested only in their self-interest while the public interest remains disregarded. Local government is axiomatically the government nearest to the people. Economic security is equally fundamental in the aspirations of all the people in every community. It is highly critical for national development. This study is thus interested in the relationship between local government and economic security in Nigeria, not necessarily in historical trajectories but in the current spheres of economic challenges as being encountered by the Nigerian citizenry. The general objective of the study therefore is to examine the nature of the linkages between local government and economic security in Nigeria and furthermore critically assess the associated issues. The paper is framed on the public choice theory.

Theoretical Framework: The Public Choice Theory

According to Izueke (2014, p.173) public choice theory seeks to understand and predict the behaviour of politicians and bureaucrats in the polity by utilizing the analytical tools of development from economics based on the postulates of rational choice. In public choice theory therefore, individuals, interest groups, bureaucrats and politicians are assumed to seek their own self-interest as in the market place. This is against the other belief that participants in the political sphere aspire to promote the common good. The theory thus assumes that politicians and bureaucrats are rational agents, which means that they try to maximize their interest first and produce goods for others as a by-product. Izueke (2014, p.173) further posits, that public choice theory originated as a distinctive field of specialization through the works of Buchanan and Tullock (1962). The tenets of the theory are accordingly identifiable as follows:

- Public officials (politicians, bureaucrats, individuals, etc) seek and maximize their personal interests.
- Decisions made by public officials are guided by their own self-interest.
- The individual is the unit of analysis.
- Limited government role is preferred, through such measures as privatization and contracting out.
- Stricter control on bureaucrats through the executive or legislature (Izueke, 2014, p.175).

The General Context of Local Governance (Local Government)

The former U.S. Speaker of the House, Tip O'Neill has famously posited that all politics is local (Gelman, 2011). Local governance therefore is the bedrock of government, the byproduct of politics. Furthermore, local governance is what local governments do when the later is conceptualized as an institution. This same political institution may also be said to engage in local government as a process. This study is focused on local governance otherwise denoted as local government which is a process. The current prefatory subsection thus serves the purposes of presenting the general context of local governance (local government) before the proper interrogation of the nexus between local government as a process and economic security in a nation-state such as the Nigerian case study.

According to Ezeani (2012, p.7) the various definitions of Local Government by scholars and practitioners or administrators have been subsumed under two broad approaches as reflected in the literature. The first approach which is usually adopted in comparative studies, regards all sub-national structures below the central government as local government. But a major criticism of this approach, Ezeani highlights, is that not all sub-national structures below the central government possess the essential characteristics or features of local government. The second approach, continues Ezeani (2012, p.8) identifies Local Government by certain defining characteristics and these attributes are essential to distinguishing it from all other forms of local institutions and also to ensure its organizational effectiveness. Ezeani (2012, p.9) subsequently posits that the definition of Local Government as contained in the *Guideline for the Reform of Local Government in Nigeria* (1976:1) aptly captures the essential features of local government. According to the "Guidelines", local government is:

Government at the local level exercised through representative council established by law to exercise specific powers within defined areas. These powers should give the councils substantial control over local affairs as well as the staff and institutional and financial powers to initiate and direct the provision of services and to determine and implement projects so as to complement the activities of the state and federal government in their areas, and ensure, through active participation of the people and their traditional institutions that local initiatives and response to local needs are maximized.

Citing Ola (1984), Abutudu in Idike (2014, p.162) highlights that the focus of local government as a unit of government has been the subject of much interest by scholars. The democratic-participatory school, Abutudu continues, holds that local government functions to bring about democracy and to afford opportunities for political participation to the citizens as well as to socialize them politically. Local government is therefore seen as an avenue for training and inculcating habits of democracy in the grassroots. These habits of democracy are thus construed to include participation, mobilization, accountability and responsiveness and of course, self-governability. However, posits Abutudu, from the perspective of the efficiency-services school, the appropriate functional focus of local government should be the provision of services, and its success or failure has to be judged by this yardstick.

The proximity of the Local government to the grassroots then makes it especially suited to provide certain functions far more efficiently and in a more cost effective manner than the much more remote government at the higher level. Such functions should be allocated to the local governments with powers, resources and the necessary autonomy to handle them (Abutudu, 2011; Idike, 2014, p.162). The third perspective continues Abutudu in Idike (2014, p.162) is the developmental school. This school essentially seeks to make the local government a tool for the promotion of national consciousness and national integration. Its emphasis is political development which modernization theorists see as the breaking down of primordial loyalties and the transfer of such loyalties to the central and national government. The local government becomes a tool of nation building and national unity. It decongests the activities of the centre by relocating such to the locality but in doing this, it brings the influence of the centre to the locality. It creates an awareness of life beyond the locality and in this way, serves as an instrument for the breakdown of dysfunctional parochialisms that tend to interfere with the development of a national consciousness. Local government can also complement this in another way. It can act as a means of dispersing and localizing political tension, and in that way, neutralizing its impact (Abutudu, 2011; Idike, 2014, p.162).

Hence, submits Idike (2014, p.163) from the standpoints of the democratic-participatory and the efficiency-services schools, local governments are seemingly, strictly about local issues. However, the empirical linkage between local government and national development is more critically highlighted by the developmental school. Idike (2014) actually gravitates towards the developmental paradigm of local government as it posits that in empirical terms, the viewpoint of local government that is applicable to the study was the paradigm of local government as a process. And this has to do with what local government councils do or fail to do, what local government areas achieve or fail to achieve and how the inhabitants of the various local government areas in the Nigerian state are recognized or not recognized in national

developmental drafts. It also has to do with a developmental approach to governance at the grassroots level (Idike, 2014, p.163). I further pursue in the current study the theme of a disarticulation between the public interest and what elected and unelected (local government) officials do or fail to do.

The Concept of Economic Security

Drawing on theoretical insights from International Political Economy, Development Economics and Economic Sociology, Nesadurai (2005, p.2) makes a case for a conceptualization of economic security defined as ensuring a low probability of damage to a set of three key economic values: (a) streams of income and consumption necessary for minimal human/family needs; (b) market integrity; and (c) distributive equity. The focus of this study however only relates fundamentally with the first of the tripartite taxonomy of Nesadurai (2005). In other words, economic security may refer to the guarantee of streams of income and consumption necessary for minimal human/family needs. In ICRC (2013, p.2) we find that the International Committee of the Red Cross defines economic security as the condition of individuals, households or communities being able to cover their essential needs and unavoidable expenditures in a sustainable manner, given physiological requirements, the environment, and prevailing cultural standards.

Ronis (2011, p. viii) further highlights that economic security is a major element of national security. And according to Wysokińska-Senkus & Raczkowski (2013, p.456) economic security is a complex idea that could be analyzed on three main levels:

- micro level – person or household perspective;
- middle level – enterprise or regional perspective;
- macro level – countries or groups of countries;

The focus of this study therefore is on economic security as it relates to the micro level - the person or household perspective. Then according to the ILO (n, d), economic security is composed of basic social security, defined by access to basic needs infrastructure pertaining to health, education, dwelling, information, and social protection, as well as work-related security. The ILO report further delineates seven components of work-related security: income security, representation security, labour market security and employment security. Others are: job security, work security and skill reproduction security. However, while all seven dimensions of work-related security are important, two are essential for basic security: income security and voice representation security (ILO, n, d).

Following an American background, the three major risks to economic well-being are: experiencing a major loss in income, incurring large out-of-pocket medical expenses and in the third place, lacking adequate financial wealth to buffer the first two risks (Hacker et al, 2010, i). Thus, according to Hacker et al, whose work was on an Economic Security Index (ESI) that allows for the comparison of economic security over time and across Americans of different circumstances, Americans may experience income losses of 25 percent or greater, due to a decline in income or an increase in medical spending or a combination of the two. The ESI therefore becomes the share of Americans who are counted as insecure by this standard. A *higher* ESI, continues Hacker et al (2010), would indicate *greater* insecurity, much as a rising unemployment rate signals a faltering economy. Consequently in the form of a Nigerian analogy, where workers salaries (particularly at the local government level) are not paid for upwards of twelve months and almost every citizen personally bears the responsibility of his /her medical bills (against the backdrop of an economy that is eternally on the dwindling side), the definition of economic security becomes extremely scary.

Citing Baldwin (1997, p. 12) who posited that security is a confusing concept and ILO (2004, p. 5-17), Andruseac (2015, p.233) contends that economic security is also a controversial concept, with political influences, yet its existence itself in a capitalism system is questionable, given the fact that agents need to be unsure of the market, otherwise the market would be inefficient. Buzan, Waever & de Wilde (1998, p. 95) in Andruseac (2015, p.233) thus feels that economic security is located in the intense debates which regard the relations between the anarchical political structure and the economic structure of the market. Additionally referring to Nanto (2011, pp. 1-16), Andruseac (2015, p.235) further demonstrates:

In addition, economic security is the existence of necessary means and opportunities to ensure their own welfare within an economic system which is vibrant, accessible and grows steadily. This corresponds to stable revenues, a job or entrepreneurial support to maintain what someone considers being an acceptable standard of living. At the same time, the vague concept of economic security is more dangerous, perhaps, when it lacks during recessions, high unemployment periods and bankruptcy and when there is a gap between economic expectancies and reality. As far as the state is concerned, long-term security greatly depends on the assurance of a dynamic and growing economy

Measures of economic security, rather than poverty, argues Case (1999, p.1) help make sense of the anxieties, expectations, contradictions and frustrations of contemporary lifestyles. According to Case (1999, p.1):

They more accurately gauge the factors that allow families to become and remain economically stable and experience progress or upward mobility. They often define the goal to achieve and the building blocks necessary to get there as well as the systemic barriers families may face. Measures of economic security usually keep pace with living standards and describe material well-being and the ability to stay connected to the mainstream, by assessing issues such as levels of civic engagement, internet access, access to affordable health care and child care, owning a winter coat or having a social network.

Economic security measures therefore quantify and articulate a positive level of well-being that looks toward aspiration rather than fleeing deprivation (Case, 1999, p.2). It is multi-dimensional and multi-generational. Hence, measures of how well people are faring or not show that multiple conditions must be in place to survive, if not thrive each day (Case, 1999, p.3). Subsequently, Case (1999, p.4) argues:

Examining day-to-day expenses represent only one slice of our whole lives and a point in time in our life cycle. Daily living cannot be separated from the issues and effects of past and future generations. Adults must pay the bills today, plan for their retirement and invest in their children's future, while caring for their parents all at the same time. Aging parents and their adult children and grandchild may all be living together and contributing to the economic security of the current household. The assets families inherit and acquire over time, play a role in the well-being of their next generation.

Referring to Gambhir & Menendian (2014), Case (1999, p.4) deposes that analysis of well-being has become more layered and sophisticated over time, as measures of economic security consistently point toward deeper structural determinants of well-being that influence life outcomes and create a context within which individuals make decisions. According to Case (1999, p.7) measuring and reducing poverty alone does not accomplish enough meaningful improvement in peoples' lives that it should remain the primary benchmark or point of discussion for how well people are faring. Alternative measurement efforts accordingly, more coherently describe and address economic security.

Case (1999, p.7) further argues that public debates often tell only half the story when it comes to understanding economic security. For example he continues, proponents often describe the Earned Income Tax Credit (EITC), as lifting families out of poverty. The EITC, like other public supports, contends Case are valuable programs that provide critical benefits to families. But as a single program that just lifts people above an outdated, artificially low and arbitrary line, it can neither solve poverty nor necessarily propel people to sustainable well-being. Then in the Nigerian scenario it is very likely that the innumerable poverty alleviation policies and programmes in the country have never ever really been instrumental to anyone being lifted above the poverty line. Such policies and programmes have largely been manipulated by public officials (politicians, bureaucrats, individuals, etc) who seek and maximize their personal interests to the disadvantage of the increasingly needy public.

Local Government in Nigeria: A Historical Trajectory and Current Tendencies

According to Ezeani (2012, p. 15) the history of local government system in Nigeria can be traced back to the traditional local administration system that existed in various parts of the country, prior to the advent of British colonial administration. Local government in Nigeria he highlights has since then undergone a series of reforms aimed at evolving a viable system that could serve the purpose for which it is created (Ezeani, 2012, p. 15). The various reforms instituted in the Nigerian local government system in the past were undoubtedly all aimed at enhancing its ability to achieve its mandate. Unfortunately, despite an enhanced constitutional status and funding, local governments in are yet to play a commensurate role in the country's development process (Ezeani, 2012, p. 74). Therefore, despite the spirited protestations of Nigeria's officialdom (public officials whose decisions and actions are guided by their own self-interest), it is yet to be empirically settled that national development has been on the ascendancy in the Nigerian state. And on the other hand, evidence abounds that the local government in Nigeria is a neglected paradigm of national developmental mobilization (Idike, 2014, p.161).

It has accordingly further been argued by Alao, Osakede & Owolabi (2015, p.70) that local governments in Nigeria have not been able to perform optimally because of the overbearing nature of the state governments, rendering the autonomy of the system relatively paralyzed. State governments are thus widely believed to stage-

manage the elections into the local councils to ensure that the political party in control at the state level and the state government's own handpicked candidates won the election. Consequently, leadership at the local government areas are not responsive to the electorates but to the state governors. The governors on the other hand are primarily interested in maximizing their personal interests in the first place and possibly also the interests of their political groups (political parties).

Furthermore, disproportionate funds were often released by the state governments to meet the needs of Local Governments and this often was inadequate to pay even staff salaries before giving consideration to efficient administrative management. Subsequently, over-reliance on federated funds or statutory allocations constitutes a challenge to Local Government administration in Nigeria. Hence, hardly could any Local Government in Nigeria function effectively without receiving monthly allocation from the federation account. Corruption in the LGAs has also continued to thrive, manifesting as outright falsification of financial transactions, inflated contracts, existence of ghost workers, and connivance with states' apparatus that are supposed to perform oversight functions (Alao, Osakede & Owolabi, 2015, p.70).

Alao, Osakede & Owolabi (2015, p.71-72) further demonstrate that over-politicization of developmental programmes is invariably another challenge in Local Government administration in Nigeria. Hence, the maxim that politics ends with election has not found a place in the Nigerian political system. In effect, they contend, allocation of projects often may not reflect the needs of the society (the public) but merely undertaken for political patronage purposes. All over Nigeria therefore, there had been over-concentration of developmental projects in particular communities (at the expense of others). Over-bloated personnel-structure has also to a large extent expanded the financial burden of the LGs though it may be argued that creation of employment opportunities is an essential attribute of a good government. But when such employees were not properly engaged, they turned out to be cogs in the wheel of progress. Recruitment, engagement and deployment of staff have rather largely become based on political considerations as opposed to being based on actual needs for efficient service-delivery in the LG system in Nigeria (Alao, Osakede & Owolabi, 2015, p.71-72).

Positioned as conceptual constructs, Idike (2014) further argues, local government and national development are seemingly irreconcilable as local government suggests localism while national development suggests an extensive developmental spread. But as empirical processes however, local government and national development are fully interrelated. And the issue of (sustainable) national development in Nigeria is immensely intertwined with developments in the local government system. Then the clearest evidence of negative national development in the Nigerian state is shown in the living standards of Nigerian citizens, as different from abstract figures from Nigeria's officialdom. And another major indication of negative national development in Nigeria is in the increasing level of insecurity (of lives and property) of the citizens (Idike, 2014, p.161-163). And this has become immensely worrisome at the local government level. As decisions made by public officials (politicians and bureaucrats alike) continue to be guided by their own self-interests.

The Economic Security Nexus

According to Ekanem & Emanghe (2014, p.14) economic security being an ingredient for growth and development makes no sense if job creation is not an outcome. Without jobs, the quality of peoples' lives deteriorates to a point where society itself can disintegrate. It can also lead to strife on many different levels (Ronis, 2011, p viii). Economic security and economic development are accordingly, intricately interlaced. And local governments have a role to play in the economic development of any nation (Diejomaoh & Eboh, 2012, p.17).

ICRC (2013, p.2) further explored the coverage of essential needs-theme and the imperatives of accommodating unavoidable expenditures, as critical aspects of economic security. Hence, it states that food, basic shelter, clothing and hygiene, qualify as essential needs; and the related expenditures are regarded as unavoidable, as are the costs - including taxes - associated with minimum livelihood-supporting assets and activities, health care, and education (ICRC, 2013, p.2). Thus, education (functional education) and economic security are fully interrelated. Local governments therefore must show deep interests in functional education in their areas of jurisdiction. Furthermore, there is no question that a part of the infrastructure of a nation must include a sound economy (Ronis, 2011, p ix). A sound economy is fundamentally a function of economic security and their nexus is a component of national security.

Case (1999, p.8) further posits that economic security is a function of many interacting, moving parts, which requires the telling of an overarching story, so no single policy lever is the silver economic security bullet. By telling such an overarching story as he attempted to do, Case (1999) believes policy campaigns could lay the groundwork to build economic security for all, even as they advance one or a few levers at a time. The overarching story to him also helps make the case for improving multiple structures at once to both remove barriers as well as promote economic security. Economic security therefore calls for the concerted efforts of all layers of government,

particularly the government at the grassroots (the local government). This underscores the economic security nexus of this study.

The study accordingly emphasizes the earlier position of Idike (2014, p.167) that the local government areas in Nigeria should indeed be made the focus of employment generation (which enhances the prospects of economic security). Development is all about improved living conditions for citizens who reside in the various local government areas of a nation-state. Underdevelopment is also about hunger and starvation in these local government areas (Idike, 2014, p.168). Economic security then is ultimately about employment opportunities, comfortable living conditions and the absence of hunger and starvation in a community. Local governments everywhere, more so in the Nigerian nation must begin to play strategic roles in the efforts to reverse the trend of dangers posed by these unfortunate issues.

Conclusion and Recommendation(s)

It is accordingly concluded in this study that economic security (welfare of the people) must be made a fundamental reason of local government in Nigeria and indeed elsewhere (as the government nearest to the people). It is consequently proposed in this work that local governments (both at the urban and rural settings) in the country should begin to partner private investors for massive food production purposes. In the context of the economic security focus of the paper therefore, the local government paradigm that maximizes the interests of some public officials to the detriment of generic public needs is considered illogical.

In the occasioning public-private partnership of the agricultural inclination of this recommendation, the corporate or individual investors would provide the essential funds while the local councils could for instance avail the requisite lands and also supply security personnel for the agricultural establishments. This same arrangement it is further emphasized possesses an additional advantage in the area of massive job creation (in the composite local government areas of the Nigerian nation. It is further finally highlighted that a central aspect of the public choice theoretical framework is the successful propagation of the viewpoints that there are credible alternatives to the provision of services to the people (other than the mere conduct of public affairs according to the dictates of self-centered officials). This study has also attempted to make related contributions.

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Ethno-Religious Pluralism and Sustainable Development in Nigeria

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Abstract

Ethno-religious pluralism and sustainable development in Nigeria appear to be an unachievable goal. Destruction of Lives and properties by reckless ethnic and religious extremist has been a challenging key factor to national development in Nigeria. The aim of this paper is to examine the challenging factors in the society. The paper is a reflection of religious pluralism from the epistemological point of view and an assessment of the alternative attitude for or against the multiplicity of religious denominations. The paper uses qualitative methodology to investigate the phenomenon. Findings from the research indicate that ethnicity and religious pluralism has a significant influence on sustainable development in Nigeria. The paper concludes based on its findings that ethnicity and religious crises are not healthy for nation's sustainable development and that leader from government, traditional and religious institutions should promote activities that will eliminate any form of marginalization. It was however recommended among others that leaders should make their followers understand that Nigeria is a country for all of us and as such every citizen has equal rights and privileged to govern or lead and every leader should give equal opportunities to every ethnic and religious group of the country.

Keywords: Ethnicity; Religious intolerance; Religious pluralism; Crises; Sustainable development.

Introduction

Nigeria is a country full of diverse ethnic groups and religious diversities. These religious and ethnic groups are spread across several segments of Nigeria both in public and private spheres. Nigeria since independence has remained a multi-ethnic nation state, which has been struggling and trying to cope with the problem of ethnicity, and also the problem of religious conflicts on the other hand. Indeed, the phenomena of ethnicity and religious intolerance in Nigeria have led to continual recurrence of ethno-religious conflicts, which have given birth to many ethnic militias like; the Fulani Herdsmen group, Boko-Haram group, Niger Delta Avenger, Arewa People's Congress (APC), The Movement for the Actualization of the Sovereign State of Biafra (MASSOB), Ohanaeze N'digbo, O'duduwa People Congress (OPC), Indigenous People of Biafra (IPOB) group, and others. Salawu (2010 p.345) stress that with the emergence of these ethnic militias and the deep division between the various ethnic groups, religious intolerance has become more violent and bloody with more devastating results using the ethnic militias as the executors of ethno-religious agenda.

These crises in recent times have given rise to the national tragedy in Nigeria, leading to global embarrassment and costing Nigeria of its national development. Nigeria as an ethno-religiously pluralistic society faces ethnic and religious crises arising from various ethnic groups belonging to several religious groups. This has made room for the governing of the entity called Nigeria to be complex and difficult with consistent interference from these diverse systems and practice, (Ntamu, et al., 2014). The situation has also forced government at different levels to spend so much on internally displaced persons' upkeep, accommodation and reconstructing their infrastructures in emergency situations. This is a huge drain and distraction on the part of a government and further creating more divisions between the different ethnic and religious groups in the country, hence the reason for gross Nigerian underdevelopment.

Marginalization and religious intolerance between the religious and ethnic groups has indeed led the country into this hostility state of ethnic and religious conflict among the various ethnic and religious groups. This ungodly situation in Nigeria has claimed thousands of lives and properties worth billions of Naira. This situation seems to perfectly work against the peaceful coexistence under which ethno-religious pluralism seeks to achieve,

posing a dangerous challenge of achieving the goal of sustainable development in Nigeria. This explains why Nigeria with its crude oil resources is still a developing Nation.

It is on the basis of these observed hostility, marginalization, and intolerance between the different religious groups part of the country that this research is designed to study how ethno-religious pluralism can be sustainably handled to bring about sustainable development in Nigeria. The study makes use of qualitative methodology to investigate the phenomenon the increasing rate of ethnic and religious crises and its effects to sustainable development. The work focuses on the secondary source of data collection to seek how Ethno-Religious pluralism can be used positively in addressing the issue of ethnic and religious differences to be able to achieve sustainable development in Nigeria.

Ethnicity and Ethnic crises in Nigeria

Ethnicity is all about tribalism, ethnic identity, caste, and race. Ethnicity also encompasses the behaviour of groups of people that share common culture and way of life. Ethnicity has been viewed in terms of a group setting and associated with the idea of nationhood. It has recently become a source of debate where many scholars have identified ethnicity as one of the key factors that instigate ethnic crises and affects national development. Williams (2016) posit that ethnicity and problematic political agenda leads to ethnic crises, where politicians manipulate ethnic identities for their own political purposes. Politicians use ethnic identity to gain political power and economic resource. The elites take the large portion of the entire resources to themselves leading to unfair sharing of the resources. Stack (1986), argues that ethnicity is something given, ascribed at birth, deriving from the kin-and-clan-structure of human society, and hence something more or less fixed and permanent. It does not only manifest in conflictive or competitive relations but also in the contexts of cooperation. Ethnicity can be view as the employment of ethnic identity and difference to gain an advantage in situations of competition, conflict or cooperation (Osaghae, 1995). Ethnic groups are groups with attributed membership, usually but not always based on claims or myths of common history, ancestry, language, race, region, culture, and territory. While all these variables need not be present before a group is so defined, the important thing is that such a group is classified or categorized as having a common identity that distinguishes it from others. Ukiwo (2005) argues that it is this classification of people by powerful agencies such as state, region and the intelligentsia such as local ethnic historians that objectifies the ethnic group, often set in motion processes of self-identification or affirmation and recognition by others. Thomson (2000 p. 58) agrees with Ukiwo, but stress that this classification of people are made up of a community of people who have the conviction that they have a common identity and common fate based on issues of origin, kinship, ties, traditions, cultural uniqueness, a shared history and possibly a shared language". Toland (1993 p.3) basically agrees with Thomson in her conception of an ethnic group but takes it one step further by adding a sense of belonging on the individual level. He sees ethnicity as the idea held by members of a group sharing a common culture, and history within a society. These two views are shared by Diamond and Plattner (1994 p.xvii), who regard ethnicity as a highly inclusive and relatively large scale group identity based on some notion of common origin, recruited primarily from kinship, and typically manifesting some measure of cultural distinctiveness. So ethnicity consists of groups differentiated by colour, language, and region; it covers tribes, races, nationalities, and castes. Nigeria is made up of more than three hundred and fifty (350) ethnic groups with Igbo, Yoruba, and Hausa as the major ethnic groups in Nigeria. Thomson (2000 p.58) further makes the important observation that ethnicity becomes more pronounced when it is used to distinguish one social group from another within a specific territory. They are the creations of elites, who draw upon, distort and sometimes fabricate materials from the cultures of the groups they wish to represent in order to protect their well-being or existence or to gain political and economic advantage for their groups as well as for themselves, this process invariably involves competition and conflict for political power, economic benefits, and social status between the political elite, class, and leadership groups both within and among different ethnic categories" (Kruger 1993 p.11).

In this context ethnic conflict is view as a breakdown of accommodation between different ethnic groups. Events such as those unfolding in Nigeria which leads to the destruction of properties and lives of innocent citizens have brought the issue to a position of prominence. Polarisation between ethnic groups and resulting conflict between them as they compete for resources, political and economic power and other goals, has spawned negative consequences of tremendous proportions, of which genocide, ethnic cleansing, and civil war are but a few examples (Stremlau 1999 p.1). The problem of ethnic conflict in Nigeria has been compounded with the recent emergence of Fulani herdsmen.

Religion and Religious crises in Nigeria

Religion has been an indispensable phenomenon in Nigeria. It is an elusive and imprecise concept. In Nigeria, religion plays an important role in the daily lives of people; the way and manner they interact with one

another. Thomas Aquinas defines religion as a relation to God. He argues that religion deals with man's relationship with God. This view is shared by Ugwu and Ugwueye (2004 p. 3) who defines religion as the relationship between man and what he regards as sacred. So, he sees it as the recognition of a Supreme Being. Durkheim (1964 p. 229) who sees religion as a unified system of belief and practices which unite into one single community called the church and all those who adhere to them. From the definitions above, religion has been viewed in terms of a group of people who relates to God through beliefs and practices they uphold. A perversion of the connection to that God is what brings problem, leading to religious crises. Some religious extremist and politicians use religion to instigate ethnic crises for their own personal or political purposes. Religious conflicts in Nigeria can be traced back to the period of independence in 1960. Religious crises in Nigeria started after independence and are mainly motivated by the desire to acquire political and economic control. In Nigeria today there are three main dominant religious group; African Traditional Religion, Christianity, and Islam. The coming together of people from these various religious groups with different ideological thinking, beliefs, and practices has contributed to much of the confusion in Nigeria which instigates religious crises and affects national development. Religious intolerance amongst the different religious sects brings in challenges of unity among Nigerians. These cases of religious intolerance in recent times have fuelled different ethno-religious crises among the different segments of the national lives of the country. These crises in recent times have grown into a national tragedy, leading to loss of lives and properties. Religious crises are also manifest from members of the religious group who held blindly and selfishly their leaders view, who imposes votaries erroneous and conflicting interpretations of the pronouncements of the prophets. The confusion is compounded by the artificial barriers erected between faith and reason, science and religion. The source of Muslims and Christians conflicts in Nigeria has been religious, social and political. The dramas of religious intolerance by the two religions led to successive conflicts occurring between them, sometimes degenerating into violence. This religious violence and uproar have been occurring in different parts of the country and was marked by the 1980 religious crises that started in Zaria involving members of two religions, resulting to the wanton destruction of lives and properties, in Jos, the case of Muslim- Christian violence took more than four hundred and twenty- six lives in 2011, in Kano, and the same was the case since 2009 till date (Ojo, 2007; Ostien, 2009). The recent occurrence is the genocide in Benue state on first January 2017 where about seventy-two (72) persons lost their lives to the deadly attack by Fulani Herdsmen. These unfortunate situations have posed a dangerous threat to humanity and sustainable development in Nigeria.

Ethno-Religious Pluralism

Ethno-Religious pluralism is a concept that helps all of us respond to the questions, of how we can co-exist in a country made up of many ethnic groups and diversified religion like Nigeria. Ethno-Religious diversity is a fact encompassing of ethnopluralism and religious pluralism. Ethno-Religious pluralism might be thought of as an attitude toward that fact that will enable co-existence of people from different ethnic groups and religious diversity. Pluralism according to Laguda (2013) suggests divergent views. Hence the divergent view from different ethnic groups and diversified religion needs an atmosphere to co-exist with the recognition by all the parties concerned. Ethno-Religious pluralism is a concept that helps in bringing about this atmosphere. Diana Eck (1993 p.191), defines religious pluralism as a strategy through which religious diversity can be address. In her classic book, *Encountering God: A Spiritual Journey from Bozeman to Banaras*, she explains that "pluralism is not the sheer fact of plurality alone, but is active engagement with the plurality". Pluralism wrestles with this issue of how we think about our religious and other human differences. This is one of the most important issues in Nigeria. Diana Eck (2007 p.745) stress that the challenge of pluralism is not to obliterate or erase nor to smooth out differences under a universalizing canopy, but lays on discovering ways of living, connecting, relating, and arguing in a society of differences. These challenges are no small challenge, given that some of the most contentious differences are sometimes within the same ethnic and religious groups. Nigeria with its diverse religious and many ethnic groups has their own internal diversities and arguments, often fraught with vicious disagreement than those across traditions. Things that are referred to as religious violence or ethnic crises which emanate from religious and ethnicity differences are complicated. Sen (2006 p.1-7) argues that national, communal, and identities are plural and complex and to reduce those identities Hindu, Muslim, or Christian is to misunderstand the reality of Indian's culture or, more broadly, the world in which we live. As Sen said, the world is not a clash of religions stemming from their imagined singularity, nor is it a federation of religions or ethnicity whose presumed representatives gather to demonstrate their harmonies. Indeed, the very to prioritize religion and ethnicity over other identities have often been a major source of violence. Sen further argues that conflict and violence are sustained today, no less than the past, by the illusion of a unique identity. Indeed, Nigeria is increasingly taken to be divided because of its failure in discovering ways of living, connecting, relating, and arguing in a society of differences. This implies that the root of division, conflict, and violence in Nigeria is base on its inability of discovering ways of living, connecting, relating together. The paradigm of pluralism does not require us to leave our identity and what we believe behind, it

needs full commitment. We need to know more about each other and build understanding among each other to be able to coexist peacefully. The language of pluralism is the language of dialogue. It is the language of hearing, listening and understanding one another. It is this language of dialogue that we need to learn and leave it out in our daily lives to achieve a peaceful coexisting society. The vice president of Indonesia, Muhammad Jusuf Kalla during his address in the general debate of the UN general assembly's seventy-second session states that Peace is never a given. It must be developed and nurtured through dialogue, inclusiveness, peaceful settlement of the dispute and non-use of force (UN Assembly, 2017). True peace is not simply the result of political negotiations or strategic agreements between peoples and States, but the work of human beings with the training and the passion for seeking truth and doing good. True peace, therefore, has an anthropological basis, which is the civilized human being who is committed to truth and good as the common property of all humankind. This is precisely the fundamental importance that will promote peace in Nigeria, as it represents the form of knowledge that quintessentially teaches human beings that the desire for truth and the desire for good come together in the desire to coexist in peace with oneself, nature and with others.

Sustainable Development

The level of development of a country is affected by many factors ranging from the economic, political, security, and social factors. The term development is generally used to denote growth or progress. In the past two centuries, it has become synonym to economic growth in terms of gross domestic product or capita income of the nation. Development of a nation involves growth in every aspect of life of the nation and her citizens. Ajaegbu (2012 p.58), states that National Development is the ability of a country or countries to improve the economic and social welfare of the people, by providing security and social amenities which includes quality education, portable water, transportation infrastructure, medical care, employment etc. Sustainability is a concept that describes a healthy, dynamic condition of any society. Sustainable development is about integration: developing in a way that benefits the widest possible range of sectors, across borders and even between generations (Tracey & Anne, 2008 p.24). Sustainable development is the idea key around which development are structured. Sustainable development is a “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (United Nations General Assembly, 1987, p. 43).

The overall goal of sustainable development is the long-term stability of the economy and environment. It can only be achieved through the integration and acknowledgement of economic, environmental, and social concerns throughout the decision making process. Flint (2012) states that, the basic components of sustainable development are; economics, social equity, and ecology. Sustainable development has been identified as one of the potential solutions to global socioeconomic and environmental decline. The key driving force for achieving sustainable development is dedication to improving the human condition. To achieve successful sustainable development the principal concern lies with nature, environment, and economic development.

Implications for Sustainable development

The ugly faces of the strained relationship between religion and politics in Nigeria are devastating. Ezeme (2007 p. 311) in reaction to this, pinpoints the evils inherent in religious and inter-ethnic conflicts says that: they are in every case negatively far-reaching as in most cases these conflicts result in wanton destruction to life and property. Among the implications of this evil relationship is the wanton destruction of lives and property. According to Okeke (2004 p. 32), the spillover of Kano killings of Igbo ignited reprisal killings of Muslims in Eastern towns of Onitsha, Owerri, Umuahia etc. The attacks on Muslims in the East by Igbo Christian extremists left behind 2000 deaths and properties worth billions of Naira were destroyed. In a similar situation, Adukwu (1997 p.296) records that Kano city, the commercial hub of northern states incontrovertibly remains the hotbed of religious fundamentalism. In 1980, the ancient city of Kano was engulfed in the infamous religious crises that claimed over 6,000 lives and properties worth billions of Naira were destroyed.

Ethno-religious conflicts are well understood when it is discussed in line with the context of identity-based conflicts because ethnicity is but one of a diversity which may occur as religion or class in a given conflict situation. Volf (1996 p.16) makes this point succinctly in Exclusion and Embrace when he said; “the problem of ethnic and cultural conflicts is part of a larger problem of identity and otherness.” This problem is the tendency for people in various groups to derive a sense of belonging from what they share. Ethno-religious conflict involves people from different ethnic groups that may also belong to different religious groups. Ethno-religious conflicts arise when people ask for religious and ethnic rights within their state. Another cause of the conflicts has been the state’s use of religion and ethnicity in political discourse or action. Political elites in Nigeria have also contributed to the ethno-religious conflict and instability in Nigeria as they always sought to reap advantages from the multidimensional identities especially during the election. In their quest to assume power and state resources, the elites constantly modify patterns of political domination. In this continually changing pattern of domination, fears and anxieties are

bred that motivate an upsurge in struggle and intolerance (Okpanachi 2010). Thousands of Nigerians have been left dead, wounded and homeless over the years due to constant religious strife putting people of different religions against each other. Throughout history, religious strife has been the cause of innumerable wars and conflicts.

Ethnicity and Religion plays a critical role in Nigerian society and has expressed itself as a strong force responsible for the sustainable development of the country. The amalgamation clearly indicates that with ethno-religious conflict, sustainable development will be unachievable in Nigeria. Ethno-religious conflicts are becoming more destructive in Nigeria, with its remarkable destruction of lives and properties mostly within the Northern part of the country. A conflict becomes violent if physical or emotional force is used to hurt or kill people (Sa'id, 2004). Ethno-religious conflict in Nigeria mostly occurs between the Igbos, Hausas, and Yoruba ethnic groups and also between the Christian and Muslim religious group. Osaghae and Suberu (2005 p.19) argues that, most of these conflicts occur in the middle-belt and along the culturally borderline states of the predominantly Muslim North, and also take place between Hausa-Fulani groups and non-Muslim ethnic groups in the South. One of ethno-religious conflict that had far-reaching impacts on the people of Nigeria was the October 2000 Idi-Araba/Oko-Oba conflict which was caused by a misperception between the Hausa inhabitants and the Yoruba living in Lagos over the use of a convenience by a man from Hausa. The mayhem resulted in the death of many Yoruba. As a consequence, the O'dua People Congress (a Yoruba militia) was formed and worsened the situation as the violence later spread southwards to Kano (Eukora 2005 p.633). Another deadly ethno-religious conflict is the violence in Jos and worsens after a Christian was appointed as a Local Council Chairman and by the time the menace was controlled; many lives and properties had been lost.

A lot of conflict in Nigeria between 1999 and 2017, numerous conflicts have been witnessed in Nigeria. The most important among them is the Boko Haram crisis which is on-going. This group has started a bloody campaign to impose their religious law, Islamic regime based on Sharia in the Muslim North of the country. Most of the attack carried out by this group has been targeted mostly on Christian religious group, but they also attack Muslim religious group. The level of insurgency in Nigeria by Boko Haram has never been witnessed in the history of Nigeria after the civil war. Insurgency becomes more violent as days go by, claiming lives of innocent citizens and also leading to destructions of properties. Boko Haram insurgency in Nigeria can be examined in various ways. Firstly, it refers to the long history characteristic of Northern Nigerians and their continued radical Islamic movements. Secondly, the group has its foundations in the socio-economic marginalization of the country's northern population. Thirdly, Boko Haram is understood to be seeking revenge especially in response to the unacceptable behaviour of the law enforcers. Fourthly, is the understanding based on the perception that Boko Haram is utilised by the elites from the North to maintain political power and also for their social economic gain. Finally, according to Warner (2012 p.39), They can be seen as developing as an offshoot of the Al-Qaeda in the Islamic Maghreb (AQIM) and probably Al-Shabaab. This group has really carried out several operations, killing indiscriminately Muslims and Christians alike. The group leaders have often stated that they are still fighting for justice and the Islamization of Nigeria (Roach 2012 p.4).

Another ethno-religious crisis which is ongoing is lead by the Indigenous People of Biafra (IPOB). This group has its foundations in the socio-economic and political marginalisation of the country towards the south-eastern population. IPOB is understood as seeking the restoration of the sovereignty of the Republic of Biafra. This has lead to the killing of IPOB Protesters by Nigerian security forces during the peaceful demonstration in demand for the restoration of the sovereignty of the Republic of Biafra. The demonstrations are spearheaded by several secessionist groups.

Niger Delta Avengers and other militants group from Niger Delta region are also one of the ethnic crises in Nigeria. They have its foundations in the socio-economic and political marginalisation of the country towards the region and also the exploitation of the oil from their region without developing the region. This exploitation has led to the pollution of their farmland and has also affected even the water in that region. The Nigeria Delta avenger in their fight against this injustice have vandalised oil pipelines and even kidnap some of the foreign experts working in that region.

The current ethno-religious crisis in Nigeria is spearheaded by Fulani Herdsmen. This group has its foundations base on the marginalisation of Nigerian Government on livestock Agriculture, citing that the Government supports other Agricultural sectors by providing fertilizer and other tools they need. The recent attacks by Fulani herdsmen are on the increase. Fulani herdsmen normally attack their target communities at the time they are most vulnerable such as mid-night or prayer days, when they are in their churches, incessantly killing people with sophisticated weapons, looting properties and burning houses. In the case of Ezeagu Local Government Area of Enugu State consisting of more than forty communities, the aggression and violent activities of Fulani herdsmen have grounded agricultural and economic activities in most of the communities. People no longer go to the farm nor sleep well at night for fear of aggressive attacks in Ezeagu community by the herdsmen. The situation is very

pathetic, a threat to national security and can degenerate to economic depression in the area (Iheanacho 2017 p.395; Nwopara, 2015; Dennis, 2017). The several attacks were confirmed by the Nigeria police force, without arresting any of the culprits. In June 2016 they carried out attacks in Ossissa community in Ndokwa east local government area, Delta state and three more communities; Ugondo, Turan, and Gabo Nenzev in Logo Local Government Area, Benue State, total killings involving no fewer than 60 persons and properties (Omawumi, 2016). The most recent occurrence is the genocide in Benue state on first January 2017 where over fifty persons lost their lives. The attacks on the communities by Fulani Herdsmen started late New Year's Day living several persons injured, many homes razed, several persons unaccounted for and thousands of people fleeing their ancestral homes (Peter, 2018).

Hate speech is another instigating factor of ethno-religious crises in Nigeria. One of the glaring implications occurred when Arewa youth gave an ultimatum to Igbo resident in the north to leave the Northern region by October 1, 2017. This ultimatum prompted A Niger Delta group to threaten non-indigenes living in that region to evacuate Niger Delta before October 1, 2017. This then provoked the Indigenous People of Biafra (IPOB) group which instigated Nnamdi Kanu, self-acclaimed leader of IPOB to make some inflammatory speeches about the Nigerian state and told all the Igbo resident in the northern region of the country to come back to their region for safety. This shows that division and disintegration is one of the implications of hate speech. In one of the addresses of the Vice President of Nigeria, Yemi Osinbajo, on Wednesday 16th August 2017, he said that the Federal Government has drawn the line on hate speech, and describes hate speech as a species of terrorism (Olalekan, 2017). The Terrorism Prevention Act 2011 of Nigeria as amended defines terrorism as an act deliberately done with malice which may seriously harm a country or is intended or can be reasonably regarded as having been done to seriously intimidate a population.

In Nigeria, there appears to exist a contentious interaction of politics, ethnicity, and religions, which has resulted in an increased sense of belonging and militancy. It is important to note that the general outcome of this is the intensification of numerous ethno-religious struggles in Nigeria. It is clear that the accusations and allegations of neglect, oppression, marginalization, and domination are the major attributing forces that instigate ethno-religious conflicts (Salawu 2010 p.348). These trends and manifestation of Ethno-Religious conflict have shown that; discrimination, subordination, domination, and intolerance among ethnic and religious groups are the key main source of crises in Nigeria.

Recommendation

Having noted the great danger we face in our present Nigeria situation, the researcher, therefore, recommends that:

1. Ethnicity and Religious dialogues as an instrument of peace should be used at all level in achieving a peaceful coexisting society in Nigeria.
2. The Nigerian government should set up religious dialogue committee comprising of all stakeholder in which women and men of different religions, ethnic groups and cultures can open new horizons of mutual understanding with commitment.
3. All stakeholders; the academia, the theologians and every member of the civil society should join hand in the world of this bridge-building whose aim is not to eliminate the different cultures, ethnicity, and religious worlds in which we live, but rather to connect them.
4. Also, tolerance and acceptance of individual religious, cultural, and ethnic differences is a key to peace and harmony and every religious leader should emphasize the integrative aspects of religion.
5. The teaching that we should treat others as we ourselves would wish to be treated should be upheld by all religious leaders, traditional leaders, and all other stakeholders.
6. Religious leaders should contemplate, with hearts filled with the spirit of compassion, a desire for truth, and a spirit of mutual forbearance that will enable them to work together for the advancement of human understanding and peace.
7. The Nigerian government should prohibit the use of ethnic or religious label by any politician or political parties.
8. The Nigeria government and NGOs should sponsor sensitization programs that will educate Nigerians in the area of unification of all people in one universal family.
9. Finally, Nigerian Government should implement the principle of power-sharing at both federal and state levels as surrogates for ethno-religious identities.

Conclusion

It has been established that with ethnicity and religious crises which emanate from unhealthy intolerable co-existence among people with diversified religion and culture is not healthy for any nation's sustainable

development. No serious attempt to set human affairs aright, to achieve peace, can ignore religion because religion is the greatest of all means for the establishment of order and for the peaceful contentment of all that dwell therein. Therefore, Countries with different religion and ethnic nationalities like Nigeria should make use of the federal character commission to look at appointments and representations into all federal and state establishments and parastatals, boards, and agencies within the country, this will eliminate any form of marginalization which has been identified as a key contributing factor to religious and ethnic crises in Nigeria will entrench equal opportunities to all facets of the country thereby convincing every member of the society of having the sense of belonging to the country and having equal rights and privileges as bona fide citizens of that country. These will, in turn, eradicate the continual destruction of lives and properties and will enhance the achievement of sustainable development in Nigeria.

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Erethizo in Colossians 3:21 and its Implication for Parenting in Nigeria**Ituma, Ezichi Anya Ph.D****Associate Professor****Department of Religion and Cultural Studies****University of Nigeria, Nsukka****Ezichi.ituma@unn.edu.ng****08063465010****&****Obochi Franklin Uchenna.****Department of Religion and Cultural Studies****University of Nigeria Nsukka****obochifranklin@gmail.com****08032754162****Abstract**

The Greek word *erethizo*, which is translated as to arouse, provoke, irritate or embitter is a word used by Paul in his epistle to the Colossians to describe what parents should not do to their children in order not to get them disheartened or discouraged. Against the background of a typical Nigerian family where children are trained or raised according to the whims and caprices of their parents, one wonders how this admonition might hold owing to the fact that a typical Nigerian parent raise their children the way that pleases them, unlike the western or developed countries where the children have certain rights which even their parents cannot abuse. Then one asks, does it imply that Paul wants all Christians to adopt the western style of parenting where the children have the right to call the police on their parents at the slightest provocation? Are parents not allowed to discipline their children or wards? Does the use of corporal punishment go against Paul's admonition here? What does Paul really mean when he says parents should not provoke their children? In what ways can parents provoke their children? With these questions in mind, the researcher adopts a critical analytical approach to the study of the text to have a peek into the lifestyle prevalent in the days of Paul that prompted this admonition thus bringing it down to the typical Nigerian context to provide solution to the overwhelming trend of children becoming unruly and discouraged. For Paul clearly states that these 'provocation' are the causes of discouragement on the part of the children.

Introduction

Parenting is the process of actively providing a safe, secure, nurturing environment for young children (www.thecenteratwesternqueens.com). Raising children (parenting) is thus a heavy task that needs carefulness and perseverance. There is no "perfect parent" (Bornstein, 2002) or a parent that knows all about raising children, therefore one cannot say he/she has the best model for parenting as it obviously seen that many children of renowned ministers had serious issues regarding their moral upbringing. The bible itself is replete with cases where renowned prophets or priests had serious issues with parenting. The cases of the children of Eli (Hophni and Phinehas) and the sons of Samuel (Joel and Abijah) are just but a few worth mentioning. Even David the son of Jesse had serious issues with parenting as his children almost brought about his downfall. With this one sees clearly that to a great extent the success of a family depends largely on the kind of children raised in such families. For no matter how hard working a parent is, if the children are wasteful or probably developed a nonchalant attitude towards their parents' legacies, such family is doomed for destruction and extreme poverty. Against this backdrop did Paul while admonishing the Colossians urged parents not to provoke their children, lest they become discouraged or disheartened. One then wonders what Paul meant when he said that the children should not be provoked, lest they become discouraged. Does it imply that he is against corporal punishment? Is the model of the developed world attitude of giving children inalienable rights even to call the police for their parents the best for children upbringing? What is the biblical stand on raising godly children? What should be the model for raising children for Christians? It is in order to provide answers to these mind boggling questions that this paper adopts a critical analytical approach to the study of the text to know what this idea must have meant to the original recipients of the epistle and how it can be applicable to Nigerians and Christianity at large. In the words of Laezelere (1996) "every parent is a sinner raising other sinners", it is then right to say that every parent needs help especially from

God in the parenting process, that is why the holy writ becomes a place of succor to provide guidelines on the parenting process. The words of the Apostle Paul then comes to mind “Fathers, provoke not your children to anger, lest they be discouraged” (KJV).

The Sitz im leben of the Epistle to the Colossians.

Dunn (1996) describes the epistle to the Colossians as the “most intriguing of the Pauline letters” owing to the fact that it serves as a merger between the works of Paul that could be considered post-Pauline and those that are accepted readily as the works of Paul. Thus making it close to Ephesians which is still disputed and Philemon which is readily accepted as Pauline. Reason for the questions raised on the authorship of the book arises from the questioning of the letter’s progress on issues of Christology, Ecclesiology and Parenesis which is considered to be more developed than those of the Pauline periods Bruce (1958). However, the arguments in favor of Pauline authorship seems to become more pronounced as the style and theology of the epistle is predominantly Pauline. A point of agreement will thus be reached that the epistle is Pauline, if not it would be considered the work of a very close associate of Paul.

The letter without dispute is addressed to the “saints and faithful brethren in Christ which are at Colosse” (Col. 1:2). A small town (polis) which was in the southern part of the Roman province of Asia. Which was the southern part of western Anatolia which became Asia Minor and now the modern Turkey. The sites of settlements in the hinterland behind the Aegean coastline were principally determined by the easy access into the interior afforded by the several river valleys. One of the most important of these was the river Meander. About a hundred miles upstream, one of the Meander's main tributaries, the Lycus, joins it, providing the most accessible route from the coast to the central plateau (most directly to Apamea), and so forming the main artery of east-west communication during the Greek and Roman periods. The fertile Lycus valley also encouraged settlement, and three cities developed in close proximity to each other: Laodicea and Hierapolis on either side of the Lycus a few miles from the junction with the Meander, six miles apart and within sight of each other across the intervening plain. And Colossae about ten miles upstream on the southern bank of the Lycus. (Dunn, 1996)

A significant feature of the Lycus valley cities, including presumably Colossae, was the presence of a substantial Jewish minority (Bruce, 1984). And Paul obviously was known to them for he always journeyed across their ports to Phrygia. From Col 4:12 we could also deduce that Eraphas was probably a citizen of Colosse and thus was a close associate of Paul and therefore helped in the spread of the gospel to his own people. On the reason for the writing, Dunn agrees that Paul wrote to combat heretical teachings in the following words.

“There is general agreement that one reason. Probably the primary reason, was to counteract teaching that might become or already was either attractive or threatening to the baptized in Colossae, particularly with regard to their appreciation of the full significance of Christ” (p 23).

These teachings ranged from a mixture of gnostic teaching and a kind of initiatory rights that ran contrary to Paul’s teaching that they were saved through Christ’s atoning sacrifice. More so, the Colossians were at the verge of adopting angel worship or veneration as is seen in (2:18), thus Paul wrote to take them back to the foundations or “orthodox teaching”, and make them avoid the heretic teachings.

On the date of the writing, though controversial, Broberg and Kransnor (1999) agrees that it was written in Ephesus at around 80A.D, and to give more credence to Pauline authorship, it has the same structure as the epistle to the Romans which starts with a greeting, then thanksgiving, exposition, exhortation and conclusion.

Textual Analysis of Colossians 3:18- 22.

The Greek text reads; 18. Ai` gunai/kej(u`pota,ssesqe toi/j avndra,sin w`j avnh/ken evn kuri,w| 19... Oi` a;ndrej(avgapa/te ta.j gunai/kaj kai. mh. pikrai,nesqe pro.j auvta,j 20. Ta. te,kna(u`pakou,ete toi/j goneu/sin kata. pa,nta(tou/to ga.r euva,resto,n evstin evn kuri,w| 21 Oi` pate,rej(mh. evreqi,zete ta. te,kna u`mw/(i[na mh. avqumw/sin 22 Oi` dou/loi(u`pakou,ete kata. pa,nta toi/j kata. sa,rka kuri,oj(mh. evn ovfqlmodouli,a| w`j avnqrwpa,reskoi(avliV evn a`plo,thti kardi,aj fobou,menoi to.n ku,rion

The third chapter of the epistle to the Colossians obviously starts with an admonition on the perspective from which a Christian life should be lived. Paul goes on to mention character, behaviors or vices that should be shunned by anyone who live a new life in Christ, stating that the wrath of God would definitely be upon them when they continue with such practice. As against that he mentions virtues that should be imbibed especially among themselves as the church of Christ, cancelling all racial prejudice for “Christ is all and in all” (3:11). He also goes on to say that the evidence of a life in Christ also shows in our dealings with everybody, both as wives and husbands and as masters and slaves, parents and their children. And that introduces the “household rules” (3:18-22).

The apostle started with an admonition to wives that they submit (*hupotasseste*) to their husbands, which is to say that they should obey, be subordinate or become subject to their husbands. Reason being that Adam was first

formed before Eve, and Adam was not deceived but Eve was and thus she sinned (1 Timothy 2:13-14). And as Kendler (1996) puts it “He was first in the creation and last in the transgression”. This submission is not to a tyrant husband or a submission that goes beyond the norms of a good Christian home, it should be a submission as “is fitting in the Lord”. The husbands on the other hand are admonished to love their wives and not be bitter towards them or embittered by them. That they must love them with tender and faithful affection, as Christ loved the church, and as their own bodies, and even as themselves (Eph. v. 25, 28, 33), with a love peculiar to the nearest relation and the greatest comfort and blessing of life. And they must not be bitter against them, not use them unkindly, with harsh language or severe treatment, but be kind and obliging to them in all things. (Ritchie, 2002). Then the children are also admonished to obey, listen to, follow and be subject to their parents in all things for that is what pleases the Lord. Then the charge to parents not to embitter, arouse, provoke or irritate their children, so that they may not be discouraged or lose heart.

Parent-child Provocations.

On the issue of parental ‘provocation’ of their children, one wonders what the apostle meant when he said that parents should not provoke their children. F.F. Bruce explains it saying that parents should not exercise their authority over their kids with ‘rigor’ and ‘severity’, rather with gentleness, tenderness and kindness raise them to the knowledge of God. (Bruce, 1958). Going by this explanation, one does not fail to acknowledge of certainty that most parents especially in the Nigerian setting are good at calling their kids names, especially when they misbehave or make mistakes. In an Igbo setting, its common to hear names like *nkita* (dog), *ewu* (goat) *anu ofia* (bush animal), *onye nzuzu* (stupid fellow) idiot, and in very crude families, its common to hear abuses ranging from *mmuo gbuo gi* (the deity should kill you) to *kporo nshi rijuo afo* (fill your stomach with excreta), for the Yoruba *were* (mad fellow), *oloriburuku oloshi* (useless and senseless fellow) and the Hausa names like *akwuya* (goat), *dan iska* (useless fellow) and *shege* (bastard) are common. It’s common for the parents not to take it serious for it’s almost a norm that when a Nigerian parent is angry, they use abusive words to vent their anger. Although this explanation of the word is good, but it ‘provokes’ more questions that would bug the mind of any parent. Does that imply that the ‘rod’ of correction should be spared? Does Paul in any way contradict the book of proverbs which clearly admonishes parents to use the cane when necessary to ‘chase away foolishness’ from the heart of a child? (Proverbs 10:13, 13:24, 22:15, 23:13, 23:14, 29:15).

The Antithesis of Col. 3:21 against Prov. 13:24.

While Proverbs 13:24 states that “he who spares his rod hates his son, but he who loves him disciplines him promptly”, it stands almost in opposition to Paul’s admonition that fathers should not ‘provoke’ their children for it is a common knowledge that no one like being ‘caned’ or rather no work of discipline is sweet or enjoying. Therefore, children can be easily ‘provoked’ by corporal punishment. How then would the two verses of scripture relate if Paul himself acknowledges that “all scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness” (2 Timothy 3:16)? A closer look at the word ‘provoke’ as rendered by Paul in his epistle to the Colossians has to be considered to ascertain Paul’s meaning and how the original audience would have perceived it.

Implication of *evreqi,zw* in Pauline Thought.

The Greek lexicon defines the word as carrying two meanings, which can be portrayed in a positive and negative way. In a positive way it could mean ‘to encourage’ or to be an encouraging example. Whereas in the negative sense it means, to provoke, arouse, irritate or embitter. (Arndt and Gingrich, 308). From the passage we can note that Paul meant it in a negative way as he states the negative effect this provocation could cause, i.e. they will become discouraged.

To provoke, arouse, irritate and embitter according to Oxford’s English Dictionary means to “to stimulate (a reaction or emotion, typically a strong or unwelcome one) in someone. 2. To deliberately annoy or angry. **Arouse** = to “provoke one to anger or other strong emotion. **Irritate** = “to make annoyed or angry”, while to **embitter** means to “make bitter or resentful”. Thus Paul meant that fathers should not provoke any reaction that is unwelcome in their children or deliberately annoy or make them angry.

Implication of *evreqi,zw* (erethizo) for Nigerian Parents.

As has been stated earlier, the abuse of children or annoying them deliberately is not new to the Nigerian society especially among the Igbo Nigerians. This study would then not serve a good purpose if they are not able to adopt its teachings and create a better loving and caring environment for their children or wards to grow in, as has been noted that

“Parental care that is inconsistent, unresponsive, detached, hostile or rejecting gives rise to insecure attachments. Young children who experience insecure attachments display fear, distrust, anxiety or distress and are at risk for long-term adverse effects on brain development including

developmental delays, cognitive impairments, conduct problems, psychopathology and relationship challenges.” (CSSP.ORG STRENGTHENINGFAMILIES.NET)

Fathers are then advised to serve as good examples to their children and bring them up in the fear of God, being very careful not to be a source of discouragement to them, that is to say that fathers should not be double tongued i.e. saying a thing and doing another. Moreover fathers by loving their wives would teach the children to also respect them thereby creating a happy home. Wives also should submit willingly to their husbands, these also would the children learn to respect. A case where parents fight themselves and the father comes home often drunk, and end up beating his wife or the wife being disrespectful to her husband owing to a lot of reasons would do no good but lead to the discouragement of the children. Travis Gilbert goes further to state that other children “exasperators” are

1. Failing to allow them to be children.

A child is a child and probably not an adult and as such should be known that the individual is a child as such would not be expected to think or behave like an adult. Therefore parents should not place the stakes too high for them because they would definitely not meet those standards, they are just children. It is common for children to want ‘children things’, these things includes toys, playfulness or every opportunity to play, as such parents should provide the opportunity for the children to live to the full their childish stage of life.

2. Treating them with harshness and cruelty

As often found among abusive parents, children are treated harshly, often over little mistakes that could be looked over, some parents get so cruel that the punishment or disciplinary measures meted out to the kids are nothing short of child abuse and maltreatment. These treatment end up making these children hardened and have a dejected feeling with animosity towards their peers and neighbors.

3. Ridiculing them in front of others.

Children also get embarrassed like adults, and a public rebuke or ridicule is embarrassing to them as it is to an adult. When they make mistakes, the right and rational thing to do is to correct them lovingly rather than laugh at them or ridicule them. The ridicule completely discourages them and makes them afraid of making such attempts again for fear of been laughed at.

4. Displaying favoritism/making comparisons.

Just like it destroyed the house of Isaac, putting Esau and Jacob at war with each other, favoritism still destroys families. The children who are ‘favored’ end up rubbing it on the face of those who are less favored and thus end up frustrating them and making them recoil into their shell choosing to live their lives with the notion that no one cares about their welfare. More so, comparing a child to another child builds fear in the child that he/she would never be able to please their parents, as such, they give up, even before trying.

5. Failing to express approval.

The same way an adult gets motivated when what he/she does is given approval. So it is with children. They long for approval from parents, they should be encouraged. This implies that every little thing that they put effort into doing should be encouraged. Sometimes, gifts should be given to show them how appreciated they are.

6. Being arbitrary in discipline/lacking consistency.

As has been earlier noted, the act of disciplining a child is recommended by scriptures, but is done in error when it is done arbitrarily (based on random choice or personal whim). A child should be able to know that a certain kind of disciplinary measures would follow a particular misdemeanor. With that they would be able to steer clear off behaviors that would warrant such corrective measures. But when disciplinary measures are done anyhow, then the child loses trust in the parent to correct him/her.

7. Neglecting them/making them feel like intruders.

What makes up a nuclear family is the father, mother and children. Thus the children are important members of that family and their opinions should not be neglected. They should be involved in any important decision that should be made in the family. Parents would be surprised to discover that the children know more than about the household than the parents. Neglecting them or making them feel like intruders would serve no other purpose than to make them treat family matters with reckless abandon.

8. Seeking to achieve our goals through their lives.

It is common for parents who failed in certain areas in their lives to want to make those achievements through their children, thus they tend to push their children up to breaking point with the aim of making sure the dreams and aspirations of the parents are achieved. The parents should know that the children are

also human beings with distinct personalities, talents and gifts, they must not necessarily fit into the lives of their parents.

As against these characters, parents are advised to cherish them fondly, rear them tenderly, sustain them spiritually and deal with them individually. (Green, 2005).

When there is no moral pillar in the family, the children are bound to go bad. More reason why a majority of the youth in penitentiaries are children from broken homes or foster home or probably those who lost their parents at an early age. It takes the grace of God to regain a lost child. Furthermore, orphanages should be more careful in the dispatch of children and should monitor them from time to time to note abusive foster parents and thus save the children from abusive parents who would in turn lead these children into habits that might not easily be dropped. When the smallest unit of the social life (the family) is taken care of, the society at large would in turn take proper shape.

Conclusion.

Parenting as has been noted in the work is not an easy task. It involves the whole efforts of parents, both intellectual, material, spiritual and physical. It has also been noted that no specific principle is most efficient in the parenting process, thus no one is an expert in parenting. But we can borrow a leaf from the biblical injunction of Paul to the Colossians not to provoke their children so they would not be discouraged. The family is the smallest unit of social interaction, all things start from the family, thus if we have good parents, we would have better children, and in turn better families which would lead to a better country and the world at large. Let's be careful how we treat our children, for in their hands lies the future of tomorrow.

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Pauline Position on Patriarchal Subjugation of Women in Light of 1 Corinthians 11:3-12

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Abstract

Patriarchal subjugation of women refers to a male-dominated system where power control resides with men while women are discriminated. The biblical Paul of Tarsus is sometimes accused of promoting this system in the early Church based on the tenor of his writings about women. Gender-related passages of Pauline epistles appear controversial whenever they are applied to the feminist debate. Choosing 1 Corinthians 11:3-12, this paper set out to ascertain whether or not Paul promoted women subjugation and its implication to contemporary feminist scholarship in Nigeria. Using biblical exegesis, it was discovered that Paul did not promote patriarchal subjugation of women but rather expressed a genuine concern for discipline in the Church. He warned that excessive show of liberty by the women (as well as the men) could bring reproach to the Church. The research also noted that feminist scholarship in Nigeria has shifted from the conventional lamentation against male dominance to a contemporary tone of praise for enviable traditional feminine status and recent women development. This research would be found relevant in feminist-biblical scholarship and in Christian religious and social studies.

Introduction

Patriarchal subjugation of women is a social system or arrangement that is governed by the principle of male dominance and women subordination. Okoli (2007) defined it as “a system where power and authority are controlled by men being heads of their different families” (p.74). It is a system of power that seeks to define men and women as polar opposite, placing men with all the power, and women existing for the sake of men (Sparks, 2015). From feminist point of view, patriarchal subjugation of women describes a society that is characterized by “unequal power relations between women and men whereby women are systematically disadvantaged and oppressed” (<https://www.londonfeministnetwork.org.uk>). This view identified key features of patriarchy such as under-representation in key state institutions, employment and industry, as well as male violence against women. Acholonu (2005) pointed out that “very often, women are grossly traumatized, hampered, bruised and suppressed by patriarchal society.” Similarly, Hogg (2016) had lamented that “men’s interest in maintaining patriarchy is so strong that it often overrides the respectful relationships they have with their mothers, wives and daughters.” Feminist theory sees patriarchal practice as an unjust social system that enforces gender roles and is oppressive and harmful to both men and women (Richards, 2013). This theory argues that patriarchy should be rooted out from human society because it is the main cause of women subjugation. If not checkmated, “we will remain powerless to change the abuse of women that is present in varying degrees everywhere” (Moore, 2017).

The Bible, most times, has served as a tool for both patriarchalists and feminists in advancing their respective viewpoints. One segment of the Bible that has been found to be problematic and controversial in the gender debate is Pauline epistles. A portion of his epistles that has assumed more prominence in controversy is First Corinthians 11. Sparks (2015) admitted that First Corinthians 11 as a whole is one of the most controversial chapters in the entire Bible. It has been used in a wide variety of ways to subjugate and silence women in the Church. This is in agreement with Onwu’s (2004) position which noted that this passage is one of the “certain passages in Pauline epistles which deal with the status, role, attire and/or general demeanor of women in such a manner as to support Paul’s negative attitude toward women and the principle of male dominance and female subordination, both in the home and in Church and, by implication, in society as well” (pp. 223-224). However, in that passage, the apostle approved the Christian women to pray and prophesy in public worship, just like their male counterparts, with a

condition that they should cover their head. This is somehow credited to Paul as an advocate of feminist freedom. In explaining this injunction, Howe (1982) argued that:

A woman appointed to a leadership position in the church is not adopting a male role nor, on the other hand, does she stand before the congregation as a sex object. Thus the veil is a symbol of her 'authority', authority invested in her by God as a result of the redemptive work of Christ in whom there is neither male nor female (p.273).

On the contrary, Rhodes (1991) stated that "Paul indicated that the woman brings honour to the man by fulfilling her role of functional subordination, while man brings glory to God by fulfilling the functional role of leader." He insisted that "a woman who prays or prophesies in Church must do so in a way that preserves the hierarchical social order given by the creator, and this is to be accomplished by wearing a 'sign of authority.'" From this passage, while some felt that Paul welcomed the leadership and ministry of women, others felt that Paul was adamantly opposed to women's self-expression in Christian ministry. Therefore, seeing the degree of conflict generated in his gender-related discourses, the question then is: was Paul in support of patriarchal subjugation of women? Was he a radical feminist, or an ardent supporter of the patriarchal family system of his day? As a result of the complexity of gender issues raised in his various epistles, this research rested its periscope on Paul's first letter to the Corinthians 11:3-12. The preponderant number of gender issues discussed in this text-pericope informs the choice of the passage.

In order to resolve the tension highlighted above, biblical exegesis was used to critically assess the selected biblical passage so as to provide a logical answer to this age-long puzzle vis-à-vis 1 Corinthians 11:3-12. It involves textual, historical and socio-cultural investigations.

Exegetical Study of 1 Corinthians 11:3-12

Sound biblical exegesis begins with the languages. Reading from the original language of the text helps today's reader to appreciate the original intent of the writer/author and how the first audience understood the passage. Therefore, it is necessary to produce the Greek text of the study passage which is placed side-by-side with the researcher's English translation.

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| <p>3 Θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ χριστός ἐστιν· κεφαλὴ δὲ γυναικός, ὁ ἀνὴρ· κεφαλὴ δὲ χριστοῦ, ὁ θεός.</p> | <p>3 Moreover I want you to know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.</p> |
| <p>4 Πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων, κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ.</p> | <p>4 Every man praying or prophesying, having anything on his head, dishonours his head.</p> |
| <p>5 Πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακάλυπτος τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν ἑαυτῆς· ἐν γὰρ ἐστὶν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ.</p> | <p>5 and every woman praying or prophesying with her head uncovered dishonours her head; indeed it is one and the same with having been shaven</p> |
| <p>6 Εἰ γὰρ οὐ κατακαλύπτεται γυνὴ, καὶ κείρασθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.</p> | <p>6 for if a woman do not cover her head, let her also be shorn. But if it is shameful for a woman to be shorn or to be shaven, let her cover her head.</p> |
| <p>7 Ἄνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα θεοῦ ὑπάρχων· γυνὴ δὲ δόξα ἀνδρός ἐστίν.</p> | <p>7 For a man truly ought not to cover the head, being the image and glory of God; the woman however is the glory of man.</p> |
| <p>8 Οὐ γὰρ ἐστὶν ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ ἀνδρός·</p> | <p>8 For the man is not of the woman, but the woman of the man.</p> |
| <p>9 καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα·</p> | <p>9 For truly the man was not created on account of the woman, but the woman on account of the man.</p> |

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| <p>10 διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοῦς ἀγγέλους.</p> <p>11 Πλὴν οὔτε ἀνὴρ χωρὶς γυναικός, οὔτε γυνὴ χωρὶς ἀνδρός, ἐν κυρίῳ.</p> <p>12 Ὡσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός, τὰ δὲ πάντα ἐκ τοῦ θεοῦ.</p> | <p>10 For this reason, the woman ought to have authority on the head, because of the angels.</p> <p>11 However, neither is the woman separate from man, nor the man separate from the woman, in the Lord.</p> <p>12 For just as the woman is of the man, so also the man is by the woman; but all things of God.</p> |
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Textual Observation

There is a textual problem in verse 10 over the word *exousian* = “authority” which needs to be resolved. While the first textual variant reads *exousian* (authority), the second variant reads *kalumma* (veil) and the third *kalumma kai exousian* (veil and authority). The first variant is supported by papyrus 46, and a good number of codices including Sinaiticus, Alexandrinus, Vaticanus, Rescriptus and so on, as well as many Minuscules, Versions and some Church Fathers like Clement and Tertullian. The second variant is accredited by Itala version (corrected) and other few manuscript evidences while the third is associated only with Origen. Documents supporting the second variant-reading believed that the word “veil” was more appropriate in usage than “authority” because the discussion was centered on head-covering. The third variant reading attempted a solution by adopting both terms as one and the same. The first variant *exousian* no doubt is the superior reading considering the wealth of evidence supporting it, and it is designated with [A] which means it is virtually certain (Aland, Black, Metzger & Wikgren, 1983).

Historical and Socio-cultural Study of the Text

Ituma (2010) rightly noted that Pauline passages that seem to promote women subjugation must be studied in context. He further observed that “when Paul’s writings are taken holistically, it becomes very necessary to see how Paul needed to apply the principles of situational ethics to solve a problem in a society that had cultural subjugation for women, without promoting women subjugation” (p.15). In attempt to clarify Pauline position on patriarchal subjugation of women, it would be worthwhile to first look at the historical background of the text in study.

All scholars accept 1 Corinthians as Pauline (Keener, 1993). Even the most imaginative critics have not found any objection on this point (Walvoord and Zuck, 1983). There is scholarly consensus that Paul wrote the epistle while he was still at Ephesus in AD 59 (1 Cor. 16:8). The city of Corinth had reputation for wealth and immorality. McKenzie in Pereira (2008) likely noted that:

Possibly in Corinth, which seems to have had more prostitutes per capita than any other Roman-Hellenistic city, a woman with her head bare may have been recognized as a working prostitute.

All Paul asked was that they should not so identify themselves in Church (pp.133-134).

Although promiscuity was characteristic of Greek male culture, Keener (1993) believed that the mercantile nature of the community may have accelerated the level of sexual promiscuity and other libertine behaviour. Such an environment was negatively affecting the Church’s resolve as the righteous alternative to the broken secular society. The Corinthian Christians were also being distracted by secular philosophies and ideologies that were inconsistent with appropriate Christian conduct. This was evident in the manner of issues raised and addressed in the letter. For instance, philosophical ideas held by some of the members may have justified a case of incest (chap. 5). 1 Corinthians provides a typical picture of the moral struggles of the first century Church. The spirit of the world was more influential than the Spirit of God, despite the splendidly evident gifts given by the Spirit. This was a challenge Paul wanted to solve (Walvoord and Zuck, 1983).

The opening statement of 7:1 reveals that the Corinthians had written to Paul to seek his apostolic opinion on certain issues that border them. The statement reads: “Now concerning the things of which you wrote to me...” (NKJV). It was at this point that he started to respond to their inquiry. Some of the matters they raised included celibacy, marriage and divorce (chap. 7), things offered to idols (chap. 8), head coverings and conduct at the Lord’s Supper (chap. 11) and spiritual gifts (chaps. 12-14). Before he delved into providing his opinion on these issues, Paul first addressed the problematic reports that were rocking the Church, which he received from members of Chloe’s family. In their own letter of inquiry, the Corinthians had carefully avoided highlighting those issues which border on in-house sectarianism (chaps. 1-4), incest and sexual immorality (chap. 5) and litigation against fellow Christians (chap. 6).

Considering the matters addressed in the epistle, Paul's chief concerns are arranged as follows: divisions in the Church (1:10-4:21); sexual immorality and family life (5:1-7:40); Christians' interface with pagans (8:1-11:1); conduct and worship (11:2-14:40); the resurrection (15:1-58) and offerings for Christians in Judea (16:1-4).

The passage for this study falls under conduct and worship. The issues raised by Paul on this topic include: proper appearance in worship as regards head-covering (11:2-16); proper conduct at Lord's Supper (11:17-34); Church unity and use of spiritual gifts (12:1-31); Love—the greatest gift (13:1-13); prophecy and the use of tongues (14:1-25) and order in Church meetings (14:26-40). The interest of this study falls under “proper appearance in worship as regards head-covering”. The task of this research however, is not on head-covering but to determine Paul's position on patriarchal subjugation of women in the context of 1 Corinthians 11:3-12.

In the course of arguing and buttressing his standpoint on the issue of head-covering, Paul made certain statements which are still subjects of controversy. The first controversial statement states that **the head of woman is man** (v.3). The second says **but woman is the glory of man** (v.7). The third position to be considered is that **the woman is of the man and for the man** (vv. 8-9) while the fourth maintains that **the woman ought to have a symbol of authority on her head** (v.10). These biblical statements had given the apostle a misogynist posture in the eye of modern feminist scholarship. They therefore form the sub-headings of our investigation on whether Paul wrote in support of patriarchal subjugation of women.

The Head of the Woman is the Man

This particular passage is one of the popular Pauline controversies being debated in feminist scholarship. The bone of contention here lies in the Greek word *kephalē* which is translated as “head”. The idea of head in English language which readily connotes leader, ruler, chief, boss or “authority over” gives the reader the interpretative meaning that the man is the boss to the woman.

In order to have a proper understanding of Paul's usage of the word *kephalē* and how his first readers/audience understood it, a linguistic survey is appropriate. Kaiser, Davids, Bruce and Brauch (1996) had observed that among the range of meanings which *kephalē* had in ordinary Greek which include “origin” or “source”, there is strong linguistic evidence coming from the Septuagint (Greek translation of the Hebrew Scriptures) showing that the range of meaning of *kephalē* does not favour the ideas of “authority” or “supremacy”.

The Greek word *kephalē* is equivalent to the Hebrew word *ro'sh* in both literal and figurative meanings. In a comprehensive study of how the Septuagint translators rendered the Hebrew word *ro'sh*, Kaiser, Davids, Bruce and Brauch (1996) noted that in more than 200 times when it referred to physical head, the translators often used *kephalē*. In about 180 times when *ro'sh* figuratively means “leader” or “chief”, another word, *αρχων* (*archon*) was adopted in 138 times of the cases. *Archon* means “ruler”, “commander”, “leader”, and its derivatives include “authority”, “chief”, “captain” and “head of family”.

In most of other occurrences of *ro'sh* (when it designates an authority figure), other Greek words such as *hegeomai* (to have dominion over) was used. The study noted that it was only in eight out of 180 cases was *kephalē* used to translate *ro'sh* when it designated the leader or ruler of a group. This could be as a result of the figurative meanings of *kephalē* which may allow a translator to use it thus.

The above linguistic evidence, which strongly pointed out that the idea of “authority over” was not native to the Greek *kephalē* has led numerous scholars such as Bedale (1954, p.211-215), Barrett (1968), Ridderbos (1975, p.379-382) and Bartchy (1978, p.50-80) to interpret Paul's use of head as “source” or “origin”. According to Kaiser, Davids, Bruce and Brauch (1996) “these meanings do far greater justice to the Pauline usages of *kephalē* than the “authority” nuances conveyed by the English ‘head’”. Moreover, serious problems emerge when the word is interpreted as “authority over” in the context that “the head of Christ is God”. It would then revive the ancient heresy of subordinationism and poses a challenge to the classical doctrine of the Trinity (Kaiser, Davids, Bruce & Brauch, 1996).

In his commentary on the text, Cyril of Alexandria, a Church Father in the fourth century wrote:

Thus we say that the *kephalē* of every man is Christ, because he was excellently made through him. And the *kephalē* of woman is man, because she was taken from his flesh. Likewise, the *kephalē* of Christ is God, because he is from him according to nature (Lampe, 1968, p.749).

The above interpretation is quite suitable for the passage and the context in which it appears. Thus, Paul did not have the intention to subjugate the womenfolk, but was rather trying to buttress his point on proper Christian conduct by alluding to Genesis 2:23, “she shall be called Woman, because she was taken out of Man” (KJV). Therefore, First Corinthians 11:3 seems best to be translated thus: But I want you to know that the source of every man is Christ; and the source of the woman is the man; and the source of Christ is God.

The Woman is the Glory of the Man

Here, Paul predicated his argument on the creation narrative of Genesis 2:7. His idea was that what was created should reflect the glory of its source – man reflects God’s image and glory; woman reflects the glory of the man; Christ reflects the glory and the very image of God (Col. 1:27; 2 Cor. 4:4).

Paul’s statement here does not in any way subjugate womanhood as some people may interpret it. He was only using the sequence of God’s creative activity to prove what should be a Christian’s proper appearance to public worship, especially in a permissive Gentile society. Kaiser, Davids, Bruce and Brauch (1996) in their analysis, stated that:

What Paul does not say in this context is important. He does not say that woman is the image of man; she is only his glory. For Paul knew that, according to Gen. 1:26-27, human beings as male and female were created in God’s image. He is also clear that both the man and the woman have their being ultimately out of God’s being as a result of God’s creative act (1 Cor. 11:12).

Woman being the glory of man does not make her less human, just as Christ being God’s glory does not make Him less God. In fact, the man is incomplete without the woman (1 Cor. 11:9). It is the woman that dignifies the man. Paul teaches that both the man and the woman are the glory and the image of God (v. 12).

The Woman is of the man and for the man

Here, Paul continues to predicate his argument on the Genesis Creation narrative. In Genesis 2:18, God created the woman out of the man to be his suitable helper. Hence, “the woman is of the man” expresses man’s need of the woman. Keener (1993) noted that the phrase translated “helper suitable” acknowledges the strength of the woman. He observed that:

“Helper” is used more often of God than anyone else in the Old Testament; “suitable” means “corresponding” or “appropriate to...” Woman was thus created because man needed her strength, not (as some have wrongly interpreted this verse) to be his servant.

Wiersbe (1989) hinted that man’s priority does not imply woman’s inferiority. The man and the woman are one and the same in the Lord (Gal. 3:28; 1 Cor. 11:12). After all, today, the man comes from the woman.

Head-covering as Woman’s Authority

Paul posited that the woman should have authority on her head because of the angels. However, the use of the word “authority” could be a bit confusing. Considering the preceding logic which centers on head-covering, one would have expected Paul to say that “the woman ought to have covering on the head...” Kaiser, Davids, Bruce and Brauch (1996) had suggested that Paul’s intention was to interpret the significance of the covering for the woman’s participation in public worship. They argued that:

Now since the woman has her origin in the man and thus reflects his glory, she ought to have a head-covering in worship in order to conceal ‘man’s glory’ and therefore be in a position to reflect the glory of God in praying and prophesying.

Therefore, a woman who wears head-covering does not only conform to nature and custom (vv. 14-16), but she is also vested with authority – authority to stand in direct relationship with God and reflects God’s glory. So then, the authority the woman wears on her head is not the one that subdues her, but rather promotes her.

Summary of Exegesis

One of the biggest problems in the Corinthian Church was disorder in public meetings. Some of the women were assuming more freedom than they should have. The bone of contention was about women who appear in public worship without conventional head-covering. Paul addressed the Corinthians on proper appearance to public worship because of the ignominious attitude of their women towards religious, cultural and social customs of the time, especially in the area of dressing. Eastern society at that time was very jealous over its women. Except for the temple prostitutes, the women wore long hair, and when in public, they put on covering over their head. The women in the Corinthian Church may have undermined gender differences by not wearing head-covering to public worship. Hence, for Paul, it was both blasphemous and unacceptable for the women in the Church to appear in public without the covering, let alone to pray or prophesy in Christian worship. This was a gross improper conduct that could bring serious reproach to the body of Christ. Therefore, Paul was pre-occupied with general Church discipline (for both men and women) and wrote to address it in clear terms. If this passage and other gender-related passages in his

epistles are studied with this understanding, then most claims of women subjugation by Paul will gradually disappear.

Implication to Nigerian Feminist Scholarship

Just as it was a conventional belief that Paul was a misogynist or male chauvinist because of his allegedly discriminatory position on women, there is also a common position that African traditional societies in general discriminated against the women. However, contemporary scholarship has proven otherwise.

The Conventional Position

Some Nigerian feminist writers associate patriarchal subjugation of women with the customs and values of various ethnic groups in Nigeria. They blame various customary practices like polygamy, obnoxious widowhood rites, male-child preference and female gender ostracism in property inheritance and land ownership as patriarchal instruments responsible for women subjugation. In writing about the people of Nigeria, Omonubi-McDonnell (2003) observed that:

Each ethnic group has a unique heritage and custom, the men share the same ideology patriarchy. The cataclysm is that there are also a great number of women who are victims of patriarchy, who have internalized it, accepted their travails as their 'custom,' 'culture,' and even 'religion' (p.6).

The above quotation sees Nigerian ethnic groups as patriarchal societies where women are victimized. It reveals the extent to which patriarchy has penetrated the bone marrow of Nigerian cultures in such a way that even women see it as normal. In fact, Okoli (2007) posited that women promote male dominance. In her study of widowhood practices among the Igbo people of Nigeria, she vividly noted that:

These harmful traditional widowhood practices most times are carried out and enforced by the *Umuada* (the daughters of the lineage) probably to please their male relatives and show how authoritative they can be... One should not lose sight of this popular saying, 'women are enemies to themselves.'

On the issue of male-child preference, Ogueche (2011, p.75) believed that this is the highest manifestation of patriarchal ideology. The birth of a son always calls for celebration. A sonless marriage in a typical Nigerian home is vilified like a fruitless one. Ngele (2011, p.9) identified the cultural practice of son preference as the major contributor to the problem of women subjugation in Nigeria. In view of this, Otuokereonye in Uchem (2001) observed that:

Male children are valued more than female children. That is the root cause of most of the injustice and discriminations against women... The world of meaning behind this is about inheritance, since only male children inherit their parents' compounds (p.93).

The Contemporary Position

The argument that Nigerian ethnic groups deliberately sustain a system that victimizes women has become a contentious matter. Some Nigerian feminist writers have recently come up with strong points to claim that Nigeria was gender friendly, prior to the coming of colonialists who aggressively altered traditional social structure. With their Western chauvinistic ideology, they gradually relegated the much respected African women. Ituma (2010) observed that "womanhood that was sacredly respected became an institution of dishonour and disrespect" (p.22).

According to Uchendu (1995), "Nigerian women in practically all the ethnic groups of Nigeria during the colonial era were independent economically...women had a place, a voice, and a distinct role in the traditional society and its governance" (pp.8-9). There were gender-based roles and none interfered with the other. Okoli (2007) even boasted that while men dominate in some aspects of life, women are not left out; they equally play significant roles and dominate in some areas. A good number of Nigerian women in the past and present dispensations have scaled to enviable heights in their various careers such as Margaret Ekpo, Funmilayo Ransome-Kuti, Ngozi Okonjo-Iweala, Prof. Dora Akunyili, Amina Mohammed, Chimamanda Ngozi-Adichie, etc. Moreover, those customary practices that seem to discriminate women are fast disappearing from the fabrics of the modern society. Most harmful widowhood practices have been obliterated by Christianity and modernity. Even still in mourning period, most widows today are as free as if nothing has happened. More so, the girl-child is highly valued and educationally empowered while domestic violence against women attracts severe punishment from the judiciary.

Contemporary Look at African Traditional Position on Women

Women as Ancestors

Just like every Christian strives to make heaven, the life-goal of an African is to secure admittance into the hallowed chamber of ancestors. What qualifies one to be regarded as ancestor includes good life, good death, marriage, long-life, etc. That one is a man or a woman is not a prerequisite. Both males and females are admitted without obtaining permission from the other. Writing on this point, Ituma (2010) affirmed:

It is an individual affair. If the female gender is not considered in the ancestorhood then the feminine inferiority and subjugation will be understood. The different African societies where women are subjugated and put in a second class position cannot explain their act, from the ancestor perspective (pp.20-21).

Polygamy in Pre-colonial Africa

The practice of polygamy has been regarded as one of the greatest signs of women subjugation in Africa. This opinion, of course, is coming from modernity point of view. But in pre-colonial times, a man's social standing is dependent upon the number of his wives. A man was considered incomplete without a woman; but was considered more complete with women. Therefore, polygamy was not a connotation of feminine subjugation. It rather underlined the compatibility and indispensability of the woman to the man (Ituma, 2010).

Matrilineal Land Ownership

Land ownership does not translate to superiority (Ituma, 2010). That African societies bequeath land ownership to men does not suggest they are higher beings than other sex. Equally, matrilineal societies abound in Africa, including Nigeria. Such communities can be found in Abia, Cross River and Akwa Ibom states; e.g. Ohafia, Afikpo, Bende, etc. In these areas, land ownership is the absolute right of maternal kinship and it still obtains today. Therefore, ownership of land is balanced between both genders in Africa, where the earth (land) is widely held to be a goddess (female divinity).

Femino-centric Titles

Women in Igbo land are adorned with enviable and honorable titles like:

Oriaku (one who enjoys wealth). It is incompatible to regard a society where men turn workaholics in order to fend for their wives as anti-women. To call women *Oriaku* is to portray the egg-like treatment they receive from men; a tradition that was regrettably altered along the line.

Odoziaku (preserver of wealth). Women in Igbo idea are not destroyers of wealth; they rather preserve, just as they enjoy it, so that the impact of the man's hard work will be felt by every member of the family.

Ugwudiya (the glory/honour/pride of the husband). A man in Igbo thought is incomplete without a woman. Regardless of his long-life and prosperity, an unmarried man cannot be an ancestor.

From a divine angle, Horton (1962) noted that the Kalabari people of Africa speak of God as a female.

Conclusion

This paper ascertained the true position of Paul the Apostle on the issue of patriarchal subjugation of women. It employed 1 Corinthians 11:3-12 as the scriptural matrix. The text-pericope is a discourse on women's head-covering in public worship. In the course of making case for head-covering by Christian women in the permissive Corinthian society, Paul made some controversial gender-related statements which formed the bedrock of this research. Exegesis of the passage was done and the following findings were arrived at: first, that the head of the woman is the man does not imply chauvinistic subordination against women. It simply means that the source of the woman is the man, that is, the woman is taken out of the man. Paul was implying that the relationship between husband and wife is one and the same with that of Christ and God. Secondly, that the woman is the glory of the man was an illustrative reference to the Creation sequence. The woman is not the image of the man; she only reflects his glory, just as the man reflects the glory of Christ, and Christ the glory of God. Paul clearly stated that both the man and the woman complement each other (vv.11-12). Thirdly, the man needs and depends on the strength of the woman as a "helper-suitable." Lastly, the authority the woman should have on her head gives her direct access to God when she prays or prophesies. Therefore, Paul did not support patriarchal subjugation of women; instead, he demonstrated good knowledge of the equality between man and woman in the salvation economy of the New Testament Church. The finding was related to feminist scholarship in Nigeria. Like Paul, most Nigerian ethnicities placed high value on women, prior to westernization. Furthermore, as a result of contemporary feminist scholarship, modernity and women development programmes, the status of Nigerian women has continued to appreciate

tremendously, just as some obnoxious practices that discriminate them are fast disappearing from the fabrics of the society.

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Feminine Gender Self Defeat as the Bane of Women Participation in Nigerian Politics

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&

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Feminine Gender self defeat refers to inferiority complex on the side of the female folk that displays in lack of courage to stand out for key political contests. It is visible in undergraduate politics where female students prefer to pick up nomination papers for Vice President of Students Union, voluntarily leaving the position of President for the male students. In Nigerian politics it is observed that women are hardly presenting themselves for President, Governor, Local Government Chairman and other Executive positions. They are satisfied with a lower level position or supportive positions. Why should the female folk feel at home with supportive positions in Nigerian politics? What possible measure could be adopted to integrate them into the mainstream of political executive positions in Nigeria? These are the problems this research resolved. The research adopted a descriptive phenomenological method in view of the historical origin of the factors and the need to avoid personal biases. The research concluded that the feminine gender self defeat is traditionally rooted in patriarchal African society that has resisted Western cultural influences. Drastic grass root mobilization and consistent re-orientation are required to salvage the present self defeat so as to inculcate in the female gender the boldness and courage as well as self esteem required in mainstream politics in Nigeria.

Key words: Self Defeat, Women Participation, Politics, Leadership**Introduction**

“We believe that a nation’s progress depends on the progress of women; that the strength of democracy depends on the inclusion of women that the richness of civil society depends on the full participation of women; that human rights are women’s rights; and women’s rights are human rights.” -Hillary Rodham Clinton, Vital Voices of the Americas, October 1998.

Women are a major force behind people’s participation in the life of society today. Not only do they comprise the majority in terms of population, but they also play a crucial role in society as procreators of posterity as well as producers of goods and services. However, they hold only a fraction of other leadership positions nationally and internationally.

Women participation in politics is the involvement of women in politics such as in party positions, elected offices, political appointments etc. Political participation is also women’s leadership and engagement in decision making processes in their communities. Political accountability to women begins with increasing the number of women in decision-making positions, but it cannot stop there. One of the pillars of UN Women's work is advancing women's political participation and good governance, to ensure that decision-making processes are participatory, responsive, equitable and inclusive. Efforts are focused through strategic entry points that can advance the status of women by catalysing wide-ranging, long-term impacts.

The strengths and potentials of women in national development have been demonstrated by Izueke and Idika (2009) who pointed out that a critical look at nature’s arrangement in child bearing and rearing would reveal the enormous strengths and potentials women have when juxtaposed with men. The women bring a child into the world with a man but outplay the man in the process of upbringing of the child. Women belong to various associations in churches, towns and villages such as the August meeting prevalent in the south eastern part of

Nigeria. They use these associations to showcase their leadership potentials and qualities. Women have proven abilities as leaders, agents of change and right qualities to participate effectively in politics.

Another interesting quality of women that would make them a veritable tool of national development is that they are detailed in whatever they are involved in. Women are care givers, kind hearted, and dependable. These qualities make them very strategic in national development if fully harnessed. Participation of women in decision-making and as leaders are very essential for the full development and advancement of women. It will encourage other women to participate in public life. The convention on the Elimination of All forms of Discrimination against women (1981) reminds us that:

The full and complete development of a country, the welfare of the world and the cause of peace require the maximum participation of women on equal terms with men in all fields.

In the same vein the Australian's draft National Action plan (2011) recognises that women are powerful agents of change and that to achieve sustainable peace and security women's voices must be heard at all the levels and stages of peace process. However, the potentials and qualities of women might be seen if actually they don't participate, it becomes a wishful thinking. In Nigeria, participation of women in politics is grossly inadequate and falls short of global standards.

Maclosky (1968) defines political participation as voluntary activities shared by members of a society in the selection of their rulers and directly or indirectly involve in the formation of public policies". The voluntary activities shared by members of a society in the selection of their rulers and directly or indirectly involve themselves in the formation of public policies. From the above definition of political participation, it appears that those actions (e.g. voting at elections, campaigning, contesting at election) must voluntarily or willingly come from the individuals before they can be described as active political participants. A survey carried out among national parliaments in the world by the Inter-Parliamentary Union (1997) revealed that women make up less than 5 per cent of world's heads of state, heads of major corporations, and top positions in international organizations. Five years down the line, the IPU has established that women are not just behind in political and managerial equity, they are a long way behind. Politics is everyone's business and affects the lives of each of us. The more women are associated in numbers in political decision making process in governments, the more they can change the modalities and outcomes of policies. Only then will the concept of democracy find concrete and tangible expression.

Self Defeat is when someone is viewing themselves in a negative light; their behavior tends to follow how they are feeling about themselves. Usually it is a self-defeating behavior which keeps the person stuck with low self-esteem. Baumeister & Scher (1988) defined self-defeating behaviour as "any deliberate or intentional behaviour that has clear, definitely or probably negative effects on the self or on the self's projects". Feminine gender self defeat is attributed to the look down of women on their abilities. Women having a low self esteem, inferiority complex and negative feeling of themselves of not being able to actualize or achieve a certain role that has been assigned to them. According to the Christian broadcasting Network, Self-defeating behavior is found in individuals who deliberately make decisions that will result in failure. Other self-defeating traits include: engaging in clear and obvious risky ventures; procrastination; self-seclusion; continual, unrelenting stress; missing appointments; social withdrawal; withholding one's needs; giving up easily when facing adversity; playing the role of victim; and easily sinking into vices.

Tenets of Self Defeat

According to the Power of thoughts Meditation Club, the components of self defeat as they apply to women are highlighted below.

1. **Emotional perfectionism:** This means one being confident and in control of his/her emotions and wouldn't want to hear bad comments about her. Most times women are scared about what people will say about them.
2. **Performance perfectionism:** It is a quality of feeling that one must never make a mistake. People with such mindset do not want to be seen as having made a mistake. Women do not easily accept a mistake. They are always on the defensive side.
3. **Perceived perfectionism:** This is the perception that people will not love and accept one as a flawed and vulnerable human being.
4. **Fear of disapproval or criticism:** Women are always afraid of being criticized and would not like opposition. They feel that they need everybody's approval to be worthwhile.
5. **Fear of rejection:** Women perceive rejection as end of life.
6. **Fear of being alone:** Women equate loneliness to being miserable and unfulfilled.
7. **Fear of failure:** They believe that their worthwhileness depends on their achievements (or intelligence or status or attractiveness).

8. **Conflict phobia:** People who love each other shouldn't fight. In other words not seeing conflict as part of human nature.
9. **Emotophobia:** I should not feel angry, anxious, inadequate, jealous or vulnerable.
10. **Entitlement:** Here women feel that what belongs to them should be naturally given to them. That is to say that they do not believe in one contesting for one's rights.

Level of Women Participation in Politics in Nigeria

According to Ogazi Christopher (Chief Project Implementation Officer Development Education Center Enugu and Human Right Education) his analysis of the participation of women in governance and politics is of strategic importance not only for women empowerment, but because it has wider benefits and impact (British Council Gender in Nigeria report 2012). Disadvantaged people and or groups can obtain fair representation only if they are present in elected assemblies. Based on the above therefore, women and men should be represented at decision making-bodies levels locally, regionally and nationally particularly where crucial resources are distributed and are allocated. Nigeria has made several efforts to ensure the participation of women who are the excluded to participate in governance issues through the adoption and creation of some institutions that will facilitate the full participation of women in governance.

In 1985, Nigeria ratified the convention on the elimination of all forms of discrimination against women of 1979 (CEDAW). But it is worthy to note that the operation of the 30 articles of the convention in Nigeria is not achieved. Nigeria also adopted the 1985 Beijing Platform of Action and signed the Universal Declaration of Human Rights, International Covenant on Civil and Political Rights, International Covenant on Economic, Social and Cultural Rights, The African Charter on People's Rights, The Protocol on the Rights of Women in Africa (Maputo protocol). Even with the affirmative action of 35% representation of women in political and non elective positions in Nigeria, the number of women in the legislative houses is not encouraging as a result of the patriarchal dominance of the men in Nigeria.

In the elective positions in Nigeria since 1999, it is evident that women have not reached 10% representation. From 1999 till date, no woman has been vice president of Nigeria and not to talk about president. In 2011, only one woman contested for the post of the president in Nigeria under the platform of the Peoples Democratic Party and she did not survive the primary election. How could she survive the primaries when she got only one vote despite the large number of women that attended the primary election but refused to vote for her even on sympathy bases? In 2015, 5 women out of the 14 persons contested the vice presidential position while 14 men contested the post of president.

Out of the 109 senate members in Nigeria senate chambers, women were 7 in 1999, 4 in 2003, 9 in 2007, 7 in 2011 and 7 in 2015. In the house of representative, out of the 360 members of the house in 1999, 7 are women, while in 2003 21 are women, 27 in 2007 and 25 in 2011 and 14 in 2015. No woman governor since 1999 till date apart from when the governor of Anambra state Peter Obi was removed from office for one month and as soon as he won his case through the courts, the women governor stepped down to her deputy position, Out of the 990 seats in the State houses of assembly in Nigeria, in 1999 we have 24 women, 40 in 2003, 57 in 2007 and 68 in 2011 the local government councils that are closer to the people, in 1999, out of the 774 councils 13 are women, 18 in 2003, and 27 in 2011. The councillorship position is where some women are compensated for their efforts in making sure that the men get their positions. Though we say that women are compensated here, the numbers of women that are councilors are still less than 30% of the total number of councilors in Nigeria. Out of the 6368 councillorship seats, 69 are women in 1999, 276 in 2003, and 235 in 2011.

In 2011, out of the 20 persons that contested for the position of president in Nigeria, only 1 is woman and men are 19. Out of the 20 persons for the position of the vice president, 3 are women. Out of the 353 candidates for the post of governors in the 36 states in Nigeria, 13 are women. 347 deputy governorship positions, 58 are women and 1 got the position of deputy governor. The 2408 candidates contesting for the seat of house representatives, women are 220 and men are 2189 and only 19 of the women won seats for the house of representative, and out of the 890 that contested for the senate in Nigeria, 90 are women while 800 are men and only 7 women won the senate in Nigeria 2011 general election. These statistics show the level of gender disparity in the Nigerian political system. This same number of female got the senatorial seat in the current 8th assembly in Nigeria. When we have this kind of system in our governance process, how can women make concrete decisions when they are excluded in the process of making the decisions?

Lance-Onyeiwu, Maureen (2011), Except from UN Women's Preliminary Analysis of the Results of the 2011 General Elections in Nigeria, during the 2007 elections, women constituted about 11% of all candidates with only one woman contesting for the office of the President; 33.9% for governorship positions; 13.5% for Senate, 15.6% for House of Representatives, and 15.8% for Houses of Assembly. At the end of the elections, women

occupied only about 7.5 percent of key leadership positions in Nigeria. Interestingly, when the Yar'Adua administration came into office, it promised to give 30 percent of political appointment to women (less than the 35 percent in the National Gender Policy). But an assessment conducted by Action Aid after one year indicated that women appointment was only 11 percent.

Official records released by INEC shows that a total of 809 women emerged as candidates for the 2011 elections on the platforms of various political parties. This represents a 17% increase over 692 women who emerged as candidates during the 2007 elections. But when the result was released, women's representation at national level regressed slightly from 7.5% in 2007 to 7.1% in 2011. In the 2015 elections, the number further decreased to 7 in Senate (6.4 percent) and 19 in House of Representatives (5.2 percent).

It interesting to note that during President Goodluck Jonathan administration, women occupied 33 percent of cabinet positions. This decreased to 19 percent in PMB cabinet.

Arguments for Women's Low Participation in Politics in Nigeria

Scholars from different perspectives presented a number of institutional, historical, socio-economic as well as cultural factors, household responsibilities, illiteracy, few role models and lower expectations as the key reasons that stop women from participating in politics and more. Cooper and Davidson (1982) sought to study the problems that women in leadership positions generally face. They found that women face stress from both the work, home and social environments. In addition, women have to acquire male leadership and managerial skills (for example, being aggressive, assertive, confident), as well as multiple demands in running a career and a family.

However, we are of the opinion in this paper that those factors mentioned might in one way or the other be the reason for low participation but the major cause of low participation of women is gender self defeat. A critical look at the components self defeat would expose the women in Nigeria to this phenomenon. A woman does not want bad comments to be made against her, does not want to be rated poorly in performance, does not want to be a failure or defeated and does not want to contest what belongs to her by right.. All these aggregate to self defeat.

Amongst the factors, education is identified as one of the most important cause of the problem that prevents women's voices from being heard in government. Girls being forced to stay at home to do domestic work and missing out on schooling, one of the factors for low political participation. Yes, women in some areas in the north are not allowed to go to school, but a close look at our tertiary institutions will prove the education argument to be very weak. In our tertiary institutions the number of males is not more than the females. There is no course of study in the university that doesn't have reasonable number of women if they are not greater in number.

It is also argued that the male-dominated nature of politics in Nigeria puts a serious barrier against women trying to enter it, that more women need to be empowered to speak up in the public sphere. In this case we believe that the male domination argument is an illusion but self defeat. For instance, in 2011, the only one woman that contested for the post of the president in Nigeria under the platform of the Peoples Democratic Party Sarah Jubril could not survive the primary election. She got only one vote despite the large number of women that attended the primary election. The women did not vote for her even on sympathy bases. This is self defeat and not male dominance.

On the Social Environments argument, Okoronkwo-Chukwu's (2013) said that it is very difficult for a married woman to participate in politics without people casting aspersion on her person as promiscuous. He continued by saying that the majority of the people in Nigeria believe that no decent woman can play politics without compromising their virtue; all the women that go into it are seen as women of easy virtue even when they are married. Women themselves see the name calling and odd hours fixed for meetings as schemes hatched by the men to remove them from the happenings in the political circle. This attitude of the society creates a sense of apathy in the women. This is yet another aspect of self defeat which is emotional perfectionism. They would not want something bad to be said against them. The men in politics tolerate all sorts of name calling but it will take a very strong and determined woman to tolerate such.

Recommendations

- 1) Women should be encouraged to study and know themselves. They should. spend time meditating to understand which thoughts enter their mind space on a regular basis and observe which thoughts and beliefs need discarding and which ones are useful.
- 2) Self defeating beliefs should be replaced with positive affirmations. Replace the 'Impossible' with the 'I'm possible' through repeated positive statements about yourself.
- 3) Ensure that women occupy leadership positions in the political party structure.
- 4) Support women candidates during elections and appointments.
- 5) Give waivers to women in payment of nomination fees

Women empowerment training programmes should be organized for women constantly to encourage them vote for their fellow women and kill fear. Women should endeavour to take a bold step to accept self defeat even if it comes; it is part of political game. They should be allowed in decision makings though guided but their voice must be heard.

The Nigerian Gender Policy that prescribes that at least 35 percent of political leaders will be women should fully be implemented. Political parties should waive nomination fees for women. Therefore, attempts to promote women participation in politics and decision making require the active participation of all stakeholders.

Conclusion

Eliminating self-defeating thoughts requires removing old constraints, freeing one from fears, past decisions and evicting any disempowering thoughts that don't support your vision for success. Saying 'good-bye' to self-defeating behaviour means taking responsibility for your thoughts, your actions and your to what daily life reactions throws your way. Women should know that they have the power to bring about the future they envision. Women have the power to replace self-defeatism with a mindset for success.

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The Implications of Blessed are Themerciful (Eleemon) in Matthew 5:7 as Practiced in the African Society.

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Abstract

The implications of blessed are the Merciful (eleemon) in Matthew 5:7 as Practiced in the African context. A hermeneutical an exegetical analysis of the text was carried out and its implications in the African society were carefully examined. The focus of the paper was to draw attention of African Christians to the teachings of Jesus on the moral laws as against the concept of reciprocity of love within their society, which according to them is returning the good done to one back to the doer directly or indirectly. The concept of cause and effect is very prominent in this society. The application of the findings of this paper the meaning of the Aramaic word “Chesed” will help the People in African society to restore the dignity of true service to humanity through obeying the teachings of Jesus.

Introduction

The teaching of Jesus on the Beatitudes is one that is centered on moral laws of their time, which provide a good guide to humanity. The Beatitudes are the opening section of the Sermon on the Mount, the longest ever recorded teachings during the lifetime of Jesus Christ while on Earth. The teaching presupposes that as humans, we could need help from one another. There is an African proverb which states;

If one’s back scratches him or her he turns to someone else to help him scratch the place (Ibo Proverb).

Matthew’s illustrations of Jesus show the Messiah as a person of action in word and in deed. His presentation in this gospel alternates between the sections of action and that of teaching. This is the mark of a good teacher, like Jesus Christ. According to Edersheim¹, when Jesus prepared to teach His disciples the Kingdom principles, they were not presented in a form that was ambiguous, but rather in a familiar method to encapsulate fresh ideas in them. He observed that what made the new teaching unique was not only the application of the old forms or format, spoken in the old language that the people were used to, but rather, the ideals of what Jesus taught was in contrast to the old order of teaching on Judaism.

The underline reasons why Jesus taught on these unique issues in the Beatitudes appears central to Him. There was no doubt that their religion provided efficient and skillful teachers.¹ However, being the Lord of the universe makes the difference. Most probably the quality of moral livelihood of their religious leaders left much to be deserve of them, because it lack merit in their observation, hence Jesus new emphasis on addressing the problems created by the lapses in their moral laws.

For a society with that high level of strict religious observation and yet people still take the laws into their hands of cause, cannot be compared to that where anarchy is the other of the day. This will eventually lead to a total disregard to the rule of law and consequently graduate to a society where people are living in a world like there is no one else.

This teaching of Jesus on the Beatitudes is mostly needed in the underdeveloped world where subjugation, suppression and humiliation of their fellow humans are the order of the day. That is why we have lords and subjects no wonder the human right abuse is worse off in the African society. It is further worse off among the political elites, where there is victimization, intimidation, assassination, etc.

It is on this note that this study has set as its agenda to address and to draw people’s attention to the teaching of Jesus on Blessed are the Merciful. The problems this paper intend to solve are,

- I) To make people to appreciate and learn to show mercy to one another,
- II) To restore the moral dignity of man through obeying God’s moral laws of being Merciful.
- III) To ascertain whether the word Merciful was used in its proper meaning.

The methodology adopted for this study include a hermeneutical an exegetical analysis of the text, while other additional materials were sourced from Journals, Bibles, Books, the print media, internet and through personal interviews which of cause served as primary source.

Definition of Terms;

Blessed: The word blessed (makario in Greek) while the verb in Greek is (eulogeo).

The Greek word makarioi is an adjective that means “happy” which in English refers to chance, good luck. This could also be seen in words like happily, happiness. According to Robertson, It appears that English has ennobled “blessed” to a higher rank than “happy.”ⁱⁱ

Clarke Adam on his own summaries the word blessed as was used by Christ, meaning happy as one who is not under the influence of fate or chance but rather controlled by an All-wise providence God that is there to achieve His divine glory.ⁱⁱⁱ

The Encarta dictionary state that the word blessed mean happiness or having good-luck.^{iv}

The researcher on his own stand by the position held by these renowned Greek Scholars that the word blessed means happy.

Merciful:

The concept of "mercy" is expressed in Greek mostly through words derived from the root *ele-* (such as in the familiar liturgical phrase "Kyrie, **eleison**"),

- The **noun** *eleos* is best translated "mercy" or "compassion," since it normally expresses **positive** feelings toward someone; the translation "pity" is not good, since "pity" in English often implies looking down on someone less fortunate, feelings of superiority that are not part of the Greek concept of *eleos*.^v
- The **verb** *eleeo* might literally be translated "to mercy" or "to compassion"; but since it is not proper English to say "I mercy you" or "You compassion someone", we need to employ helping verbs to translate this Greek verb into English: "to have mercy or compassion" or "to show mercy or compassion" or "to be merciful."^{vi} This study agrees with the submission of scholars that the word mercy means to show an act of kindness, compassion to any one in need irrespective of tribe, religion or tongue.

Exegesis:

The Sitz-Im-leben of the Sermon on the Mount otherwise known as the Beatitudes traditionally was conducted in an unnamed mount probably located on the northwest of Sea of Galilee. According to Matthew's account, the great multitude Jesus attracted came from Galilee, Decapolis, Jerusalem, Judea and beyond Jordan. Thus, “seeing the multitudes he went up to a mountain” Matt.5:1.

The direct application of English dictionaries in trying to obtain the true meaning of the key word “Mercy” is of limited help in understanding this word merciful in a true biblical sense. In English, the word “mercy” is normally used to mean showing compassion, forbearance, pity, sympathy, forgiveness, kindness, tenderheartedness, liberality or refraining from harming or punishing offenders or enemies. These synonyms give us some insight on this word; but they all express how a merciful person might act. However, none of them specifically pictures what Biblical mercy is all about, because the scriptural concept is virtually untranslatable into a single English word, hence it puts the none Greek reader into the problem of what to do next or to resort to the alternative^{vii}. Furthermore, the Greek word *eleemon*, means essentially the same as its English counterpart, "merciful." However, in all likelihood Jesus spoke in Aramaic, and the idea behind His statement about mercy came from the Old Testament—that is, from the Hebrew—usage and teaching. The word He preferably used was the Hebrew and Aramaic word “*chesed*.” (refers to someone in trouble)^{viii} It is with this emphasis that William Barclay's *Daily Study Bible* commentary on Matthew regarding the word: According to him, this does not mean only to sympathize with a person in the popular sense of the term; it does not mean simply to feel sorry for some in trouble. The true meaning of *Chesed*, which the English misrepresented by a mere act of mercy, however the actual and true meaning of “merciful” is the ability to get right inside the other person's skin until we can see things with his eyes, think things with his mind, and feel things with his feelings.^{ix}

Clearly this is much more than an emotional wave of pity; this demands quite a deliberate effort of the mind and of the will. It denotes a sympathy which is not given, as it were, from outside, but which comes from a deliberate identification with the other person, until we see things as he sees them, and feels things as he feels them. This is *sympathy* in the literal sense of the word; however *sympathy* is derived from two Greek words, *syn* which means *together with* and *paschein* which means *to experience* or *to suffer*. *Sympathy* means *experiencing things together with the other person*, literally going through what he is going through.^x This crucial understanding of the true meaning of being “Merciful” is one the missing gap this paper is trying fill.

The Occurances of The Greek Word Mercy And Their Likes In The New Testament^{xi}

| Greek | Transliteration | Grammar | Meaning | Mark | Matt | Luke | Acts | John | Paul | Cath | Rev | Total |
|------------|-----------------|---------|-----------------------------|------|------|------|------|------|------|------|-----|-------|
| ἐλεέω | Eleeō | verb | "to have mercy, compassion" | 3 | 8 | 4 | 0 | 0 | 12 | 2 | 0 | 29 |
| ἔλεος | Eleos | noun | "mercy, compassion" | 0 | 3 | 6 | 0 | 0 | 11 | 8 | 0 | 27 |
| ἐλεημοσύνη | Eleēmosynē | noun | "alms" | 0 | 3 | 2 | 8 | 0 | 0 | 0 | 0 | 13 |
| οἰκτιρμός | oiktirmos | Noun | "sympathy, mercy" | 0 | 0 | 0 | 0 | 0 | 4 | 1 | 0 | 5 |

It is worthy of note that the word mercy or compassion was never found in the book John gospel; however a similar idea that expresses such as "love one another" was used. This could be established through the analysis carried above. The composition of the beatitudes in itself shows a special work of art, a well-crafted gem to start the Sermon. They were carefully constructed in accordance with precedents in Jewish literature, the closest models being Sira 14.20-27 and the Qumran text 1 QH 6.13^{xii}

Matthew 5:7 Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται.

Matthew 5:7 "Blessed are the merciful, for they shall receive mercy. (Mat 5:7 NAS)

This form of repeated couplets is common in Jewish religious literature. The two lines of the couplet balance in various ways, sometimes positive and negative ([Blessed is the man who seeks wisdom] with a pure heart, and does not slander with his tongue,^{xiii} or complementary in some way; in the case of Matthew the balance comes from each quality and the reward for it.

The ensemble of Matthew's Beatitudes is knit together by the line 'the kingdom of Heaven is theirs' at the beginning and end of the whole, which gives the sense to the whole composition. At the end of each quatrain comes the other keyword, *dikaïosu*, 'uprightness' or 'justice', a concept which was central to Matthew's ethical concerns.^{xiv}

The tense and sometimes the sound of the verbs of reward also serves a balance to the concept: Other examples are;

2 and 6 both ending with a future active verb with object

3 and 7 both ending with a future passive verb ending^{xv}

COMPARISON BETWEEN THE SERMON ON THE MOUNT IN MATTHEW AND LUKE GOSPELS

In the different presentations by Matthew and Luke Gospels the following observations were made;

- 1) Luke Sermon on the Mount appears to have been held in an unidentified location or plain Luke. 6:17 whereas that of Matthew was held in Plain Matthew 5:1.
- 2) Furthermore, the person under reference in Matthew is in the 3rd person plural while in Luke it is in the 2nd person plural.
- 3) Similarly while the Beatitudes in Matthew was centered on spiritual qualities while Luke was on Physical and material things.^{xvi}

Ingratitude weakens merciful acts

The world in which we live show the qualities of its nature, it is unmerciful. The world prefers to insulate itself against the pains and calamities of others. It finds revenge delicious and forgiveness tame and unsatisfying. The mercy Jesus teaches is not humanly derived. This occurs, not because we merit mercy by being merciful or forgiving of others, but because we cannot receive the mercy and forgiveness of God unless we imbibe it through exemplary living.^{xvii}

Recognizing God's mercy is a key element in motivating our expressions of mercy. Too many people today, even in the church, possess a "welfare mentality." They go through life with little or no gratitude, thinking they deserve the handouts of governments or those assistance from private citizens. Ingratitude is vital to understanding this because, as long as one is unthankful, and appreciative in what others have done to help him in one stage of life or other, his thoughts will continue to deceive him.^{xviii} The merciful person is sensitive to others' needs and takes action to supply

them. An ungrateful person, though, insulates himself from others' pains because he is too focused on his own perceived miseries; still owe humanity a duty to care for others in need.

The practice of mercy in the African society

The art of showing mercy or being sympathetic in the Africa society has been misunderstood to meaning paying back, retaliation or being reciprocal in action, this is contrary to the teachings of Jesus on showing mercy. The mosaic law of "an eye for an eye, tooth for tooth and like for like" appears to be the other of the day.^{xxix}(The America Heritage @)) Furthermore, the Africans believe in remembering those that helped them during the rainy day and cannot throw away valuable gifts to one who never assisted him or her in life. Doing the contrary is like throwing away a valuable to the dogs.^{xxx} Among other Africans believe that mercy is not for dash. Mercy should be shown to one that covered his nakedness and not a free for all things.^{xxxi}For another Ghanaian Bishop, he believes that some people cannot receive mercy because of their evil doing.^{xxxii} African Christians should come alive and abide by the teachings of Jesus on the Sermon on the Mount on the moral laws.

Relationship between Blessed and Merciful

The relationship between Blessed and Merciful was giving in this teaching to produce a strong bond too hard to be broken, but is there for effective execution of this divine act. While from the Greek, Blessed means happy or happiness, and Mercy is giving of help to one in need without any attachment to it. In the Beatitudes, Jesus gave the pattern to follow through His teaching on the Sermon on the Mount. It is in the performance of the act of mercy that the doer will experience fulfilled, joy and happiness. However it is unfortunate that no one who practices tooth for tooth or an eye for an eye that will give such a fulfillment. It is important to note that showing the act of mercy is done on behalf of God and him alone should receive the glory. However, it is unfortunate that we have people who are celebrated, praised for doing act of mercy in our African society. It is worthy of note that Jesus was very careful in His choice of these words of Blessed and merciful, the motive behind this act of mercy should not be influenced. A proper observation of these rules will rule out tribalism, religious inclination, ethnicity, political attachment and others interferences that could hamper the effective execution of this divine mandate.

Interviews granted for Africans showing the act of mercy

In an interview conducted for twenty five (25) Africans from various tribes at different places and time. Questions on the African concept of showing the act of mercy was posed to them independently and their response appeared simultaneously into four groups,

According to Asawofile and his group of six others, their answer was, "Favour is usually shown to the one who remembered them on the raining day, we do not throw valuable things to anybody, and they further quoted Jesus case of not giving what is holy to the dogs."^{xxxiii} In her view along with four others, they observed that, time of showing mercy is when you remember those who gave you a helping hands when the person was in dear need."^{xxxiv}

For Jumbo and three other respondent, "they believe that favour or the act of showing mercy is not for dash, it is giving to the one who covered my nakedness" According to them, they claim that it is even worse in the political class where positions are given through god father.^{xxxv} Five others used the idiom of "if you scratch my back and I scratch your back."^{xxxvi} There is the group that believes that people suffer because of their evil doings and should be allowed to suffer till they die.

Discussion:

The study examined the implication of Blessed and the Merciful in Matthew 5:7 in the African Society. Firstly, from the Greek understanding of the word merciful as was taught by Jesus and what is practiced within the African society is appears to be at variance with each other. They do not seem to have a meeting point. It appears as if they have resorted to practicing the word according to your own understanding instead of getting to know the true meaning and the right application of the word.

Secondly, from the teachings of Jesus, it is crystally clear that the issue of merciful is service directed to God, and not to any specific person that we owe a favour as it is practice in Africa. Thirdly, the practice of mercy in the Africa society is worse off within the political class. Those in political office prefer to die in office and when situation began to go against them, they prefer to hand over to either their children or to their close relative. It appears that at the heart of African mercifulness is greed. It is believe that practicing

this concept will bring a change in behavioral pattern that will propel a better service delivery to humanity and to God's glory.

Finally, Africans should come to age by learning to appreciate one another, by living by the teachings of Jesus on being merciful to one. It is a service initiated and directed by God where ethnicity, tribes and tongues have on impact.

Recommendations

As a result of the study carried on this research, I wish to make the following recommendations:

- African Christians should practice the true teachings of Jesus through the show of a deep seated or rooted love or sympathy to one another irrespective of the personality of the person.
- Christians should practice the true and the original meaning of being merciful and not to allow ourselves to be dragged into using meaningless words by unskilled Scholars.
- African Christians should carry their brothers along in every sector of human endeavor without any sentiment attach.
- Africans Christians should be transparent in their services to humanity
- The concept of tooth for tooth or an eye for an eye should die naturally among Africans Christians as this is not a Christian concept.

Conclusion

The seriousness of the teaching of showing mercy to one another is a unique one. We must not underestimate the value of this teaching on being merciful. Mercy begins with the way we feel about others or toward each other as one moves toward merciful acts. God loves us and has an outgoing concern for us. To much focus on one's self does not allow much room for humble, kind and compassionate thoughts of service for others. The principle advocated by Jesus has no similarity. It is not given within the imagery of sowing and reaping, but of reciprocity, which shows reward more strongly as well as a more direct involvement by God. This is against the African Christian mentality of tooth for tat.

Jesus plainly asserts that the merciful are blessed, but there is much more to mercy. Proverbs 21:13 gives us a practical example of this principle of Jesus teaching; "Whoever shuts his ears to the cry of the poor will also cry himself and not be heard."

Endnotes

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Madukaku as the Basis of Being Human in (Igbo) African Worldview

By

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In our world today, what it means to be human is shrouded in mystery as a result of two major factors, first, globalization and its attendant Information Communication Technology (ICT) which seem to replace the value of the human person. Second, the universal drive towards economic achievements and material acquisition by all means. Following this, the essence, worthness and self-authenticity of the human person is almost eroded. This paper, presents *Madukakism* as the philosophy of being human in contemporary Africa. It makes the claim that, the idea of *Madukakism* when imbibed by all and sundry, will restore human dignity and worth as well as foster global peace. The philosophical methods of conversationalism, exposition, conceptual clarification and deduction were employed to show that *Madukakism* is drawn from the word *Madukaku* which is an Igbo concept that represents, explicates and exposes the true nature of human being. *Madukaku* connotes the quality and value which the being “human” possesses as against other existing beings. Following the idea of *Madukaku*, the notion of human being, humanhood, personhood or humanity consists in the quality, value, worth or importance attached or attributed to a person over and above other things. The paper attempts a defence of this view by presenting arguments to show that the (Igbo) African, places more value on a person than any thing else and this is evident in their naming tradition among other things. It also argues that the terms “human being” as well as *Madukaku*, are combinations of two words each of which when broken down are synonymous in meaning and signification. Moreover, metaphysically, “being” refers to anything that exists whether visible or invisible, spiritual or physical, and humans are part of the existing things. Hence, the paper presents *Madukakism* as the authentic basis for (humanness) being human in (Igbo) African worldview.

Keywords: Madukaku, Madukakism, being human, Africa (Igbo) worldview

Introduction

What is the essence of a person that qualifies him to be called human? What is the nature of the being called “human” in contrast to other “beings” in the universe? What it means to be human in our world today is shrouded in mystery as a result of two major factors, first, globalization and its attendant information communication technology, which seem to replace the value of the human person and second, the universal drive towards economic achievement and material acquisition by all means, including destruction of human life. Following this, the essence and worthness of the human person is almost eroded. Using the Igbo worldview as a point of departure, the paper aims at introducing the concept of *Madukaku* as the idea that human being is greater and better than other things in terms of worth, value and importance. It is also the aim of this paper to argue that ontologically, and essentially the concept of *Madukaku* represents that, which makes a person truly human, and not what Menkiti, Gyakye and others had presented as the essence of personhood.

To achieve this aim, the paper first, presents evidence to show that the analytical conception of the notion of *Madukaku* is synonymous with the idea of human being, hence *Madukaku* as the basis of being human (Humanness) is universally applicable. Second, metaphysically speaking the notion of being signifies whatever that exists in so far as it exists whether visible or invisible (Coreth 1968:19). Thus, humans are one among the existing beings in the cosmos and the only distinguishing features which place them over and above the other things, is the degree of their worth and value, and this is articulated in the idea of *Madukaku* upon which *Madukakism* is developed as the philosophy of being human.

Ifeanyi Menkiti and Kwame Gyekye have articulated different notions of being human in African thought. While the paper recognizes the merit of some of their propositions. It goes beyond them to present the position that the concrete nature of being human in Africa is encapsulated in the idea of *Madukaku*, which is that a person or

being is human because he/she is worth more in quality and essence than other (beings) things. Menkiti had argued in his paper “*Person and Community in African Traditional Thought*”, that in the African view, it is the community which defines the person as person, not some isolated static quality of rationality, will or memory (1984, 172). The argument against Menkiti is that whether within or outside the community, a person can rightly be called a person by virtue of his/her worthness, value or importance over other things. Personhood is not what one has to work for or acquire, it is rather inherent in one’s ontological nature. For even in the hierarchy of being, man is positioned above material things. Thus, whether the community recognizes it or not, a person remains a person because of the possession of intrinsic, worth or value over other creations.

Rejecting Menkiti’s view of the community determination of the personhood of a person, Kwame Gyekye presented a normative view of personhood from the Akan perspective. According to him, though a person may be described as communitarian by virtue of being born into an existing community, yet community does not determine his humanity, instead he/she remains a person by virtue of the morality of his conduct. In other words, personhood is for Kwame, defined in terms of moral qualities (1992, 109 – 110). Kwame’s normative conception of the human person, is to my mind lopsided as it does not consider other essential aspects of the personhood of a person. Thus, It is argued that personhood is the intrinsic ontological virtue of a person that distinguishes him/her as a human being. Being human is an expression of the intrinsic, ontological worth of someone over other beings as embodied in the concept of *Madukaku*, which forms the bedrock of *Madukakism* as the philosophy of being human.

The method of conversationalism is used to converse with other scholars and authors on the notion of personhood. The method of conceptual clarification is employed to explicate and expose the meaning of *Madukaku* and *Madukakism*, while employing deduction to arrive at the conclusion that *Madukaku* is the basis of being human in contemporary Africa. The work is both practically and theoretically significant in that it aids in solving the problem of misguided self and the search for self-identity or authenticity which is at the root of racial bigotry, and crisis of human relations in the globe. The fact, that an embrace of *Madukakism* as a philosophy of being human, restores man’s dignity and worth and fosters global peace, justifies this research.

Conceptualizing *Madukaku*

The concept of *Madukaku* is a combination of two distinct Igbo words and one Igbo phrase. These are “*Madu*”, “*aku*” and “*Ka*” respectively. The most appropriate English rendition of these concepts are; “human”, “wealth” and “is greater than”. These translate into “human is greater than wealth”. Wealth here can refer to anything else outside the human person. Infact, non-human entities or objects constitutes what is called wealth. Wealth also include such material acquisition as money, finances, houses, cars, social, political, religious and economic status. This is why the concept of *Madukaku* (human is greater than wealth) is seen as the embodiment of what it entails to be a human person. *Madukaku* connotes the essence of being human in that it expresses the intrinsic worth of the being called human. Uzukwu defines human being as “*Mmadi*,” meaning “beauty that is” (1982, 195). Closely related to this aesthetic description of the human person, is Chimakonam and Lucky’s assertion that, “*Mmadu*” ought to relate with one another and other existing reality in order to bring out the beauty of life (2015, 270). In other words, for them “*Mma*” “*ndu*” simply means the beauty of life. R.C Onwuanibe on the other hand, presents something close to the notion of *Madukaku* when he argues that the Ibos subscribe to a metaphysics which adequately expresses their view on the human person and immortality by analyzing their philosophical matrix which is not totally materialistic. For him, their expression of the human person in terms of subject rather than object shows a conception of human transcendence (1984; 183). What this implies is that, man transcends or is beyond other material things in the cosmos. In his theory of integrative personhood, Ike Odimegwu posits that, the human person is manifest as self-presencing of being (2008; 127-128). In other words, for Odimegwu, the human person is constitutive of the three elements of individuality, communality and presencing. In what follows, an attempt is made to articulate the essential nature of the human person as *Madukaku*.

***Madukaku* as the Basis of Being Human**

For the Igbo speaking people of the Eastern Part of Nigeria, West of Africa, where the word is gotten from, *Madukaku* is used to express the value placed on humans above other existing things. For this sect of African people; importance, worth, value, essence and high quality are attached or attributed to a human person over and above other things. According to the Igbo thought system, life cannot subsist without the human person. Remove the human person from the surface of the earth, the universe becomes an emptiness having no meaning. In other words, it is humans that give meaning and worth to life forces and other aspects of existing universe. This explains why the Igbos of West Africa believe that, no matter how wealthy and highly placed one may be, without a human being by his/her side or in his/her life, such a person has lost the meaning and essence of life. Life is meaningful because of the existence of humans in the universe. Whereas other things in the universe cannot use humans, it is human beings

that use every other existing things, thereby adding meaning and worth to them. What money and other material things cannot do, a human can do them.

This idea of *Madukaku* as expressed in the worldview of the Igbos is made more explicit through their naming tradition, where names are given consciously and purposefully in order to express the intrinsic worth attached to the human person. At this point, a conceptual analysis of some of these names will expose further the philosophy behind *Madukaku*. The name, Madubisi is another variant of *Madukaku*. “Madu” here refers to “human” “bu” refers to “is” and “isi” refers to “head”. In other words “Madubuisi”, means, “human is the head”. By implication, human is not subservient to any other, he/she is the head, and not the tail. He/she is in charge and supreme. Another name that reflects the essence and intrinsic worth of the human person is “Madubueze” which means “man is king”. Other names include; “Maduakolam” (let no human lack in my life or May I not Lack a human in my life); “Madubuike” (human is strength) In other words, there are certain things you cannot do by yourself alone, but with humans around, you receive strength to do them. “Maduforo” (human remains when all is lost). This means if one has lost everything but human life remains, then he still has something worth. “Maduka mkpa” (human is more important).

Others include “Madubuchi ibe ya” (humans are God to his fellow) (Onunwa 1991;69). “Nwakego” (a child is more precious than money); “Nwabueze (a child is king), “Nwakanma” (a child is better than anything else); “Nwabuihe” (a child is light); “Ndukauba” (human life is greater than riches); “Ndukaku” (human life is greater than wealth). All these names which underscore the philosophy behind “Madukaku” is summarized in the Igbo proverb that says; “Onye nwere madu ka onye nwere Ego” which is interpreted to mean, “He who has somebody (human person) is greater and better than he that has only money or wealth” The truth implied in this proverb is that, there are certain things which money or riches cannot do for he that has it, but only a human can, with a human, money can then become useful and meaningful. In the same vein, there are many things that wealth, riches or money cannot buy, but only a human person can bring it or cause it to happen or take place in somebody’s life. Such things include, happiness, joy, peace, love etc.

Thus, *Madukaku* is the basis of being human in Africa and the world over. It is to be worth more than wealth or any possession or material things. Consequently, *Madukaku* rejects colonialism, slavery or any form of dehumanizing of the human person. It also forbids man’s inhumanity to man. *Madukaku* underscores all other views on human person as subsistent to the quality and value of being greater than wealth or material acquisition. All these as embedded in the idea of *Madukaku* have been combined to formulate “*Madukakism*” as the philosophy of being human. *Madukakism* therefore, connotes the essence of humanhood, personhood, humanity, human personality, humanness and indeed being human.

Udobata Onunwa in his “*The Individual and Community in African Traditional Religion and Society*” seems to lend credence to the above claim. After a careful exposition and criticism of the effect of community or group domination on the individual person, Udobata summarizes thus:

While not the lord of the universe in Igbo cosmology, man believes himself to be at the centre of the universe, where the pressures and influences of all other things converge and operate. Man is then important (1994,258).

Indeed, if the human person is at the centre of the universe and its activities, then a person’s importance, worth and place in the scheme of things in the universe cannot be undermined. Thus, for *Madukakism* the human is supreme. In fact as the centre piece of the pressures and influences of other beings in the cosmos, the human person is a force to reckon with, which goes to say that, “the society, community or universe is, because the human person is”. Thus, the protogorean dictum that “man is the measure of all things” (Stumpf 1994,29) becomes significant here. This idea projects the philosophy of *Madukakism*. On the contrary John S. Mbiti’s dictum that, “I am because we are and because we are I am” (1997, 158), is antithetical to the idea of *Madukaku* as the basis of being human in Africa and as such against the foundation of the philosophy of *Madukakism*. By implication, what J. S. Mbiti means is that man’s security and importance can be located within his own king group which makes him aware of himself. In other words, without the group or community interest or consciousness, the individual ceases to exist and to have meaning.

It is pertinent to mention at this point that on the basis of Mbiti’s aphorism, Ifeanyi Menkiti elaborated his own idea of personhood. In a paper with the title “Person and Community in African Traditional Thought”, Menkiti avers that “in the African view, it is the community which defines the person as person, not some isolated static quality of rationality, will or memory. Moreover, personhood for him is something which has to be achieved, and not given simply because one is born of human seed” (1984, 172). The implication of Menkiti’s assertion is that, the self or personal identity which an individual comes to possess as a human cannot be made sense of, except by reference to collective consciousness. It further implies that, one attains full personhood or becomes fully human,

depending on how long he has been in a community or how old he is. In other words, the older an individual is the more human that individual becomes.

The problem with both Mbiti's and Menkiti's communal interpretation of the human person, which my idea of *Madukaku* and the philosophy of *Madukakism* rejects is the fact that it places the community above the individual. It makes the individual a function of the society in which he lives such that the individual's rights are assessed in relation to the will of the community. This, not only threatens, but also destroys the individual's self-worth, creativity and ingenuity. What both authors seem to overlook, but which *Madukaku* and the philosophy of *Madukakism* takes into cognizance is the fact that, there is no community, state, nation or universe without the individual human person. This is why Plato describes the state as individual write large" (Desmond, 1987, 4), meaning that it is the individual that make up the state.

The point is that, it takes an individual human person to agree with another individual human person to come together in a marital union. This union though primarily, a sexual relation, brings into existence other human beings, thus, forming a family. The family is further enlarged through this same individual human personal relationship, into kindreds, from kindreds to communities, to states, to nations and to the universe as a whole. Thus, 'the individual is a microcosm' (Onunwa, 1991,68). The individual human person is the building block, the foundation or the root of the community that Mbiti and Menkiti were referring to. Without the individual human persons there is no community and by estention, no universe.

This is why the philosophy of *Madukakism* places *Madukaku* at the foundation of human beingness. To be human is to be *Madukaku* and to be *Madukaku* is to be human. Thus, personhood is not achieved by human persons working towards getting the community to approve of his/her humanness as Mbiti and Menkiti, suggest. Humanity, personhood, humanhood or human beingness is a product of the idea of *Madukaku* which is a product of the individual worthness, integrity, self-importance, which is his essence. A person is simply human because he is of a human seed and possesses within him/herself that natural essential value over other non-human aspects of the cosmic existence. This is why *Madukaku* and the philosophy of *Madukakism* rejects racism, slavery and the projection of one race above another.

According to Jonathan Chimakonam and Lucky Ogonnaya, in their work "*A Conceptual and Contextual Meaning of Mmadu in Igbo Reality Scheme*", it is around *Mmadu* that everything revolves. He/she may not possess all the power required to survive in the dangerous world but he/she does possess the intellectual wizardry to control all other forces, to use their powers to serve his/her existential needs. This makes *Mmadu* the ultimate reality in the Igbo universe (2013,271). In other words, for these scholars, the centrality and importance of *mmadu* in the universe cannot be de-emphasized, especially as it renders human life as the ultimate reality in Igbo worldview. Now though the idea of *Madukaku* as being human affirms the above assertion that since human person is the ultimate reality, his/her absence renders every other thing non-existence and therefore meaningless; yet it disagree with it on one count *Madukakism* does not subscribe to the claim that it is the 'intellectual wizardry' which the individual possesses that makes him/her human and therefore supreme over other beings. The idea of *Madukaku* as the basis of being human projects an individual as having personhood in so far as he/she is of the human seed which naturally bestows on him the supremacy, worthness, importance and valueness over and above other things.

Infact, to accept the view that a person assumes the status of personhood or human beingness on the basis of possessing intelligence, will power, memory etc, is to place one human person over and above another who may have less of the above quality. Such a criterion will dehumanize some persons by making them less human. It is this type of reasoning that creates room for racism, ethnicity, dehumanization, slavery, man's inhumanity to man, terrorism, war, conflicts, discrimination of all kinds and forms and at all levels. These are the very ideas that *Madukaku*, the basis of *Madukakism* as the philosophy of being human opposes and seeks to overcome.

Against the conception of an individual, being a human person on the basis of intellectual prowess by Chimakonam and Lucky, and against the communal interpretation of the nature of human person by Mbiti and Menkiti, Kwame Gyekye proposes a normative conception of the human person. From the background of the Akan speaking people of Ghana, Kwame observes that the individual is a person on the basis of his possession of a moral character. According to him, a person is defined in terms of his/her moral qualities or capacities. A human person is a being who has a moral sense and is capable of making moral judgments (1992,110). Kwame's assertion suggests that moral qualities such as humility, respect for others, goodness, peace-loving etc. is what makes a person who possesses them to be human. Kwame disagree with Menkiti that it is the community which defines the person as person not some isolated static quality of rationality, will or memory. For Kwame, a human person is a person whatever his age or social status,... it is not acquired or yet to be achieved as one goes along in the society. In other words, Kwame presents some static quality of morality as that which embodies human being. Thus it follows, that, the acquisition and display of moral virtue by individual is what makes him/her human.

Though *Madukakism* supports the idea that one is a person because of what he is, not because of what he has acquired, yet it does not subscribe to moral virtue alone as the sole embodiment of what it means to be human. The reason is that, there are many persons who live immorally and amorally, yet they do not cease to be humans. Some persons may not, have the capability for virtuous act, yet they still remain humans. Another significant aspect of Kwame's analysis of human person, is his observation that God created everyone to be good, which means that by nature man is good. The implication here is that, inherently and naturally, man possesses goodness. And this goodness is interpreted by Kwame to mean moral goodness, which means that man has the natural capability to display moral virtue and to make moral choice. Hence, he/she is a moral agent (1991:102).

The idea of *Madukaku* as the basis of being human and its attendant philosophy of *Madukakism* conceives the human person as not only inherently and naturally good, but also inherently and naturally worth more, greater than and better than every other existing things in all ramification. In other words man's worth, dignity, value and humanness transcends communal approval, intellectual wizardry and moral responsiveness. The human person is thus, supreme in him/herself and over other things in the universe.

Critical Conclusion

Africa and the world over is in dire need of peace. The continent is trammled with numerous crisis-ranging from crisis of identity, and of relevance, crisis for dominion and for supremacy, religious, social and political crisis. Ethnic and tribal conflicts as well as racial bigotry and discrimination at the global level cannot also be overlooked. In the midst of all these, human value, dignity, worth, freedom and self-authenticity is downtrodden. Individuals have become instruments in the hands of fellow individuals. The society is rife with man's inhumanity to man, bloodshed, murder, suicide bombing, terrorist attacks and the destruction of human lives with reckless abandon. This gory state of the human person and humanity, has made it even more difficult to understand what it really means to be human in today's Africa and the world at large.

It is on this premise that I have articulated in this work *Madukakism* as the philosophy of being human. This philosophy is presented as the needed launch pad to restoring human value, dignity and self image in our world today. If every race, group or persons will recognize humans for who they are, all forms of dehumanization will be eroded. This philosophy is founded on the Igbo idea of *Madukaku* which is interpreted to mean humans are greater than riches and wealth. According to the notion of *Madukaku*, to be human is to be intrinsically worth more than wealth or any possession of material things. It is to be more precious and valuable than anything else. Using the idea of *Madukaku* as the basis of being human in (Igbo) Africa, *Madukakism* rejects colonialism, slavery, racism, ethnicity and all forms of discrimination and dehumanization of the human person.

Having examined the views of J. S. Mbiti, Ifeanyi Menkiti, Jonathan Chimakonam and Lucky Ogbonnaya as well as Kwame Gyekye, I exposed the positive import of their analysis on personhood. However, following the principle of *Madukaku* upon which *Madukakism* as the philosophy of being human is formulated, I argued against Mbiti and Menkiti that individual human person does not exist after and for the society. He/she is the bedrock of the society or community. Thus, the human person does not really need the community's approval to be who he/she is. Again, against the views of Chimakonam and Lucky, human being (*Madu*) is not human solely because of his intellectual prowess, he is much more than that, for to accept that as the basis of being human, is to reduce other humans who may have less of such prowess, to less human. This is against the principle of *Madukaku* and the philosophy of *Madukakism*. Moreso, Kwame Gyekye's critique of Menkiti and his brilliant exposition of the moral responsiveness of the individual as the basis of being human was also shown to be in opposition to the philosophy of *Madukakism* on the ground that capability of virtuous act is not enough basis for being human in contemporary times. For to accept that, again, will imply that those individuals with moral weakness are therefore less human.

On the other hand, *Madukakism* identifies with Onunwa's position that human is at the centre of the pressures and activities in the universe. *Madukaku* as the basis of being human presents the individual person as human in so far as he/she is of the seed of human and as such possesses natural and intrinsic worth or value that transcends intelligence, morality, community and any other limiting feature or quality. Thus, to be human is to be *Madukaku* and to be *Madukaku* is to be human.

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Empirical Study on Nature And Types of Criminal Activities Among *Kalare* Youth Gang in Gombe Metropolis, Nigeria

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Abstract

The study examined the criminal activities of *Kalare* youth gang in Gombe Metropolis. The study specifically explored the nature and types of criminal and violent behaviours among the *Kalare* youth gang in Gombe Metropolis. A total sample size of 258 respondents comprising of youths, Ward leaders, youth leaders, religious leaders, Police officers, SARS officers and leaders of Vigilante was drawn using snowball and purposive sampling techniques. The data for the study were collected using questionnaire and in-depth interview (IDI). The quantitative data collected were analyzed using simple frequencies and percentages with the aid of Statistical Package for Social Sciences (SPSS) version 20 software; while the qualitative data generated were analyzed using content analysis. The findings revealed that the *Kalare* youth gang engage in criminal activities, such as theft, homicide, political thuggery and substance abuse. The study proffered recommendations, among others, that the government in partnership with the private sector should intensify youth empowerment programmes to enable and equip the youth to be self-reliant and job creators rather than being job seekers.

Keywords: Gang crime, violent activities, social problem, unemployment, peer influence

Introduction

Gang crime is a global social problem. Gangs have posed a serious social problem in most small and large cities of the world, including Gombe Metropolis, Nigeria. Gang crime involves homicide or other personal crime (Reid, 1997). Thrasher (1927) study found that the socio-economic and ecological processes that affect the structure of great Metropolitan cities in United States create interstitial areas, or cracks, in the normal fabric of society characterized by weak family controls, poverty and social disorganization. In Nigeria, there are different types of youth gangs known by different names, such as Area Boys in Lagos, *Egbesuin* Bayelsa and *Bakassi* Boys in Abia State, *Yan-tauri* and *Sara-suka* in Bauchi, *Yan-Daba* in Kano and *Kalare* in Gombe State, among others.

Kalare youth gang until recently in Gombe Metropolis used to be a group of hunters who lived in the bush. They were hardly seen in the Metropolis unless during their annual festivals. But with the highly tensed political rivalries in 2003 General Elections, some of the politicians in Gombe State dragged them into their political rallies. The politicians used *Kalare* youth gang to harass political opponents or protect themselves from being attacked. As a result of this, some other jobless youths joined them and engage in violence and criminal activities thereby posing a serious threat to lives and properties. It is against this background that the study investigates the nature and types of criminal activities among *Kalare* youth gang in Gombe Metropolis.

Statement of the Problem

Most gangs including *Kalare* engage in violent crime. *Kalare* is a violent gang and according to Chicago Crime Commission (1995), gang violence is the worst public threat. The *Kalare* gang minted their violent and criminal activities on the general public in recent years. The activities of *Kalare* youth gang in Gombe Metropolis have widely affected the relative peace enjoyed by the residents. The gang moves mostly in groups and at night victimizing, terrorizing, intimidating, and injuring not only politicians but also innocent individuals in the state. This has claimed many lives of law abiding residents in the study area.

Gombe State, like other parts of Nigeria is home to large numbers of unemployed youths, who have little opportunity for legitimate employment or socio-economic advancement. This tends to prone them to *Kalare* youth gang, who have proven easy target for politicians, who offer them small amounts of money, substances or drugs, and weapons in exchange for engaging in acts of intimidation and assault or simply to accompany their campaigns in a demonstration of muscle. The gang has committed not only politically related crimes but other criminal and violent activities with almost impunity.

Literature Review

Gangs are group of youths, who collectively engage in criminal and delinquent behaviours (Siegel, Welsh and Senna, 2003). They distinguished between group criminality/delinquency and gang criminality/delinquency. The former consists of short-lived alliance created to commit a particular crime or engage in random violent activities. While the later involves a long-lived complex institution that have a distinct structure and organization, including identifiable leadership, division of labour (i.e. some members are fighters, others burglars, while some are known as deal makers), rules, rituals, and possessions (such as a headquarters and weapons). A gang is any congregation of youths who have joined together to engage in criminal or delinquent activities. It is an interstitial group originally formed spontaneously and then integrated through conflict (Thrasher, 1927). Klein (1971:13) defines gang as any denotable adolescent group of youngsters who (a) are generally perceived as a distinct aggregation by others in their neighbourhood; (b) recognize themselves as a denotable group (almost invariably with a group name; and (c) have been involved in a sufficient number of delinquent incidents to call forth a consistent negative response from neighbourhood residents and/or law enforcement agencies. Klein argues that two factors stand out as part of the concept of youth gang:

1. Members have self-recognition of their gang status and use special vocabulary, clothing, signs, colours, graffiti, and names, members set themselves apart from the community and are viewed as a separate entity by others, once they get the label of gang, members eventually accept and take pride in their status.
2. There is a commitment to criminal activity, though even the most criminal gang members spend the bulk of their time in noncriminal activity (Siegel, Welsh and Senna, 2003).

Baron and Hartnagel (1997) conducted a study on street youth crimes where they found that long-term unemployment and sparse employment histories tend to undermine perceptions of equal opportunity and lead the youths to blame the government, private industry, and the economy for their present condition. The combination of these attributions with extensive joblessness, and a poor employment record increases youth participation in crime. Sanders (1994) argues that gang is any transpersonal group of youths that shows a willingness to use deadly violence to claim and defend territory, and attack rival gangs, extort or rob money, or engage in other criminal behaviour as an activity associated with its group, and is recognized by itself and its immediate community as a distinct dangerous entity.

Theoretical Framework

There are many theories that can be used to explain the prevalence of criminal and violent activities of *Kalare* youth gang in Gombe Metropolis, Nigeria, as it has no single cause. Sutherland and Cressey in their Differential Association Theory observe how and otherwise obedient person through stages of successive events begins to engage in deviant or anti-social behaviour, such as substance abuse. The theory shows how deviant behaviour is learnt without so much biological and psychological defects (Siegel, 2004). Many youths are pulling into criminal activities by those they associate with. It is learned from those already involved in the practice. Impersonal agencies of communication, such as movies, television, radios and newspapers play an important role in the genesis of anti-social behaviour. The activities of *Kalare* youth gang are forms of anti-social behaviours and can be learned through these media. However, there is no scientific fact to prove the extent to which these agencies have facilitated the youths into criminal activities in Gombe Metropolis. Some of those thought to have been influenced by these media into the habits actually copy them from their peers, as they may not have access to the media. Broken homes in Nigerian society have caused or increased the prevalence of youths in criminal activities. But more distractive than the broken homes is defect in socialization process. Some people believe that some parents are responsible for their children's behaviour.

Robert Agnew during the early 1990s formulated a theory he termed "general strain theory," otherwise known as GST that is influential in explaining criminal behaviour (Miller, Schreck and Tewksbury, 2008). The GST is based on the assumption that when people are blocked from the opportunity to realize their dreams, they may get upset and engage in violent and criminal behaviour. For example, children who are mistreated by their parents may run away from home and engage in delinquent behaviour. Agnew (2001) defines strains as negative treatments by others that could be measured either by asking individuals whether they dislike the ways they are being treated or by asking them whether they are being treated in ways that people believe would be disliked by the members of their group (or they would dislike). According to him, this would provide us with information about the individual

subjective level of strain or the measure of objective strain. He, however, maintained that most GST tests employed the objective measure of strain. Strain could be said to result in criminal behaviour when the legitimate opportunities to lead a meaningful life in Nigerian cities are being blocked as a result of severe poverty caused by structural unemployment and a corrupt leadership. Most of the contemporary gang activities in Nigeria recently, such as kidnapping, armed robbery and homicide, etc. could be as a result of strain.

Materials and Methods

Gombe Metropolis is a commercial and administrative capital of Gombe State in North – Eastern part of Nigeria. The total population of Gombe Metropolis was 266,844 in 2006 and increased to almost double (400,000) in 2010 (National Population Commission, 2007). The Metropolis is a diverse multi-religious and multicultural consisting of mainly Muslims and Christians with different ethnic groups of Fulani, Hausa, Tera, Tangale, Bolawa, Waja, Igbo, Yoruba, and Kanuri tribes. As in most parts of northern Nigeria, the Hausa language is widely spoken in Gombe Metropolis of Gombe State.

A total sample size of 258 including two hundred and forty youths, six Ward leaders (MasuAngwa), two youth leaders, two religious leaders, four Police officers, two Special Anti- Robbery Squad (SARS) officers and two leaders of community-based associations (Vigilante) was drawn from *Jekada-fari, Bolari, Kagarawal, Bogo, Kasuwan Mata* and *Tudun Wada* residential quarters of Gombe Metropolis using snowball and purposive sampling techniques. The residential quarters sampled are areas where rampant activities of *Kalare* youth gang take place. The data were collected using questionnaire and in-depth interviews. The questionnaire items were designed in English and administered by the researchers and their assistants to the 240 respondents. The in-depth interviews were conducted with six Ward leaders (MasuAngwa), two youth leaders, two religious leaders, four Police officers, two SARS officers and two leaders of community-based associations (Vigilante) using purposive sampling technique. According to Kothari (2004), the in-depth interviews do not have predetermined question or answer categories, they depend on social interchange between the researcher and the informant. Thus, the in-depth interviews were employed because of their appropriateness in the qualitative design partly adopted in the research and this provides room for the researchers to probe deeply into the nature and types of criminal activities among *Kalare* youth gang. The quantitative data generated using questionnaire were analyzed using descriptive statistics which include frequency counts, and percentages with the aid of Statistical Package of Social Sciences (SPSS, Version 20) computer software. The qualitative data gathered from the in-depth interviews were analyzed in a thematic manner. That is, the collected data were divided among the identified main themes underlying the whole research. Thematic analysis of data was chosen in this study because it avoids unnecessary repetition in recording of data which is common in many case analysis approaches as Burgess (1982) notes.

Results

Table I shows that 73.3% of the respondents were between the ages of 16 – 25 years which is the age where the youths are in their active stage. Only a relatively smaller percentage of them (24.2%) are 26 years and above. Also, 21.3% of the respondents had primary school education; while 60.8% of the respondents had secondary level of education. Only a relatively smaller percentage of the respondents (15.0%) had no formal education. With respect to marital status, 95.4% of the respondents were single and the remaining 3.3% were married. About 65% of the respondents were of Hausa/Fulani tribe; while 35.8% were of other tribes.

Table 1: Demographic and Socio-Economic Characteristics of the Respondents

| Variable | | Frequency | Percentage |
|----------------|---------------------|-----------|------------|
| Age | 15 years and below | 6 | 2.5 |
| | 16 – 25 years | 176 | 73.3 |
| | 26 years and above | 58 | 24.2 |
| | Total | 240 | 100 |
| Marital Status | Single | 229 | 95.4 |
| | Married | 8 | 3.3 |
| | Divorced | 3 | 1.3 |
| | Total | 240 | 100 |
| Education | No formal education | 36 | 15.0 |
| | Primary | 51 | 21.3 |
| | Secondary | 146 | 60.8 |
| | Post-Secondary | 7 | 2.9 |

| | | | |
|----------------|--------------|-----|------|
| | Total | 240 | 100 |
| Socio-economic | Unemployed | 27 | 24.5 |
| | Low | 196 | 81.7 |
| | Middle | 42 | 17.5 |
| | High | 2 | 0.8 |
| | Total | 240 | 100 |
| Tribe | Hausa/Fulani | 154 | 64.2 |
| | Others | 86 | 35.8 |
| | Total | 240 | 100 |

Source: Field Survey, 2017

Table 2: Types of Criminal and Violent Behaviours among *Kalare* Youth Gang in Gombe Metropolis

| Types of Criminal and Violent Behaviours | Frequency | Percentage |
|--|-----------|------------|
| Homicide | 68 | 28.3 |
| Political thuggery | 69 | 28.7 |
| Rape | 19 | 7.9 |
| Substance abuse | 36 | 15.0 |
| Theft | 48 | 20.0 |
| Total | 240 | 100 |

Source: Field Survey, 2017

Table 2 shows the types of criminal and violent behaviours among *Kalare* youth gang in Gombe Metropolis. It shows that 28.7% and 28.3% of the respondents indicated political thuggery and homicide as the types of criminal and violent behaviours among *Kalare* youth gang, 20.0% and 15.0% indicated homicide and theft, respectively. This implies that *Kalare* youth gang engage in different types of criminal and violent behaviour in Gombe Metropolis. A key informant during the in-depth interview (IDI) said:

Kalare youth gang engage in many different types of criminal and violent behaviours including substance abuse which influence them to engage in stealing, burglary, property vandalization and political thuggery and manslaughters (IDI with Police officer, 5-10-2017).

Another key informant during the IDI said:

There are many forms of criminal and violent behaviour that the *Kalare* youth gang is known for which pose a serious threat to peaceful coexistence in Gombe Metropolis. Apart from being involved in substance abuse which may influence them to other criminal behaviour, *Kalare* youth gang are known for theft, harassing the law-abiding residents, homicide and are already made tool in the hands of many politicians to engage in political thuggery- attacking their perceived enemies, etc. In fact the *Kalare* youth gang has disrupted the peaceful co-existence Gombe Metropolis is known for over the years (IDI with *Mai Angwa*, 12-9-2017).

Furthermore, another key informant during the IDI said:

Kalare boys are dangerous gang engaging in disrupting activities, such as homicide, political thuggery, theft, substance abuse and even rape. Politicians often used the gang to cause havoc on their political opponents they perceived as threat to their electoral victory. The gang engages in phone snatching from law-abiding residents and causing mayhem thereby posing a serious threat to life, health, dignity and prosperities of individuals and impedes the general peace, law and order in Gombe Metropolis (IDI with a youth leader, 20-9-17).

Table 3: Factors Responsible for the Criminal Activities among Kalare Youth Gang in Gombe Metropolis

| Factors | Frequency | Percentage |
|--|------------|------------|
| Broken Home | 46 | 19.2 |
| Defective Socialization (Poor Parenting) | 39 | 16.3 |
| Substance Abuse | 24 | 10.0 |
| Poverty | 61 | 25.4 |
| Unemployment | 56 | 23.3 |
| Impact of the Media | 14 | 5.8 |
| Total | 240 | 100 |

Source: Field Survey, 2017

Table 3 shows the results of the factors responsible for the criminal activities among *Kalare* youth gang in Gombe Metropolis. It shows that 25.4% and 23.3% of the respondents indicated poverty and unemployment as the factors responsible for the criminal activities among *Kalare* youth gang in Gombe Metropolis. Also, 19.2%, 16.3% and 10.0% indicated broken home, defective socialization and substance abuse as the factors responsible for the criminal activities among *Kalare* youth gang in Gombe Metropolis, respectively. A key informant during the in-depth interview said:

The main causes of criminal activities among *Kalare* youth gang in Gombe Metropolis are multifaceted. They include broken home, defective socialization or poor parenting, poverty, unemployment, substance abuse and sometimes the impact of the media (IDI with *Mai Angwa* student, 13-9-17).

Another key informant during the in-depth interview said:

One of the major causes of violent and criminal activities of *Kalare* youth gang is poverty and unemployment. Also, most criminals are under the influence of drugs. The drugs or substances the *Kalare* gang abuse gave them the false impression that they will not be caught and are above the law, thereby engage in criminal activities. This is because, when a potential criminal knows that he/she will be caught, he/she may be deterred (IDI with Police officer, 5-10-2017).

Discussions

The findings of the study revealed that majority of respondents are in their youthful stage (25 years and below). Between these periods they are supposed to be furthering their education in various institutions of learning. But unfortunately for them, they are in conflicts with the norms and values of the society which shows that they are problems to their society and do not contribute positively to the development of the society. Also, the hope for youths to be the leaders of tomorrow in this situation is fading out unless the situation is controlled. The findings also showed that hundred percent of the *Kalare* youth gang are males. The males are expected to be head of families in future, and the findings showed they have failed to meet up with the expectation of the society.

Family is one of the most important institutions for the development of youths' behaviour and attitude. It is the main platform where a child undergoes different guidance and discipline that are maintained and organized by parents and other family members. It is recognized as the stage from where a child's foundations are built. This study found that different factors within the family influence youths toward crime. These are like poor parental supervision and defective socialization process, family conflict, violence and breakup; parents are involved in crime and lack of communication among family members. The findings of the study revealed that family conflict, poor parental supervision and defective socialization process are major factors of youth violence. Cruel, highly inconsistent, passive or neglecting behaviours of parents are treated as factors that increased risk of criminality among young people. The results of the study revealed that families that are disrupted by constant conflict between the parents or actual separation, become preoccupied, irritable and prone to aggressive outbursts, leading youth to react in criminal activities.

Substance abuse is reported as another major reason for committing crime by youths. Most of the respondents sampled committed the crime due to drug addiction. The stress, anxiety and fear generated by alcohol addiction interfere with the normal developmental process of young people like their ability to trust and have a sense of personal safety; their ability to develop skills to control their emotions; their freedom to explore the local environment; and their ability to form "normal" social relationships.

The findings of the study revealed that the major economic factors that contribute to the crime initiations are poverty and unemployment. This is in line with the findings of previous studies (Henry, Avshalom, Moffitt and Silva, 1996; Sampson and Lauritsen, 1994; Elliott, Huizinga and Menard, 1989; Farrington, 1989; Wikstrom, 1985; Hogg and Wolf, 1983). Sampson and Lauritsen (1994) attribute greater likelihood of involvement in crime and violence to poverty. Elliott, Huizinga, and Menard, (1989) assert that self-reported felony assault and robbery have been found to be twice as common among youth living in poverty as among middle class youth. Low family income predicted self-reported teen violence and convictions for violent offenses in several studies (Henry, Avshalom, Moffitt and Silva, 1996; Farrington, 1989; Wikström, 1985; Hogg and Wolf, 1983). The findings of the study indicate that majority of the respondents are living below poverty level. Majority of them belong to low income families and this led to their involvement in criminal activities to avail easy money to support themselves.

The findings of the study is also consistent with the findings of previous studies (Elliott, 1994; Ageton, 1983) that youths whose peers disapproved of delinquent behaviour were less likely to report having committed delinquent acts, including sexual assaults. In this present study, it has been found that violent behaviour of youth is often occurred in the course of gaining independence from parents and developing an identity within the peer group. Study indicates that young people commit violent behaviour because of verbal coercion from friends due to their own private desire to gain acceptance within the peer group. For violent behaviour that occurs at home or within the peer group can be attributed to commonly raised emotional and impulsivity reactions in youth that definitely contribute to violent behaviour.

The findings of the study reveal the influence of the media toward the respondents' involvement in crime. A lot of crime movies are being watched today and they exert huge impact towards youths to committing crime. The study found that the media has role play in the construction of attitudes, behaviours and physical changes of youths. Studies have shown that some television programs and motion pictures have now come to be blamed for many youth crimes. A violent video picture or a crime movie/television shows give a picture of high risk behaviours. Quite a few movies give a picture of scenes of adventure, kidnapping, rape, assault, murder which offer new example of behaviour to youth to imitate them to their real life. Moreover, these movies/programs tend to glorify deviant activities, impart knowledge of criminal's techniques, and spread of criminality in society. These programmes terribly reduced taste of emotional interest and increased the disturbance of the young minds very badly. This study found little support to the able claim, as many of the respondents have little or no access to the media. Although, some of the respondents admitted that easy availability of internet and access to pornography via mobile phones influence criminal behaviour, as sex and violence have become the two major television programme themes that influenced and inspired them to anti-social behaviours.

Conclusion

The study focused on the activities of *Kalare* youth gang in Gombe Metropolis of Gombe State, North-East of Nigeria. The study reveals that the *Kalare* youth gang engage in criminal activities, such as theft, homicide, political thuggery, and substance abuse. The study reveals that the major factors responsible for the gang violent and criminal activities include broken homes, defective socialization process, substance abuse, media impact, poverty and unemployment. Thus, youth gangs continue to be a wide-spread social problem in contemporary Nigerian Society. Gang membership accounts for a large amount of criminal behaviours. Therefore, youth gangs are characterized as harmful to individuals, communities and the society. The extent of the negative consequences associated with youth gang involvement in criminal activities demonstrate the need to examine the issue more critically in order to have a greater understanding of the factors surrounding it. There is therefore the need to adopt a multi-dimensional approach that targets individuals, peer groups, schools, families and community conditions, and collaboration between a network of agencies and organizations with a vested interest in addressing youth gang criminal activities not only in Gombe Metropolis in particular but in Nigeria as a whole.

Recommendations

Based on the findings, the following recommendations are made:

1. Government in partnership with the private sector should intensify youth empowerment programmes to enable and equip the youth to be self-reliant and jobs creators rather than being job seekers. The youth need training as much as they need capital and resources to venture into sectors like agriculture and to start small scale businesses.
2. The federal government through the Central Bank of Nigeria should in cooperation with the private financial institutions encourage the establishment of youth friendly credit packages for investment.
3. Law enforcement personnel should respond to gangs and their violence activities by increasing surveillance. The counter-intelligence agents, such as Anti- *Kalare* Squad, SARS should be well equipped to fight and dismantle violent gangs like *Kalare* youth gang.
4. The family should inculcate moral values on the children to discourage them of engaging in gang activities.

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Public Administration: Cameroon Civil Servants Involvement in Politics and the Impact on State Performance.

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Abstract

The public service in Sub Saharan Africa has always been the tool available to governments for the implementation of their developmental agenda. In this direction, civil servants constitute a vital force in the day to day functioning of the State. Cameroon somehow presents a startling deviation from this standard as civil servants freely combine public work life and political militancy. This paper from this perspective contends among other issues that the involvement of civil servants in partisan politics creates a precarious balance between productivity and performance in the civil service. The problem is that the thin divide between the civil service and political parties wears down the financial resources of the state. It is also observed that patrimonial political links contribute to break down the spirit of discipline, hard work, meritocracy and encourages corrupt practices like, lack of accountability, bribery, nepotism, misappropriation and embezzlement of public funds.

Keywords: Colonial Administration, Civil Servants, Public Service, Party Politics, State Funds.

Introduction

The Cameroon civil service of today (2018) has over 400,000 strong force on its payroll excluding those working in Government corporations.^{xxvii} Although with a population of 20 million people, it is a very strong force in the society that the private sector is underdeveloped. The general concept is that civil servants serve government by running the administrative machinery of the state, keeping it functional to response to citizens' needs.

To better understand the issues of civil servants and political militancy in Cameroon, it is necessary to trace the inherited cultures of that core from the two colonial legacies. The British and French colonization of Cameroon had an impact on the civil servants political behaviours.^{xxviii}

What is at stake is the malfunctioning of the public service because of polarization and the waste of state resources for the activities of the ruling parties vis-à-vis the other political parties. Thus if the core absented itself from partisan politics it would enhanced efficiency and promote sense of belonging.

What is New?

It is the fact that in Cameroon since the rebirth of multiparty democracy, the ruling CPDM party has hemmed the civil servants as it was during the one party system. All the civil servants and heads of government corporations in position of authority are militants of the ruling party or the presidential majority that is coalition parties. This has held democracy hostage and promoted bad governance. It is rare to find a top ranking government official militating in a hard core opposition party such as the SDF.

The Cameroon civil service core is virtually a branch/wing of the ruling party. The overwhelming power of the party over state institutions has enormously influenced the consciences of the electorate. They declare in favour of the ruling party in order to survive and live in affluence. They squander state revenue to make sure the party wins in all elections to maintain their privileged positions. What would happen to these civil servants if another party came to power?

Background of Cameroon Civil Servants

The Republic of Cameroon is made of two entities from different colonial backgrounds. French Cameroon that was colonised by the French and Southern Cameroons that was colonized by the British after World War I following the defeat of the Germans. Historically, there was one country from 1884 to 1916 when she was annexed by the Germans. The German administration in Kamerun ended with the First World War when she was defeated by the combined forces of Britain France and Belgium.^{xxix} After the defeat, the Belgians withdrew and the British and French set up a joined administration in German Kamerun. The Joined administration known as the condominium lasted from 1914 to 1916, after which the two colonial powers partitioned Kamerun into a ratio of 1:5. Britain took

the smallest part while France had the largest (Lion's share). The partition was confirmed by the League of Nations in 1922. It then became a League of Nations Mandated territory under tutelage of Britain and France. When the United Nations Organisation was created in 1945 the territory was still governed by Britain and France as a UN trusteeship. It should be noted that the British who took 1/5 of Kamerun, further divided it into two parts namely: the British Southern Cameroons and British Northern Cameroons. The British during the period introduced the Indirect Rule system of governance by the use of Traditional Rulers to govern the people following their traditional laws. On the other hand the French introduced the direct rule system of administration based on assimilation.^{xxx}

The background of these two colonial states helps us to understand the approaches civil servants adopted towards political militancy during the epoch of colonial administration, independence, re-unification and the creation of a unified civil servant core in 1972.

From historical records, the people of French Cameroun after World War II as nationalist movement emerged on political arena were active militants of political parties and civil servants at the same time. This illuminated by the rapid spread of *Union des population du Cameroun* (Union of the Populations of Cameroon) (UPC) in the 1950s. The UPC party widely viewed as the first nationalist party in French Cameroun was created in 1948 in Bassa Douala by Bouly Leonard.^{xxxii} Its political agenda which requested for immediate independence of Cameroon, Re-unification of Cameroons and a nation free from French and British influence was seen by the French colonial authorities as radical and dangerous to her interest in Cameroon.^{xxxiii} The party because of its ideology and perceptions of independent Cameroon ran in conflicts with the French colonial government. One of the quick measures the government took was to transfer many of its militants who were civil servants to remote parts of French Cameroun. The spillover effect was that they introduced the UPC party in the regions where they posted. To this effect the party became widely known and its ideology spread like wild fire.^{xxxiii}

The government even worked in complicity with the missions for some of their servants (Teachers) suspected to be supporters of the UPC to be transferred to remote areas.^{xxxiv} This was with the aim of containing their political activities in the urban areas where they were teaching for the missions. The teachers of Douala and Yaounde were those mostly affected. This political victimization of both public and private servants of the UPC militants through punitive transfers did not off root the spirit of their political activism. In the interior areas where they were sent, they instead radicalized their political opinions and educated people on their political platform. The policy government adopted by using technics in an attempt to water down the growth of UPC by sending ring leaders to remote areas instead popularized the party in the entire territory of French Cameroun and beyond.^{xxxv}

This wanton transfer of both public and private servants slowed down state functioning. The UPC civil servants and others suspected to be UPC adherence were constantly transferred by the colonial administration from one place to another. This had an impact on the functioning mechanism of the state in terms of cost and destabilization of families. Families were divided as those transferred could not carry their families along all the time.^{xxxvi}

From this brief analysis, it is evident that in French Cameroun, civil servants were heavily involved in politics. The other Nationalist Parties that emerged in French Cameroun such as Bloc Democratique (BD) of Andre Marie Mbida and Union Camerounaise (UC) of Ahmadou Ahidjo had many of their active militants who were civil servants. Ahmadou Ahidjo who was the founder of UC himself was a civil servant with the Ministry of Post and Telecommunication. These parties and others were not seen by the French colonial administration as radical and their civil servant militants were not persecuted as those of the UPC.^{xxxvii}

The UPC was banned in 1955 and they were out of the political scene. The elections that were held in 1957, Andre Marie Mbida became the first Prime Minister in the government that was preparing the trusteeship territory to independence. Because of political differences and approaches to national issues and in particular the method he adopted to deal with UPC issue engendered the French to drop him as Prime Minister and he was succeeded by Ahmadou Ahidjo in 1958 who led French Cameroon to independence on 1st January 1960.

The UPC civil servants after the party was banned moved into hidings in the Bassa and Bamileke regions and organized themselves in a resistance front against the French colonial rule. The leaders of this home front were referred to as the "marquisards" in other words as terrorists. The ring leaders were Reuben Um-Nyobe, Mayi Matip and Wambou De Courrant. Others in their majority fled to Southern Cameroons and established a base in Kumbatown. In that trust territory, the party changed its name to One Kamerun (OK) with front line militants like Albert Mukong. Others like Dr. Felix Moumie went on exile to Guinea Conakry, some to Egypt, Ghana, USSR, UK. After the banned of the UPC, civil servants continued to militate in the parties of Mbida and Ahidjo and other parties that were seen by the French as friendly. They played a vital role in the transition of French Cameroun to independence. The French colonial masters saw Ahidjo after Mbida as a more likely leader to solve the UPC uprising which was draining away all human, financial and military resources.^{xxxviii}

The situation of Civil Servants and Politics in Southern Cameroons

In the Southern Cameroons political landscape, the situation was quite different. The civil services core although very small was not involved in partisan politics. E.M.L. Endeleyon becoming Leader of Government Business and later Prime Minister of Southern Cameroons recruited Yorubas into the civil service and the judiciary.^{xxxix} In February 1960, the Southern Cameroons public service instituted an advisory Public Service Commission. The Igbos who were the majority in the territory were not recruited. They were mostly in the private sector. The leading political parties as the territory was moving towards independence included Kamerun National Congress (KNC), Kamerun People's Party (KPP) of P.M Kale, which later merged with KNC in June 1960 gave birth to Cameroon Peoples National Congress (CPNC) with E.M.L. Endeley as its leader and Kamerun National Democratic Party (KNDP) of J.N. Foncha. Civil servants like Foncha resigned from his services before engaging in politics. They did politics as full time politicians. Statistics of those in Southern Cameroon Public service shows that:

Out of a total of 7184 persons employed in the government service, 5,161 were Cameroonians, 1,877 were other Africans and 146 were non-Africans. Of this total, 4,328 were employed by the Department of Public Works. The number of Native Authority staff was estimated at 1810.^{xi}

When Foncha became Premier of Southern Cameroons in 1959, he launched the recruitment of Cameroonians into the public service. He invited those who were working elsewhere and integrated them into the public service. To meet up with the demand of man power, there was a mass education crusade to recruit in the civil service. To attain these objectives, grants were given to religious denominations to train Cameroonians, foreign scholarships were granted to Cameroonians to study abroad. Anthony Ndi points out that:

This system was so effective and productive that by the time of the merger of the civil service of West and East Cameroons to form a federal civil service, West Cameroon with only 20% of the population provided many more graduate civil servants than their East Cameroon counterpart. The competence of the Southern/West Cameroon civil service remains inestimable, proverbial and nostalgic to those who experienced it operating without computers but equipped with highly motivated, assiduous and diligent personnel, a civil servant employed on 29th of the month was sure to be paid his due salary at month end just as those who retired had their pension benefits paid on the spot or spread over a period of months.^{xii}

Southern Cameroons became independent and reunited with Republic of Cameroon on 1st October 1961. By the federal constitution arrived at in Foumban it became the Federated States of West Cameroon while Cameroon Republic became East Cameroon. In the state of West Cameroon, the CPNC and KNDP of Endeley and Foncha were the most powerful political parties. The Civil servants were not involved in partisan politics. Thus the civil service was not politicized as in East Cameroon. Civil servants were sympathizers of political parties and their militancy was not publicly manifested. Unlike in East Cameroon, they were not involved in political meetings or campaigns. Individuals who wanted to join a political formation had to resign from their post. The state of West Cameroon had a parliamentary system of government whereby the Prime Minister came from the party that won the highest number of seats in Parliament.^{xlii} The Parliament evolved from 1957 with 13 seats to 36 seats in 1965.

On this score, the civil servants were not victimized by any political party that came to power. There was a Secretary of State for Public Service and a Civil Services Commission that evaluated and promoted civil servants by their performance. Since civil servants were not involved in partisan politics, they were no abusive transfers, laxity in state administrative machinery and low output emanating from psychological trauma and separation of families as was the case in French Cameroon. The state did not lose money from the government treasury through abusive transfers of civil servant neither was money lost on civil servants who went on campaigns, re-organization of basic wings of the party nor sensitization.^{xliii}

While the civil servants were not by and large victimized, for non-militancy in political parties, the traditional rulers who did not support the party in power did not receive favours. For example, those who did not support J.N. Foncha's party were taken off from the list of candidates into the West Cameroon House of Chiefs. The KNDP led government favoured traditional rulers who were supporters of the KNDP party and many of them became members of the West Cameroon House of Chiefs. The areas that favoured the political party at the time also received development packets and those who were in opposition were side-lined. This prejudiced behaviour of political leaders led to imbalance in development.^{xliiv}

Politics during the Federal Republic, 1961-1972

During the era of the Federal Republic which lasted from 1st October 1961 to 20th May 1972, political parties were restricted to their states. But in the federation, a major political event occurred. The political parties of East Cameroon and those of West Cameroon on 1st September 1966, merged and formed the Cameroon National Union (CNU). By this time in East Cameroon, the government of President Ahmadou Ahidjo had silenced all the

political parties and co-opted some into his party Union Camerounaise(UC).^{xlv} In West Cameroon at the said period CPNC, KNDP and Cameroon Union Congress (CUC) of S.T.Muna joined Ahidjo's UC to form Cameroon National Union(CNU). It should be noted that in the federation there were three categories of civil servants; Federal Civil Servants and West and East Cameroon states' civil servants. The federal civil servants were under President Ahidjo and those of West and East Cameroon were under the Prime Ministers of the respective federated states.

The 1966 One Party system and the Civil Service

The creation of CNU marked the beginning of the one party oligarchy. It lasted from 1 September 1966 to November 1990 when the multiparty democracy re-emerged, following the wind of change from Eastern Europe. The creation of the CNU, which functioned like a communist party, had all the civil servants as members. It was referred to as the Grand Unified National Party. Its author preached national unity and national integration. President Ahamadou Ahidjo who was its creator was referred to as the "Father" of the Nation. It had a structure of Communist model. It had the Youth wing, Women's wing and men's wing. It had branches, sections, Central Community and the Political Bureau.^{xlvi} The founder of the party promised the people it was to be a free, open, grassroots, egalitarian movement within which all citizens would have a say.^{xlvii} These lofty pronouncements therefore meant that there was to be freedom of expression and the party was to be democratic. This was the main philosophy of the party that attracted West Cameroon politicians who saw him as a God sent leader.^{xlviii}

With the creation of what its president called "Unity" party, all state functionaries and non-functionaries became members. Members were to buy membership cards which they hardly did. There was no separation between the state and the party. During election campaigns (which were just a formality) civil servants were those nominated by the Central Committee to lead campaign teams in their different localities. The budget of their different services went for financing of party activities. They went on government tickets to carry out party activities. They had mission orders, petrol and cars to fuel and extra money to distribute to militants during manifestations.^{xlix} The active participation was same for those functionaries of government cooperation and businessmen. The advantage with the one party system was that political ranging or squabbles died down. Development was giving priority of place and national unity and integration became a sing song.

The disadvantages were many:

1. The state money was used for party activities
2. Civil servants were absent from work as they wished under the pretence of carrying out party activities.
3. Hard work was not easily rewarded as those promoted were the ones who worked hard for the party.
4. Indiscipline became rampant as it was difficult to control civil servants. Those who failed to do their duties and when reproached, it was perceived as persecuting active militants.
5. Under the banner of the party, laissez-faire became the order of the day in the public services manifested by absenteeism and abuse of power.
6. It caused confusion in administrative hierarchy. In an administrative division, it was not known who was the highest authority the Senior Divisional Officer or the CNU Section President.

The overriding powers of senior political officers were enormous. Members of the Central Committee and Political Bureau became untouchable. In the name of the party, they could do and undo with the transfers of civil servants. The advisory public service commission no longer existed and the management of civil servants was left at the mercy of ministers, top party officials and directors of central administration. Favouritism in appointments, promotions and recruitments in lucrative state institutions became very common. This led to frustration in the civil service as competent civil servants who had no one "God fathers" remained stagnant and those favoured rose from behind to the top. Those senior civil servants with cumulative functions in the ruling party lacked financial accountability and probity.¹

State performance was abysmally low and bottle necks bureaucracy instituted. As a consequence of bottle necks, corruption became an accompanying element. Civil servants involvement in politics would institutionalise corrupt practices like misappropriation of state funds, favouritism, tribalism and nepotism at all levels of the public service.

The grand unified National Party (CNU) opened branches and sections abroad, where Cameroonians could militate. These structures were occasionally visited by home bases party leaders who were in majority civil servants. From these political activities, civil servants become highly involved in politics. Civil servants leaders transport fares, lodging, feeding and mission allowances were paid from states coffers. The time spent on political activities and works in the offices were not done, thus, the state lost money and services.

During campaigns and re-organization of the party, the central committee in Yaoundé sent central committee delegations to the various parts of the country. Like their comrades who went abroad, their activities were financed by the state treasury. It weighed heavily on the state as money allotted for development and running of the ministries was deviated to party activities.ⁱⁱ

The one party system lasted from 1st September 1966 to November 1990. Civil servants and the masses who served the party at the grassroots had no say in choosing their leaders. They did not propose members of the central committee, political bureau or candidates for municipal councils or parliament. It was the Political Bureau and the Central Committee that proposed candidate for them to confirm in an election. Those of the Political Bureau and the Central Committee were chosen by the President of the party (Head of State). In this political landscape of excessive politicisation, there was lack of accountability, representation and inability to promote public interest and thus authoritarian tendencies emerged.ⁱⁱⁱ

The Civil Servants in Multiparty Era

The unique public service that emerged in 1972, failed apart with the re-emergence of multi-party democracy in 1990. At that period, the one party system of President Ahmadou Ahidjo put in place on 1st September 1966 had developed strong oppositions within its ranks. The CNU party in 1985 at the Bamenda congress under Ahidjo's successor Paul Biya changed its name to CPDM. Within the party there were conservatives, progressives and revolutionaries. A crack had developed within the party as people were tired of the one party system because it was not liberal and democratic as President Ahmadou Ahidjo had promised.ⁱⁱⁱ

In 1990 when the wind of change from Eastern Europe blew across Francophone Sub-Saharan Africa as a deadly influenza, Cameroon was not spared. The masses and the middle class welcomed the wind of change and called on President Paul Biya to liberalize the political space. The conservatives within the CPDM vehemently opposed the call for multi-party democracy.^{iv} In spite of their opposition the president surprised them and signed into law a decree permitting other parties to be legalized. It was a welcomed move and by the end of the year 2000, there were over 280 political parties in Cameroon.^{iv}

The civil servants, who were discontented with the CNU/CPDM, massively joined the opposition parties. Those who remained in the former unique party (CPDM) continued to enjoy the privileges of using state facilities for political activities and the privilege positions they held in the public service. The CPDM that remained in power adopted a resilient strategy to hold back civil servants. Almost all the top ranking functionaries and directors of Government owned corporations were nominated from the CPDM civil servants. Like in the former one party system they used the resources allocated to them to carry out party activities when need did arise. Many of those who left the party once appointed quickly declared their allegiance to the ruling party.^{vi}

The economic crises of 1985 that rendered the people very poor due to bad governance on the one hand and on the other the fall in cash crops prices; like coffee, tea, rubber, and cocoa contributed enormously to the deviation of civil servants and jobless individuals to return to the CPDM party. This was with hopes to have a thing that will sustain them, which the opposition did not offer. In reality a majority of civil servants returned to the CPDM with the hopes of being appointed or not be sent to remote areas. The opposition for many reasons had not succeeded to capture power like in Benin Republic. The most desired change the opposition preached never came.^{vii}

In this new dispensation, civil servants in the ruling party victimized those who were strong militants of front line opposition parties like SDF and UNDP. Many who were very active in urban centers were transferred to remote areas or dropped from posts of responsibility which they held. The civil servants in opposition parties suffered what the UPC militants experienced in the late 1940s and the early 1950s in French Cameroun. The acts of wanton or abusive transfers were perpetuated mostly by section presidents in their constituencies, as a sign of commitment to the CPDM and loyalty to the president. Those who held key positions at all levels of the party hierarchy are mostly civil servants.

Conclusion

This paper has demonstrated that the civil servants of Cameroon evolved from two colonial backgrounds English and French. In British Southern Cameroons after independence and reunification civil servants were not involved in politics until 1972. In this part of the country, politicians resigned from public service before engagement in politics. The majority of the early political leaders were teachers working with the missionaries. They resigned and formed political parties like J. N. Foncha. The civil service core was very small and was made up mostly of foreigners who were recruited in the first government under E.M.L. Endeley. At independence, the government of J.N. Foncha equally had foreigners who held strategic positions in the civil service. Politics was for politicians and the civil servants were not involved in partisan politics. The civil servants of West Cameroon became involved in politics when the unified party CNU was created in 1966 and later on changed to CPDM in 1985. From 1990 when multipartyism was re-introduced in Cameroon, they continued to militate in different political parties.

The findings also revealed that in French Cameroun, from the advent of political parties in the 1940s, civil servants were militants of political formations. The party that raised dust was the UPC which because of its ideology antagonized the French colonial administration and post-colonial government of Ahmadou Ahidjo. The civil servants of UPC party were heavily victimized through wanton transfers and persecution.

The involvement of civil servants in politics affected the administrative mechanism of the state, as they often absented from work to carry out party activities. It weighed on the state financially as these functionaries used government money and other resources to carry out party activities. The civil servants in the public and Para-public could no longer be disciplined for absenteeism as they would claim they were doing party work. There was no enthusiasm or commitment as active militants of the ruling party were promoted or appointed over their seniors. The government treasury suffered most as money allocated for the running of government services and to carry out development projects was deviated by lackeys for the ruling party activities.

The impending danger is that if an opposition party comes to power what would happen with the top civil servants of the states who are in majority militants of the ruling party? The involvement of civil servants in politics and the absence of a public service commission have made the civil service ineffective in service delivery to the public. With this state of affairs what are the prospects of the civil service in Cameroon as she is moving towards emergence? Can a civil servant develop a career without belonging to the ruling party?

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Christian and Partisan Politics in Nigeria

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Abstract:

The involvement of the Christian in partisan politics in our contemporary society has been on the low side. With many Christians disassociating themselves from politics with reason that it is a deity game, thereby leaving the politics for the corrupt minded people. Nigeria is the most populous country in West Africa and vast with religious diversities with three major religious groups; Christianity, Islam and African Traditional Religion. The aim of this paper is to establish the fact that the Christians with its divine purpose and will for the nation can be used as an instrument of justice in an unjust socio-political society, an instrument of reconciliation and peace in a conflict and crisis-ridden society, as well as an instrument of freedom in an oppressive political structure in Nigeria. The study makes use of descriptive phenomenological methodology to explore how religion impulse has affected political development and how it can bring sustainable political development if used positively. This paper sought to point out the obvious and indisputable need for the Christians involvement in politics in Nigeria. It centred primarily on the prominent influence of the Christians in Nigeria politics. It recommends among others that the Christians should stop seeing politics as a dirty game but see politics as a serious game, thereby involving fully in politics as a principled guide, moral watchdog, spiritual counsellor and conscience of the society. It concludes that the Christians are highly needed in politics to influence the socio-political life of the Nigerian society so positively as to restore justice, equity, and peace.

Keywords: Christians, Politics, Nigeria, Society, Leaders.

Introduction

There is an unquestionable connection between Christians involvement in politics. Controversy whether or not a Christian should be involved or play any role in the partisan politics in the society often arises. Falaye (2016 p.1) defines politics as the ideas and activities involved in getting power in a country or over a particular area of the world. However, politics has been observed in human group interactions, including corporate, academic and religious institutions. It consists of social relations involving authority and power and refers to the regulation of a political unit and to the methods and tactics used to formulate and apply policy (Anifowose Remi 2005). Over time and especially now, many Christians have realized that it was a mistake to be detached from partisan politics. They distance themselves from politics citing the word that politics is a "dirty game" that any religious person has to disassociate and distance oneself from politics, thereby leaving the politics for the corrupt minded people.

The Christians attitude to partisan politics has paved way for the corrupt minded people to dominate politics in Nigeria and has contributed very much to the increasing level of corruption in Nigeria. Transparency International (2018) defines corruption as "the abuse of entrusted power for private gain". The definition of Transparency International shows that the reason while the corrupt officers are dominating the politics in Nigeria is not for the interest on the country but for their personal gain. Transparency International classifies corruption into three: grand, petty and political, depending on the amounts of money lost and the sector where it occurs. Political corruption is a manipulation of policies, institutions and rules of procedure in the allocation of resources and financing by political decision makers, who abuse their position to sustain their power, status and wealth (Transparency International, 2018). Many church leaders only show interest to politicians when seeking financial assistance for projects such as

buildings, vehicle, schools etc. Christian politicians must show concern for the people they encounter, especially the poor, not only because they want their votes, but also because this is what God expects of them.

In the same vein, the need for Christian politicians to acquire knowledge and skills in development approaches, good governance, resource management and appropriate technologies cannot be over emphasized. A Christian politician may have the right motivation, willing to apply biblical principles and values, but if he or she does not have the requisite knowledge and skill in good governance, management and appropriate development approaches, he or she will not be effective.

Some Religious scholars think that much involvement may jeopardize the Christian's spiritual status as the ecclesia. This is supported by Cauthen, (2001) as he argues that since the government does not appoint bishops and pastors for the Christians, therefore, Christian should not be involved in the appointment of presidents, governors, and judges. Others have shown that being too distant calls into question the Christians self-understanding as the light, salt and moral beacon on the earth. The author disagrees with Cauthen on the bases that Christian's as member of the society has the right to excise their constitutional right in politics. David (2015) argues that the gospel is a holistic message with implications for all areas of life, including how Christians engage in the political process. David goes further to support his argument with the example of Joseph and Daniel in the Old Testament that served in civil government, exerting influence to further the flourishing of their nations, and also in the New Testament, Jesus engaged in holistic ministry, caring for the spiritual and physical needs of people.

Considering the above establishments one would ask, should the Christians be separated from politics? Should Christians just stand aloof as holy people who cannot be involved in politics and watch the corrupt minded people destroy the society they are living in? Bearing in mind the fact that the Christianity constitutes a major religion in Nigeria and most people identify with it, how can the Christian be of help to the political challenges in Nigeria? This is the problem the research intends to solve.

A Descriptive phenomenological method is used to achieve these objectives relying on secondary sources of data. "Phenomenology is the study of observable experience or occurrence. A descriptive phenomenology, attempting to avoid reductionism and often insisting on the phenomenological epoche, describes the diversity, complexity, and richness of experience" (Ituma 2011). Ituma went further to buttress that, a descriptive phenomenology enquirer assumes the position of the research phenomenon in order to understand what the experience means, as against the biased position of an enquirer. With descriptive approach, one describes the experiences very carefully and once the raw data has been obtained, a thorough phenomenological psychological analysis of the data takes place within the perspective of the phenomenological psychological reduction. This method fits this work as the research examines the political situation in Nigeria and factors responsible for its ineffectiveness. It is also used to present the above matter as they are.

Overview of Christian faith and Politics

The Christians can be seen as a system of beliefs and practices by which a group of people interprets and respond to what they feel is sacred and usually supernatural as well. The Christians is defined as the formal organization that sets out to accomplish a specific purpose (Van Reken 1999 p.198). A Christians is an organized people of God that have its main focus in accomplishing the purpose of God.

Politics is the process of making decisions that apply to members of a group. Politics in the broadest sense is the activity through which people make, preserve and amend the general rules under which they live. Politics is the process through which individuals and groups reach agreement on a course of common, or collective, action even as they disagree on the intended goals of that action" (Kernell, et. al 2017).

The need for Christians involvement in politics in Nigeria has been a debatable issue for a long time now. Many people have shared their views to either agree or disagree on the issue. Politicians have also publicly either argued that the Christians in Nigeria should not involve itself in politics while some Christians leaders have tried to check what the Bible says on the issue, the entire body of the Christians looks divided on the issue. It's a pity that in Africa, some African religious leaders avoid political issues affecting their countries and support the established order. The leaders argue that their role is to pray and not to be involved in politics. This category of leaders holds that politics is a "dirty game" that any religious person must disassociate and distance oneself from politics. They are quick to quote the Biblical episode concerning the payment of taxes to the Romans in Mark 12:13-17, where Jesus gave the answer: "Give to Caesar what belongs to Caesar". They read into this answer a general principle of the legality and autonomy of states in regard to religious associations (Edelen, 2005). If the Christians has to disassociate itself from politics, that means that the whole arena of leadership and governance is surrendered to the hand of Satan, to those who love power rather than love God and will result to disaster for the country. Ratzinger, (2001) argue that Christ's words remain fundamental; render, therefore, to Caesar the things that are Caesar's and to God things that are God's, this saying opened up a new section in the history of the relationship between politics and

religion. The God of the Christians is the same God of politics, therefore to regard politics as a demonic free zone is a distorted vision. Religious leaders who despise politics give the impression that God is not interested or concerned with people's socio-political, economic issues but only the salvation of their souls. To them, religion has nothing to do with the social life of the people and politics is the sin of the highest order. This kind of religion is built on the foundation stone of the Hellenistic idea of the disembodied soul in which matter is sin (Okullu, 1974). If God is interested only in the salvation of souls, many people do not need such a God. Man is much more than the soul; as Jesus said "love your neighbour as yourself" (Mark 12: 31) the love of neighbour means also caring for the body as well. Jesus made this statement to the tricky political question he was asked, whether it is lawful to pay tax to Caesar or not. The fact that, Jesus answered the questions quickly shows that he had interest in political matters. Since the master of Christianity, Jesus was involved and committed to politics. Therefore, the actual religious leaders should be committed to politics.

No matter the viewpoint any person may have about the Christians's involvement in politics, the Christians under whatever circumstances need to get involved in the social, political and economic life of a nation. The Christians should not wait to be invited into politics only to correct what seems to be going wrong and reconcile rivals. The Christians with its divine purpose and will for the nation should be involved in addressing any unjust system. The Christians in its prophetic function has the God-given role of speaking when the country's economy is sick. This is because the Christians are part and parcel of the daily life of the country, politically, economically and socially. When the economy is collapsing and when corruption is high, the Christians with her sound gospel become the instrument for reconciling man with his environment. Reconciliation is global, universal, and multidimensional reality and brings about healing in spiritual, psychological, social, interpersonal and intrapersonal realms (Samson et.al, 2015). At this standpoint, it is supported with biblical reference, right from the Old Testament (Ex. 2:23-25), the Exodus liberation story of the Israelites from Egypt which provides a paradigm. God was concerned about them. Thus God says: "I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers and I am concerned about their suffering. So I have come down to rescue them from the hands of the Egyptians and to bring them up out of that land into a good spacious land flowing with milk and honey" (Ex. 3:7-8a). This was oppression, which has social, economic and political implication to the daily lives of the Israelites (Qeko, 2007). However, in such times of deep oppression (social, economic or political), there is God in heaven who sees all what takes place such that when the poor who are oppressed cries to him, He listens and hears them. He not only sees or hears their cries but also gets concerned with their welfare. God came down to rescue them. This is the God we serve, the action God who is able to redeem his people suffering from the social, political and economic oppression. The issue is purely that of political and social oppression and subjugation. To this God says "I have come down to deliver them". If God himself can intervene politically to stop human oppression, the Christian is equally exhorted to imitate him (Okwueze, 2003). Jesus taught in parables and the parables were not mere stories but used as a confrontation to those who distort the law. Even in the Old Testament, the prophets were criticizing the capitalist and extortionist. Amos and Hosea were prominent in this. The Christians must learn to show concern for human social problems as God did. The Christians must strive to create a humanly habitable society otherwise it will fail in its mission to the world. The Christians cannot escape from politics, for to escape from it means to fail and to divorce itself from all human relationships since all human relationships are involve in one way or the other. Robinson quoted by Okwueze (2003) opines that no life is possible without power. Since all human relationships can be viewed as a process of adjustment of interest and power-position, the Christians cannot avoid the process of adjustment of power. The Christians cannot therefore condemn politics, and politics cannot be foreign to the Christians. The Christians must operate in politics with a deep sense of commitment, with a definite sense of ministry to the people. Expatiating more on this, Okwueze (2003) quips that since all human beings are born into an inescapable network of power, we find ourselves in the vortex of power structures personal, domestic, social, ecclesiastical, political, industrial, economic, civilian and military powers. The Christians should be there to debunk any power intoxication since all these spheres of power have their impact on the freedom and right we exercise. A living dynamic Christians should not opt out of politics. Paul in Romans 13:1 testified that "for there is no authority except that which God has established. The authorities that exist have been established by God" It is therefore clear, from In the New Testament, we find Jesus always at crossroads with some authorities and his death was judicial. In the words of Howard Crosby cited in Okwueze (2003) to let politics become a cesspool and therefore avoid it is a double crime. The Christians should know this. Negligent religious leaders are often afraid to speak for fear of losing favour with people. They are acting like hirelings because hiding behind the wall of silence is like taking flight at the approach of a wolf. If a religious leader is afraid to say what is right, what else can his silence mean but that he has taken flight? If he stands firm in defence of his flock, he is building up a wall for the house against its enemies. Anyone entering the priesthood accepts the office of herald and must by his words; prepare the way for the terrible judgment of one who follows. If then the priest neglects his preaching, what sort of warning cry can be, a

dumb herald give? That is why the Holy Spirit settled on the first religious leaders in the form of tongues: because those whom he fills, he fills with his own eloquence. Komolafe (2000) opines that the Christians: Should be faithful in period of tyranny and oppression, in times of maiming and destruction, in periods of misery and regret, and when the sanctity of human life is being trampled upon. Christians should react to salient issues when the situation at hand involves how to replace resentment and frustration with laughter and joy, influence and oppression with justice and reconciliation and separation and alienation with caring and sharing. The Christians should not fold their arms and watch in times of state coercion, inhuman treatment and inactive laws, and the faithful are being indoctrinated with new ideologies of confusion, poverty and madness.

The Nexus between Politics and the Christians

The nexus between Politics and the Christians has been an established fact since the Christians and the political activities of the State are already co-habiting in the same environment. Even the fear of the Christians being persecuted by the State is not yet wholly banished from civilized countries. Even in some Country, the civil powers have been established to exercise authoritative control for consistent with the rights and liberties of the Christians of Christ (Cunningham, 2007 p. 2). The Christians is a supernatural institution, having direct relationship exclusively to man's spiritual and external interests which can be revealed to man through the supernatural revelation, which God has given to man through his word. The relationship between politics and religion is intimate because there is always a point of convergence. Politics and religion when applied successfully blend to produce a co-existing peaceful and progressive society for man. Religion and political structures in every social setting appear to be inseparable. However, the basic fact remains that the relationship between the two is necessary as it gives room to a peaceful co-existing society and also enhances the development of any society. Yinger (1984 p. 61) opines that religious and political orders are universally interactive and that both of them are involved with questions that arise from the fact that a greater number of values which man strive for; such as position, power, possession, and prestige are inadequate in supply. Hence, man is faced with the challenge of how this scarce value which is desired by all can be peacefully allocated using a free and fair electoral process. The Christians involvement is necessary mostly when the electoral process is becoming complex and sophisticated due to the ungodly and immoral practices of some politicians who want to acquire the position by all means. Therefore, giving rise to antagonism, and schism as these trends may loosen the hold on social norms of some members of society.

In the Christian Religion, the relationship between Christians and politics can be traced to the Old Testament. The prophets often acted as the finger of God challenging the state leaders, these included Prophets Nathan, Elijah, Elisha, Amos, Jeremiah, Isaiah, among others. These prophets challenged the rulers whenever they departed from the will of God for the people of Israel. Hence, Christian's leaders should always act as the finger of God, taking an example from the life of the prophets in the bible to challenge the state leaders whenever they are implementing policies that will affect the poor masses just to enrich their pocket or for their personal gain.

Who separated the Christians from politics? Man is a religious as well as a political animal. Man therefore as an embodiment of the two is surreptitiously married to one another. Udoidem (1997 p. 154) observed that what is even more intriguing and perplexing is that it is the same concrete human person who assumes both political and religious identity and that necessarily affects the other. From the foregoing, it is clear that pragmatically problematic will arise from any attempt to separate religion and politics. Agha (2002 p.35) itemized the issues for the realization of a democratic society when he posited that to keep Nigeria as one nation, is a task that must be accomplished. The Christians is highly needed in politics for the realization of a democratic society to be accomplished. Agha said that God has prescribed His written word as the rule to be followed by Nations and their rulers in establishing and administering the civil government. Agha said that God has also given in his words sufficient materials to guide authoritatively in determining all the truth which will be the reference point through which man may be called upon to give an account of human affairs. The three major religions in Nigeria; Christianity, Islam, and African Tradition religion has the ideologies which allow interaction between religion and politics. Certainly, all the truth about the word of God, which bears the truth of the functions and duties of nations and the rulers, should be learned from the bible. It is the rule of the Bible that determines the obligations and procedure of the Christians. Apostle Paul said that all power comes from God and stress that every soul should be subject unto the higher power because the power that is existing, (the government) are ordained of God and further said that anyone that disobey them disobey the ordinance of God, and must receive damnation (Romans 13:1-2). Also, Apostle Peter sees the basic functions of civil government as; to punish those who do evil, and to praise those who do well. (1 Peter 2:14) Therefore, everyone is expected to obey the elected government, and the government should endeavour to create an enabling environment where good living is rewarded. On this note, the Christians should strive to position her members for political position and also encourage her members to be involved in the political and electoral process.

As it has been pointed out above, politics implies a great diversity of process, norms, and behaviours. Thus, since the Christians is the body that imparts is truth to people, they should use that medium to relate truth to the political life of Nigerian's. The nexus between good governance, transparent, impartial, accountable distributive functions of the state and issues of civil liberty has become a central issue in some Christians. The presence of the Christians with her spiritual efforts will curb the arbitrary exercise and abuse of power. The importance of establishing this relationship is apparent since politics is a mechanism used in choosing leaders that will govern the nation. Since there is a significant impact from the decisions made by the leader which can affect the Christians positively or negatively, therefore, the Christians should be involved in the political process of electing a leader by appointing a God fearing person to contest, and also come out in mass to vote. Rev. Grant Amadi, in his statement from the pulpit, said that man engages in political affairs whether he is a Christian or not and whether he knows it or not is a partner with God in the Divine tasks of creation and preservation (Jonas, 2009 p.162). Hence the Christians should see politics as a serious game and not a dirty game and participate at all level. In fact, the reality of it is that religion and politics by whatever definition are closely related. Within religious circles, it is often said that all power belongs to God (Udoidem, 1997). God should, therefore, been the determinant of human actions, and religion should be used to determine the socio-economic and political life of humans.

Politics and the Christians as Agents of Unity in the Society

Politics and the Christians has been an established as an enabling agent that promotes the unity of any society. The Christians with its divine mandate from God and her good will for the nation have been involved in playing the role of instigating peaceful co-existence among Nigerian's. Politicians sometimes bring those things that will cause disunity in the society just to achieve their selfish interest by using religion and ethnicity as stated by the Governor of Ogun State Mr. Ibikunle Amosu in his statement at the 2018 Media Workshop of the State House Press Corps (Juliana 2018). This is where the Christians is needed to utilize her divine mandate through its ecumenical bodies like CAN, ecclesiastical councils, critical and corrective sermon to promote unit and condemn any of such act. When conflict emanates and when corruption is high, the Christians with her sound gospel becomes the instrument for reconciliation. The Christians, according to Msgr. Ralph cited by John (2018), is the sign of the unity of men with God and of men with one another. Directly or indirectly the unity of the Christians is a catalyst to the unity of the society. A united nation is indeed the fruit of a united Christians. In the mist of political conflicts, the Christians has the mandate to mediate and see that harmony is achieved. A harmonious society is indeed a peaceful society. Without harmony there will be no peace. Also The Christians, according to Msgr. Nwosu cited by John (2018), "brings divided and torn society to the awareness that people should be able to live together, be committed to one another, and that they can only fulfil themselves as individuals in a peaceful and harmonious community." The Christians, as an agent of harmony, establishes harmony between people from different cultures and even nationalities. Without the Christians there will be no harmony. Also in the mist of political conflicts, the Christians manifests her quality of solidarity to be able to achieve unity among man and his fellow man. This view is supported by Msgr. Nwosu as cited by John (2018), that the Christians is a true manifestation of solidarity of men with Christ and men among themselves. Moreover, it is only in the Christians that one can find men and women, young and old, rich and poor, men from different ethnic group, men from different political party, all working and celebrating together for a common good and for the glory of God. If the Christians in Nigeria unite and allow herself to be used by God as an agent of unit and channel of harmony and solidarity, the conflicts and current disunity challenge in Nigeria will be a thing of the past. Religious leaders should not keep silent when crises that will destroy the unity of Nigerians arise. They should always say something useful when deciding to speak and keep silent only when it is important to do so. In this way, he would avoid saying things that would better not be said, or leaving unsaid things that ought to be said. Negligent religious leaders are often afraid to speak for fear of losing favour with people thereby acting like hirelings because hiding behind the wall of silence is like taking flight at the approach of a wolf. When a religious leader is afraid to say what is right, his silence simply mean that he is also working against the unity of the society. Anyone entering the priesthood accepts the office of herald and must by his words; prepare the way for the terrible judgment of one who follows. Hence the priest has the obligation through his sermon to sound the word of God as a sort of warning cry to the people, believing that the Holy Spirit will touch the heart of people to obey. Komolafe (2000 p.33) opined that the Christians should be faithful in period of tyranny and oppression, in times of crises and destruction, in periods of misery and regret, and when the sanctity of human life is being trampled upon the impurity. React to salient issues when the situation at hand involves how to replace resentment and frustration with laughter and joy, influence and oppression with justice and reconciliation and separation and alienation with caring and sharing. Therefore, the Christians should not fold their arms and watch in times of state disunity, inhuman treatment, and retroactive laws, and the faithful are being indoctrinated with new ideologies of confusion, conflict, and destruction.

Christians in politics must not lose her sense of mission and ministry. She will understand and particularly acknowledge that the concept of Christian and ecclesial ministry is opposed to domination and too selfish exploitation of power. The objective of the Christians in politics should be a humanitarian one. It has the job of marrying politics and justice for the achievement of true unity and social harmony for a peaceful co-existence among everyone in the society. The Christians has to participate in politics if she is to exhibit herself as sensitive to the problem of men. The Christians must be in politics to protect human dignity, rights, and values. It must be in politics if an instrument of a common good is to be maintained. All put together, the Christians in a dynamic society will do all it can to socialize the faithfulness into promoting social solidarity, faster stability in society, establish personal rights and status, flourish fellowship, support morality, exercise social control, provide social welfare and philanthropic needs, provide economic, educational and medical services.

The Role of Christians in Politics

The actual role that Christians plays in politics has remained a debatable subject. Christians in politics must not lose her sense of mission and ministry. The role of the Christians in Nigerian politics should be understood in the contest of ordinary citizens' struggles to meet their daily needs. The Christians should emerge in politics to serve as an anchor on which people can rely on for the provision of their basic needs and defend their fundamental rights. The Christians has a substantial role to play in politics by acting as a principled guide, moral watchdog, spiritual counsellor and conscience to the society.

The Christians has a substantial role to play in politics by acting as a principled guide, moral watchdog, spiritual counsellor and conscience to the society. The great philosopher and intellectual colossus, Aristotle describes a man as a political animal (Mukherjee, & Ramaswany 2007). This has to do with the conceptualization of man as being constantly engaged in the process of influencing, threatening or using threat on others and therefore directly or indirectly being engaged in politics. That is, man is political and he is inevitably involved in power play whether he likes it or not or notices the facts or is indifferent or active (Akinbade, 2004). Hence no man is exempted in politics. Jawondo, (2005) describes a man as both a religious and political animal. If a man is a religious being, it, therefore, implies that religion is a universal activity practiced in all human societies. Generally, politics has been perceived to be a dirty game and that only people who can deceive, manipulate, and greedily accumulate wealth are meant to participate (Egbewole and Etudaiye, 2011). All over the country, the Christians plays an important role in the daily lives of her citizens; the way they interact with one other, choice of dressing, food, and politics. In other words, politics and the Christians are intertwined and it empowers man to function in his society by contesting for a political position so as to contribute his ideology.

Thus, Christian leaders are seen as ruling the society in God's Name and obviously according to His wishes. When it comes to the Christians involvement in politics, the goals should not be to impose our views on everyone else and turn our nation into a theocracy that is going to achieve nothing but hostility. The goal of the Christians should be to ensure that biblical principles are adhered to where they matter most.

The objective of the Christians in politics should be a humanitarian one. It has the job of marrying politics and justice for the achievement of true peace and social harmony. The Christians has to participate in politics if she is to exhibit herself as sensitive to the problem of men. A policy of political withdrawal and isolationism means committing itself to a course of political sterilization and to do this would be to mutilate and fetter the dimension of the mission of the Christians to the people and to society. The Christians must be in politics to protect human dignity, rights, and values. It must be in politics if an instrument of a common good is to be maintained. All put together, the Christians in a dynamic society will do all it can to socialize the faithfulness into promoting social solidarity, faster stability in society, establish personal rights and status, flourish fellowship, support morality, exercise social control, provide social welfare and philanthropic needs, provide economic, educational and medical services. Roles like support for tolerance, peaceful cooperation, and loves are promoted through ministerial and lay practice. Another important function is the ability of the Christians to legitimize the existing social order. Greg. et al., (1997) notes that the Religious organizations helped many countries to draft the new constitutions. In countries like South Africa, Congo, and Togo, Liberia, Christians leaders were asked to be speakers of parliament. In Togo, for example, a bishop acted as speaker of parliament for two years and in Congo, a bishop acted in the same capacity for almost four years. In Liberia, during the war, the head of the Lutheran Christians was asked to be the vice president of the country while people were looking for means and ways to end the civil war. Former President Nelson Mandela appointed Archbishop Desmond Tutu to lead the Truth and Reconciliation Commission to deal with the crimes of apartheid and bring about reconciliation. After fragile democracies have been installed in many countries, several issues have been emerging. These issues require the Christians to reposition itself and redefine its ministry because the Christian's call for change generated conflict with those who wanted to preserve the status quo. Where elections have been held there is a need for unity and co-operation that are pre-requisites for peace and reconstruction. In Uganda, for example, the Christians have formed an organ called "*Uganda Joint Christian*

Council (UJCC)" which combines the Catholic, Anglican and Orthodox Christians. They engage themselves in civic education of the whole population and are at the forefront of political and social issues of the country, especially election monitoring. They insist that they have the God-given moral duty to enlighten Christians to see that in advancing the values of democracy, they are advancing the values of God's kingdom. In Nigeria, Christian Association of Nigeria (CAN) should play the same role as "*Uganda Joint Christian Council (UJCC)*" by being in the forefront of political and social issues of the country, especially election monitoring. Edelen, (2005) notes that at present, Professor John Mary Waliggo, who is a Catholic priest, was appointed by Government to be head of Uganda Human Rights Commission. This is a major breakthrough of the recognition that the Christians has a stake in the socio-economic and political advancement of the country. Christians should make use of the pulpit during the elections to add the political questions of the day to their message of the gospel.

Recommendations

Having critically analyzed the indisputable need for the Christians' involvement in politics, the following recommendations are made:

Firstly, the Christians have a substantial role to play in politics by acting as a principled guide, moral watchdog, spiritual counsellor and conscience to the society.

Secondly, since religious leaders are God's servants for ensuring the promotion of justice and righteousness, they must criticise the state if it does not promote justice and human dignity.

Thirdly, the Christians must strive to create a humanly habitable society by giving guidance and playing a prophetic role that will help the nation go the right way otherwise it will fail in its mission to the world.

Fourthly, politics should not be seen as a dirty game by the Christians but as a serious game because the decisions made by the government have a substantial impact on people.

The Christians should engage in political education, thereby; teaching, sensitizing, and encouraging their members on political matters.

The goal of the Christians should be to ensure that biblical principles are adhered to where they matter most and not wait to be invited into politics only to correct what seems to be going wrong.

The Christians should do all it can to socialize faithfulness into promoting social solidarity, faster stability in society, support morality, and exercise social control.

Finally, the Christians should be in the forefront of finding the right persons for the leadership of the country. This entails that the Christians should get involved in deciding the destiny of the nation.

Conclusion

In conclusion, the issue as to whether the Christian should be involved in politics should no longer be a debate. Christian must be in politics to protect human dignity, rights, and values. The question, therefore, is not whether the Christians should be involved in politics but how and to what extent the Christians can contribute to democratic politics without losing sight of its mission, vision and indeed, credibility. Christians should review their approach to the promotion of democratic governance, especially considering the lack of consensus among Christians, in order to forge an ecumenical consensus that would credibly enhance maximum input of Christians in shaping the destiny of the nation. The government should accord the responsibility of acting as a watchdog to political office holders by guiding them against unacceptable practices that can jeopardize political development.

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The Church and Poverty Alleviation Programme in Nigeria

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Poverty has been pervasive and widespread among developing countries. It has been a serious challenge to various levels of government in Nigeria. Despite measures taken by successive governments in Nigeria to arrest the menace of poverty, the incidence of poverty is still ravaging the country. The paper examines the extent of crime affecting poverty alleviation programme in Nigeria. This paper evaluates the mandate of the Christian Church in poverty alleviation. The study utilized the descriptive phenomenological method of qualitative research. The objective of the study is to critique the several attempts of government poverty alleviation policies, and to advocate for the systematic elimination of poverty in Nigeria through the way the church contributes. The study makes use of descriptive phenomenological methodology to examine the factors behind the increasing rate of poverty in Nigeria despite the efforts of the government to eradicate it and seek how the influence of the church can contribute positively in addressing the issue. The author recommends among other that if the church with its divine purpose and will for the nation, is use by the government to act as a moral check in delivering poverty alleviation programs in Nigeria it will lead to the desired successful achievement of reducing poverty rate in the country and concludes that if there is sincerity of management, accountability and monitoring, the goal of reducing the rising poverty is possible.

Keywords: Church, Poverty, The Poor, Nigerian Government, Corruption.

Introduction

Poverty is an established reality facing humanity and indeed visible challenge all around the society. It does not accord respect to any religious creed or ideology, since religious people are humans, they are also subjected to the scourge of poverty and its discomfort. Poverty is defined by United Nations Educational Scientific and Cultural Organization in two ways: absolute and relative poverty. They define absolute poverty in relation to the amount of money necessary to meet basic needs such as food, clothing, and shelter, while relative poverty is the measures of poverty in relation to the economic status of other members of the society: people are poor if they fall below prevailing standards of living in a given societal context (UNESCO, 2017).

In Nigeria, the latest poverty report by the National Bureau of Statistics (NBS), shows that out of the total population of 167 million Nigerians, 112 million representing 67.1 per cent are poor. According to Olanrewaju (2017), Nigeria will overtake India as the country with the most people in extreme poverty by February 2018. Moreover, according to World Bank standards, living in extreme poverty are living on less than \$1.90 (N680) per day. The poverty situation in Nigeria has grown to the level where some families cannot feed twice a day, the number of unemployed youth keep rising every day. Furthermore, some, especial those in the rural areas do not have access to basic amenities of life like good water, access to education and basic health care, etc. It has led to hunger and lack of health care, and some dropping out of school.

However, the Nigerian government has put in several efforts with meaningful poverty alleviation programmes aimed at curbing poverty across the length and breadth of Nigeria with programmes like: Agriculture Development Project (ADP), Operation Feed the Nation (OFN), Family Economic Advancement Programme (FEAP), Graduate Internship Scheme (SURE-P), YouWin, The Home Grown School Feeding (HGSF), The N-Power Programme, and Government Enterprise Empowerment Programme (GEEP). Aiyedogbon and Ohwofasa (2012) emphasized that the situation is more critical considering that in spite of the vast resources committed to poverty alleviation by every successive administration; no obvious achievement has been accomplished in this direction.

In the light of the failure of government programme, there is need to examine the possible measure of the church in this regard. The Church is a building where group of individuals comes together to form an assembly for the purpose of carrying out the ceremonial and ritual aspect of religion. In this context, the church is the militant church. The Church through various poverty alleviation programmes has been playing some roles in reducing the poverty rate in Nigeria by engaging in poverty alleviation programmes like skill acquisition programmes,

scholarship programmes, farming, provision of food, clothing, and water to the poor around them, yet there is still need for the church to do more. Lack of regularity from the Church leaders is one of the major contributing factors why poverty still persists. This explains why preachers keep getting richer while the poverty rate amongst its congregation keeps increasing. Considering the multiplicity of membership of the Church with its pluralistic nature, the Church in Nigeria is face with serious challenge of attending to the poverty situation of its members.

It is in this light that this work examines several poverty alleviation programmes carried out by the church and the government, and the factors responsible for its ineffectiveness in reducing the poverty rate in Nigeria and the way forward. The study makes use of descriptive phenomenological methodology to examine the factors behind the increasing rate of poverty in Nigeria despite the efforts of the government and the church. The work will be focused on the secondary source of data collection to seek how the influence of the church can contribute positively in addressing the issue of poverty in Nigeria.

Poverty and its Causes

To effectively alleviate poverty, one needs to understand poverty. It entails broad knowledge of poverty and the suffering condition of people in poverty. It is one of the most tasking and serious problem facing humanity. Any definition to justify the approach toward poverty must identify the measurement of poverty and the causes in order to identify the means of alleviating poverty. Poverty has been viewed by several scholars with their various identified evidence. World Bank Report (2000) views poverty as the inability of a person to attain a minimum standard of living and high status in a society. Hence, viewing those people whose standard of living are low and those who possess low societal status as people in poverty. UNDP (1996) in their definition, states that poverty is a lack of productive resources, income, and capacities which contributes to individual and/or group isolation, vulnerability, powerlessness, economic, political and social discrimination, and participation in unsustainable livelihoods. These two views are shared by Taiwo and Agwu, (2016 p.19) who defined poverty as:

a condition "where an individual is not able to cater adequately for his/her basic needs such as food, clothing, and shelter, is unable to meet social and economic obligations, lacks gainful employment, skills, assets and self-esteem; and has limited access to social and economic infrastructure (such as education, health, potable water and sanitation), and consequently has limited chance of advancing his/her welfare to the limit of his/her potentials and capabilities".

Poverty has various manifestations, including no access or limited access to education, health facility, hunger, malnutrition, safe residential and occupational environments. According to Elijah & Uffort (2007 p.3), poverty has been perceived by many as not just lack of money, food, and assets but also a lack of access to education and healthcare and lack of security, dignity, and independence. However, a person's perception of poverty is a function of his present experience, the condition of his environment, his vocation and his definition of the good life. Olumbe (2003 p.61) avers that there is need to view poverty as multiple deprivations which take into account political, cultural and spiritual aspects but not in terms of income, which views poverty only in reference to economic deprivation.

Dynamically, poverty can also be a view from either absolute or relative form. According to Oladipo (2000 p.146), absolute poverty refers to formally defined poverty appearance while relative poverty refers to one's position or that of a group in relation to others. In 1995 the United Nations defined absolute poverty as a condition characterized by severe deprivation of basic human needs, including food, safe drinking water, sanitation facilities, health, shelter, education, and information. Therefore absolute poverty depends not only on income but also on access to services. For scholars advocating relative poverty, it is a concept that generally refers to the phenomenon of relative deprivation. It is the condition where people do not have enough income to meet basic needs, such as access to services and sanitation facilities. According to Oxford Dictionary of Sociology (2009), Relative poverty refers to individuals or groups lack of resources when compared with that of other members of the society. Townsend (1979 p.53) has argued that those who have 'resources so seriously below those commanded by the average individual or family that they are, in effect, excluded from ordinary living patterns, customs and activities' are relatively poor. Thus, for him, relative poverty applies to those people who cannot afford the amenities and activities that are customary. Hence, the concept of relative poverty is used to measure the degree of poverty. Accordingly, people are poor because they are deprived of the opportunities, comforts, and self-respect regarded as normal in the community to which they belong.

The causes of poverty can be attributed to different multidimensional forces. Damas&Israt (2004 p.9) viewed the causes of poverty as follows; unemployment, high population growth rate, poor human resources development, natural disaster, Social inequality, Laziness, Warfare, Corruption, pervasive illiteracy and widespread diseases. A lazy person will always be poor even after empowering him. Insurgency is another main cause of poverty. It leads to the destruction of properties like; Houses, Farmland, Businesses, etc. Taiwo and Agwu (2016

p.20) viewed the causes of poverty in two broad schools of thought; Low economic growth and Market Imperfections. They went further to express that the low economic growth is associated with increased unemployment and underemployment. When the income of those affected may generally not be sufficient for them to maintain an adequate standard of living. On the other hand, market imperfection has to do with institutional distortions which would not make for the equal opportunity to productive assets. Based on these views of the multidimensional nature of the causes of poverty, a holistic approach to poverty alleviation is needed.

Poverty is complex and needs to be addressed holistically. The church is well placed to provide a holistic response to poverty in the following three areas. The church has the mandate to care for the poor, to alleviate suffering, and to stand for justice. Jesus witnessed the state of poverty amongst the people and proclaimed the Gospel of liberation against socio-economic injustices and political oppression. The biblical affirms that all are equally valued and have a part to play in God's unfolding story, according to dignity and significance to all irrespective of their socio-economic standing. However, what is now known as holistic development has been the approach of the church from its inception in Nigeria. The churches that are embarking on this noble initiative are drawing inspiration from the Bible. The Bible has so much to say about the poor and how society should take care of them. The church from its inception to Nigeria by the missionaries came in with the gospel of our Lord Jesus with various programs to help the poor, providing health centres, and schools for the poor. Olumbe, (2003) note that, the ministry of Jesus as preached by the Church brings out a holistic gospel, which advocates both physical and spiritual freedom. It is a gospel, which has a general emphasis on ministry to the poor in society by addressing all their social, political, economic and spiritual needs. Olumbe argues further that the early Church had poor people but through the guidance of the Holy Spirit, they developed systems to effectively minister to them through the common sharing of resources and as shown by the first few chapters of the Acts of the Apostles; the rich Christians ensured that the poor among them were taken care of. Christians were urged to do good not to their fellow believers, but to all people.

Poverty Alleviation Programme by the Government

In order to tackle poverty challenges in Nigeria, the government has put in several efforts with meaningful poverty alleviation programs since its independence. Government's efforts to tackle rural poverty in Nigeria have a relatively long history and have varied largely with each new regime. Despite the efforts of the Nigerian government in alleviating poverty, the proportion of Nigerians living in poverty is increasing every year as shown in Table 1 below. The proportion of the population living below the poverty line increased significantly from 1960 to 2010.

Table 1: Nigeria Population in poverty, 1960 – 2010

| Year | Poverty Incidence (%) | Estimated Population (Million) | Population in poverty (Million) |
|------|-----------------------|--------------------------------|---------------------------------|
| 1960 | 15 | 45.2 | 6.8 |
| 1980 | 27.2 | 65 | 17.1 |
| 1985 | 43.6 | 75 | 34.7 |
| 1992 | 42.7 | 91.5 | 39.2 |
| 1996 | 65.6 | 102.3 | 67.1 |
| 2004 | 54.4 | 126.3 | 68.7 |
| 2010 | 69.0 | 163 | 112.47 |

Source: National Bureau of Statistics (NBS), Harmonized Nigeria Living Standard Survey, 2010.

In 1960, the government rolled out poverty alleviation program centred on education. This was seen as the key to the economic, technological and intellectual development of the nation and was referred as, 'show the light, and the people will find the way' by the First Nigerian President, the late Nnamdi Azikwe. This program equipped Nigerians with quality education and kept the poverty level at 15%. Then, government moved to next level in 1973, with the establishment of Agriculture Development Project (ADP) to provide credit facilities for the development of agricultural projects, in order to promote integrated rural developments with the aim to facilitate increased food production and increase the income of the rural people (Forac & Benedict, 2011 p.300). It was partly financed and executed by the World Bank but became obsolete.

Another poverty alleviation program emerged during the regime of Gen. Olusegun Obasanjo (1976-1979) called Operation Feed the Nation (OFN). The programme has the specific focus of increasing food production on the premises that availability of cheap food will mean higher nutrition level and invariably lead to national growth and development with the aim of reducing the poverty level from 15%. OFN lasted until Shehu Shagari's government took over in 1979.

Shegu Shagari (1979-1983) shared almost the same poverty reduction idea with his predecessor. He came up with his own project named the Green Revolution, which also emphasized on food production. Poverty level rose to 27%. The programme became more regime specific because there was hardly any continuity with those initiated by previous governments.

The military regime of Gen. Muhammad Buhari (1983-1985) did not have a specific poverty alleviation programme as it clearly focused on fighting indiscipline and corruption with the initiative better known as WAI of War Against Indiscipline. This worsens the poverty situation in Nigeria, leading to high increase margin of poverty rate from 27.2% to 43.6% by the end of his regime in 1985.

Gen. Ibrahim Babangida (1985-1993) introduced a lot of poverty alleviation programs such as; Peoples Bank, Directorates of Food, Roads and Rural Infrastructure (DFRRI), Structural Adjustment Programme and National Directorate of Employment (NDE). Most of these programmes collapsed at one point or the other but the National Directorate of Employment (NDE) formed by Babangida regime is still till date. It was designed and implemented to combat mass unemployment and articulate policies aimed at developing work programmes with labour intensive potentials. From the impact of the programmes and its staying power, NDE is a scheme that could be adjudged as the most successful of Babangida's poverty alleviation program in Nigeria. It is on record that hundreds of thousands of youths have benefited from the NDE scheme through its four programmed approaches that includes: Vocational Acquisition Training (673,000), Entrepreneurial (Business) Training (372,366), Training for Rural Employment and Training for Labour-Based Works Programme. This contributed to the reduction of Nigeria poverty rate from 43.6% to 42.7%.

The regime of late General Sani Abacha (1993-1998) introduced a lot of poverty alleviation programs called the Family Economic Advancement Programme (FEAP). Nigeria's quest for a way out of debilitating poverty, as this was the period that marked Nigeria's relapse into the global bracket of 25 poorest countries. This gave rise to the significant increase of Nigeria poverty rate from 42.7% to 65.6%.

The government of Chief Olusegun Obasanjo (1999-2006) set up Poverty Alleviation Programme (PAP) in 2000 with the purpose of creating jobs for the unemployed in view of rising youth restiveness. PAP was implemented in a manner that received criticism as it was accused of shoddiness and corruption. An investigation panel committee headed by Prof. Ango Abbdulahi was set up to review the programme. Problems identified with the programme included over-centralization, over-politicization, irregular payment, uncoordinated management as well as high-level corruption. Based on the recommendations of the Committee Poverty Alleviation Programme was changed to National Poverty Alleviation Programme (NAPEP) with the involvement of all stakeholders. NAPEP involved all the stakeholders in poverty alleviation in Nigeria namely the federal, state and local governments, civil society organizations, research institutions, the organized private sector, women groups and concerned individuals. The basic objective of NAPEP was to tackle absolute poverty and to eradicate them. In efforts to achieve this goal, NAPEP was split into four schemes which are; Youth Empowerments Scheme (YES), Rural Infrastructure Development Scheme (RIDS), Social Welfare Schemes (SOWESS and the National Resources Development and Conservation Scheme (NPDCS). In 2004, Obasanjo with the aim to addressing the menace of poverty in the country keyed into the Millennium Development Goals (MDGs) and subsequently produced a policy document called the National Economic Empowerment and Development Strategy (NEEDs) to further see to the achievement of millennium development goals. NEEDs aims are to achieve the following goals; wealth creation, employment generation, poverty reduction and value re-orientation. The NEEDs as a national policy focused on meeting some of the objectives of the MDGs, especially poverty alleviation. These high committed poverty alleviation programs contributed positively to the reduction of Nigeria poverty rate from 65.6% to 54.4%.

The government of Dr. Goodluck Jonathan (2011-2015) in his quest to bring every Nigerian out of poverty, rolled out Transformation Agenda's with key objectives resting on three main pillars: fiscal consolidation and optimization; strong inclusive non-inflationary growth; and Job creation. He started in 2011 with four core development priority areas: good governance comprising security, public service reform, anti-corruption, economic policy, foreign policy and diplomacy; human capital development comprising education, health, labour and productivity, women and youth development; infrastructure development comprising power, transport, housing, water and irrigation, industries; Real economy sector development comprising agriculture, manufacturing, oil and gas, solid minerals. His Job creation and inclusive growth agenda was implemented to tackle unemployment which was identified as one of the contributing factors to the high poverty rate in Nigeria, he rolled out the following programs: Community Service Scheme (SURE-P) which is designed to engage 320,000 youth in labour intensive work such as construction and rehabilitation of social and economic infrastructure; Graduate Internship Scheme (SURE-P) which has its aims to attach 50,000 graduates to competent firms that will enhance skills development towards employability; YouWin! The programme which is designed to support 3,600 young existing or aspiring entrepreneurs over three years with grants, mentoring, business registration, supporting the creation of up to 110,000

jobs for fellow young people. These impacted positively as those people who accessed these programs were moved out of poverty.

The current government of Muhammad Buhari (2015-2018) in his fight against poverty has set up, four Poverty Alleviation. The Special Advisor to the President on Social Protection, Mrs. Maryam Uwais, in her speech on January 19, 2018 said that the Federal Government has designed a four-point National Social Investment Programme (N-SIP), including Conditional Cash Transfer Programme (CCT) which involves the direct transfer of N5,000 to the targeted poor and vulnerable households; The Home Grown School Feeding (HGSF) which is design to assist vulnerable families, feed their classes, primary 1-3 school children one nutritious meal a day and provides an incentive to send them to school which is targeted to feed 5.5 million children; The N-Power Programme designed to put 500,000 young Nigerian graduates on employment and empower or train 100,000 of non-graduates with necessary tools to create, develop and build projects that will change our communities, economy and nation; and Government Enterprise Empowerment Programme (GEEP), which is targeted to financial inclusion and empowerment loans programme to deliver maximum impact to the economically underrepresented groups that targets about 1.6 million beneficiaries. This effort will indeed play a great role if well implemented and if delivered to the targeted poor. It is hard to imagine that with all these efforts of the past and present government, Nigeria poverty rate is still very high. Olanrewaju (2017) said that Nigeria will overtake India as the country with the most people in extreme poverty by February 2018. This calls for the urgent need to identify and address the reason behind the failure of efforts of Nigeria government in the quest to eradicate poverty.

The Church Effort in Alleviating Poverty in Nigeria

The indisputably bright part of history is that Christian missionaries brought the message of spiritual redemption and they also ministered to the physical needs of the people. In many places, they introduced new staple crops and the use of animal power for farming, formal education vocational skills training and modern healthcare services were pioneered by the church. The management of these services subsequently passed from the missionaries to the nationals. The church has also made a significant impression in the area of provision of safe water in rural communities, in the provision of boreholes, hand dug wells, protection of springs and rain-water harvesting techniques. Currently, some churches are still doing some poverty alleviation programs in other to arrest the increasing rate of poverty growth in Nigeria. In attempt to review the current poverty alleviation programs carried out by the church in Nigerian, the researcher selected five denominations using stratified random sampling. The selected churches are: Anglican Church of Nigeria, The Redeemed Christian Church of God, The Roman Catholic Church in Nigeria, Faith Tabernacle Congregation Nigeria, and The Word of life Bible Church.

Anglican Church of Nigeria:

They do the following program to alleviate poverty:

Early training of the poor youth through skill acquisition workshop, after which they will empower the trained people financially, they also offer scholarship to identified children that have no one to train them. Thou, this is not done as a regular program by the church, they also have welfare programme which is run by the welfare committee who encourages the branch churches to support the poor at all levels, and they provide employment to their members through agricultural project they established.

The Redeemed Christian Church of God:

They do the following program to alleviate poverty:

Widow's welfare program; this covers financial support, food and clothing support and Student's welfare scheme, this involves financial support and other needs as they may arise.

In Faith Tabernacle Congregation:

They do the following program to alleviate poverty:

Monthly Financial support to widows and orphan, and other less privilege people in the church, Scholarship program in the church Secondary school to their members who cannot afford to pay school fee, and they also render Skill Acquisition workshop and training only at their Lagos District Church.

The Word of life Bible Church:

They organise the following Poverty Alleviation Programs

For the past 10 years running. They give out free 6 cars, 20 tricycles (popularly called Keke), 100 commercial food grinding machines and loads of consolation prizes to winners after lucky dip draw. This empowerment/ poverty alleviation program is usually held on the 26th of December (BOXING DAY).

The Roman Catholic Church in Nigeria:

The Roman Catholic Church embarked on concrete developmental programmes to fight poverty such as; Justice and Peace Development of Enugu Catholic Diocese under Monsignor Prof. Obiora Ike which has done so much in this direction. All its projects are seen to be real common people oriented and they directly address the issue of poverty. He also renders scholarship programme to youth who cannot be able to carter for the needed financial requirement to further their education.

Also, a well known Catholic priest Rev. Ejike C. Mbaka runs a poverty alleviation program by paying tuition fee for the poor and the less privileged. He runs this through the charity arm of his Adoration Ministry Enugu known as Multi-life Savers for the Less Privileged People. He pays tuition fees for over 6,000 indigent students. They also do several poverty alleviation programs through various instituted bodies namely; Caritas, St. Vincent de Paul, and Multi-life Savers for the Less Privileged People.

Caritas Nigeria with its vision to provide a harmonious environment where everyone enjoys fullness of life, are putting in efforts in taken care of the poor's wellbeing in Nigeria. As the official relief and development agency of the Catholic Church, Caritas Nigeria responded to the needs of the poor in the society by providing them with relief materials, building water and sanitation facilities in rural areas, provision of agricultural inputs and skills acquisition, and provision of health facilities. They also provide support to orphans in order to assist the families who have lost their economically active heads.

St. Vincent de Paul is one of the major poverty alleviation organization or agency of the Catholic Church with its concerned not only with alleviating need but also with identifying those structures, societal and legislative, that cause and perpetuate poverty. This mission manifests itself in the Society's admonition to end Poverty through systemic change. St. Vincent de Paul identifies those issues that are critical to those living in poverty and uses the communities and the elected representatives to help develop strategies and tactics that will provide the most effective and efficient means to reduce or eliminate poverty. They held on to this slogan, "**If you can see Jesus Christ in the face of a suffering stranger, why not join us**". St. Vincent de Paul is driven with the mission to ensure those impacted by poverty have the skills and resources to achieve their full potential. They also provide job training and assistance to help individuals find better employment opportunities.

The Catholic Church in Benue State, Nigeria, established massive orchards not just for the benefit of the early missionaries, but also taught basic agricultural.

Many other churches and or groups within them have been engaging in one form of scheme or the other that advances loans to members with the intention to reduce the effect of poverty among members. These loans are usually repaid due to respect for the church or its leadership or due to some form of control or discipline in cases of payment default. Sometimes, such groups register as cooperative societies and attract soft loans which they then repay at some later time.

Factors Responsible for Failure of Poverty Alleviation Programme in Nigeria

It is alarming that despite the measures taken by successive and current governments in Nigeria to arrest the incidence of poverty in the country, poverty level keeps increasing instead of reducing. Some factors undermining the performance of poverty alleviation programmes in Nigeria are:

1. The excessive corruption in Nigeria is a serious challenge to poverty alleviation programmes. In Nigeria, funds and materials meant for execution of poverty alleviation programs are diverted into private pockets by the officials in charge or relatives of officials under various aliases as beneficiaries, thus making the program not to achieve its aim of reducing poverty. They accept applications from intending beneficiaries without due and proper identification and screening procedures, coupled with the failure to periodically check on recipients to determine continued eligibility and the non-investigation and prosecution of fraud cases. In the end, it is the poor masses that get poorer.
2. There is no proper classification of the poor group. There is no policy or document that classifies the people that belong to the poor group. This challenge has opened room for some people that are not really in the class of poor to benefit from the poverty alleviation program, reducing the chances of the real poor people. Hence making it difficult to reach the poor and alleviate them from their poverty state.
3. Challenge of Proper identification. There is no unified identification Mechanism (ID cards) for each citizen with well-detailed information. People use fake identity card to claim materials meant for the poor.
4. Inadequate involvement of the beneficiaries in the formulation and implementation of poverty alleviation programmes has eroded its effectiveness. In most cases, the programmes are implemented top-down. The opinions of the target groups are not sought. The policymakers do not care to know the nature of their problems and how they wish the problems to be solved. This may lead to overestimation or underestimation of the problems and misplaced priorities.

5. Lack of awareness of poverty alleviation programmes in the rural areas is another obstacle to its performance. Information about such programmes terminates in the cities while the illiterate poor in the villages do not know what is happening (Adawo, 2010 p.16).
6. Lack of infrastructural facilities is a major obstacle to poverty alleviation programmes in Nigeria. No country can tackle poverty without adequate infrastructural facilities such as water, power supply, and good road network, etc. These infrastructural facilities affect the productivity level of any business. Since the level of infrastructural development in Nigeria is very poor, this results in low level of production and excessive poverty.
7. Another problem with the poverty alleviation programme in Nigeria is that it does not really help the recipients in the long run. Instead of providing short-term assistance to put the recipient on the road to self-sufficiency, it becomes a way of life. Most recipients rightly or wrongly consider these grants their piece of the national economic cake that is never be accounted for, this leads them to a lifestyle of unemployment and not taking any initiative. This issue arises because the program is not been monitored and also as new administrations are elected into office, they abandon past programmes, never attempt to recover loan advances, and agency officials are never held responsible or liable for any misdeeds.
8. Still another problem is that poverty alleviation programmes in the past became unduly burdensome. Colossal sums are used to set up the structures for these programmes, but since people default on payment of loans given in past schemes without any machinery to monitor this, the number of people queuing up for assistance has more than tripled. This overtime, become burdensome for the diligent, hardworking and committed taxpayers whose tax naira it used to initiate and fund such programmes.

Recommendations:

The aim of alleviating poverty by the Nigerian government has been a tasking role as the poverty rate of the nation keep increasing despite their effort. However, for the task to yield positive result, it is imperative for programmes and strategies for alleviating poverty in Nigeria to incorporate the following:

- 1 Proper identification and classification of the poor will help for effective and efficient targeting so as to achieve better result. For proper identification of the poor, government should develop a unify identification Mechanism (ID cards) for each citizen with well detailed information. For clear classification of the categories of people that are poor, government should develop and implement policy that specifies the categories of people that are poor.
- 2 Distinguish extreme poor from other poor. This will help in designing programs that will have positive impact in the life of those that are extremely poor and different programme for those that have move from extreme poverty but are still poor.
- 3 Operations of all poverty reduction programmes need to be monitored on quarterly basis to control any diversion of the materials. Managers of programme should ensure proper accountability of allocated resources. This will help in ensuring that the resources were fully directed to the poor to avoid diversion of the resources and also help in the discovery of what ought to be done at the right time.
- 4 If other Churches participate in alleviating poverty the way Catholic Church do, it will go a long way in reducing the poverty rate in Nigeria. They should not just concentrate in erecting big magnificent building as church auditorium and buying of private jet without involving in the mission of alleviating poverty of their members.
- 5 Poverty alleviation programmes should be structured to minimise fraud. Although fraud will never be totally eliminated, but poverty alleviation programmes should be structured in such a way that loopholes that allow this are restricted. Strictly screening procedures for applicants should be put in place, as well as periodic rechecking of the eligibility of beneficiaries. Enforcement of penalties against abusers should be implemented to discourage people from such act. Agencies should be held accountable and should operate with due fairness and transparency in the administration of funds.
- 6 The church with its divine purpose and will for the nation, should be use by the government to act as a moral check in delivering poverty alleviation programs in Nigeria.
- 7 The church should impact the life of truth, moral and honest to Nigerians by Means of official statements from ecumenical bodies like CAN, ecclesiastical councils, critical and corrective sermons, and so on. This will in turn reduce corruption and unjust systems which affect the implementation of poverty alleviation program.
- 8 Church should involve its members in voluntary charity services of rendering humanitarian services to the poor. The church is seen to be more preferable initiators and administrators of poverty alleviation programmes. Government should, therefore, also encourage and support the churches in their efforts to mobilise their members to initiate programmes aimed at alleviating poverty.
- 9 Availability of electricity, water, and good road network for easy accessibility to and from rural areas for promotion of commercial and economic activities should be made a priority project by the Nigeria government.

10 It is also important to carryout research and survey before introduction any poverty reduction programme. This will help in identifying what is really needed to be done so as to have better results. Hence poverty reduction program should be taken to places based on the need of the poor in that location. The idea of operating on generalized program or guise work sometimes results to implementation of poverty reduction program that has been done by other organization, thereby resulting to unfruitful result.

11 Government should partner with the Church in engaging the poor or less privileges with regular skill acquisition, business management program and empower them financially.

12 Poverty alleviation programmes should encourage families to take care of their own. They should educate family on the reason to practice family planning. Hence, they should bear children that they will be able to carter for and not bearing many children they will not be able to even feed. This will help reduce the number of people in poverty. The Church should uphold this in their teaching as by Paul in the scripture affirm that if any provide not for his own, and especially for those of his own house, he has denied the faith, and is worse than an infidel (1 Tim. 5:8)

Conclusion

From the foregoing, it is clear that the issue of poverty is one that requires the church to be an active and significant player in this project of alleviating poverty in Nigeria. The study has critically examined poverty alleviation activities in Nigeria and was able to show that the continuous increase in poverty in Nigeria in spite of poverty alleviation programme and huge budgetary allocation stem from the pattern of programme, corruption, inconsistency of policies, improper management and monitoring of the program. Poverty issues in Nigeria cannot be effectively addressed at different levels in isolation from the churches. Perhaps churches should see poverty alleviation as a part of their mission of evangelisation, since not only spiritual but also material salvation is needed to truly free someone. The church attitude of locking away tithe money in banks should change. They should embed the attitude of making the fund available to their members in form of loans and other poverty alleviation measures, and the churches should be able to build on their greatest strengths which are trust and commitment rather than dependency. Churches should also motivate their rich members to create employment and empower the poor members.

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Assessing the Farmer Adaptation Strategies to the Effects of Climate Change on Crop Production in Nsukka Local Government Area, Enugu State, Nigeria

By

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Abstract

This research work “Impact of Climate Variability on Crop Production and Adaptation Strategies in Nsukka Local Government Area, Enugu State, Nigeria” took a two dimensional approach. First, an examination of the agricultural performance with respect to climate change in the study area, and second is the farmers adaption to the observed effects of climate change on crop production in the study area. The data utilized for this study includes; records of temperature and rainfall from 1985 to 2015 and 1971 to 2015 for Nsukka Local Government Area, crop production data of maize, pepper and beans from 1997 to 2014 for Nsukka Local Government Area and the information on the adaptation strategies applied by the farmers in Nsukka Local Government Area. The data were sourced from Nigeria Meteorological Agency (NIMET) and Enugu state Agricultural and Rural Development Agency (ESARDA). Simple linear regression was used to assess the trend in climatic variables (temperature and rainfall) and the crop yield trend in the study area. The results indicate an irregular upward and downward trend for both temperature and rainfall with an increasing trend. So also, the crops yield showed increasing trend except for pepper that showed a decreasing trend. The highest annual maximum temperature of 33.9⁰C was recorded in 2004, with the lowest minimum of 21.3⁰C recorded in 2014. The effects of climate variability on crop yield trend using Pearson’s product moment correlation analysis revealed a very strong relationship between crop yields variability and climate variability. The correlation ‘r’ for the three crops stood at 0.73 and 0.89 for temperature and rainfall against maize yield, 0.97 and 0.83 for temperature and rainfall against beans yield, and 0.97 and 0.96 for temperature and rainfall against pepper yield. These indicate a very strong relationship exists between climate variability and crop yield in the study area. 83% of the farmers were aware of the effects of climate variability on crop production. The farmers identified shifting to other crop species, abandoning some crop species, shifting to crops that command good market prices as strategies to adapt to climate change. Recommendations includes enhancing capacity of farmers through training, improved access to credit, development and introduction of new crop varieties to increase the tolerance and suitability of plants to climate change.

Key Words: Climate, Variability, Crop production, Adaptation, Strategies.

Introduction

Climate change is having a permanent negative impact on the natural resources base upon which agriculture thrives especially considering that it is happening at a time of growing demand for basic human requirements such as food, fibre and fuel (UNFCCC,2007). Agriculture which is the practice of crop cultivation and livestock keeping within boundaries, the choice of what to produce, where to produce and how to produce it is determined by the culture, traditions, market, water supply, climate, soil condition, plot size and distance from home (Abdul-Aziz, 2002; Wiebe,2003). Most importantly also, agriculture is highly dependent on the climate and human dependence on agricultural livelihoods particularly the poor is high (Slater *et al.*, 2007).

Climate change being a known fact to all and sundry, the problem with regard to agriculture lies no longer with climate change occurrence, but the farmers themselves. What’s the crop farmer’s knowledge of climate and environmental changes? How do these changes affect them in terms of crop farming and productivity? And how do the farmers adjust to these changes in form of adaptation. These unanswered questions have set the yardstick upon which this research is intended which is, to assess Impact of Climate Variability on Crop Production and Adaptation Strategies in Nsukka Local Government Area, Enugu State, Nigeria.

The objective of this research was to examine farmer adaptation strategies to climate variability impact on crop production in the study area. To achieve the aforementioned objective, the research first of all assessed the trend in climatic variables (temperature and rainfall) and crop yield using simple linear regression. This gave us the over view of the climate and agricultural situation in the area. Climate variability impact on crop production was also analyzed using Pearson's product moment correlation. This actually showed us the presence of climate variable impact on crop production in the study area. Finally, the research assessed farmer adaptation strategies to climate variability using questionnaires which were analyzed using frequency and percentage approach.

Study Area

Nsukka is located in terms of geographical coordinate between longitude $7^{\circ}12'30''\text{E}$ and $7^{\circ}35'0''\text{E}$ and latitude $6^{\circ}31'00''\text{N}$ and $7^{\circ}0'0''\text{N}$ of the equator. Nsukka is a city (estimated population 309,633 in 2006) in Eastern Nigeria. It's the seat of the famous University of Nigeria.

Nsukka is a town and Local Government Area in South-East Nigeria in Enugu State. Towns that share a common border with Nsukka, are Ehaalumona, Edem, Alor-Uno, Opi (archeological site), Orba and Ede-Oballa, Obukpa, Obimo. Other nearby towns include Enugu Ezike, Obollo-Afor(formally centre of the palm oil trade). Nimbo, Adani, UzoUwani and Mkpologwu, now also lay claim to the name Nsukka. This is because they all collectively fall into the political zoning system in Nigeria known as Senatorial Zone. As of 2006 Nsukka had a population of 309,633. Nsukka town is known as the site of the University of Nigeria, the first indigenous Nigeria University, founded by Dr. NnamdiAzikiwe, first president of Nigeria. Currently the town has a number of Federal Parastatals in the University such as NABDA, CBSS, and the Energy Research Centre.

Rainfall occurs within 6-7 months followed with a dry period of about 5-6 months. The southern part record more rainfall that the northern parts. Nsukka has a double maxima pattern of rainfall. There is always a dry spell in between two peaks. The temperature is moderate, a mean temperature of 27°C , with a range of $5^{\circ}\text{C} - 70^{\circ}\text{C}$. The major soil type is the farruginous soil which falls within the interior zone of laterite soil. Major crops produce includes maize, cassava and palm fruit, pepper, and okra and beans.

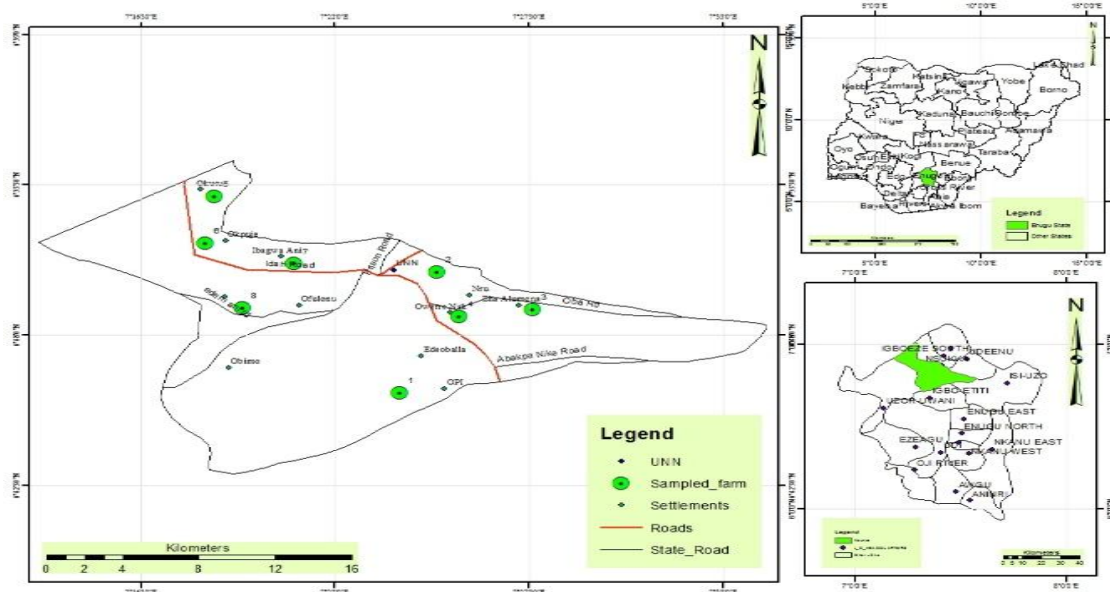


Figure 1: The Study Area (Nsukka Local Government Area, Enugu State, Nigeria)

Source: Department of Geography, Federal University of Technology, Minna, Niger state, Nigeria (2017)

Materials and Methods

Method of Data Analysis

The first analysis of this study was the climatic data analysis which comprised temperature and rainfall data. The data were grouped into annual values which formed the units of statistical analysis, and were by extension smoother for interpretation of results. Grouping the data this way was more useful in providing a clearer picture of

the behavior of climatic parameters, and this is relevant in this study. The methods of data analysis that were used for this study comprised of both descriptive and inferential statistical techniques, as follows;

Descriptive Statistics

Analysed data were presented in form of graphs, charts, tables and figures. This is to create a visual picture of the results that were obtained from the study. These were used because data are often better understood in graphical form than in tabular form. Graphical representations include point graph, frequency polygons, line graphs and histogram.

The Mean

This was used to summarise the temperature and rainfall data into annual distributions, and this brought about the possibility for further analysis, that assisted in achieving the first and second objective of this study.

The mean is usually the most appropriate measure when using interval or ratio data, such as the data that were used in this study.

The mean is expressed as:

$$\bar{x} = \Sigma x/N \dots \dots \dots (1)$$

Where,

\bar{x} = the value of the observed parameter, Σ = Summation symbol, N = Number of observations.

Mean Deviation

The mean deviation was used in this research to analyse temperature and rainfall data. The deviation represent the extent of variation of temperature and rainfall values from the mean value.

The mean deviation is expressed as

$$MD = \Sigma f(\bar{x} - x)/N \dots \dots \dots (2)$$

Where:

x = Annual temperature for a given period, \bar{x} = Average annual temperature

N = Number of years MD = Mean deviation

Simple Linear Regression

Simple linear regression is a statistical method that allows us to summarize and study relationships between two continuous (quantitative) variables:

One variable, denoted X, is regarded as the predictor, or independent variable.

The other variable, denote by Y, is regarded as the response or dependent variable.

Simple linear regression is presented mathematically as:

$$Y = a + bx \dots \dots \dots (4)$$

Where; Y = dependent variable, X = independent variable, B = slope, a = intercept

Thus, simple linear regression was used to achieve objective two which is Assessing the trend in crop production in the study area.

Scatter Plots

Scatter plots are similar to line graphs in that they use horizontal and vertical axes to plot data points. However, they have a very specific purpose. Scatter plots show how much one variable is affected by another. The relationship between two variables is called their correlation.

Pearson Product-Moment Correlation

The Pearson product-moment correlation coefficient (or Pearson correlation coefficient, for short) is a measure of the strength of linear association between two variables and is denoted by r. basically, a Pearson product moment correlation attempts to draw a line of best fit through the data of two variables, and the Pearson correlation coefficient, r, indicates how far away all these data points are to this line of best fit. The Pearson product moment correlation is represented mathematically as:

$$r = \frac{N\Sigma xy - (\Sigma x)(\Sigma y)}{\sqrt{(N\Sigma x^2 - (\Sigma x)^2)(N\Sigma y^2 - (\Sigma y)^2)}} \dots \dots \dots (5)$$

Where; N = number of pairs of scores, Σxy = sum of the products of paired scores, Σx = sum of x scores, Σy = sum of y scores, Σx^2 = sum of squared x scores, Σy^2 = sum of squared y scores

Thus, Pearson correlation was used to achieve objective three which is examining the effects of climate viability on crop yield in the study area.

Questionnaire Analysis

384 questionnaires were administered to the farmers in the study area. This represented the sample size of the total population of registered farmers which stood at 3,118. The questionnaires were administered to the farmers

in group during their routine monthly meetings with agricultural extension officer in the local government headquarters. The leftover were distributed randomly during field survey to the farmers across the communities in Nsukka Local Government Area. The decision to use the registered farmer’s population was as a result of the fact that these are the farmers whose yield records were used and are consistent with their farming activities year in year out.

In arriving at the sample size used in this research, a sample size calculation by Fistsheret al, (1998) was adopted from Bois, (2000). This is mathematically given as:

$$n = Z^2pq/d^2 \dots\dots\dots(6)$$

Where:

n = sample size

z = standard normal deviate (1.96 which corresponds to 95% confidence level)

p = expected prevalence (0.5). Farmer coverage in Nsukka was 50%

d = degree of accuracy = 0.05

q = 1-p = 0.5

Therefore, calculating the sample size applying fischer’s formula

$$n = 3.8416 \cdot 0.25 / 0.05^2$$

Therefore n = 343

Frequency percentage was used in analyzing answers that were gotten from questionnaires on the farmers’ adaptation strategies to climate change and variability in Nsukka Local Government Area. The frequency percentage equation is given as follows:

$$\frac{\text{Part of the data}}{\text{Total data}} * 100$$

Results and Discussion

Assessing the trend in climatic variable in the study area

Figure 2 shows the mean annual maximum and minimum temperature distribution in Nsukka L.G.A. The graph shows clearly that both maximum and minimum temperature over the study area have varied in the past 35 years. The graph shows an upward and downward trend in both maximum and minimum temperature over the period of study. The year 2004 recorded the highest maximum annual temperature of 33.9⁰C. Whereas 1999 recorded the lowest maximum temperature of 31.74⁰C. In the case of minimum temperature, the lowest minimum temperature was recorded in 2014, 21.3⁰C. And the highest minimum temperature was recorded in 2010, 23.97⁰C. In general, the temperature in Nsukka Local government area has been in constant variation for the past 35 years with an increasing trend.

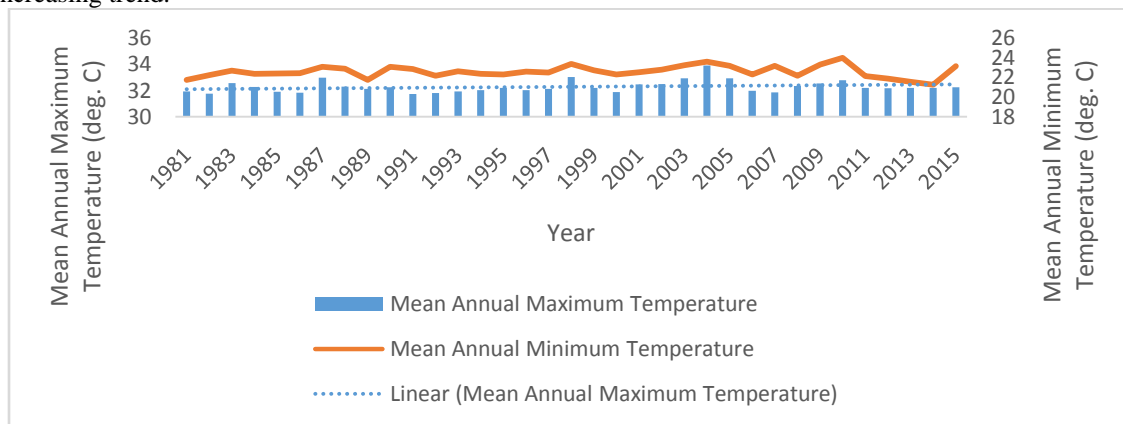


Figure 2: Mean Annual Maximum and Minimum Temperature Variability in the Study Area

The rainfall trend in Nsukka L.G.A has been that of irregular upward and downward trend for the past 44 years as can be seen in figure 3. Although the trend showed a little increasing pattern, rainfall distribution over the study area has been varied irregularly. 1983 recorded the lowest amount of annual rainfall of about 917.1mm. The highest annual rainfall amount was recorded in 1997, 2284.6mm. In general annual rainfall amount has been sporadic for the past 44 years in the study area and showed little increasing but varying trend.

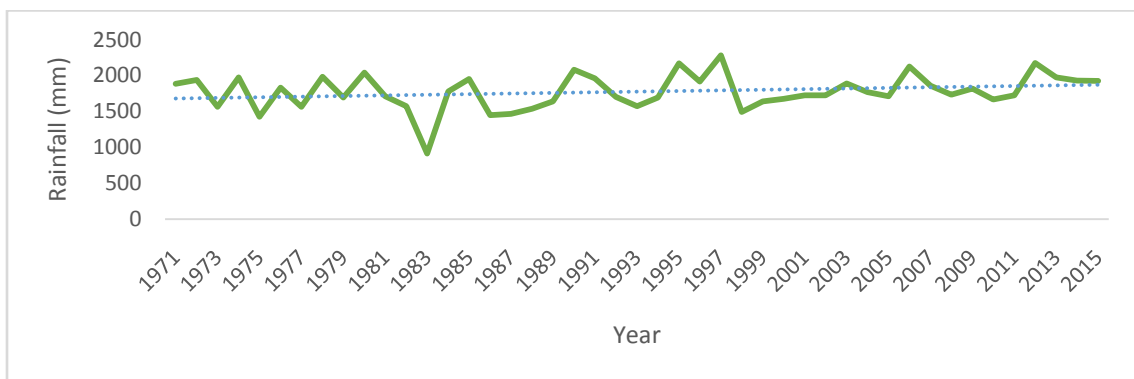


Figure 3: Rainfall Variability in the Study Area
Examining the trend in crop yield in the study area

Figure 4 shows the comparison of the three crops under consideration according to their yields in tons per hectare. Maize is the most cultivated crop in the study area according to the responses gotten from the questionnaire administered to the farmers in the study area. From figure 4 also, maize has the best yield and could be observed from the trend equation. This is followed by pepper then beans which is the least cultivated crop in Nsukka Local Government Area within the year under study. The implication of this is that there is a high domestic and commercial dependence on these crops for human survival of which failure to attain optimal utility might affect the economic and social wellbeing of the people of Nsukka. Climate change is one of such phenomena that threaten the optimum productions of this crops. This is why this study investigated how the farmers adapt to the effects of climate variability. Its effect on these crops production will now be investigated using multiple regression.

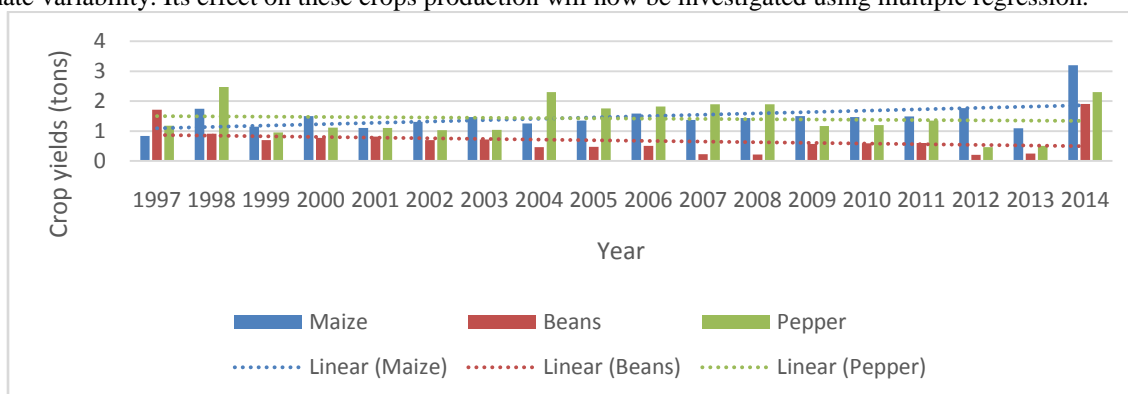


Figure 4: Crops Yield Trend in Tons per Hectare for Nsukka Local Government Area (1997 – 2014)
Assessing the effects of climate variability on crop yield in the study area

Figures 5 represents the relationships between maize yield with temperature and rainfall. The scatter plots for temperature and maize yield shows a linear relationship. This was also the case between maize yield and rainfall. Increase in rainfall amount and temperature brought about increase in maize yield. Applying Pearson’s correlation in order to determine the strength of the relationships between the climatic variables and maize yield showed an ‘r’ values of 0.73 and 0.89 for temperature against maize yield and rainfall against maize yield respectively. These indicate moderate relationship between temperature and maize yield, and a very strong relationship between rainfall and maize yield. This simply means that variation in climatic variables (temperature and rainfall) have a positive effect on maize yield in the study area.

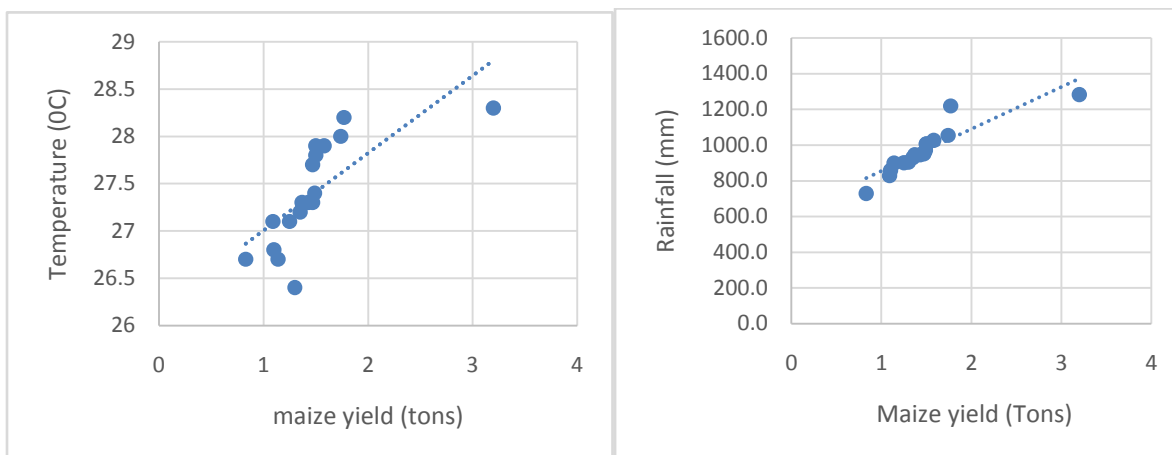


Figure 5: Relationship between Maize Yield and Climate Variables (Temp. and Rainfall)

Figures 6 are the scatter plots showing the type of relationships that exist between climatic variables (temperature and rainfall) beans yield. From the graphs, they showed a linear relationships between beans yield and temperature, and between beans yield and rainfall. Correlating the climatic variables (temperature and rainfall) with beans yield using Pearson's correlation to determine the strength of relationship that exist between them, beans yield with temperature showed a very strong relationship with 'r' value of 0.97. Beans yield with rainfall also showed a very strong relationship with 'r' value of 0.83. What these relationships mean is that the fluctuations noticed in beans yield is as a result of the fluctuations in climatic variables (temperature and rainfall) in the study area.

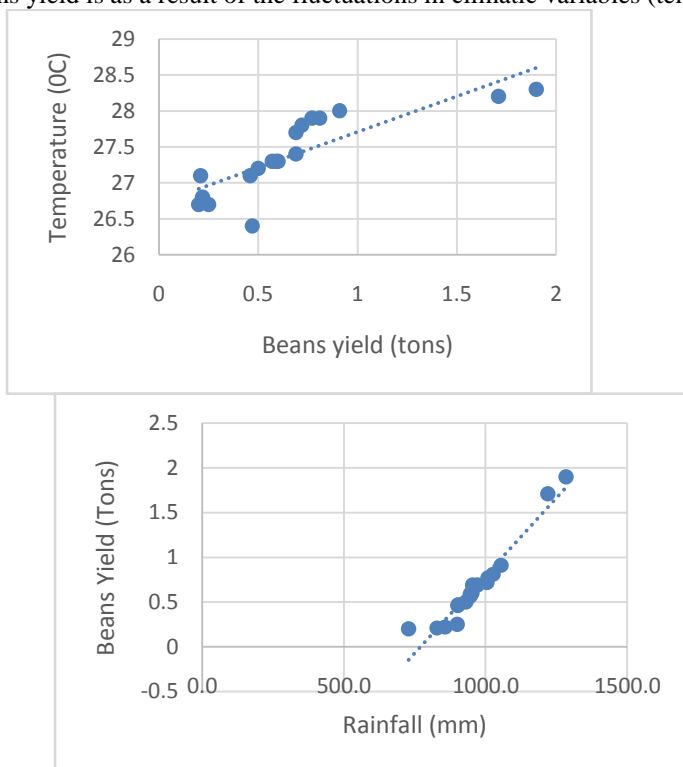


Figure 6: Relationship between Beans Yield and Climate Variables (Temp. and Rainfall)

Figures 7 are the representations of the kind of relationship that exist between climatic variables (temperature and rainfall) and pepper yield using scatter plots. The plots showed linear relationships between temperature and pepper yield, and rainfall and pepper yield. Using Pearson's correlation to ascertain the strength of this relationship, temperature against pepper yield had an 'r' value of 0.97 which indicates a very strong relationship. Also, rainfall against pepper yield had an 'r' value of 0.96, indicating a very strong relationship between them. These implied that the changes noticed in pepper yield is as a result of the changes in climatic variables (temperature and rainfall) in the study area.

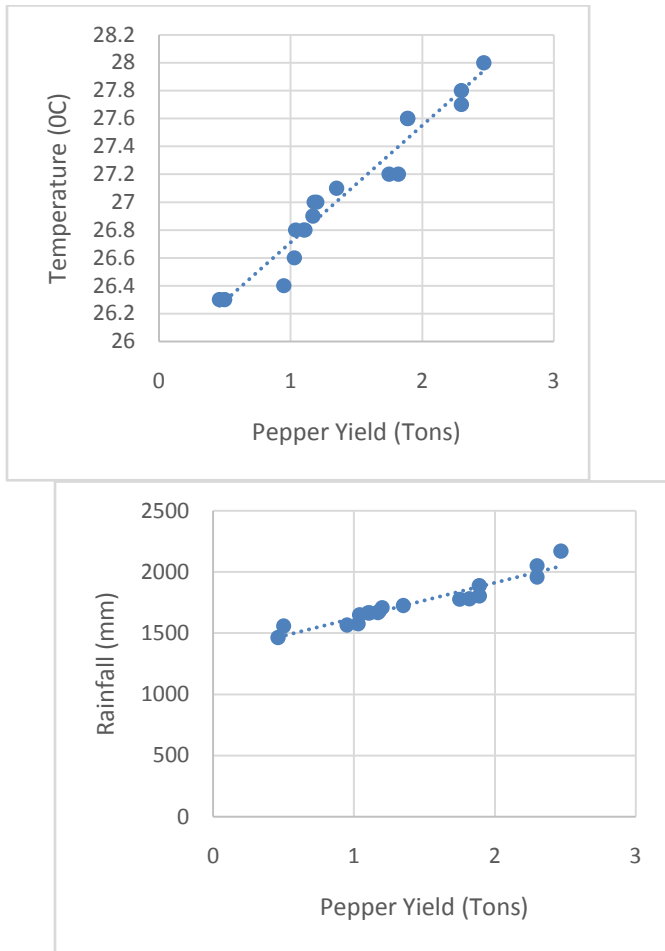


Figure 7: Relationship between Pepper Yield and Climate Variables (Temp. and Rainfall)

Farmers’ adaptation strategies to the effect of climate variability on crop production in the study area.

Figure 8 shows the farmers perception of climate variability in Nsukka Local Government Area.

83% of the farmers disagreed that rainfall has been increasing in amount during the rainy season. The remaining 17% of the farmers either agreed or remained indifference. 90% of the participants admitted variability in the onset and cessation dates of rainfall in the study area. The remaining 10% of the farmers either disagreed or remained indifference. 79% of the farmers agreed that temperature has been on the increase in the study area in recent times. The remaining 21% of the participants either disagreed, or remained indifference.

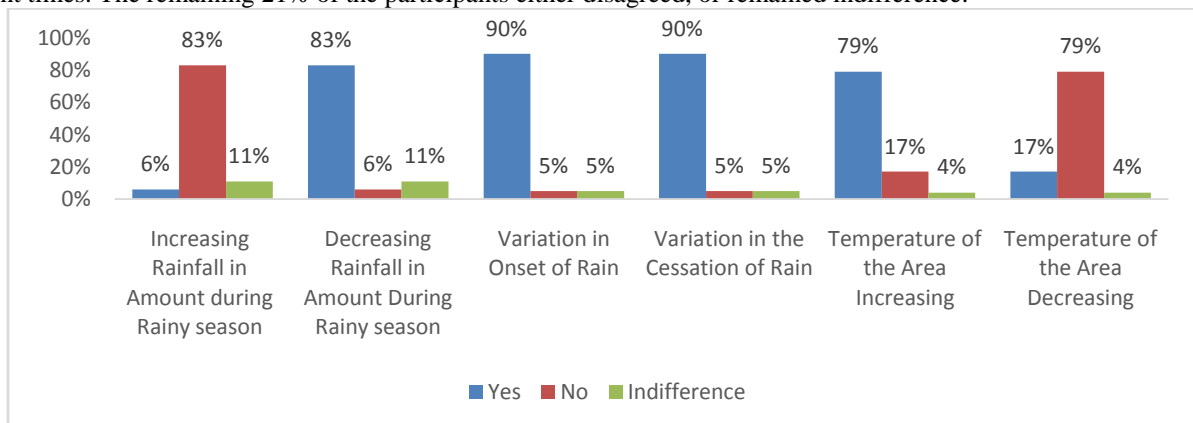


Figure 8: People’s Perception on the Knowledge of Climate Change

Figure 9 shows Participants view on the Existing Adaptation Strategies Shifting to higher yielding crop varieties, of which 30% of the participants agreed to the option, 51% disagreed, while 19% remained indifference. The 51% disagreement was as a result of low finance. Shifting to improved selected crop varieties; 34% of the participants agreed to the option, 49% disagreed, while 17% remained indifference. The 49% that disagreed cited insufficient fund as the reason.

Shifting to shorter cycle crop varieties; 57% of the participants agreed to the option, 32% disagreed, while 11% remained indifference.

Stopped cultivating some selected crop varieties: 65% of the farmers agreed to the option, 25% disagreed, while 10% remained indifference. The 65% disagreement consists of those that couldn't afford shifting to higher yielding crop varieties, or shifting to improved selected crop varieties as a result of financial constraints.

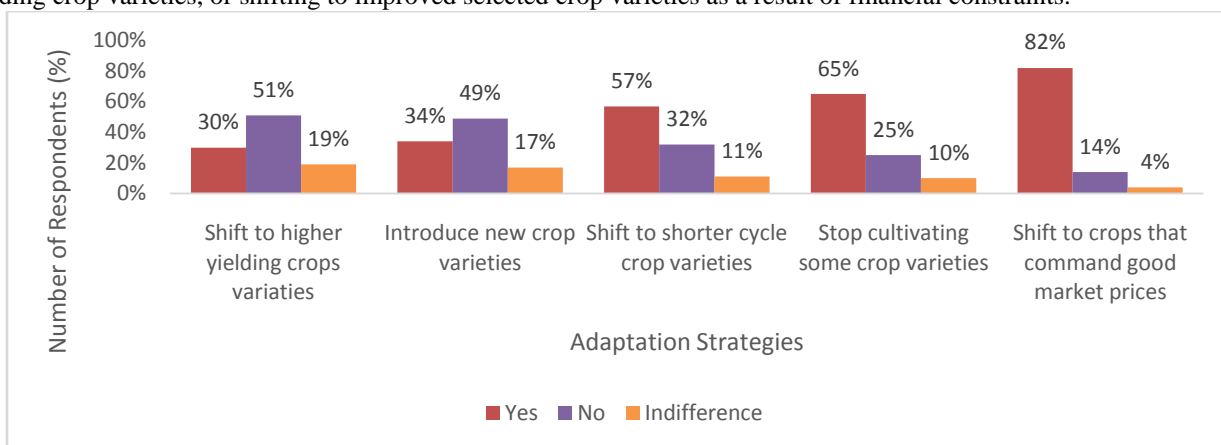


Figure 9: Participants view on the Existing Adaptation Strategies

Figure 10 shows the implication of the changes farmers have made in their farming practices as adaptation options. 57% of the participants agreed that their annual income has increased as a result of the changes made, 43% disagreed. 75% of the farmers agreed to the fact that climate change awareness has risen, whereas the remaining 25% either disagreed or remained indifference. 83% of the farmers suggested a decrease in water for domestic and other uses as a result of the usages of water for irrigation purposes, whereas the remaining 17% remained either indifference or disagreed. As a result of diminishing resources, 63% of the farmers agreed that social conflicts have resulted, while the remaining 37% either remained indifference or disagreed.

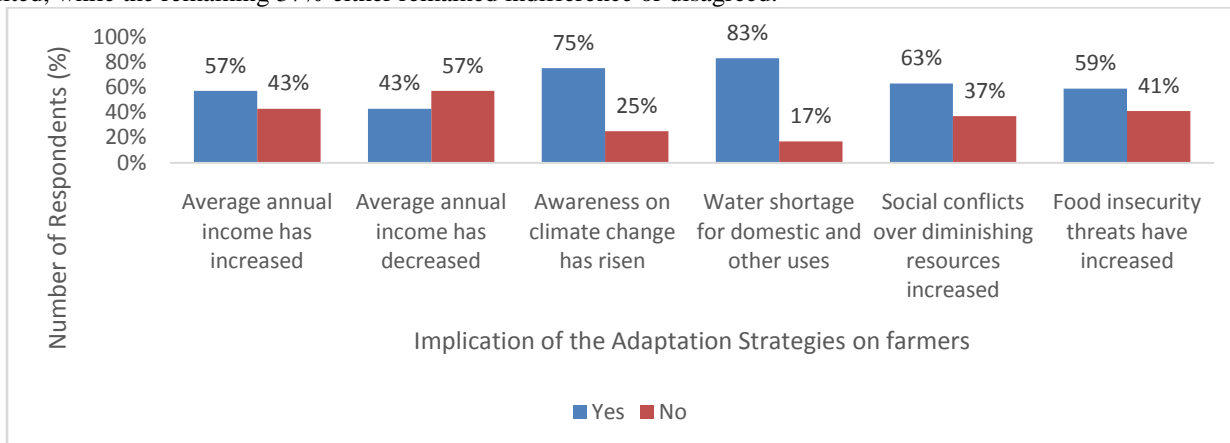


Figure 10: Implication of the Impacts of the Changes Farmers have made in their Farming Practices as Adaptation Options

Figure 11 represents the future adaptation strategies to the effects of climate variability on the selected crops by the farmers. 56% of the farmers suggested abandoning agriculture for other economic activities. 12% said they will emigrate from their community to other areas with better conditions. 11% of the farmers suggested continuous changing of agricultural practices in line with the changes in local climate. While the remaining 21% suggested asking for government support like introduction of new modern adaptation options.

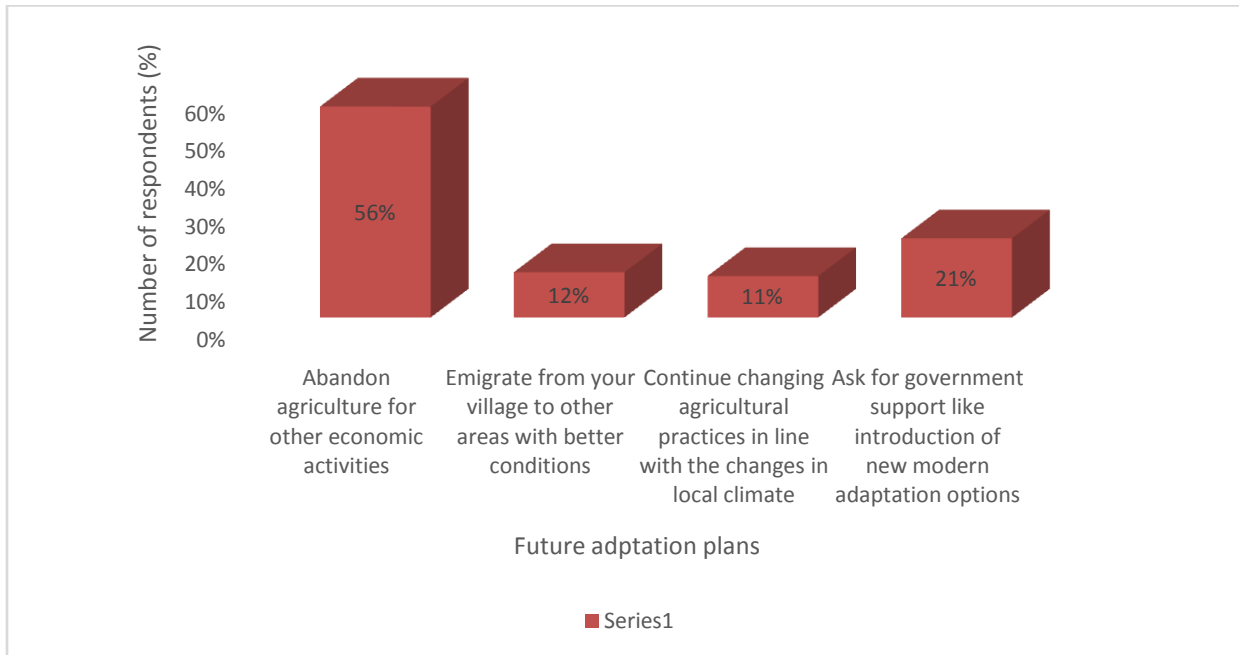


Figure 11: Future Adaptation Strategies to Climate Change and Variability

Conclusion and Recommendations

The rainfall and temperature of Nsukka Local Government Area showed a fluctuating trend pattern from the analysis carried out on the climatic variable. Further analysis to determine the effect of these variations on the yields of the selected crops (pepper, beans and maize) revealed a strong positive correlation between climate variability and the yields of the selected crops.

The study thus conclude that Nsukka Local government Area has had her own share of the effect of climate change, and this change has had an adverse effect on the yield of selected crops.

As a result, this study has made the following recommendations to enable the farmers and the crops adapt to climate change and its effect on crop production in the study area:

- i. Education of the farmers by the government to broaden their knowledge on the effect of climate change on agriculture and enhance their capacity to adapt to this effect.
- ii. There should be more government sponsored researches and dissemination of research results to farmers on climate change and effects and adaptation strategies. This will reduce the vulnerability of both the farmers and their crops to the effect of climate change.
- iii. There should be development and introduction of improved crop varieties to increase the tolerance and suitability of plants to temperature, moisture and other relevant climatic conditions.
- iv. Develop and/or strengthen early warning systems that provide daily weather predictions and seasonal forecasts.

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Climate Change in the Context of Luke 21:5-19. A Call to Spiritual Consciousness of Eschatology**By****Nvene Bethrand Nonso
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08068122259****Abstract**

This paper interprets Climate Change in the context of Luke 21:5-19. The purpose is to emphasize the spiritual reality of the present environmental happenings. The research adopted a redaction critical method. However, the researchers discovered that in the effort of the world governments, more particularly Nigeria, to salvage the climate change implications; politically, socially, economically and environmentally, they have utterly neglected/overlooked the spiritual factor. This research therefore, concludes that the spiritual factor should be the focus, on which every other factor should stand.

Introduction

The concept of global warming is raising alarm in our contemporary society now. Incumbently the effects of climate change/global warming are felt by the Nigerian citizens and the world at large; and it threatens the affairs of man, human life and sustainable human development. What should people understand from this threatening issue of our time? Is it the work of God in salvation history of man or the judgment of the present age? Therefore it is to answer these questions; a redaction critical method was adopted to interpret Luke 21:5-19 in its eschatological realities. It emphasized that the spiritual realities of the events is a call for concern. The world's preoccupation with the political, socio-economic, and environmental responses should be building on the foundation of the spiritual realities of the eschatological signs. Unlike the neglect of the spiritual concerns, as discovered by this research.

Overview of Global Warming / Climate Change in Nigeria

Apart from other socio-political, religious issue facing Nigeria; Global warming is another blow to the economic development of Nigeria. It is only change that is constant in life as Diara (2009:30) rightly said, "That the consistency of change in human society is evidenced that no single day passes without some form of social crisis or disorder in one part of the world or the other and these incidence results in some significant feasible changes in resisting social system. Apparently Nigeria case is not out of these social crisis and disorder from many arms of our government. Though global warming /climate change didn't fall from heaven it's as a result of human forces. Diara (2009) explicate the reason behind global warming /climate change, "that globalization is leading issue in social change because the social system which provides the context of social change has changed drastically again the new trend of social economic radicalization, the whole world has been narrowed down to a global village". Also new social cultural patterns and artifacts exact overwhelming influence on change as change begets change. There are apparent social disorganization and as change becomes more frequently, times of disorganization becomes more common in our contemporary world has become more and more crises ridden and hazardous and consequently more prone to changes than the part. The fact cannot be denied that the human society changes drastically as a result of globalization, crises and nature.

That notwithstanding, human activities also hastens the climate change. A lot of factors can enhance the rapid change in climate; it could be as a result of external forces to the climate system (such as arrangements of volcanic eruption, changes in the intensity of sunlight and in the arrangements of continent) and change in climate could be as a result of internal forces to the climate system (such as large scale modification of land surface and atmospheric composition of green house gases). In addition to the above factors, Agwu and Ejere (2011:255) outline three major natural causes of climate change which are; the parasol effects- it is fraction of the suns radiation reflected back to space to determine what fraction of incoming solar radiation is converted to heat volcanic eruption. It increase the amount of reflecting particles in the stratospheric (altitude 10-5km). These reflecting particles cause a lot of the sun's incoming radiation to be reflected back to space leaving a little fraction converted to heat, thereby causing global cooling. The Milankovitch cycle - it explains that glacial inter glacial climate variations are driven by semi -periodic changes in the shape and orientation of earth's orbitals and in the orientation of its axis of orientation.

Apart from these three major causes of climate change there are other copious forces that excuse the climate to change thereby initiating global warming such as human activities like burning of coal, petroleum natural gas and diesel to generate energy for transportation, industries, household heating. Diara further infer that humans are the major inducer and sufferers of ultimate changes. In the same vein, Cunningham and Cunningham (2004) posits "these changes has caused the scientists to regard human caused (anthropogenic) global climate change to be the most important environment issues of our time". The change in climate is majorly caused by humans and it is man that suffer the effect, for instance the increase in the concentration of green house gases in the atmosphere caused by burning of fossil fuels, deforestation, inadequate waste management, use of chlorofluorocarbons (CFCs) used in refrigerator or air conditioning, agriculture in terms of overgrazing by cattle, over cultivation and use of animals dung as manure, bush burning and chemical fertilizer application. Odjugo (2010) posits that, "currently Co2 contributes the highest rate of the rate of the green house gases followed by CH4, CBS, N2o and others (like hallons, tropospheric ozone, sulphuric hexafluoride (SF6) among others ". Diara also portray that some others gases including carbon monoxide, nitrogen oxides and volatile organic compounds, contribute indirectly to the global warming through chemical reactions in the atmosphere". The effects of these green houses or gases to global warming depend on global warming potential which takes numerous amount of radiation which gas absorbs etc. From abinitio, when the Earth experience increase in temperature it could be referred as a result of natural occurrence but in our contemporary society, it can be directed to the excess accumulation of green house gases in the atmosphere produced by human activities. Cubasch etal (2007) pointed out that, "the natural green house effects exist due to the balance of the major types of green houses gases ". It is the presence of this natural green house effects that helps to maintains the earth's temperature at a safe level thereby making it wholesome possible for humans and many other life forms to co-exist. UK (2011) pinpointed that, "the industrial revolution human activities have significantly enhanced the green house effect causing the earth average temperature to rise by almost 1 centigrade and that is creating global warming we see today". From the research conducted by I.P.C.C , "that a long series of scientific research and international studies has shown with more than 90% certainty, that this increase in the overall temperature is due to the green house gases produced by humans and activities such as deforestation and burning of fossils fuels are the main sources of these emissions". These findings are recognized and supported by the national science academics of all major industrialized countries.

Greek Text OF LUKE 21:5-19

5. Kai, tinwn lego,ntwn peri. tou/ i`erou/ o[ti li,qoij kaloi/j kai. avnaqh,masin keko,smhtai ei=pen\
- 6 tau/ta a] qewrei/te evleu,sontai h`me,rai evn ai-j ouvq avfeqh,setai li,qoj evpi. li,qw| o]j ouv kataluqh,setai
7. VEphrw,thsan de. auvto.n le,gontej\ dida,skale(po,te ou=n tau/ta e;stai kai. ti, to. shmei/on o[tan me,llh tau/ta gi,nesqai
8. o` de. ei=pen\ ble,pete mh. planhqh/te\ polloi. ga.r evleu,sontai evpi. tw| ovno,mati, mou le,gontej\ evgw, eivmi(kai,\ o` kairo.j h;ggiken mh. poreuqh/te ovpi,sw auvtw/n
9. o[tan de. avkou,shte pole,mouj kai. avkatastasi,aj(mh. ptohqh/te\ dei/ ga.r tau/ta gene,sqai prw/ton(avllv ouvq euvqe,wj to. te,loj
10. To,te e;legen auvtou/j\ evgerqh,setai e;qnoj evpV e;qnoj kai. basilei,a evpi. basilei,an(
11. seismoi, te mega,loi kai. kata. to,pouj limoi. kai. loimoi. e;sontai(fo,bhtra, te kai. avpV ouvranou/ shmei/a mega,la e;stai
12. Pro. de. tou,twn pa,ntwn evpibalou/sin evfv u`ma/j ta.j cei/raj auvtw/n kai. diw,xousin(paradido,ntej eivj ta.j sunagwga.j kai. fulaka,j(avpagome,nouj evpi. basilei/j kai. h`gemo,naj e[neken tou/ ovno,mato,j mou\
13. avpobh,setai u`mi/n eivj martu,rion
14. qe,te ou=n evn tai/j kardi,aij u`mw/n mh. promeleta/n avpologhqh/nai\

15. evgw. ga.r dw,sw u`mi/n sto,ma kai. sofi,an h-| ouv dunh,sontai avntisth/nai h' avntepei/n a[pantej oi` avntikei,menoi u`mi/n
16. paradoqh,sesqe de. kai. u`po. gone,wn kai. avdelfw/n kai. suggenw/n kai. fi,lwn(kai. qanatw,sousin evx u`mw/n(
17. kai. e;sesqe misou,menoi u`po. pa,ntwn dia. to. o;noma, mou
18. kai. qri.x evk th/j kefalh/j u`mw/n ouv mh. avpo,lhtai
19. evn th/| u`pomnh/| u`mw/n kth,sasqe ta.j yuca.j u`mw/n

ENGLISH TRANSLATION OF LUKE 21: 5-19

Luke 21:5 And as some spoke of the temple, how it was adorned with noble stones and offerings, he said,

6 "As for these things which you see, the days will come when there shall not be left here one stone upon another that will not be thrown down."

7 And they asked him, "Teacher, when will this be, and what will be the sign when this is about to take place?"

8 And he said, "Take heed that you are not led astray; for many will come in my name, saying, 'I am he!' and, 'The time is at hand!' Do not go after them.

9 And when you hear of wars and tumults, do not be terrified; for this must first take place, but the end will not be at once."

10 Then he said to them, "Nation will rise against nation, and kingdom against kingdom;

11 there will be great earthquakes, and in various places famines and pestilences; and there will be terrors and great signs from heaven.

12 But before all this they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake.

13 This will be a time for you to bear testimony.

14 Settle it therefore in your minds, not to meditate beforehand how to answer;

15 for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict.

16 You will be delivered up even by parents and brothers and kinsmen and friends, and some of you they will put to death

17 you will be hated by all for my name's sake.

18 But not a hair of your head will perish.

19 By your endurance you will gain your lives.

EXEGETICAL ANALYSIS OF LUKE 21:5-21

- V 5-6: Herod's temple was an architectural marvel that had been under construction for the entire lives of the disciples who now stood within it, listening to Jesus teaching. The temple was many times larger than any building in Galilee.
- However, the words thrown down, translate the Greek verb 'kataluo' kataluo. It can mean literally, 'to detach in a demolition process, thrown down', as in this passage. But in the words commonly use in New Testament denotes generally "destroy, demolish, and dismantle. (Walter and Fredrick 1979: 521)
- V 7: The disciples must have been shocked by Jesus prophecy that they asked (a) when will it happen. (b) What sign will precede this event? the world translated "sign" in this verse and other verses in this chapter is Greek word "semeion" semeion, a sign or distinguishing mark where by something is known, sign, token, or indication". It can also mean "an event that is an indication or confirmation of intervention by transcendent powers, miracle, portent (pg 920-921).
- V 8: here Jesus outlines a number of coming events which are not immediate signs of the end. We are not to run after people or person who is acclaimed as the messiah- even if they can do miracles. Leon (1974) says about this verse "Jesus was not predicting the end of world within the life time of men then living, he regarded those who make such forecasts as false prophets".
- V 9-10: 'Revolution' (NIV) or 'commotions' (KJV) translate Greek word akatastasia, akatastasia which can refer to an "unsettled state of affairs, disturbance, tumult" as well as opposition to establish authority, disorder, unruliness, insurrections (Walter and Fredrick 1979:5). When political and military upheavals convulse a nation, it is tempting to see it as a sign of Jesus coming. But Jesus clearly says, "The end will not come right away". The word pestilence is Greek 'loimos' loimos meaning 'pestilence, plagues, diseases (pg. 602). Then he speaks of great signs from heaven which still is not signs of his coming.
- V 12-13: even though Jesus hasn't returned yet, we can expect persecution. The word persecute is Greek 'dioko' dioko, "to harass someone, especially because of beliefs". The root idea of the verb is hasten, run, press on (pg. 254) so that persecute may carry the idea of chasing someone. But the purpose in this is that it will result you being witnesses to them (v 13). The words 'result in' (NIV) or 'turn to' (KJV) are a figurative sense of the Greek verb 'apobaino' apobaino, "to result in a state or condition, turn out, and lead to". The words witnesses (NIV) or testimony (KJV) translate the Greek 'marturion' marturion (from which we get our English word martyr). It means "that which serves as testimony or proof which could be an action or circumstances or statement (pg.619). When our world seems to be falling apart, we are to see our faith in Jesus clearly displayed in times of distress.
- V 14-15: the phrase "worry beforehand" (NIV) or mediate before (KJV) translate Greek 'promeleto' promeleto to prepare before hand by giving careful thought an attention. The word defend (NIV) or answer (KJV) is Greek 'apologeomai' apologeomai. In Greek the word doesn't indicate making excuses, but to speak in one's own defense against charges presumed to be false, defend oneself (pg 872) . And there is a wonderful promise that our testimony in such circumstances will come with such power that our opponent's false testimony won't be adequate to convince otherwise. The word resist is Greek 'anthistemi' anthistemi, be in opposition, set oneself against, oppose (pg.116-117). the words translated contradict (NIV) or gain say (KJV) Greek 'anteipon', anteipon "to say something in reply, say in return etc. it is interesting that Luke, quotes Jesus as saying I will give you a mouth and wisdom', whereas the other synoptic gospels attribute this to the spirit (Mtt 24:20, Mk 13:11).
- V 16-17; one of the saddest part of a disciples suffering is having even those closest to us turn away from us and turn us in. the word translated "betrayed" is Greek "paradidomi" 'paradidomi', "hand over, turn over, give up a person: the word does not mean betray in itself. It is neutral of moral implication of disloyalty. But when it is put in the context of being turned in by family and friends, and then it carries the meaning of betrayal by those who should have been loyal. When our relatives reject us it hurts. But there is comfort in the fact that Jesus contemporaries rejected him too.
- V 18: It is paradox that Jesus says we will be persecuted, condemned and put to death and not even a single stand of our hair will be destroyed. How can this be? Here the emphasis is shifted from the physical realm to the spiritual. Spiritually we are saved, rescued, redeemed with Christ.
- V 19: The last days leading up to the coming of Christ will be difficult. But if we know without our shadow of doubt that men's threats cannot harm us spiritually, we can stand. Our faith strengthens us (Brass and Funk 1961:184).

THE CONTEXTUAL ANALYSIS OF LUKE 21: 5-21

Those listening to Jesus teach in the temple, however, remain concerned with what will happen to the building (Luke 21:7). In response, Jesus moves from discussing a specific catastrophic event to more general statements about the coming of false prophets, wars and other calamities (Luke 21:7-12). Here Luke employs language and imagery that is conventional in apocalyptic literature from this period (instances Daniel 11:20, 25, 44; Ezra 13:31; Rev 6; 12) (Fitzmyer 1985:1336).

Apocalyptic literature uses unsettling language and imagery as a means to assure the faithful that they should keep their trust in God even when facing the most challenging of circumstances. Sure enough, while describing the terrible events, Jesus tells his listeners not to be afraid (Luke 21:9). There is nothing particularly original or specific about Jesus prediction here. Every age has its own false prophets, wars, natural catastrophes and so on. It will be very wrong to assume that these are signs of God's judgment and the end (21:8).

In 21; 12-19 Jesus details the persecution that his followers can expect to face. However Jesus says that persecution is an opportunity to testify (21:13). Jesus himself will provide strength and wisdom for such testimony (v 15). Underscoring all these statements in verse 12-19 is the importance of trusting in God even in the mist of hardship and persecution.

A critical reading of this passage warns us about becoming too fixated on temporary human institutions, perhaps with the implication that we should be firm in our trust in God when calamity and persecution strikes. Luke 21:5-19 is ultimately a passage grounded in hope that God remains present in the world and in one's life even when things have gotten so bad that it feels like the world is closing in on us.

Concept of Eschatology explained

Eschatology is a part of theology concerned with the final events of history, or the ultimate destiny of humanity. This concept is commonly referred to as the "end of the world" or "end time". The word arises from the Greek ἔσχατος *eschatos* meaning "last" and -logy meaning "the study of", first used in English around 1844 (Webster's online Dictionary). The Oxford English Dictionary defines eschatology as "The part of theology concerned with death, judgment, and the final destiny of the soul and of humankind". In many religions it is taught as an existing future event prophesied in sacred texts or folklore.

More broadly, eschatology may encompass related concepts such as the Messiah or Messianic Age, the end time, and the end of days. History is often divided into "ages" (eons), which are time periods each with certain commonalities. One age comes to an end and a new age or world to come, where different realities are present, begins. When such transitions from one age to another are the subject of eschatological discussion, the phrase, "end of the world", is replaced by "end of the age", "end of an era", or "end of life as we know it". It is usually a crisis that brings an end to current reality and ushers in a new way of living, thinking, or being. This crisis may take the form of the intervention of a deity in history, a war, a change in the environment, or the reaching of a new level of consciousness (Smith 2008).

However, eschatology should be understood not as end in itself, but as a period or age preceding the end of present reality of the time for those who it will be the end of their life time.

The Effects of Global Warming/ Climate Change in Nigeria

The concept of global warming is raising more dust in our contemporary society than the past years. Currently, the effects of climate change/ global warming are felt by the Nigerian citizens and the world at large. Kandel (2009:99) asserts that "climate change seriously threatens sustainable human development now and in the future". Despite the innovation and globalization clamoring around the society, none has pose much threat to the economics of Nigeria than global warming; the effects of global warming is very explicit in the following areas: agriculture, human health hazards, energy, food security, the economy and physical infrastructure, frequent environmental disasters. Example of the effect of global warming or climate change that cause severe pain to billions of people across the nations: facing hurricane, Tsunami, heat waves, droughts, floods, wild fires and water shortage. Rada (2010) rightly said that "global warming is damaging the earth's climate as well as physical environment and one of the most visible effects can be seen in the Arctic as glaciers, permafrost and sea ice are melting rapidly". The global warming has continued to deal staggering blow to the economy of most nations which Nigeria is not an exception. Thus the effects of global warming pose the greatest challenge to the Nigerians economy and world at large. According to Madu (2011) stipulates the effects of climate change which are frequent environmental disasters, declining agricultural productivity, insecurity and conflicts, human health hazards. Abdullahi (2009) states that the result of global warming affects the global economy; for instance commodity producers and mono-cultural economics the effect to put it mildly had been harrowing, agonizing reality of the global economic recession and global crises.

Apparently the effects of climate change and global warming on the world has been devastating and excruciating to the people it affected. The high rate of rising sea levels, floods has swept away communities, leading

to loss of lives and properties especially in Nigeria. There are several cases of heavy rainfall sacking communities to embark on emergency exile, leaving tears and loss; for instances in the eastern Nigeria and some part of the South and North, the problem of erosion has been a serious impediment and pronounced in Anambra state, it is apparent that erosion has wiped out several houses, farm land and properties, like wise in Edo state Auchu area, the same erosions is seriously wreaking a havoc in the area; for instance there is a case of flooding in Lagos state which sacked thousands of people from their place of abode as a result of release of water from Oyan Dam into the Osun river by the Ogun- Oshun river basin development authority.

APPLICATION OF THE TEXT

Realizing the significance and inevitability of the environment for survival of man, environmental experts have been arguing vociferously that without the environment man cannot exist since human activities are made possible by the existence of his environment. Nowadays, environmental issues are receiving attention at global levels and the global communities are continuously making efforts towards ensuring that the world is a better place for human habitation.

However, to be part of a shared agenda on climate change adaptation and mitigation. Nigeria is already committed to the following regional networks: the Nairobi declaration adopted by African ministerial conference on the environment (AMCAN) in May 2009, the convention of Africa heads of states on climate change (CAHOSCE) created in July 2009. In 2010, Nigerian hosted a study group among African legislatures that produced recommendations on concrete steps parliaments can take to use their legislative functions to address the effect of climate change. Also, in 2010, in the second year of Nigerian current chairmanship, the ECOWAS adopted the framework of strategic guidelines on the reduction of vulnerability and adaptability to climate change in West Africa. This agreement seeks to build scientific and technical capacity to reduce climate change vulnerability in member state, integrate climate in national and regional development policies and implement climate change adaptation program (Moran 2011).

Be that as it may, it is glaringly obvious that of all the efforts so far noted above, that the spiritual dimension is out of the focus of Nigerian government and virtually all world governments. The world is so head bent on the physical remedies, forgetting the impermanence of the material world. Just like Luke 21:5-19 teaches the eschatological signs are means of rekindling our faith and hope in Christ not as immanence of the parousia but as a reality of the time we live in. This is why Jesus said to the audience that they should not be afraid but the end is not coming yet (Luke 21:9). We should not assume that what is happening now has not happened before. Every generation or age has its own false prophets, wars, natural catastrophe etc. taking these signs literally to mean the judgment of the world subjects us to the situation of the early Christian in their misleading conclusion of parousia. Chinweokwo (2015) in his book "a critical introduction to the tradition of Jesus Christ maintains that it is important for the believers to recognize that they are living in the end time: a consummation of the present and the future age. The decision we make here and now has an implication for socio religious reformation and social action.

The implication of the above in the context of Luke 21:5-19 is a call for people to be conscious of the happenings as a characteristics feature of the time, and then be prepared to use it, to witness for the kingdom of God. The witnessing is something that will be seen in our action as those prepared for the kingdom of god which is closing in on us rather than what is expected in the future. It is the researchers understanding that if the eschatological sign are perceived to be a pointer to a future event it therefore under plays its spiritual relevance. However, it is a fact that lives were lost unexpectedly in the events of this happening. Now the question is what becomes of such people whose lives do not witness for Christ because they were expecting to meet there God in future? If this is the case, the eschatological signs should emphasize the consummation of time; therefore people should be ready and keep watch as Matthew 24 puts it for the hour is not known and it comes like a thief at night. These illumine the mystery of death.

Conclusion

This work will be concluded by highlighting that one of the purposes of Luke's writing was to deal with the delayed second coming of Christ. Luke 21 is similar to but slightly different from Matthew 24 and Mark 13 concerning the imminent return of Christ and the end of the world. Luke like (Paul) emphasized that the kingdom of God is here now (Lk 10:9, 11; 11:20; 17:21), as well as future consummation. The implication of global warming should be interpreted from the purview of Lukan eschatological theology. Therefore the political socio economical and environmental concerns should be secondary to the yearning spiritual significance of the signs.

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Peaceful Co-Existence in Nigeria: An Analytical Study of Christian Perspective of Neighbourliness

By

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Peaceful co-existence in Nigeria has consistently been proven almost impossible amidst the various efforts to live together in harmony as a people; and this has been due to the activities evil men who have consistently taken undue advantage of the endemic ethnic biases or religious bigotries in the society to perpetrate their evil agenda. Given the religious stance of the issue, this study was poised to explore a scriptural approach in unraveling the matter. Basically, the method adopted in carrying out the study was an analytical appraisal of the selected text as Paul's theme in the passage was assessed vis-à-vis the subject matter of the work. The peace in Nigeria was termed negative, where the peace in existence is mere absence of direct violence, war, or fear etc. or anything worse than such as affirms the study. Basically, the deduction of the study was that the issue could not be who a neighbour is but what the problem is. Men of mischief were seen taking undue advantage of the ignorant, idle, and indigent youths to accomplish their nefarious selfish interests; and the counsel of this work is that such must not be accommodated: the appropriate quarters even the government must resist them squarely especially since the Government's primary assignment is to ensure safety of lives and properties of the citizens though such may be hard for them to do on the ground that most of the ills in the society are often caused by majority of them in government.

Key Words: Peaceful, Neighbourliness, Co-Existence, Self-defense, Nigeria

Introduction

The last two lines of the Nigerian National Anthem read, "One nation bound in freedom peace and unity." When one reads or sings this or even hears such being sung, the thinking will be such that the nation is a place where maintenance of peace is a common thrust especially as the cultural and the philosophical ideology behind the white colour of the nation's flag is "peace and unity," as it were. And, looking at the situation of things in the nation especially in relation to peace, one will hardly be wrong to term such conclusion as a mere cliché. Quite pathetically, ill-willed fellows among the elite class, out of their selfish interest, having known the influence of religion and ethnicity in the country, stylishly engage the weak in creating near-absence of peace among peoples of Nigeria at will especially through the means of xenophobia and religious bigotry. As true as this assertion could be, none among the perpetrators has once accepted responsibility for this, but Nigerians know. Even the international community knows. Such has significantly affected the security situation of the nation-state of Nigeria. That is, it is no longer news to wake up any day and hear of anything that has to do with loss of lives on account of the attacks of some gunmen or armed men here and there. If it would not be through means of Boko Haram scourge in the north, it could be that of the Hausa-Fulani herdsmen across the nation or even that of kidnappings all over the place, harassing unsuspecting innocent citizens and even foreigners alike. Worst of it all is the fact that the kingpins of these barbaric acts especially that of the Boko Haram scourge could succeed in using the world's most acclaimed institution (religion) as regards morality as well as peace-making, to foment such dastardly acts.²

²Chibuzo I. Nwanguma, "Re-Reading 'Living in Peace with our Neighbours' Rom. 12:17, 18) in the Light of Security Challenges in Nigeria" *Insight: Journal of Religious Studies*, Vol.10, (2014), 67

Looking at this study from the point of view of Paul's words in Romans 14:19 "... pursue the things which make for 'peace'" and Galatians 3:28 "There is neither Jew nor Greek...)in relation to peace, togetherness, and security issues in Nigeria," it will be necessary to say, from the very outset, that the selected passages are essentially all about relationships the Christian is expected to keep with those within and outside the Christian folds particularly, in context of this study. While one might think the passage is Pauline, it will be pertinent to state, from this onset, that the passage rests basically on the sayings of Jesus, known to Paul through oral traditions which Matthew eventually documented in the acclaimed Sermon on the Mount (Matt. 5-7). This was why this author, in another study on a related theme sees working on the subject matter as a challenging task especially in connection with "... the relative nature of the main key word in the title 'peace' and the same renders this work most herculean" particularly, when the statement of Jesus, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you" (John 14:27, KJV), comes to mind.³ This statement, therefore, provides two distinct types of peace, namely, the world's peace, and Jesus' peace. The implication of this saying of the Lord which is evident across New Testament literature is the main task of this paper.

The Problem

As implied in the introduction above, one would wonder whether Nigerian peoples ever understood what they were embarking on before they declared themselves a people. This puzzle comes about when one ponders on the issue of "living in peace with neighbours" in the country where lives and properties of people are not safe in market place or places of worship for the sheer sake of belonging to a particular ethnicity or religion. Thus, men of mischief have virtually succeeded in using ethnicity and religion to make living in peace with neighbours almost impossible especially where petty misunderstanding that ensues between two members of different ethnicities or religions inadvertently, inter-ethnic or inter-religious quarrels or riots that end up claiming lives in tens, hundreds, or even thousands suddenly results. As one thinks about all these, a question like could such not be politically motivate quickly comes to mind. For instance, if it is not news of killing in churches or any public outfit capable of attracting multitudes of people and thereafter burning houses, it will be that of Hausa-Fulani herdsmen encroaching upon people's farms, school compounds and even raping people's wives and daughters across the country. All these make peaceful co-existence very difficult if not impossible. Since April 2014, the Chybock girls' story has always been an uninterrupted headline news on national dailies that one would wonder the veracity of the saga especially, whether a political party is not using this to score political points? Wherever such abounds as case seems in Nigeria, one will hardly believe there is unity or peace.

Looking at the issue critically, the counsel of Paul in Romans 12:17-18 on "pursue the things which make for 'peace'" vis-à-vis other relevant passages in the Bible stimulated by studying the passage (Romans 14:19), particularly the New Testament passages, was considered very cogent for the problem especially given that Paul himself, as it were, lived like some of those involved in the mayhem live today (cf. Acts 9:4-6; 22:3-18). Certain underlying realities of the passage led to references to other relevant New Testament verses and the outcome constituted the thesis and conclusion of this paper.

The Word Peace: A Definition

The word peace could mean several things to different people. Basically, it can mean want of war or liberty from any form of upheaval. However, to some people, especially the average Nigerian, particularly among the Igbo, one will hardly talk about peace and forget about war. To such the raw material which peace producers take to peace factory is war during which the feelings and thinking of all as well as their abilities and capabilities would have been known. Could such be what Jesus had in mind when He said, "Peace I leave with you; my peace I give you, not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid" (John 14:27). However, He also said in another place that He never brought peace to the world but war...that relatives would turn against their own for His sake (Matt. 10:34). Could this explain why the obvious challenges in religion world or what?

What then is Peace? Usually, the term could be defined as:

- a. freedom from war, or the time when a war or conflict ends
- b. a calm and quiet state, free from disturbances or noise
- c. a state of mental calm and serenity, with no anxiety
- d. freedom from conflict or disagreement among people or groups of people
- e. a treaty agreeing to an end of hostilities between two warring parties

³ Ibid, 68

- f. the absence of violence or other disturbances within a state

In the same vein, Dzurgba⁴ defines it as freedom from quarrel, strife, conflict, rioting, disorder, hostility violence or war.” He adds that “it is freedom from fear, anxiety, uncertainty disturbance or tension” and that “it is an atmosphere of calmness, security and safety.”⁵ These two definitions aptly represent the various definitions on this concept. Peace also includes “personal wholeness, soundness and wellbeing as well as general prosperity.”⁶ Common in the definitions is the frequent occurrence of the word “healthy” or “newly healed” interpersonal or international relationships, prosperity in matters of social or economic welfare, and the establishment of a working political order that serves the true interests of all. But, Vine approaching it from New Testament perspective, describes it as a) harmonious relationships between men (Matt. 10:34; Rom. 14:19), b) between nations (Luke 14:32; Acts 12:20), c) friendliness (Acts 15:33; 1 Cor. 16:11), d) freedom from molestation (Luke 11:21; Acts 9:31), order in the State (Acts 24:2), f) harmonized relationships between God and men accomplished through the Gospel (Acts 10:36; Eph. 2:17), and g) the sense of rest and contentment consequent thereon (Matt. 10:13; Mark 5:34; Rom 1:7; 3:17).⁷ The correspondence between these definitions and the etymological terms *pax*, *shalom*, and *salaam* forces one to wonder what came over Nigeria and Nigerians especially, as one remembers the national anthem of the country and the last sentences of the stanzas in particular. This will be addressed later in this paper.

As earlier stated in the foregoing paragraph, the immediate ancestor of the word peace is *pax*,⁸ a Latin word meaning “freedom from civil disorder.” and our English word came into use in various personal greetings from c.1300 as a translation of the Hebrew *Shalom*. The translation is however, imprecise because the verb means a lot to the Jews. Primarily it means “to be safe or un-injured in mind or body (Job.8:6; 9:4).” *Shalom* can better be described thus:

This word is normally used when God is keeping His people safe... it also means to be finished or to be completed Other meaning of this word could mean to be in peace with one another (Ps. 7:4-5), to make a treaty of peace (Joshua 11:19; Job 5:23).⁹

The word peace is a cognate term with the Arabic *Salaam*¹⁰ with multiple other meanings as explained above. The New Testament word εἰρήνη, *eirēnē*, means everything stated above except a state of concord, peace, harmony between governments, εἰρωτεύω-| τα̅ pro^Sei)rēvnhn, *epet' ta pros eirēnēn*, (“ask for terms of peace,” Lk. 11:21), and harmony in personal relationships (Matt. 10:34).¹¹ One can deduce from all these that:

- (a) Peace is all about total soundness, that is, soundness in all aspects of life viz. health, intra-personal and inter-personal relationships as well as social or economic matters or well-beings;
- (b) Given that Christianity, Judaism, or Islam use or apply the word as a religious maxim or dictum, the concept it portrays or communicates is both true and divine, and a necessity for human existence.

This could perhaps explain why the author of the later Nigerian national anthem makes reflection of it (peace) a concluding sentence in each of the two stanzas of the anthem. But the peace in Nigeria can only be better perceived in relative terms. The image is most apparent in the analogy of Bakut as he quotes Johan Galtung (1990 and 1996). Here peace is classified as ‘negative’ and ‘positive’. In his words:

When peace is said to be ‘negative’, it means that the peace in existence includes only the absence of direct violence, war, fear and conflict at individual, national, regional and international levels.

⁴ A. Dzurgba, *Contemporary Ethics: Theories and Issues*, (Ibadan: John Archers (Publishers) Ltd, 2007), 36

⁵ Ibid

⁶ Chibuzo I. Nwanguma, “James’ Concept of Wisdom (James 3:13-18): A Veritable Tool for Peace and Conflict Resolution in Nigerian?” *African Journal of Biblical Studies* Vol. XXXII, No 1 & 2 (2014), 186

⁷ W. E. Vine, *Vine’s Complete Expository Dictionary of Old and New Testament Words*, (London: Thomas Nelson Publishers, 1996), 464

⁸ S. Zodhiates et al (eds.), *Hebrew-Greek Key Word Study Bible*, (Chattanooga: AMB Publishers, 2008), 2013

⁹ An Unpublished anonymous writer whose work made much sense to this writer

¹⁰ Ibid

¹¹ Fredrick W. Danker *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, (3rd ed. Based on Walter Bauer’s *Griech=Duetsches-Worterbuzu Den Schrieten Des Nuen Testaments Und Der Fruhchristlichen Literatur Sixth Edition ed. Kurt Aland Barbra Aland, with Victor Reichmann and on previous English ed. By W. F. Arndt, F. W. Gingrich and F. W. Danker*), Chicago: University Press (2000), 287

On the other hand, when peace is said to be positive, it means that peace in existence, in addition to the above, also includes the absence of unjust structures, unequal relationship, just and inner peace at individual level.¹²

The former rather than the latter in this citation is true of the kind of peace that exists in Nigeria. Better put, the peace that exists in Nigeria is far worse than the so-called negative peace and this is why Jesus' or Christians' perspective of the term neighbour and such will be attended to later in the study. However, if all will cooperate on the major things rather than on private ends and prejudices, peace and unity will tend to emerge rather than strife and disunity¹³ because emphasizing the positive is an incomplete, but nonetheless fairly accurate, description of what can be done. Thus, if men aim at the great objects proposed by the Christian religion, they will live in peace. If they seek to promote their private ends, to follow their own passions and prejudices, they will be involved in strife and contention.

Leaving in Peace with Neighbours(Rom. 12:17-18): An Exegesis

The passage, in Greek text, reads thus:

17mhdeniVkakouVn a)ntiVkakou~ a)podidovnte\$, pronoouvmenoikalaV e)nwvpionpavntwn
a)nqrwvwpwn:18ei) dunatoVntoV e)c u)mw~n, metaVpavntwn
a)nqrwvwpwnei)rhneuvonte\$: (Rom 12:17-18)

As noted in the introduction, Paul in his narrative counsel, moved from relationships between believers to relationships with those who do not know God, who themselves may even be enemies of God as well as that of believers. In vs17a, for instance, he says mhdeniVkakouVn a)nti` kakou~ a)podidovnte\$ (“Do not repay anyone evil for evil”). While this gives no option to reason that is, thinking of the application of the *lex talionis* (an eye for an eye, a tooth for a tooth)¹⁴ concept, going by the force of the verb a)podidovnte\$ and a)ntiv, *apodidontes* and anti (“giving back,” “instead of”) and that of kakovn, and kakou~ (“bad”) however, the remainder of the verse is open to more than one interpretation.¹⁵ The believer is apparently left with the choice of reacting like any other person would want to do, but like Harrison and Hanger would put it, since Christians are constantly under the scrutiny of both the unsaved persons and fellow Christians, they must be careful with respect to what they do; their conducts must not betray the high standards of the gospel.¹⁶ Again, the verb pronoew~, *pronoew* (“thinking of beforehand”) which is translated “be careful” in NIV but literally translated “to think of beforehand,” implying that the believers’ conducts must not be regulated by the improper habits that characterize the conducts of the world, but that in all conditions, the actions of the believer must be such that reflect the gospel they preach and represent the body of the saints as worthy ambassadors of Christ.

With the conditional clause ei) dunatoVntoV e)c u)mw~n, (“If possible, so far as it depends on you”) which entails that living in peace with people is dependent on one’s ability v18, Paul ended this passage with an exhortation that is even more difficult to follow especially in context of hatred. Thus, the charge to live at peace with everyone is hedged about with two qualifying statements. The, if clause, as shall be seen below, implies that situations may arise when living in peace, ei)rhneuvonte\$, (*eirēneuvontes*) with all may really be difficult or even impossible. Much will be extensively discussed on this in the subsequent segments below especially in the segment on the contextual interpretation. Whatever the position in the subsequent sections, however, the truth, nevertheless is, anything the believer is confronted with while on his pilgrimage journey here on earth now, either in Nigeria among the heathens and the Boko Haram insurgencies and attacks, or anywhere in the world, the hostility now may not be severer than what it was when the church had the emperors of Rome and the unfriendly Jews to contend with all over the empire when this counsel was given. If they could maintain their standards as believers amidst all odds, the present believers in Nigeria and anywhere could do better.

¹² B. T. Bakut, “The Environment, Peace and Conflict in Africa” in S. G. Best (ed.) *Introduction to Peace and Conflict Studies in West Africa*, (Ibadan: Spectrum Books Ltd., 2006), 235

¹³ Martins G. Collins “Peace” Retrieved from the web on Friday, 15th December, 2017, <https://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVersel>

¹⁴ Solomon Andria, “Romans” in N. Weanzana and S. Ngewa (eds.), *Africa Bible Commentary Series*, (NC: Hippo Books, 2012), 232

¹⁵ Everett F. Harrison and Donald A. Hanger, “Roman” in T. Longman III & D. E. Garland (eds.), *The Expositor’s Bible Commentary* (rev Ed.), (Grand Rapids, Zondervan, 2008), 192

¹⁶ Ibid

Christians' Perspective of the Word Neighbourliness: An Explanation

The Christians' perspective of neighbourhood actually came to the bear as Jesus their Lord, answered the question by "a certain lawyer" in Luke 10:25 as to what to do in order to inherit eternal life. Jesus' answer was simple, "what is written in the law? What is your reading of it?" (v26). By Luke's choice of the word "tested Him," one could see that the lawyer had idea of what to say but Jesus as a wise Teacher, would not fall into his trap. He rather chose to answer him the way He did. The lawyer's choice to answer Jesus' question from Deuteronomy 6:5 and Leviticus 19:18; and his follow-up question to Jesus brought about what one can rightly call the Christians' idea of neighbourhood.¹⁷

According to Gundry, this question of the lawyer "who is my neighbour" "attempts to draw Jesus into the rabbinic debate over whether the term 'neighbour' includes non-Pharisees and personal enemies."¹⁸ Jesus, in His parable, decided not to answer this question the way the scribe expected it but perhaps put it right, "To whom can I be a neighbour?" because this latter question arises from an attitude which recognizes anyone in need as a neighbour. The choice of such phrases like "a certain man from Jerusalem," "a certain priest," "a Pharisee," and "a Samaritan" makes the discussion difficult for the lawyer. With respect to this, Gundry further writes that the Samaritan had equal reason to pass by the injured and possibly dead man, however, for Samaritans likewise avoided defilement from the dead – and perhaps even more reason, because chances were the victim was a detestable Jew. Consequently, when the Samaritan discovered the man was an injured Jew, he treated the wounds with indentation continues overleaf wine to disinfect them and olive oil to soothe them, tore bandages from his own turban or linen undergarments to wrap up the lesions, went on foot as the Jew rode the donkey (the slower pace exposing them to greater danger of further attacks by bandits), paid enough money to an innkeeper for two weeks of convalesce, and pledged unlimited credit for any expenses – all without hope of reimbursement since Samaritans had no legal rights in Jewish legal courts.¹⁹

Subsequently, the narrative vis-à-vis the parable of Jesus, a neighbour, contrary to the popular definition of "one of two or more people that are near one another," or "those living in the house next to mine," the term "neighbour" means one who is available to help at the time of need regardless the distance in race, or age, or place of abode. The person may be of different race, and can even often disagree with one with respect to either religious views or in general world-views. The summary of Jesus' parable on "who my neighbour is" is that everyone is a neighbour to as many as are willing to go His way.²⁰ The story however, is not only on neighbourhood but it includes Jesus' idea of love. This is shown in the question He asked the lawyer at the end of the parable and the answer which the lawyer by means of circumlocution answered, "The one who showed mercy on him" (Luke 10:37). Thus, religious persuasion, inclination or ethnicity of whatever, human beings made by God are precious to Him and anything done to assist anyone at any given time is of paramount importance to God. To the Christian, everyone regardless the faith or race is such that deserves the best attention at all times. The same is a neighbour.

Living Together in Peace with Neighbours: A Contextual Clarification

Basically, Paul's theme in the entire passage (Rom. 12:14-21) as one looks at it holistically, on a general note, is a focus on the Christians' commitment or service to the society both within and outside Christian community especially the latter. Christians are here exhorted to maintain good relations with non-Christians through praying for their welfare, empathy with their joys, sympathy with their sorrows, and respectful and forgiving attitudes towards them. According to Gundry, if non-Christians still practice persecution amidst the believers' favourable disposition towards them, "God Himself will judge them and vindicate His people (Rom. 12:14-21)."²¹ In the light of this passage, especially vs. 19-21, Zodhiates et al, referring to one of the imprecatory Psalms, Psalm 109:1-29, assert that the Christian can decisively do something, at least, to pray that God should intervene and punish them. Contrary to the age long view that imprecation "was only proper in the Old Testament times ... that New Testament grace demands that believers are never to pray in the manner to invoke the wrath of God upon the wicked", they start airing their view in this regard with this rhetoric question, "is not the command to love one's neighbour also found

¹⁷ Chibuzo I. Nwanguma, "Re-Reading 'Living in Peace with our Neighbours', 70

¹⁸ R. H. Gundry, *A Great Survey of the New Testament* (rev. ed.), (Grand Rapids: Zondervan Publishing House, ND), 156

¹⁹ Ibid, 157

²⁰ T. Nelson, *The Word in Life Study Bible: Discover the Truths of God's Word for Your World*, (Nashville: Thomas Nelson Inc., ND), 258

²¹ R. H. Gundry, op cit, 283

in the Old Testament (Ex. 23:4, 5; Prov. 20:22; 24:17)? Did not the Lord even then proclaim that vengeance is His (Deut. 32:35, of Rom. 12:19)?²² They add

In the same manner note that David, the author of most imprecatory prayers of the Old Testament, was unwilling to hurt Saul, one of his worst enemies, even when he was delivered into his hand. Even more convincing is the fact that there are instances of such imprecation in the New Testament (Acts 1:20; 5; 8:20-23; 13:10, 11; Rom. 11:9 (cf. Ps. 69:22, 23; 2Tim. 4:14).²³

Further to the analogy of Zodhiates and his colleagues as regards imprecation with respect to the text under review is the implication of the lacuna in the first clause of vs. 18, “if it is possible, as much as depends on you” (NKJV). The clause certainly implies that the ability to bear or endure a pain varies from person to person, from time to time. What happens in a situation when while a party desires peace, the other does not seem to like the peace? The Lord’s instruction to the disciples quickly comes to play here: “And when you go into a household, greet it, if the household is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you” (Matt. 10:11-13). One can only live in peace with his neighbour as much as he can - only to the extent of his ability. Again, if the statement of Jesus in Matthew 5:39b is literally read, the common interpretation is non-retaliation but if closely examined in context of this topic, one is left with the responsibility to use his initiatives. There could be need for instant justice by the recipient especially if the slapping reoccurs after the second slap. The reason is particularly because the Lord did not say what should happen after the slap on the other cheek. Discretion is ultimately needed before the slapper kills the individual.

While the Christian will hardly be advised to strike back, the silence of the Lord with respect to what happens after the strike on the second cheek calls for discussion. The principle of natural justice and of course self-defense or self-protection is hereby implied. The slap receiver has right to either run away, call out for help or defend himself. To this Nelson would say “... some circumstances call for resistance and self-defense. The Law specifically sanctioned self-protection when there was no other apparent recourse (Ex. 22:2). Likewise, Jesus Himself protested when slapped (John 18:22-23).”²⁴ While no one has the right to take laws into his hands, it will also be nice to note in this connection that Jesus did not totally deny principle of *lex talionis* (law of retaliation). Against modern popular misunderstanding, the *lex talionis* safeguarded justice by not allowing excessive punishment as well as by insisting on punishment; Jesus’ instruction to “go two miles” instead of “one mile” in Matthew 5:41 is one of His characteristic way of ensuring peace and one of His hyperboles as opines Gundry.²⁵

Bringing this to the context of our discussion, it is on record that several peace talks have taken place between Islamic leaders who have always claimed non-party to what have been happening and the Christian leaders who have been at the receiving end of the mayhem to no avail. For instance, IsidoreNwanaju dedicated a section of his six hundred and thirty five page book *Christian-Muslim Relation in Nigeria* in which details of the several efforts on this issue were well documented.²⁶ If the Muslim leaders know nothing about the happenings and peace talk with them seems to yield no result, peace talk is therefore out of the approach. The issue on ground is that of terrorism, and the people involved are not known. Their demand is what no one can grant them..., that Nigeria should be Islamised.²⁷ One will therefore be right, at this juncture, to adjudge Ahiamadu right when he said that obedience to Divine instructions in Nigeria would be difficult “because of a diversity of loyalties to various divinities ... Hence, the question of the quality of justice and peace inherent in Nigerian has been an elusive one ...”²⁸ as one looks at the issue holistically. For instance, a statement credited to AbubakarShekau, leader of Boko Haram in 2012, according to Nigerian Christian Elders Forum (NCEF) at a meeting in reference to Boko Haram insurgency and Fulani Herdsmen harassment across the country demanding some explanations from the Muslim leaders who claim that those groups arenone Islamicsects, reads thus:

²²Zodhiates et al, op cit, 1088

²³ Ibid

²⁴ T. Nelson, op cit., 28

²⁵ R. H. Gundry, op cit., 138

²⁶IsidoreNwanaju, *Christian-Muslim Relations in Nigeria*, (Lagos: Free Enterprise Publishers, 2005), 324-501

²⁷ Ola Ojo, a discussion on the subject matter, Ajebo on 19th June 2017.

²⁸Amadi E. Ahiamadu, “Justice and Peace Exemplified by the Gibeonites (Josh. 9-10): Implications for Sustainable Peace in Nigeria,” *African Journal of Biblical Studies*, Vol. XXXII, No 1 & 2 (2014), 79

It is between Muslim and unbelievers (arna). It will stop when Islamic religion is the determinant in governance in Nigeria or, in the alternative, when all fighters are annihilated and no one is left. I warn all Muslims at this juncture that any Muslim who assists an unbeliever in this war should consider himself dead.²⁹

It then becomes necessary to advise that:

1. Christians or Nigeria cannot seek peace with them because they are not neighbours by all standards of Christian neighbourhood and neighbourliness as already explained above.
2. Christians cannot take laws into their hands by fighting back because the Bible especially in New Testament does not encourage such.
3. The Government should use its agencies to fight such an ungodly position to a halt because it has the capacity to do so both as empowered by the constitution and the scriptures (Rom. 13:1-7).³⁰ Thus, they should come out of their hidings and get the issues resolved.
4. Nonetheless, it seems the government itself is highly handicapped in this regard. Why? From all indications, the probability is really high that virtually all in government are the progenitors of corruptions and terrorisms in the society. Thus, asking them (those in government) to fight or forestall them (the terrorists and corrupt practices) is like telling one to dissolve an institution he constituted which is practically impossible. Consequently, the resort is prayer for God's intervention in His own way; for only Him can overthrow the wicked the way He does (Hag. 2:22). In history, He brought Pharaoh and his army down and saved His people (Ex. 14:25-31), He dethroned Saul (1 Sam 13:13-14; 15:22-23), He sent Nebuchadnezzar to the animal kingdom for a long while (Dan 4:31-33) and brought his dynasty down (Dan 5:25-31). He also had Herod eaten up by worms while alive till he died (Acts 12:21-23). All these He did in His own way. In any of the cases, humankind was freed: this is why His intervention is just very urgent in Nigerian case and Nigeria must be freed.

At whatever level of government, its responsibility is essentially to protect the citizens and maintain peace and order, and since this is not in place, the cry of Nigerians is God, send us the Messiah. This is particularly because the concept of self-defense is not necessary in the context of Nigerian Security Challenge. The reason is essentially because those involved in the act are non-visible, and they are generally seen to represent a people or even a government. They have made Lebanon non-governable and are trying to overthrow the government of Nigeria.

Conclusion and Recommendation

In conclusion, this work was poised to address the issue of peaceful co-existence in Nigeria taking cue from the counsel of St Paul on "Living in Peace with our Neighbours" in his Romans account as stated in chapter twelve, verses seventeen and eighteen vis-à-vis other relevant Biblical passages stimulated in the course of the work basically in the New Testament. Generally, it was established that the peace that is prevalent in Nigeria was a negative or partial one in the sense that it is such that exists in order to avoid obvious trouble and such has been in existence for as long as one can remember. Thus, the study revealed, it has been persistent essentially due to the nefarious activities of mischief makers among some influential men in the country who have consistently taken undue advantage of the ignorant and indigent idle youths to create avoidable troubles in the society using the tools of ethnic sentiments and religious bigotries which they know are glaring in the nation. As indicated above, such has been on for as long as one can remember, perhaps, right from the early days of the country. It was also deduced that the issue has been such that has defied several peace and conflict resolution solutions so far engaged to curb the menace.

In order to address this issue, more working concerted efforts have to be made by leaderships and members of the two main groups, religion and ethnic regions, identified in the course of this study as the most susceptible to those vicious men who for selfish interests have not ceased to use them to foment troubles in the country. In the first instance, it will be advisable that the leaders be told that they have to be sincere to themselves in intra-religious as

²⁹ Nigerian Christian Elders Forum, "Islamisation: Nigeria on Theories of Jihad" a Meeting by the Sect consisting of Several Christian Leaders on the looming Jihad in Nigeria, Vanguard News, 11th September, 2017 (Posted to My MTN Line)

³⁰ Chibuzo I. Nwanguma, "Re-Reading 'Living in Peace with our Neighbours', 73

well as intra-ethnic matters, and in inter-religious issues as well as inter-ethnic matters. This is important because only sincerity can help to solve the problems especially given that the activities of most of these leaders have gotten to the point that one begins to suspect that they are allies and cronies of the mischief makers identified in the study. The second advice is more like the first. Let them, the leaders, cultivate the habit of telling their followers the truth and nothing but the truth and this will certainly frustrate the evil activities of the selfish influential men who use their followers to perpetuate their vices. The third thing to look at is the issue of job and wealth creations so as to empower especially the youths who have always been used to do all the evils. Also, there is the need of educating the youths on insisting on seeing the children and relatives of elites joining them in the mayhem the former would want them to embark on. Of course, what will make such insistence worthwhile is job or wealth creations. Above all, the Christian leaders in particular should necessarily consider prayer therapy. This writer strongly believes that the main cause of all these are some spiritual forces. The same Paul suggested such in another letter of his, "Put on the whole armour of God, that you may stand the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:11-12, RSV). The issue has gotten to the point that one has to resort to prayers and chances abound that such brings about the desired results.

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Women in Nigeria: Enhancement of Political Participation for National Development

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Abstract

The participation of Nigerian women in political democracy in Nigeria is of great importance. Nigeria women are politically marginalized in the country hence they have not been fully involved in government political representation. This paper therefore attempts to critically analyze the roles of women in Nigerian politics, examine challenges in women political participation in Nigeria, and also identifies prospects of women participation in Nigerian politics and finally, the paper recommends possibilities of women contributing positively in national development in this era of global democracy in governance.

Keywords: Political participation, women, national development and democracy in governance.

Introduction

The idea of women participation in politics in Nigeria has become a very topical issue. This has generated a lot of debate and a source of concern to scholars because of the role of women in global politics. Rather than resolving the gender inequalities in political participation like in the advanced countries, women in Nigeria are attached and regarded as predominantly models that should be in the kitchen. This is as a result that Nigerians believe that the roles of women are more domestic.

Nigerian women have played significant roles in the politics of Nigeria since the pre-colonial days. According to Falola and Fwatshak (2003), the exploits of women in Nigeria politics during this period can be traced to legendary women like Queen Amina of Zaria, Iyalode Efunsetan Aniwole of Ibadan, Princess Moremi of Ife, Princess Inikpi of Igala and Emotan of Benin. Apart from this during the colonial era women were politically significant. Erunke (2009) identified such women who made political marks like Mrs. Margaret Ekpo of the famous Aba women's riot of 1929, Madam Tinibu of Lagos and Egba-Land, Mrs. Funmilayo Ransome - Kuti of the Abeokuta women union of 1948 and Haji Swaba Gambo of North Element Progressive Union (NEPU).

Samuel and Segun (2012) identified that during the First Republic, Nigerian women had legible influence in Nigeria politics. There were only four female legislators throughout the country. This made them not to play active role in decision making process. In the Second and Third Republic Nigeria witnessed increased political participation of women in politics. Some notable examples identified by Ngara and Ayabam (2013) are Chief Mrs. Titilayo Ajanaku, Alhaja Sinatu, Ojikutu of Lagos State and Mrs. Cecilia Ekpenyong of Cross River State were Deputy Governors during this period. They also noted that there was only one elected woman in the Nigerian Senate and few other women in the House of Representatives.

Luka (2012) observed that the Fourth Republic marked the beginning of a new era in Nigeria political participation of women. This period witnessed a great improvement in women political participation. Women were appointed as Ministers, Advisers and Senior Special Assistants by the Obasanjo led administration. Kalawole (2012) also noted that in the respective states of the federation women were appointed as commissioners.

Women in Nigeria apart from being symbols of beauty and character molders of children have played significant roles in the economic, political and social lives in the Nigerian environment. Familugba (2015) citing

Teminiwa noted that women in Nigeria have contributed immensely in the Nigerian political environment psychologically, physiologically and intellectually in national development.

Theoretical Framework

The increasing domination of women by men in politics has become a serious concern. Agbalajobi (2010) noted that women are less represented in politics as a result of cultural stereotype. Kira (2003) also identified religious abuse and traditional practices as variables affecting women's participation in politics. Both identified the forms of societal structures in operation as major reasons of the low level of participation of women in politics. According to Agbalajobi, the discrimination of women in politics is a global issue. In both developed and under-developed nations there is always gender discrimination in politics.

Erunke and Shuaibu (2013) noted that politics stand for competition for the control of public policy making process. They further said that power acquisition and control are achieved privately or collectively irrespective of gender through a process of active participation and representation. This in effect means that gender discrimination has no place in term of contest or nomination of person's into any political offices.

Political participation invariably means that people irrespective of gender exercise, contest and participate in politics with the sole aim of achieving a political goal that will bring about equality in participation and representation irrespective of gender and invariably increasing the various human potentials in the political development of the nation.

Politics is regarded as a form of activity which members of the society participate directly or indirectly in other to have and elect a ruler. This signals that in any democratic setting trust is important. The general principal of collective representation should avoid such issue as bargaining on the platform of gender different which is against democratic values.

Erunke and Shuaibu further quoting Lawson and Wasburn maintain that political participation defies both individuals and group agitation and interest. This invariably means that individuals influence decision making and altering the manner in which power is distributed in any particular society.

Politics is all about equitable political participation and representation. Political participation irrespective of gender is an important variable in control of power and proper political representation in the society.

Roles of Women in Nigerian Politics

Women active participation in Nigerian politics cannot be relegated to the background. Aweni (2006) noted that since the 2005 Belgin Conference and women affirmative position the situation seems to be changing. Women are now making appreciable impact in the Nigerian political life or history in this fourth republic. Agoawike (2000) noted that Nigerian women re-awakened on both elective offices and political appointment. According to her, the Fourth Republic has created this best opportunity of political participation for women in Nigeria.

Erunke and Shuaibe identified that in the Fourth Republic the Nigerian women played active part in politics. They illustrated this by giving example with Dr. Okonjo Iwuala who served as Minister of Finance as well as the coordinating Minister for the Nigerian Economy. The role was most significant in Nigerian political economy as well as international politics. She is credited with the Nigerian dept negotiation with both Paris and London clubs. Her diplomatic acumen led to eventual cancellation of Nigeria's dept, which ran into billions of American dollars.

They also identified the role of Professor Dora Akunyili who then was in charge of National Agency for Food and Drug Control (NAFDAC). This erudite Professor contributed to both Nigerian politics and economy. She decreased the level of fake drug importation into the country. This subsequently affected the use and effects of dangerous and unwanted drugs and food items in the Nigerian economy and saved a lot of millions of lives of Nigerians.

Women play active role in the formation and restructuring of the Nigerian economy and politics. They took part in politics as voters, party supporters, attended political rallies as well as campaign during elections in the Fourth Republic. For instance, Hon. Mulikat strongly contested for the position of Speaker House of Representatives during the regime of President Goodluck Jonathan.

Okoronkwo (2001) noted the significant role of women on holding public offices which has helped most importantly in molding and executing public policy and legislation. Okoronkwo – Chukwu (2013) pointed out that women form the greatest number of registered voters during any elections in Nigeria but they are yet to experience full representative positions. He further noted that the role women play during the electioneering campaign and voting processes therefore demands that they should be given greater opportunities of participation during election. Nigeria and Ayabam (2013) noted that since 1999 till date a good number of women have occupied important and key administrative and political position Examples according to them include Dr. Obiageli Ezekwesili former Senior Special Assistant to former President Obasanjo on Budget Monitoring and Price Intelligence, Prof. Dora Akunyili

former Director General, National Agency for Food and Drug Control (NAFDAC); Ndi Okereke Onyiuke, Former Managing Director Nigerian Stock Exchange; Prof. (Mrs.) Ruqayyatu Ahmed Rufai, former Minister of Education; Prof. (Mrs.) Grace Alele William, former Vice Chancellor University of Benin as well as Dr. (Mrs.) Okonjo Iwuala former Minister for Finance. These women as well as others not mentioned worked indefatigably to create an enterprising and productive national development in Nigeria.

Challenges in Women Political Participation

There are a lot of factors that militate against women political participation in Nigeria. This paper therefore will discuss with overwhelming evidence some of the factors which have contributed against women political participation and decision making. Despite the remarkable achievement of Nigerian women in National development, they are constrained in making decisive roles in politics and socio-economic growth of Nigeria.

Fasugba (2000) identified the impact of traditional African society on the effect of women achieving much in national development. According to him the roles of women revolves around child bearing and domestic care of the family. This in effect creates and promotes the culture of male supremacy and dominance in national policies.

Yahaya (2012) said that political participation in Nigeria involves huge financial expenditure. He identified the poor financial position of women in Nigeria as serious factor which affects them in national politics.

According to him 90 percent of Nigerian women live below poverty line which incidentally affects the cost of relizing electoral ambition in Nigeria. He concluded that the low level of financial status of women in Nigeria is seriously affecting their participation in national politics.

Yomi (2007), Muoghalu and Abrifor (2012) identified cultural and religious discrimination as factors affecting women in national politics. According to them, these cultural orientations constitute disincentives for women participation in Nigeria politics.

Kolawale, Abubakar, Owonibi and Abebayo (2012) noted that political violence affects women participation in Nigerian politics. The use of thugs by politicians and the level of insecurity that lead to destruction of lives and properties make it difficult for women to actively participate in Nigerian politics.

There is high level marginalization of women in political party leadership in Nigeria. Because women have poor financial status they are unlikely not to be voted into key political position in the party hierarchy also during political party nomination they find it difficult and possible to put across their internet among party faithfuls which gives room for marginalization during elections.

Women are discriminated against and exploited to the extent that they see themselves as non-viable instrument of political participation. This has affected their national political life and greatly reduced their capacity to outsmart their male counterpart.

Women are constringed in national politics as a result of lack of self confidence. They doubt there own ability and capacities. They also lack confidence in their leadership abilities. They are mostly influenced by negative variables such as jealousy, envy and agreed. This is effect accounts for reasons while they prefer to vote for their male counterpart rather than their fellow women.

Prospect of women political participation in Nigeria

Nigeria and Ayabam (2013) identified that the gradual revision of laws and provision are antithetical in the interest of women. This development according to them is further galvanized by the role of transnational institutions and agencies in creating awareness and advocacy for expanded role for women in national development especially in political participation.

Since 1999, some women have occupied political and decision making positions which have demonstrated sterling leadership qualities and outstanding track records of achievement. Chiejina (2011), stated that the increase visibility of women in national polity have led to the general appreciation to the potential catalyst of social change. There is increased recognition and acceptance on the need to reserve certain quotes for women in appointment in to political and decision making positions. Ngara and Ayabam identify the appointment of women since the enthronement of democratic regime in Nigeria into reasonable positions by successive government.

According to Tashi (2000) women are known to possess certain important qualities that are suitable for leaders. These include hard work, dedication, patient, endurance, tolerance, thoroughness, honesty and transparence which are great assets to National development. Luka (2011) further identified that women who are empowered economically have less difficult in playing active roles in politics as they can assert themselves and are unlikely to become pawns in the hands of political god fathers with sinister ends. The growth in the number of educated women in Nigeria is increasing their access to opportunities in both the former sectors and enables them to participate effectively in politics.

Recommendations

The current role of women in national development is remarkable and as a result is important to recommended and ensure their optimal performance:

- i. Encouragement of women for the formation of social network activities;
- ii. There should be equality in the sharing of political positions which will allow and enable both men and women equal chances of control in public offices.
- iii. The Affirmative Action and CEDAW should be encouraged and strengthened so as to create political impact in Nigeria and reduction of discrimination against women.
- iv. There should be structures which will enable women politicians challenge any form of electoral malpractice in Nigeria.
- v. Political parties should ensure enlightenment campaigns on the involvement of women in politicians and bring out modalities on given the elective position.
- vi. Artificial and institutional barriers which have affected the ability of women to participate effectively in Nigerian politics should be removed

Conclusion

The present study deals with the enhancement of political participation of women in politics and national development. The paper has looked into the role of women from pre-colonial era to the fourth republic of Nigerian politics despite the improved stake of women in Nigeria politics from post-independence till date, they are still highly marginalized in the areas of politics and socio-economic life. As identified above they are constrained by inadequate finance, cultural and religious discrimination, political violence, and inadequate education in participating in national politics the most important issue in this paper is the role of women in national politics and development which has been long dominated and controlled by men. The paper has illustrated the role of women in socio-economic and political life in the development of Nigeria. Women therefore have proved that it is wrong and unacceptable to arrogate political powers to men. This regular act has proved the gains and consolidation of strengthening the affirmative action and support for global participation in politics.

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Impact of Scientific Progress on Knowledge in Relation to Thomas Kuhn's Scientific Revolutions

By

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Science and its ancillary, on the face value seems to be propelling force in the society today. This is evident in the haste to which individuals, groups and organisations attach "scientific" to all aspects of human endeavour. This paper is aimed at analyzing the impact of science on knowledge vis-avis scientific revolutions of Thomas Kuhn. This paper observed that while scientists regard science as the absolute repository of truth and hope for man in the world as a result of progress noticed in the natural sciences, Kuhn claims that "progress" in science is not upwardly cumulative but cyclic. The paper employed content analysis research approach, while data is gotten from secondary sources. The study argued that scientific progress has impacted minimally on knowledge.

Keywords: Science, Revolution, Knowledge, Progress, Paradigm.

Introduction

Progress in natural science as it affects knowledge has been a recurrent issue among scholars. In the modern era around 17th and 18th centuries, two opposing schools of thought emerged in philosophical arena, each claiming authentic source of knowledge. The rationalists on the one hand, claim that reason is the authentic source and guarantee of certain knowledge. The empiricists on the other hand, maintain that the sole source and guarantee of knowledge is experience.

Having been impressed by the successes recorded in the sciences, one of the empiricists, David Hume wishes to base his philosophy on the experimental method and to study human nature by applying the empirical method of the experimental sciences. Hume (1958; p.67) observes:

As the science of man is the only solid foundation for the other science so the only solid foundation we give to this science itself must be laid on experiment and observation.

All knowledge according to him, derives from the impression made on us by physical objects during sense perception. He formulated three laws whereby perceptions are associated or connected with one another. These include: (1) the principle of resemblance. (2) the principles of contiguity, and (3) the principles of causality.

However, Hume's extreme empiricisms led him to criticize the causality principles. Hume, by attacking the causality principle, invariably, rejected the scientific method which earlier on, he assumed as the means for solving all the problems of the universe. By this singular action, Hume exposed science to further attacks. Notable philosophers like Immanuel Kant, Karl Popper, Thomas Kuhn and others saw the lapse as a veritable tool to launch various attacks on science.

The problem this paper set to solve is based on the notion that science is the absolute repository of knowledge and hope for man in the world. The paper aims at critical analysis of impact of scientific progress on knowledge in relation to revolutions in science. The content analysis method of research is adopted in order to give a detailed account of the issue at stake. This paper discovers that scientific progress has impacted minimally on cognitive knowledge as a result of paradigm shifts in science.

Kuhn's Analysis of Scientific Revolution

This paper aligns with Thomas Kuhn's conceptual understanding of scientific revolutions. According to him, scientific revolutions start with what he regards as paradigm. Kuhn (1970; p.viii) defines paradigm as universally recognized scientific achievements that for a time, provide model problems and solutions for a community of practitioners.

Every scientific revolution witnesses normal science which is dependent on the adoption of a universally accepted paradigm. For Kuhn (1970; p.10) normal science means research firmly based upon one or more past scientific achievements, achievements that some particular scientific community acknowledges for a time as supplying the

foundation for its further practice. How does paradigm change come about? Kuhn answers it begins with the awareness of anomaly. Anomaly results to crisis. Crisis is always implicit in research because every problem that normal science sees as a puzzle can be seen, from another viewpoint, as a counter instance and thus as a source of crisis (Kuhn,1970; p.79). The transition from a paradigm in crisis to a new one from which a new tradition of normal science can emerge is not a cumulative process. It is a reconstruction of the field from new fundamentals. Commenting on Kuhn's scientific revolutions, Naughton observes that the first he christened "normal science"- business as usual. In this phase, a community, of researchers who share a common intellectual framework- called a paradigm or a disciplinary Matrix- engage in solving puzzles thrown up by discrepancies (anomalies). Over a period, unresolved anomalies accumulate to the point where scientists begin to question the paradigm itself. This scenario leads to crisis which in Kuhn's words is "a proliferation of compelling articulations, the willingness to try anything, the expression of explicit discontents, recourse to philosophy and to debate over fundamentals".

On why should a paradigm change be called a revolution? Kuhn (1970;p.92) writes: scientific revolution is a noncumulative developmental episode in which an older paradigm is replaced in whole or in part by an incompatible new one. Consequently, the assimilation of either a new sort of phenomenon or a new scientific theory must demand the rejection of an older paradigm (Kuhn,1970;p.95). A shift in professional commitments to shared assumptions takes place when an anomaly "subverts the existing tradition of scientific practice". These shifts are what Kuhn describes as scientific revolutions- "the tradition- shattering complements to the tradition-bound activity of normal science". Normal research is cumulative, but not scientific revolution. Cumulative acquisition of novelty is not only more in fact but improbable in principle (Kuhn,1970;p.96).

On the notion of scientific progress, Kuhn (1970;p.171) admonishes that we may have to relinquish the notion, explicit or implicit, that changes of paradigm carry scientists and those who learn from them closer to the truths. Before Kuhn, scientific progress was viewed as development by accumulation of accepted facts and theories. Kuhn argued that the discovery of anomalies during revolutions in science leads to new paradigms. Popper (1987; p. 83) suggests that progress in science is based on a revolutionary use of trial and the elimination of error by criticism. Therefore, for a new theory to constitute a discovery or step forward, it should contradict its predecessor and invariably overthrow it.

Like Kuhn, Feyerabend (1987; p. 158) argues that if we examine history and incommensurability, we will find that what we are told about science, that it is superior, rational, justified by method, is all a fairy-tale: a story, a myth, with little bearing on reality. And thus, it is irrational to uphold the rationality of sciences. Furthermore, Feyerabend (1975;p. 276) contends that theories can be so different, that they are in fact incommensurable; we cannot compare them objectively. There is no substantial basis for comparison-they have totally different conceptual systems, different fundamental principles, and thus refer to different worlds.

According to Moloney, the known revolutions at the time of Kuhn were those associated with Copernicus, Newton and Einstein in physics but equally fundamental revolutions occurred with Lavoisier in Chemistry, Maxwell in electromagnetic and Plank in atomic theory, among others. As regards the Copernican revolution: in early history, scientists regarded Earth as the centre of the universe. This geocentric model was developed extensively by the Greek astronomer Claudius Ptolemy in the 2nd century A.D. and was accepted for the next 1400 years. In 1543 the polish astronomer Nicolaus Copernicus (1473-1543) showed that Earth and the other planets revolve in circular orbits about the sun -the heliocentric model (Serway and Faughn, 2003; p. 22 & 207).

In the case of Albert Einstein, he changed Galilean/ Newtonian classical relativity to theory of general relativity. Einstein made a name in the world of physics because his theories of relativity made revolutionary forecasts. Moloney asserts:

Kuhn's studies revealed that at the time these revolutionary theories were proposed, there were no rational ways to determine which theory was correct.

Therefore, it is not surprising that Kuhn saw what others before him could not see, Moloney concludes.

Critical Evaluation

The introductory sentence of *The Structure of Scientific Revolutions* is often thought to be prophetic. Kuhn (1970;p.1) proclaimed that history of science...could produce a decisive transformation in the image of science by which we are now possessed. Interestingly, few years after the publication of the book, the dominant philosophical conception of science, logical empiricism, was indeed substantially transformed. According to Rouse (2003;p.101) although Kuhn's book at the time was only one among a half dozen prominent challenges to logical empiricism, it has in retrospect become the symbol for its own revolution, marking a transition to a post-empiricist era in the philosophy of science. That is to say that the emergence of Kuhn brought about a rethink in the hitherto conception of science.

Indeed, there was implicit in Kuhn's thought a potentially revolutionary transformation in the predominant conception of science. Before Kuhn wrote his book, the logical positivists thought that science and its method has the answers to all the questions of mankind. *The Structure of Scientific Revolutions* is best understood as challenging the conceptual frame within which the book itself has been influentially read and interpreted. Traditionally, philosophy of science has been conceived epistemologically. Its subject matter is scientific knowledge, and the relevant philosophical questions concern the aim, structure, sources, methods, and justification of scientific knowledge. However, Kuhn derided the conception of scientific knowledge as the subject matter of philosophical reflection as one derived from the presentation of science in pedagogical textbooks. Kuhn (1970; p. 1) observes, an image (of science) drawn mainly from the study of finished scientific achievements... is no more likely to fit the enterprise that produced them than an image of a national culture drawn from a tourist brochure or a language text.

Following the above observations, it could be adduced that Kuhn inspired a new understanding of science. He boldly tried to demonstrate that if we compare science to history, we discover that science is much more muddled and biased than we have come to believe. Kuhn insisted that he does not subscribe to the notion that science is irrational, that he is not promoting a relativist position. But, he upholds that there are certain criteria that we can use to judge scientific theories.

However, Chalmers (1982., p.107) posits that despite Kuhn's later attempts to soften some of the more extreme aspects of his book, critics argue that the author's claimed intentions and the actual text do not match: the text promotes a non-rational, relativist understanding of science, i.e. a more radical understanding of science. This vitiating points notwithstanding, this paper, applauds Kuhn for attempting what others before him could not do.

Conclusion

Progress is a normative concept, which should be distinguished from such descriptive terms like change and development. The critical issue here is whether progress in science as it affects knowledge is gradual and incremental or whether it is discontinuous. As earlier observed, the replacement of geocentricism with heliocentricism means that they differ in theoretical framework, and as such are incompatible. What it shows is that any time there is a paradigm shift, the successor paradigm does not add anything to the predecessor. They operate under different worldview.

Therefore, it is the contention of this paper drawing from Kuhn's line of thought on scientific revolutions, that science does not progress via a linear accumulation of new knowledge, but undergoes periodic revolutions (paradigm shifts), in which the nature of scientific enquiry within a particular field is abruptly transformed. Consequently, science can only impact minimally on knowledge.

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Yoruba Religion And Culture as a Veritable Tool for Sustainable Development in Nigeria

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Abstract

Unlike several decades after the World War II, there is now a growing recognition of the importance of religion for designing development programmes and projects. However, the involvement of religions of the indigenous peoples is not given the desired attention. This paper therefore, aims at presenting African traditional religion's voice in this important discourse by using the traditional Yoruba people of Nigeria as a case study. Despite its suffering from stereotyping, African traditional religion continues to play a critical role in the life of the traditional African. The term "Development" is not easy to define, the divergent theories on it point to this fact. The traditional Yoruba people's understanding of development, however, is derived from their religious worldview. The institution of chieftaincy, gerontocracy, institution of taboos, kinship ties and their attitude towards nature are the main development mechanisms among the Yoruba. Despite the threats these mechanisms are undergoing today, the potential of these indigenous mechanisms for development is not in doubt, hence the need for further research.

Introduction

There is a general misconception that religion and development do not mix, and a strong belief that religion has a negative effect on development. The concept of "development," however, is conceptualized differently by different people at different times. In other words, what may be termed as 'development' may be relative to time and space. It is important to note that "within development discourse and practices, recent years have witnessed a growing recognition of the importance of religion for designing developmental programmes and projects" (Deneulin & Bano 2009). Unlike several decades after the World War II, where most Western governments and development agents viewed religion as part of the development problem Haynes (2007). Unfortunately, this involvement of religion in development discourse has been highly selective. That is, the focus has been mainly on the so-called "higher" religions Christianity and Islam. Yet there is no peace between the two imported religion and Peace is security while security promotes development; if peace and security are lacking in Nigerian environment, it cannot support sustainable national development (Albert, I.O. et al. 1995). Yoruba religion as part of the religion in Africa is not given the attention that it deserves. It is this neglect of the so-called "primal" religions in the discourse of development in modern world that has motivated this paper to put a voice that Yoruba traditional religion and culture can aid national development in Nigeria. To put the discussion into perspective, an attempt will be made to clarify the two key terms as the study adopts historical and sociological approaches to accomplish its aim. Olupona,(2008).

Concept of Yoruba religion

Religion is part and parcel of Yoruba heritage. Mbiti (1978) explained that this heritage 'is the product of the thinking and experiences of our forefathers. They formed religious ideas, they formulated religious beliefs, (and) they observed religious ceremonies and rituals. It may be difficult to understand African heritage without the knowledge of the people's religions. Since Yoruba is an African tribe, the same principle applies to the people's culture Ike (2015). The culture of the people is greatly influenced by their religion. As it is with other Africans, Yoruba religion developed along with other aspects of life with the people. One becomes a member of the faith through the medium of socialization. Once a person is born into a family, he or she automatically becomes a member of the religion practised in the family. It can be argued that submissiveness is part of the culture of the people. From oral traditions and folk laws, children and younger people regardless of their sex are taught to value their traditional heritage. Consequently, when they move from one area to the other, they go with their religion. Mbiti (1978), argued that 'even if they are converted to another religion like Christianity or Islam, they do not completely abandon their tradition immediately.

Yoruba religion like any other African traditional religion has suffered abuses in terms of its nature and meaning at the hands of people who claim to be scholars in the field, particularly the "armchair" scholars. In consequence, African traditional religion, the spirituality of a descent race has been described in highly objectionable, obnoxious,

derogatory and pejorative terms such as: paganism, fetishism, animism, polytheism, juju, heathenism, native religion, etc. Many erroneously felt that the African did not know God, and thus have to introduce God to the African. Emil Ludwig cited in Smith (1950) for instance said: "How can the untutored Africans conceive God? ... How can this be? ... Deity is a philosophical concept which savages are incapable of framing". Or take Mary Kingsley cited in Opoku (1978) "When I say juju or fetish, I mean the religion of the native of West Africa".

It is important to note that none of these descriptions of African traditional religion is correct, for even the etymologies of many of the terms have nothing at all to do with religion. For instance, "paganism" may be the oldest of the names adopted to describe the religion of the so-called "primitive" or "uncivilized" peoples of the world. This word has a Latin origin (*paganus*) and means a village-dweller or a countryman, a person who lives away from the civilized community. Thus, originally, the word was a sociological term, a term of differentiation between the enlightened, the civilized and the sophisticated, on the one hand, the rustic, the unpolished and the unsophisticated, on the other (Idowu 1973). It can be said that the root of the above notion may stem from the fact that anything that does not conform to a certain cultural pattern accepted as the norm by the Western investigator is regarded automatically as primitive (Idowu 1973). If the above terminologies are not appropriate description of African traditional religion, what then is African traditional religion?

African traditional religion, properly understood, involves the belief and worship of the Supreme Being known as *Oludumare* in Yoruba and revered all over Africa in different names. The worship of *Oludumare* can be direct but is mostly done indirectly through divine agents like the *Orisa* (gods or divinities) and the ancestors. African traditional theologians explain that one cannot worship the Supreme Being formally without the agency of the divinities or ancestors just as within the traditional political and diplomatic contexts one cannot formally contact the king without the agency of his linguists or sub-chiefs (Osei 2006). This phenomenological conception of African traditional religion logically implies the rejection of the "stupidity theory of religion" (Osei 2006) which maintains that African traditional religion and similar non-Western religions are followed by irrational or foolish people who in their stupidity bow down to stones, trees and rivers instead of the Creator who created such objects. In the light of the more objective or scientific study of religions, African traditional religion can no longer be justifiably characterized as stupid since the worshippers do not worship the said material objects *per se*, but the Spirit of the Creator reflected in them (Osei 2006). According to Awolalu, when we say African traditional religion:

We mean the indigenous religion of the Africans. It is the religion that has been handed down from generation to generation by the forebears of the present generation of Africans. It is not a fossil religion (a thing of the past) but a religion that Africans today have made theirs by living it and practicing it. This is a religion that has no written literature, yet it is "written" everywhere for those who care to see and read. It is largely written in the peoples' myths and folktales, in their proverbs and pithy sayings. It is a religion whose historical founder is neither known nor worshipped; it is a religion that has no zeal for membership drive, yet it offers persistent fascination for Africans, young or old. (Awolalu 1976)

Development from the general perspective

Divergent theories and conceptions of the term "development" demonstrate that there is not a single definition for the concept of development. That is, what the people of a community living at a particular time may consider as development may not be the case for the people of the same community at a different time or for the people of a different community at the same time or a different time. Deneulin and Bano (2009) state this thus: "what development practitioners conceive as valuable social change might not always be in tune with the views of religious believers in these matters". This is also true of the debate on better or worse means to achieve development (Haynes 2009). All in all, "development has long been vague yet predictive term, struggling to acquire a precise meaning" (Haynes 2009).

Development has been viewed as a state of modernization as well as the sustained increase in the real per capita income which results in social and structural changes in a country over a long period of time. These changes include the qualitative and quantitative improvement or transformation of a country's methods of production, roads, and hospitals, level of income, attitude and quality of life (Aryetey 2002). According to Sibanda (2009), development refers to improvement in a country's economic and social conditions. Quoting the World Bank, he says, "when referring to a country, it will be taken to mean reaching an acceptable standard of living for all people. It means that people have the basic things they need to live." The Free Dictionary also describes development as "a process in which something passes by degrees to a different stage especially a more advanced or matured stage."

For many scholars today, when we talk of development, then, we are talking about means of reaching an acceptable standard of living for all people. It means that people have the basic things they need to live and, at the same time,

all the people have the right to make choices about their lives, and have the opportunity to improve their living situations.

Thus it is clear that development is seen in materialistic and economic terms. Scholars like Osei (1995) have a problem when development is defined in this way because for him, “development” does not mean mere economic growth or westernization, but rather “the total sum of a country’s well-being virtues minus the total sum of the country’s well-being vices” (Osei 1995). While well-being qualities include modernization, democratization, qualitative education and critical consciousness, the well-being vices include dependency, bribery and corruption, unwarranted military interventions, dictatorships and the abuse of human rights, etc. (Osei 1995). This moral and holistic conception of development is shared by the eminent African scholar Kwame Gyekye, who has argued that to take development seriously

means to take it in terms of adequate responses to the entire existential conditions in which human beings function, conditions which encompass the economic, political, moral, cultural and others spheres of life.

Development from the perspective of the traditional Yoruba people

The Yorubas who are adherents of African traditional religion have a religious worldview and therefore place much emphasis on the role religion plays in their developmental agenda. That is, the traditional Yoruba people’s understanding of development is derived from their religious worldview because they do not divorce their religious life from the other aspects of their lives, be they social, economic, political, etc. They exemplify what Opoku (1978) observes about the Africans:

A close observation of Africa and its societies will reveal that religion is at the root of African culture and is the determining principle of African life. It is no exaggeration, therefore, to say that in traditional Africa, religion is life and life, religion. Africans are engaged in religion in whatever they do—whether it be farming, fishing or hunting; or simply eating, drinking or travelling. Religion gives meaning and significance to their lives; both in this world and the next. It is hence not an abstraction but a part of reality and everyday life.

The implication of this is that for the Yorubas and, for that matter, African societies in general, development is related to the community’s harmonious relationship with the Supreme Being, ancestors, the gods and the other spirit beings. This is because in their worldview these beings can make and unmake. The Yorubas have a holistic attitude to life and thus they see development as any other human activity which aims at affirming life in a holistic way that will enable every generation to ensure its survival and be able to hand over the survival status to the future generation as directed by religion. Therefore, development in the view of the Yorubas is the judicious utilization of resources (both natural and human) with the view to achieving growth and meaningful life for the present generation and the subsequent ones (Awuah-Nyamekye 2009). In other words, development in the life and thought of the Yorubas is a means of ensuring a holistic or all-inclusive well-being of humans utilizing judiciously the total environment of the people from the religious or sacral point of view (human and economic development), but not a situation where there is economic growth at the cost of greater inequality, high unemployment, lost of cultural identity, consumption of foreign goods and depletion of resources needed by future generations. That is, secularism has no place in Yoruba traditional society.

The indices of development in the life and thought of the traditional Yorubas

Unlike today, where some see impressive economic growth figures as development in a nation, regardless of the real total conditions of the people, the indicators of development among the Yorubas are seen in the absence of all life-negating phenomena. Specifically, this includes diseases, poverty, crop failure, ignorance, premature deaths, barrenness, sterility and other misfortunes in general. And it includes the presence of all life-affirming phenomena such as security, which translates into long life, more children, bumper harvest, absence of misfortunes and the like. But they also have a firm belief that development does not come as a gift on a silver platter, but every society and every individual must take collective and conscious steps to bring about development within their reach.

The above discussion demonstrates that development is not limited to the physical environment but it is defined to include human development and social harmony (social environment), for it is human beings who are the beneficiaries of development and, thus, development will be meaningless if it leads to social conflict. For the Yoruba traditional society, the presence of impressive growth figures, good roads, housing, health care facilities amidst insecurities such as unemployment, and few people benefiting from the “national cake,” armed robbery, rape, culture of silence, delayed justice delivery, is a far cry from the true meaning of development Smah (2009). The people’s understanding of development also explains the reason why in the traditional African milieu, a carefully thought-out code of conduct has been designed to ensure harmonious relationships, peace and the dignity of the human person.

Unity and the sense of community-living are among the most cherished values among the traditional society of the Yorubas. This also accounts for why, in many Yoruba traditional societies, the first person plural “we” and “ours” feature actively in their everyday speech, emphasizing what Mbiti (1990) says of the African: “I am because we are, and since we are, therefore I am”. It is only when the above objectives are achieved that development becomes meaningful. It is important to state here that there is a sustainable dimension to development among the Yorubas because humanity includes those yet to be born. This explains why the welfare of the future generations is considered in the everyday activity of the Yoruba traditional society.

One can deduce from the foregoing discussion that among the Yoruba traditional people the concept of development is as old as the human race. In other words, the concept of development has been clear to them so many years ago. This runs contrary to modern thought and the debates about what really the concept of development entails and when it started (Deneulin and Bano 2009). Scholars say it was after World War II that the idea of development started to become clear and thus appeared on international agenda (Haynes 2009). It is significant, however, to point out that some of the Yoruba development indicators mentioned above may be seen as anti-development. One can cite the maintenance of many children due to the consequence that may result from it. This is likely to perpetuate poverty, one of the sores that any progressive society wants to fight and eradicate.

Mechanisms to ensure development in Yoruba traditional society

It has been pointed out that no development can take place in a chaotic environment and consequently Yoruba traditional people have put measures in place to ensure social harmony, political stability and peace in the traditional society. One can say that no objective observer can deny the fact of African traditional religion’s contribution in shaping the moral life of the Yorubas and the Nigerians in general. Though religion may be distinct and separate from morality, as many scholars have argued, the line dividing the two is very thin for the Yoruba traditional society (Opoku 1978).

In the Yoruba traditional worldview, the Supreme Being, the gods, the ancestors and the other spirits are believed to serve as “policemen.” This is because for them, the laws, customs, taboos and other code of ethics in Yoruba traditional societies have divine backing; they are believed to have been sanctioned by the gods and ancestors, who invoke sanctions on anyone who disobeys them. There is compliance even when one is in solitude due to this firm belief of the people (Auwah-Nyamekye 2009). And it is difficult to deny the fact that African traditional religion has influenced the moral life of the African today. For instance, the fact that the Yorubas have been priding themselves with “the Yoruba hospitality” could be said to have been derived from Yoruba religion, in that there is the belief that the gods and the ancestors could assume fleshy form and visit relatives or people as strangers or sick people in order to put their kindness to test. It is believed that if one does not show kindness to such spirit-turned-human-beings one could suffer for it. In fact, it is this belief that has gradually infiltrated the moral life of the Yoruba and hence the accolade “Yoruba Hospitality.”

African traditional religion is highly anthropocentric. Olupona (1987) quotes Oosthuizen (1987) as having corroborated this when he remarks that African traditional religion essentially promotes a strong sense of community and is oriented towards human beings rather [than] things. The sense of belongingness is a very important social factor among the Yorubas, for it is their belief that in unity, mountains can be moved. This makes them, for cause of general good, subordinate individual’s goals to those of the community’s. In other words, “the law of participation prevails—everything is part of every thing else, the group precedes the individual” (Oosthuizen 1987).

Yoruba Democratic Government

Before the arrival of white colonialists, Yoruba people had a highly developed three-tier government structure made up of the executive, legislature, and judiciary branches. The *Oba* (King), who was the supreme head of the government, was an absolute ruler in theory. He was *Kabiyesi* (who should we ask/challenge?): his authority was not to be challenged by any of his subjects. He was considered the representative of *Olodumare* (God Almighty). But in practice, the *Oba* ruled in conjunction with his *Igbimo* (Council of Chiefs), without which there was no government, and no executives. There were two types of chiefs: the palace chiefs and the town chiefs (*Igbimo*). Each *Igbimo* member represented a quarter/ward (*Agbo-ile/Adugbo*) in the town. Collectively, and in collaboration with the *Oba*, they developed laws when necessary. Strictly speaking, there was no need to prescribe formal laws as deterrents against a social behavior, because everybody accepted implicitly that any departure from the behavior approved by the deities (*Orisa*) and the ancestors (*Oku-Orun*) was punishable. Thus, when laws were promulgated by the king and his council chiefs, the laws were invariably given a divine sanction (Offiong 1984). However, the enforcement of laws did not rest solely on them. It was also the civic duty of the chiefs of various grades in specific towns and villages to enforce laws. Yoruba communities were divided into hierarchical units, each under the jurisdiction of an appropriate chief. The *Oba* and his *Igbimo* were the overarching rulers (Albert, 1995). Directly under them was the *Adugbo* (quarter) or villages, headed by an *Olori Adugbo* or *Baale*, whose appointment was ratified and approved by

the *Oba*. Below this stratum was the *Agbo-Ile* (extended family compound), headed by an *Olori Ebi* (head of the extended family). The lowest unit was the individual nuclear home, headed by *Baba* (father). The appointment of the *Olori Ebi* was the sole responsibility of his extended family members, because the oldest member of the extended family usually assumed this position. The approval of the *Oba* was never sought in the matter, and every married man was the father in his own home. Because the family was the basic unit of society, it is expedient to recognize it as the fundamental unit of the society's administration as well as a judicial unit. In other words, legal and political control was exercised mainly via the family and extended kin groups. A Yoruba family was comprised of father, mother, and children. Each position had very carefully defined household duties, and each household member played a significant part in social control by socializing children and motivating them to conform to social order and norms. As the head of the nuclear family, the *Baba's* pronouncements were final. He settled quarrels among his family members and maintained discipline. When there was a quarrel, he might settle it or pass it to the *Olori Ebi*, depending on the nature and seriousness of the issue.

The Yoruba operated both a segmentary lineage group and centralized kingdoms with elaborate bureaucratic and legal systems. Their sense of the legal system was not based on Western concepts and standards. By implication, there were neither units nor offices that coincided closely with Western judicial systems. Kinship affinity was strong, and it regulated behavior and allowed individuals to know his/her limits. Internecine fighting was not common, and they recognized rules of conduct. These rules were often sufficiently obeyed for an individual to know what he/she was entitled to, and could expect from other members. Therefore, the descent group was a knot of collective legal responsibility, *vis-à-vis* the higher judicial authority of the kingdom. Kinship was the bond of union. The need to provide social security and justice for large families often accounted for the institutional emphasis on the solidarity of a kinship group. It involved the acceptance of responsibility and obligations to the group to the extent that individuals were seen, primarily, as members of their particular families before they were understood as members of society at large and they must work together for the development of their communities. The *Olori Ebi* presided over the settlement of quarrels among his kinsmen. His "court" was an informal one that only dealt with civil cases involving members of his extended family. He settled civil cases and sanctioned the guilty either by imposing a fine (*owo-itaran*) or simply by making them give a verbal apology, especially if the person was a child or "wife of the family." For example, I was told that when Men or Women fight or use foul language, In such cases they may be fined a barrels of home brewed liquor a chicken, a goat, or a sheep depending on the degree of the crime. Another punishment could be a prohibition to attend a social gathering for a few months.

The affinal term *oko* (husband) referred to a woman's husband and all the members of his clan, including female clan members. The term *iyawo* (wife) referred to a man's wife and all the wives of his clansmen (Daramola 1967). No one man, therefore, married a wife to himself only. His wife was considered "a wife of the family." The wife must give respect deserve to every member of her husband family both old and young. The man was the husband at night and other members of the clan acted as husbands during the day but not to the extent of having an affair with her. If such a thing happened, it is a taboo and antisocial behaviour that can make the family to send the wife parking (Ojelabi 2013).

The institution of taboo

One major means by which social harmony and morality is achieved, thus ensuring development in Yoruba traditional society, is through the application and enforcement of taboos, which are inextricable attributes of African Religion. The word "taboo" is a derivation from the Polynesian term *tabu*, which simply means "forbidden." It may be applied to any form of prohibition (Sarpong 1974). The Yoruba word for taboo is *Eewo* Among the Yoruba traditional people, the breaking of certain categories of taboo (to commit murder or suicide, seduce someone's wife, for example) is considered a sin. In Yoruba traditional society, people tread cautiously in anything that involves a taboo because the consequences for breaking a taboo are believed to be terrible. There are innumerable taboos through which peace, harmony, sanity, stability and development are realized. For instance, to ensure law and order and to ensure social harmony, it is a taboo to commit murder or suicide, seduce someone's wife, bear false witness against a fellow human being, trace the genealogy or ancestry of someone with the view to embarrassing him or her, etc. In some instances, such as incest or adultery with the chief's wife, the violation of a taboo may result in capital punishment (Sarpong 1974). Taboos, therefore, regulate the behaviour of the people. Thus, for example, to ensure sanity in the economic life of the people, it is a taboo to steal from the public treasury or communal properties which are of considerable value. It is also a taboo to shift farm boundaries without authorization. Uprooting of planted food items is also a taboo (Osei 2006). Generally, taboos abound around land administration (Sarpong 1974, Asiamah 2007 and Awuah-Nyamekye 2009), management of public funds and behaviour of public office holders.

Attitude towards nature

In the thinking of the Yoruba traditional people, human beings did not just happen to be in the world. Rather, they were made to live in the world because they were made to live by means of the resources in their environment. This means that environmental consciousness had been part and parcel of the Yoruba traditional People (Awuah-Nyamekye 2009). In view of this, they have put in place stringent measures to ensure the conservation of the environment.

They know that water is certainly one of the essential elements in sustainable development. Therefore, in Yoruba traditional society, it is a sin (taboo) to defecate near a river. It is also a sin to farm near watersheds or the source of a river. This injunction is certainly meant to ensure that the river is not exposed to the direct rays of the sun, which can lead to excessive evaporation and thereby the river becoming dried up (Awuah-Nyamekye 2009). Evidently this is the traditional Africans' way of ensuring perennial flow of water in the river. *Osun* (the sea goddess) is viewed as a sacred entity. Hence, we have the annual celebration of Osun all over Yorubaland. Apart from the religious connotation of the day, this act can also be seen as a way of giving the sea a breathing space to replenish its fishes. It is also a taboo to use unauthorized means to fish, e.g., through the use of chemicals.

Another measure used by the Yoruba traditional society (and, in fact, throughout traditional Africa) to ensure environmental conservation is the institution of sacred groves. Sacred groves are protected, conserved and maintained through a combination of taboos, prohibitions, beliefs and restrictions, because the forests are believed to be the abodes of their totemic plants and animals.

It is to be noted, however, that these traditional mechanisms employed to ensure development in a sustainable way are under threat of late. Recent studies point to an increase disregard for traditional rules and regulations, beliefs and practices that are associated with natural resources management. This unfortunate situation may be attributed to a number of factors. The major ones include indicting religious traditions such as Christianity and Islam as well as misuse of Western education and urbanization.

In spite of the situation just described, the potential of the indigenous mechanisms for development, particularly in sustainable development is not in doubt and hence, the need for further research to discover how such ways could be blended with the modern development strategies for the benefit of all.

Use of Traditional Institutions in Conflict Monitoring

The institutions of family, council of elders, clan, female born of a village etc. were used in the task of conflict monitoring and prevention that can stand against their community development as the belief that it is only in a peaceful environment that development can take place Afolabi (2015). Each family head is employed and mobilized to prevent conflict through peace education, conflict monitoring and mediation and reconciliation.

Ritual Treaties and Blood Covenant

In the period of famine, illness, and catastrophe, the Yoruba elders will consult the gods for the cause and asked for the prescribed ritual and sacrifice. The rituals treaties and blood covenant were used to remove fear, and engender trust, bind families and villages and to avoid war. Such treaties and covenants involve powerful deities, which makes it not easy to violate as violation would bring dire consequences (Nwolise 2005).

Institution and Celebration of Festivals

There were instituted celebrations of festivals like, *Egungun*, *Agemo*, *Udiroko*, *Ojude Oba*, *Ogun*, *Sango* and *Osun* festival to mention but few during which the virtues of peace, development harmonious living, honesty etc. were extolled in songs. Rituals and scarifies were performed to the village deities and ancestors for peace, protection, good works, fertility and economic development Ojetayo (2013).

Use of Sanctions

Sanctions were imposed on families and individuals who were seen to have contradicted the customs and traditions of the people in order to deter others from engaging in behaviours that would engender conflict. Sanctions were meted on such misbehaviour as stealing, willful murder, incest, abuse of elders, willful damage to property, lying, bearing false witness, poisoning, rape etc. Such sanctions included those that were imposed by the deities such as accidents, sickness, death, famine, poverty, misery, barrenness and loss of children etc. to the ones imposed by the society such as exile, ostracism, fines, compensation, restitution, rendering apology etc.

Oath Taking

One of the approaches used in the pre-colonial days by the Yorubas to manage their society was oath taking. This was a practice to establish truth and guilt and discourage dishonest attitude and evil actions in society (Oguntomisin 2004). Most times this was done at the shrine of a very powerful deity over something that could be an avenue for contacting such deity. People are always warned before taking oath on the consequence of doing so on falsehood in order to avoid shame, or even death. Whosoever that will be a leader in Yoruba society by them must swear an oath of sincerity and faithfulness in all things and if the person does otherwise, the gods will discipline the person concerned

Conclusion

This work demonstrated that development is one of the major concerns for Yoruba traditional people, but also pointed out some of the concrete ways in which religion guides them to ensure development. It also not only examined the concept of development from both the traditional and contemporary perspectives, but also touched on the fact that the philosophies underpinning development both in the traditional and the contemporary times are fundamentally not different. The only difference that exists lies in the method or means of ensuring development. While the traditionalist is guided by religious principles, the Nigeria contemporary society uses secular means to achieve development. That is, the two are using different means to achieve the same goal. The logical deduction from this is that Yoruba religion not only promotes development, but also has concrete measures to ensure development. From the discussion so far, there is no doubt that religion and culture are inseparable. The society embraced foreign religion and culture but neglected their own in the name of foreign ones. The effects of this is not only positive. It also come along with lack of peace, insecurity and religious intolerance. Religion and culture that are the tools for sustainable development are misconceived and not well practiced in the contemporary society. Religions practiced in Nigeria should tolerate each other for development to take place. The paper already discussed some of the ways Yoruba culture educate and instill discipline in people for peaceful coexistence and development. There should be a re – introduction of Yoruba culture into whichever religion embraced to have the best result. If this is done, the sustainable development yearning for, will surely come. Since religion and culture are inseparable there is the need to allow culture-that preaches live and let others live to be the foundation of whichever religion to be practise. Islam and Christianity should tolerate each other, avoid any sermon that will provoke one another. The two proselyte religion should try and include Yoruba cultural values in their modern approaches to life and sermons. Neglecting Yoruba culture is like selling the Yorubas into slavery while blending modern approaches with Yoruba practices will definitely enhance the desired development.

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Evaluation of Indigenous Methods of Arbitration and Peace Building in the Contemporary Yoruba Society.

By

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Tai Solarin University of Education, Ijagun, Ijebu Ode, Ogun State**Abstract**

This study focused on the indigenous method of arbitration and peace building in order to show how effective it was in the maintenance of law and order as well as social equilibrium in the pre-colonial Yoruba society compare to our modern day society where lawlessness thrives.

In traditional African societies, peace was not an abstract poetic concept, but rather a down to earth and practical concept. In Yoruba indigenous religious institution, peace is conceived, not in relation to conflict and war, but in relation to orderliness. It is a religious value in that, the peace in the universe and society is believed to be divinely established and the obligation to maintain it is religious. It is also a moral value since good conduct is required of human beings if peace and order are to be maintained.

The study was descriptive and qualitative relying on secondary data sources. It found that the Traditional models provided for a win-win arrangement relying on collective wisdom of the society while the involvement of native gods compelled compliance with resolution terms for fear of non-compliance. It found that governments largely failed to remain neutral in managing conflicts. The study concluded that the relevance of the ancestors, community leaders and the gods are largely limited to intra-ethnic conflicts while it has been perverted by political elites but do not imply that they are no longer relevant. The study recommended that governments must pay attention to early warning signals to minimize direct violence and develop strong political will to confront the issues of conflict. Finally, the indigenous methods of arbitration and peace building models concerning the intervention of the ancestors, community leaders and the gods could be combined with Western models where practicable as it cannot stand alone.

Keywords: Conflict, Indigenous methods, Western models, Peace building, Political will. Word Count: 289

Introduction

The pre-colonial African society was largely traditional and preliterate but had political, social and economic structures, social control mechanisms, idea of law, sense of justice and fair play, as well as broad judicial system comprising adjudicative, arbitrate and mediative methods of conflict resolution that were not really documented. Oduro (1994) noted that during colonialism, the traditional legal system and the custom on which it was built was highly influenced by colonial imported laws and its institutions had to pass through the tests of validity. The result of the so-called validity tests is that so many traditional institutions for dispute resolution were outlawed, restructured or functionally and operationally reorganized. All the allegations, imputations and insinuations of barbarism and savagery on customary law were meant to discredit and dislodge it and substitute it with the English types. Today, from a purely numerical view-point, the preponderance of customary law over statute and English law is not in doubt (Ndukaihe, 2017).

One of the fundamental challenges that have confronted man in social history is that of the inevitability of conflict and disagreement in human relations. Fayemi (2009) maintained that the reality posed by the challenge of conflict has more often than not, resulted in social problems, especially, when such conflicts are not well and properly managed before degenerating into violent confrontations. History is replete with records of conflicts and armed conflicts at various strata of human relations. Whether at the inter-personal, intergroup, intra-group, intra-national or international arenas, conflicts have been found recurring in social relations. Africa, in recent past, has witnessed wanton wave of bloody conflicts, which had taken millions of innocent lives and other inestimable valuables materials. Millions of people are currently displaced and suddenly turned refugees. Violent conflicts in Africa (and elsewhere in the world) have disastrous consequences on social stability, peace, development and harmonious human existence. For these and other related reasons, scholastic concerns have been high in Africa (like elsewhere) in understudying the origins, nature, rate, causes and effects of conflicts, as well as understanding the efficient modes of resolving conflict and engendering peace in the society (Ojetayo, 2013).

The study aims at serving as a reminder of what we lost by forgetting our heritage, to re-assess our values and to admonish that it is not too late for us to re-trace our steps for a better development of our society. Yoruba rural areas, therefore, serve as the mirror for understanding the indigenous method of arbitration and peace building.

The dual or parallel legal systems (received statutory laws and customary law) created through the introduction of the Western models of state, laws, administration and conflict resolution patterns led to further conflicts and confusion in Nigeria. These conflicts grew with time in sophistication and style. Social discontent is still on the increase and the society's peace is the worse for the resultant social, political and economic conflicts. Today, assassinations, labour/industrial unrests, family and communal clashes, religious polarity, succession, inheritance and marriage disputes, juvenile delinquencies, claims of human rights abuses, fraud, secret societies and many more expressions of disenchantment, civil disobedience, violence and vengeance are common in the Nigerian Yoruba society.

In Yoruba land of the 21st century, too much dependence has been placed on modern and formal channels of conflict resolution such as the judiciary, military and paramilitary, civil society, the press, arbitration centres and administrative panels. It is obvious that these channels alone have not and cannot effectively deal with the rising rate of social and political conflicts in the society. In fact, formal channels' responses in some cases have aggravated the conflict situations. The rising number of cases in our law courts attest to the fact that the approaches hitherto adopted in conflict prevention and management are inappropriate. Visits to customary, magistrate and high courts show that these courts are bombarded with civil, domestic, business and criminal cases (Smah, 2009). Informal alternative dispute resolution on radio and television with Mediation Centres also continue to entertain more cases. In spite of all these, conflicts of various types continue to be on the increase. Interpersonal lineage and inter-lineage conflicts have not abated. One conclusion that can be drawn from the rampant conflicts in Yoruba society is that the modern day conflict management methods are insufficient. Corroborating the above, Zartman (2000) observed that, the persistence of violent conflicts in Africa indicates that modern methods, are also defective in facing the challenges. The methods are often faulted for their foreignness and non-African nature and for ignoring the wisdom of traditional African conflict management practices. Alluding to the foregoing, Minneh (2005) discovered that, ever since the introduction of the colonial (statutory) courts, some persistent problems have clogged their administration of justice like the undue delay before the courts' decisions are reached, resulting from adjournment and technicalities involved. While some have argued that the ritualistic adherence of the statutory courts to the cosmetic procedural technicalities fuels instead of resolving conflicts. Thirdly, the cost of litigation in the courts is prohibitive such that many are unable to afford and ultimately, adjudication in the courts tends to widen the misunderstanding between the parties as against the reconciliatory approach of indigenous arbitration.

These weaknesses have led to a near-total loss of confidence in the statutory courts, therefore there is a corresponding increasing resort to the recommendations of indigenous arbitration for the society. Hence, the need for this paper to find out and account for the sustained interest in the indigenous arbitration. This study examined indigenous methods of arbitration and peace building in Yoruba contemporary society and the challenges facing them, with a view to ascertaining how best peace building can be encouraged, improved upon or put to wider and more effective use to the benefit of the people of Yorubaland in particular and Nigeria in general. The study went ahead to find out the procedures used or adopted in Yoruba indigenous methods of arbitration with the aid of the following research questions to give a sense of direction : What are the extra judicial bodies involved in Yoruba methods of indigenous arbitration? Why is administration of justice through indigenous arbitration still in existence in some parts of Yorubaland in the face of modernism? How are decisions reached, enforced, sealed or appealed against in indigenous arbitration? Is there easy accessibility, speedy attention, relative cheapness and simplicity of procedure such that raise litigants confidence in the indigenous arbitration? Is peace building in indigenous method of arbitration still popular in Yorubaland? Are the chiefs, ward leaders and lineage heads still in control of their subjects in this age of development? The Elders as Arbitrators, are they given adequate attention by the parties concerned in justice? Are their judgments always free and fair? These and other related questions form the central problem which this paper seek to address.

The picture of indigenous methods of arbitration presented above requires serious attention. This study was embarked upon to achieve some objectives related to peace building in indigenous methods of arbitration adopted in Yorubaland in the context of modernity. Therefore, the primary objective is to examine peace building in indigenous methods of arbitration in the areas of successes which needed to be strengthened. In doing this, we examined the degree at which stakeholders in the administration of peace building in indigenous methods of arbitration are responsible in Yorubaland. This involved identifying their official and unofficial responsibilities in the indigenous method of Arbitration. The outcome of the study has served the purpose of filling the vacuum created by the prevalent oversight of the activities of people in the rural areas and over time underplaying the roles played by family heads, elders, *mògàjís*, *baales*, and the religious leaders in the rural areas by bringing out succinctly the

strength, weakness, opportunities and the challenges facing the peace building in indigenous methods of arbitration and peace building mechanism in Yorubaland which has hitherto received scanty attention of scholars in the formulation of the mechanism for peace and conflict resolution. Moreover, the research tried to identify some lapses in the peace building and indigenous methods of arbitration which need to be corrected so as to guarantee more success of indigenous methods of arbitration that could enhance the possibility of integrating into the contemporary ways of conflict resolution in Yorubaland. The failure to identify these factors in the past made it impossible to have a blend of indigenous peace building and modern methods of conflict resolution.

This work generates further discussions and thoughts that will increase general knowledge on indigenous methods of arbitration and peace building mechanism in Yorubaland. This is because the more that is known of the indigenous method of arbitration and peace building, the better for the formulation of a realistic judicial mechanism for conflict resolution in Yorubaland. A study such as this, assisted in gaining realistic, valuable and practical knowledge of peace building as well as better insight into indigenous method of arbitration that will give scholars and legal practitioners better appreciation of indigenous contribution to the peace process. Of equal significance is the fact that the findings of this study will go a long way in addressing the dearth of literature on peace building in the indigenous methods of arbitration. In so doing, it will redress, in part, the problem of urban bias in the studies of indigenous methods of arbitration and peace building in Yorubaland in particular and Nigeria in general. .

The findings of this study will improve the level of utilization of the indigenous methods of arbitration in the administration of peace building in Yorubaland. It will also add to the body of discourses on peace building and dispute resolution, in addition to encouraging the custodians of the indigenous methods of arbitration to be more committed to peaceful lines of dispute resolution and reconciliation, encourage the state governments to incorporate the indigenous methods of arbitration into the state judicial system, contribute to the acceptance of indigenous methods of arbitration as having adequate provisions for management of conflicts; serve as reference point for further research in areas of arbitration for just and peaceful human relations. The study will further provide an additional data by contributing to the body of literature in the indigenous methods of arbitration and peace building in Yorubaland and set the pace for further research into the administration of justice in other mechanisms for peace and conflict resolution

This paper is a descriptive but qualitative research investigating the involvement of ancestors, community leaders and the gods in the issue of arbitration and peace building. The paper relied on secondary data sources consisting of relevant textbooks, journals, Internet sources and documentary evidences. The data obtained were content analyzed.

The theoretical framework adopted for this work is the indigenous theory propounded by Ake (1979) which claims that justice is attainable through the exploration of African culture and tradition for the rebuilding and development of Africa. He described peace building and justice as the cardinal ideals of every religion and society which involves social and moral obligations of every member of the society; and it is the symbolic representation of natural law, which might or might not correspond with temporal or man made law. He explained that the function of natural law is to direct what is good and what is evil. He further explains that natural law is nothing else than the rational creature's participation in eternal law. It has been generally accepted that the notion of natural law has been conceived as the ultimate norm of right and wrong, as the ideal pattern of life both visible and invisible according to God the Supreme Architect of the Universe who is above nature as the law discernible to reason and distinct from positive law as contained in codes established by the state or any other human organization.

Concept of Conflict

Conflict can be defined as war, battle, struggle, opposing ideas or beliefs, disagreement, argument, quarrel etc. Conflict may arise when there are socio-cultural and economic problems, domestic alteration, and power struggle in political arena from opposing camps, disturbance, and dispute over interest on land as well as inequality in people's status in life and many more. Obviously, no organization can escape conflict (Sulaiman, 2012). Its management is one of the most difficult, yet important jobs for any conflict manager. Regardless of organizational type, conflict is recognized as a fact of life, and so the issue is not whether to have it but how to resolve it. If conflict is not carried to an extreme, it can generate beneficial effect to the organization. It can serve as a mechanism for fine-tuning the organization's goals. Albert (1995) opined that whenever the word peacemaking is mentioned, it is an indication that there was a conflict between two or more parties. Conflict can be resolved using two broad handling methods; adversarial and non-adversarial handling, There existed indigenous methods of conflict resolution and peacemaking in Nigeria before the colonial era. These methods of resolution, peacemaking and peace keeping thus form the bedrock of development in any society (Afaor, 2012). This review, therefore, concentrates on existing studies that focus on indigenous peacemaking and peace building in Yoruba society. Sources of indigenous arbitration, peacemaking, cross examination, usefulness and relevance of oath taking in judicial proceedings were also reviewed.

Many factors produced conflict for both the individuals and groups. Generally speaking, however, conflict emerges when two or more persons (or groups) seek to possess the same objective, occupy the same space/place or the same exclusive position, play incompatible roles, maintain incompatible goals, or undertake mutually incompatible means of achieving their purposes. It is, therefore, clear that the root of most conflicts if not all, is the type of incompatibilities of purpose or sometimes the method of attainment of even compatible goals. Hobbs (1993), an English philosopher, gave a picture of what life of humans would have looked like if there were no greater powers to keep them at bay. He further stressed that when men live without a common power to keep them all in awe, they are in that condition which is called war; and such a war is of everyman against everyman and which was worst of all, fear and danger of violent death. Abogunrin (1986), while commenting on this standpoint observed that Hobbs' viewpoint is underlined by his conception of human nature. To Hobbs (1993), human beings are basically self-serving whose actions are determined by their selfish desires alone. In order to assuage their appetite for anything they desire, human beings can go to any length, irrespective of the consequences of their actions or inactions on others. This made Hobbs (1993) to conclude that when two men desire the same thing, which they cannot both enjoy, they become enemies.

Abogunrin (1986), however, viewed this as erroneous and that many have to internalize this erroneous impression about human nature. This impression has been so internalized that it is common for people to punctuate conversations with the phrase "you know human beings by their nature". This impression portrays human being as basically self-centered. Abogunrin (1986), who does not believe this impression also linked this with the words of Karl Marx to buttress the fact that "human beings have no nature which is self-centered. It is the society in which we live that determines how we behave". This position finds expression in the philosophy of Aristotle who extols the gregarious tendency in human beings, and therefore concludes that "man is a political animal", whose nature it is to live in a state. He goes on to add that:

He who by his nature and not simply by ill-luck has no city, no state, is either subhuman or super-human-sub-human like the war-made-man condemned to Homer's words having no family, no morals, no home; for such a person is by his nature mad on war, he is a non-cooperator like an isolated place in a game of draughts. Conversely, even by his nature, man cannot afford to live without others. But living with others has a lot of implications for social interaction as well as the question of conflict, conflict resolution and conflict management.

The development of technology, the requirement of space as well as changing taste all over the world has made humans more nomadic even than before. In fact, there is a saying based on scientific projection that the future of humanity is the future of nomads. As man moves from one place to another, being a product of his own environment, culture and peculiar experiences come into contact with another man whose experience could be so different as to almost become incomprehensible to man. One point becomes very important when man is confronted with any form of conflict in his society (Ushe, 2012). It is in recognition of the obvious fact that societies today are cosmopolitan, A society does not cease to be heterogeneous simply because members belong to the same ethnic group or speak the same indigenous language. Even in remote villages in Nigeria, it would soon be discovered that beyond the apparent homogeneity which we see from outside, deep down the societies are series of interests, contesting for attention from those in authority,

Religious Beliefs in Indigenous Arbitration.

By peace and religious beliefs, we mean morality inherent in indigenous principles and practice of African people; that is, African traditional religion. This religion according to Nabofa (1991) has no historical founder or literature. However, its ethics according to Abimbola, (1976) are derived mainly from oral traditions such as wise sayings, *Ifa* literary corpuses, fables, folktales, proverbs, songs, music, legend, taboos, myths and so forth. The oral traditions, according to Dzurgba (1977), can be described as African oral ethics. The oral traditions express the mind and thought of African people about what constitute right or wrong, correct or incorrect actions in their traditional milieu. Traditional religious ethics according to Idowu (1962) has its source in God (Olodumare). In fact, the general assumption of traditional African people is that traditional morality rests upon the commandment of the deity because God is the overlord of the society. Corroborating this assertion, Opoku (1978) opined that generally, morality originates from religion – considerations and so pervasive is the religion in African culture that the two cannot be separated from each other. Thus, we find what constitute the moral code of any particular African society; the laws, taboos, customs and set forms of behaviour all derive their compelling power from religion. Thus, morality flows out of religion and through this, the conduct of individual is regulated, and any break of the moral code is regarded as evil and punishable. This system has one desirable ideal-social harmony and peace for the good of man and society.

Arising from the above thesis is that God in Idowu (1962) is the ultimate source and guardian of human morality. This is possible because God himself is a moral being and also made man with some qualities in him. One of these qualities is the sense of moral values implanted in him since he was created. This manifests itself in conscience which Yoruba people call *Ifa aya* (the oracle of the heart) or *eri okan* (conscience). It is this conscience that informs a person what moral action is right or wrong at every given situation. In other words, conscience is the guardian and regulator of human actions on moral matters. Because conscience is a moral instrument in man, therefore every moment man stands face to face with the question “what should I do?”. And each time the question comes, everybody is bound to listen to the voice of conscience. As a result of this, man’s duty as a moral being is to obey the will of God for his wellbeing. Man’s position is that of a tenant living in God’s created earth. This view, Idowu (1977) confirmed when he says: Man is the tenant on God’s earth and therefore, must not undertake anything without divine sanction.

It then follows that man is punished whenever he violates God’s ordinances. The violation of the divine will occur when we engaged in the following acts: theft, murder, hatred, dishonesty, disloyalty, wickedness, falsehood, hypocrisy, disrespect for parents and elders, adultery, fornication, patricide, breaking covenants, breach of contracts, greed, selfishness, robbery, lying, cruelty, covetousness, violence etc. all these constitute not only sins but also crime in traditional religion. The punishments for violating divine will are in varying degree but such punishments may include the following: diseases, drought, tornadoes, calamity, crop-failure, failure in business, epidemics, bad luck in social activities such as business, hunting and courtship. Other forms of punishment include high mortality rate, snakebite, childlessness, breakdown of societal harmony, solidarity, unity and brotherhood and even untimely death (Ojelabi, 2013). On this note, God requires every person to live a virtuous and pure life in both private and public places. Individuals and the entire society are to apply the following virtues in their daily activities. The ethical values include: love, honesty, dedication, humility, faithfulness, accountability, responsibility, discipline, cooperation, loyalty, justice, obedience, friendliness, compassion, self-control, orderliness, patience, endurance and sincerity. All these values according to Yoruba constitute *iwa* character, which refers to man’s physical self and totality of what an individual person is.

According to Awoniyi (1975), *iwa* is manifested in respect for old age, loyalty to one’s parents and constituted authority, honesty in public and private dealings, devotion to duty, readiness to assist the needy and being sympathetic. In a traditional African society, there are various visible and invisible agents who are responsible for inculcating and articulating traditional religious ethics. The invisible agents (which appear to be more powerful than the visible) are divinities, ancestors, and spirits. The visible agents consist of magic and medicine men, priests and priestesses, elders, parents, diviners, seers and prophets. Regarding the invisible agents, the divinities that are always at the services of God have duties of rewarding or punishing those people who obey or disobey divine rules respectively. For example, certain divinities such as *Sango* (the Yoruba god of thunder) and *Ogun* (the Yoruba god of iron) abhor stealing, sexual immorality, injustice, covenant breaking, dishonesty etc. Therefore, they have capacity to punish whoever is guilty of violating the ethics of the society. As a matter of fact, African people of the past and present African society do fear the said divinities. Thus, through them, God gives society cohesion and peaceful co-existence. The ancestors, like the divinities are also regarded as guardians of social ethics. The ancestors which Mbiti (1975) described as “the living death” are the dead members of society, whose names still linger in the memories of the family left behind. Though they are dead, they are still living in a spiritual world where they have power to oversee the affairs of members of their families left behind on social, political, economic and moral matters. More importantly, because the ancestor had lived a transparent life while on earth (in fact this is one of the attributes that qualify them to be ancestors) they are concerned with effective discharge of moral obligations. The general belief of Africans about the ancestors is that the present ethics, norms, customs and traditions constitute the sayings and deeds of “our fathers”. Therefore, any deviation from such tradition/ethics is to incur the wrath of the ancestors. It is on this ground that they always guard the morality of the society. Mbiti (1975) amplified this assertion when he writes that

...the ancestors are the guardians of family activities because they are still “people”, the living dead, are therefore the best groups of intermediaries between men and God; they know the needs of men; they have full access to the channels of communicating with God directly or, according to some societies indirectly through...

From the above, it is obvious that the ancestors are concerned with moral affairs of their family and therefore are also concerned with enforcing public morality for the benefit of the society. Apart from the divinities, the spirits who do inhabit drinking wells, streams, rivers, seas, forests, lakes, trees, and caves are also guardian of traditional ethics. The spirits are taken as invisible social beings that live in communities (Gwamna, 2014). They are capable of changing themselves into any form; consequently, people have psychological fear for them. This fear has positive

ethical implications. For example, in the traditional Yoruba society, commodities for sale were displayed along village roads and paths for prospective buyers to buy. The prices of the commodities were indicated with amount of cowries or stones put beside them. Nobody dare steal the commodities, fail to pay or steal the money and the commodities. The reason was that the spirits of sky, earth, trees, where the commodities were displayed, and the spirits of money and the commodities themselves were capable of seeing the thief and punishing him or her severely even when the owners of the commodity could not identify the thief. This belief instills into individuals, the spirit of benevolence, self-control, honesty, and impartiality, especially in dealing with the unknown person(s). It is on this ground that Dzurgba (1977) argues that a belief in spirits enforces moral consciousness.

The visible agents earlier mentioned compliment the work of invisible agents. For example, the diviner who serves as intermediary between divinities and men could identify persons through divination. The fact is that when a person offends divinities by breaking public morality, the offender according to Idowu (1962) will experience severe punishments like those mentioned earlier. This will make him contact diviners in order to appease the divinity responsible for the misfortune. In the process, the diviner may refuse to perform propitiation rituals or sacrifices to remove the punishment. At times, diviners, priests and priestesses may be called upon to invoke the wrath of gods upon person or persons guilty of breaking the ethics of society. In the same vein, magic and medicine men also could take punitive measures against a person who errs morally by invoking bad magic on him or her. Therefore, magic and medicine could be used to prevent people from immoral acts such as stealing, adultery, fornication, armed robbery etc. For example, a specific magic known as *magun* (thunderbolt though translates literally “don’t climb”) can be placed on a woman so that whoever has sexual affair with her may die instantly or later. Magic could also be placed on properties so that whoever steals them would die or become insane immediately. In other words, magic and medicine cause psychological fear for African people (Ogunleye, 2012).

Elders as Custodian of Social Ethics and Traditions

Elders and parents are taken as custodians of societal ethics and traditions. They are also agents of inculcating traditional ethics. In the Yoruba society, respect for elders is one of the most important aspects of ethics. The Yoruba child grows up in a community where all elderly men and women are fathers and mothers. The term “parents” in Yoruba society does not refer to the biological parents alone. It embraces all elderly persons in the society. Respect for parents and elders are regarded as both sacred and moral duties. Elders are valued as indispensable for being the recognized source of wisdom, strength and guidance. Arising from the status of parents and elders in traditional society is the fact that they are to guide moral behaviour of the young people. Hence, the Yoruba proverb “*Agba kii wa loja, k’ori omo tuntun wo*” which translates “An elder should not be in the market place and allow a child’s head to hang” (Ojelabi, 2013).

Thus, without the elders, the affairs of the state would run into chaos. Hence, the saying, “*Agba ko si, ni ilu, ilu baje. Baale ile ku, ile d’ahoro*” meaning, when an elder is not around, the town gets confused. For the above reasons, elders could flog, scold, and adopts several other punitive measures upon the young people who err morally. They exercise this authority without anybody objecting to it. The impression is that whoever disobeys elders will never attain old age and if he does, young people under him will also disobey him. We gathered from the above discussion that the African community as a whole does the enforcement of the ethical teaching in traditional societies (Afolabi, 2015). Moral decadence is viewed as a social problem. In fact, the welfare and solidarity of the people are not separated from the moral actions of individuals. The actions that contribute to the welfare of the society are said to be good, while those actions that do not make a positive contribution to the welfare of the community are deemed to be bad actions. The norms of community are based on public experiences, convictions, good judgments and consensus in which the individuals participate.

Concept of Indigenous Arbitration

Arbitration had been one of the significant methods of resolving conflicts in traditional African societies. It has been adjudged a unique way of producing an arbiter who comes up with special decisions which the parties to the conflict must submit themselves to. Arbitration also produced the venue from where such decisions were arrived at and executed. Thus, there had been arbitral courts, tribunals and proceedings in the African society through the ages. The operational model of arbitration had been couched in contentment of the African authorities, condescending interest of the parties to the conflict (the disputants) and the working schemes of the African customs and norms, which we must understand, gave arbitration an unconditional backing and implementation in the process of conflict resolution. Considering the operational motifs in arbitration, this paper focused on the indigenous arbitration as means by which justice is administered in Yorubaland and as it influences the institutionalization of peace and harmony in pre-colonial African setting. It also examines the dynamic power wielding mechanisms of the arbitrators towards developing agenda for promoting peace and initiating goals of harmony in the society by examining the issue of justice in the mechanism (Ogunbowale, 2017).

Arbitration can be simply defined as the enabling will and power to decide and determine a course of action quite instrumental to decision making. The level of reaching out to a decisive and prompt action characterized arbitration. This simple definition will enable us to understand African will-power to engage in the absolute control of conflict resolution in their environment. Such a will-power must be understood by us to generate a process leading to development in the society. Arbitration functioned well in traditional African societies. The process of arbitration in Africa deferred markedly from those of the western societies as the differences were unfolded in the previous discussion.

Arbitration methods had produced great levels of trust, confidence and mutual understanding in traditional African societies. As the judges, arbiters or arbitrators had lived up to their expectation of being impartial and had interpreted the customs and norms creditably in situations of conflict handled in the arbitral proceedings. The juristic tradition anchored on arbitration had made it possible to yield positive results. The implementation of the arbitral decisions of the arbitrage practically fitted into the dynamics of cultural heritage, which had been bequeathed to Africans by their forebears. Arbitration, therefore, had a long history of existence in theory and practice in pre-colonial African societies.

It can be surmised upon reasonable considerations of the features of arbitration in pre-colonial African societies that:

- it engaged the attention of the sage and the supernatural in African setting or environment,
- the arbitrators relied heavily on the dictates of the supernatural and tradition,
- the decisions agreed upon must be satisfactory to the parties in conflict and must be so popularly acclaimed to the populace,
- the decisions were flexible and had human face implementation; and
- the arbitral venue was conducive enough to allow for the interplay of the spiritual elements credited to influencing positive decisions.

Obviously, the flexibility thesis and the non-formal approach to the arbitrage usually made the decisions of the arbitrators quite acceptable and worthwhile in traditional African societies. The decisions reached and concluded upon by the arbitrators in arbitral proceedings were not done in isolation of the supernatural that monitored, controlled and influenced such decisions. The level of justice with which the decisions were coached was, therefore, beyond man's or human's efforts. They were divinely derived and implemented on the axis of divine order.

Truth was yet another axis upon which arbitration revolved. Even the supernatural required elements of truth to design and implement judicious decisions. It will interest you to know that the parties to the conflict (disputants) must embrace truth and honesty of purpose to allow for positive and speedy arbitrage. No one was excused or excluded from hallowing and respecting the truth in the context of fruitful and functional arbitration in traditional African societies (Ojelabi, 2013).

Decision in arbitrage revolved around duties and responsibilities and not rights. Obligatory sanctions functioned adequately well in traditional African societies. Indigenous arbitration recognized humaneness of disposition and discharging normal responsibilities to one's neighbour, kith and kin. Thus, Allott (1980) submitted that:

In western (or at least English) legal procedure, litigation is often treated as a sort of game, with the judge as umpire holding the whistle, blowing when one party gets offside, and awarding the victory to the side which scores most goals. The contrast with typical African procedure is a sharp one...

African justice often has the qualities of being arbitral and consensual, of simplicity and publicity. The law and procedure are intelligible and acceptable to the people, and the *vox populi* often gains a hearing, not least when bystanders join in and give their opinions on the merits of a case. In brief, judicial procedure reflects the common African principle that government and decision are ultimately by popular consent. The foregoing description aptly linked indigenous arbitration with the process of conflict resolution in pre-colonial African societies distinguishing it from the western model. Moreover, it is significant to observe that the notion of cooperation and consensus still predominate in indigenous arbitration as with negotiation. The nature of indigenous arbitration and the approach of the arbitrator to truthful disposition of decision were anchored on arbitral proceedings in traditional African societies. Thus, the arbitrators must be above board to design workable decisions acceptable to a greater majority in the crowd of audience listening and watching the proceedings.

Indigenous arbitration and peace building were inherent in the methods of conflict resolution in traditional African societies. It produced arbiters, judges and arbitrators whose radiant interests were to reinforce a popular decision that enhanced harmonious relationship in the society. The arbiters operated at the level of curiously applying African customs and norms with a view to making them drivable and workable. The functional implementation of the decisions which African arbiters designed was anchored on the influence of the deities. Effective communication towards making the arbitral proceedings enduring was quite engaged in the process of conflict resolution in traditional African societies. Both the arbitrators and the parties to the conflict had the singular choice of mutual

understanding through functional communication of interests and decisions across board (Ojelabi, 2013). This was necessary to ascertain the acceptability of the designed decisions for implementation and programming. No one engaged in indigenous arbitration lacked the proper understanding of the intent and purpose of the decision reached and concluded upon towards the advancement agenda piloted through conflict resolution. In outline, indigenous arbitration was effective and functional towards facilitating peace and enhancing harmony in pre-colonial African societies.

The talking point of this section as we have discussed, centered on the dynamism of indigenous arbitration as one of the methods (though very old) engaged in traditional African societies to enforce useful decisions promotional to peace and harmonious relationship. The ground for effective indigenous arbitration laid on accessing African customs and norms without let or hindrance. This was a way of preserving the cultural heritage and advancing development agenda and programming. Although, certain qualities were desirous of the arbitrators as well as the parties to the conflict (disputants) such qualities were instrumental to the outcome of indigenous arbitration in the context of conflict resolution. It was also emphasized that the supernatural had greater grip and influence not only on the designing of decisions in the arbitrage but also on the implementation for steering the ship of social justice and harmony. This was the spectacular difference noticeable in African indigenous arbitration but conspicuously absent in western arbitration.

Conclusion

Government should encourage the effort of traditional rulers and chiefs who devote their time to peace-making, peacekeeping and conflict management within their locality. There should be a re-awakening of the cultural norms that have been neglected by the people. This can be done by using electronic media, write-ups in the dailies etc. In view of flagrant abuse of the modern judicial processes, extra-judicial processes of old should be encouraged to get at the truth in a conflict.

Government at Federal and State level should be mindful of early warning signals as smoke leads to fire. Government should try to nip in the bud situations that may likely degenerate to conflict situations as no conflict resolution mechanism is totally effective. Therefore, prevention is better than cure and this will minimize the time and huge resources expended on managing direct violence with avoidable loss of lives, properties and the psychological trauma suffered by the victims of conflicts.

Our community is replete with stories of cheating, disrespect for justice and fundamental human rights as well as character assassination. Yet, we pretend to adhere to the principle of social engineering. A little caution on how we spread rumour and hearsay must be taken. Through indigenous arbitration and peace building, we can rid the society of misgiving, in-fighting and disputes.

The indigenous institutions which had significantly upheld peace and harmony should be resuscitated and made functional again, though there might be the need to upgrade such practices to meet current realities.

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Emulation of Yoruba Religion And Moral Values for The Establishment of Peace Building and Conflict Resolution.

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Abstract

Conflict, whether religious, political or ethnic, is gradually becoming a permanent feature of Nigerian communities. Consequently, peace is becoming elusive and a mirage. Religious groups are at each other's throat; people are killed and property destroyed under the cloak of religion. Political opponents see themselves as somebody to be dead rather than be alive, while people of different ethnic groups kill one another over little differences. This paper therefore aims at examining these conflicts, causes and some attempted efforts in the past to bring them under control. Also, the paper aims at proffering solutions that will have a lasting grip on the Nigerian society. The study adopts historical and sociological approaches to accomplish its aim. Findings are: conflicts ensue as a result of intolerance; religious particularism; electoral malpractices; location and relocation of local government secretariats; disputes over boundaries and lack of respect for both human and moral values. It was also discovered that nearly all, if not all, past attempts to bring these conflicts under control do not have lasting grip on the situation. The paper eventually recommends emulation of indigenous religious adherents as an alternative solution to conflicts situation in Nigeria. Through this, there would be room for dialogue, tolerance, mutual understanding, peaceful co-existence and recognition of both human and moral values. The paper concludes on the note that it is from a peaceful environment that good governance can emerge.

Introduction

Peace is security while security promotes development; if peace and security are lacking in Nigerian environment, it cannot support sustainable national development (Albert, I.O. et al. 1995). Peace is a multi-faceted subject that requires many partners to work together to achieve the goals set. It is also multi-dimensional process in the sense that when one addresses issues about peace, one is also addressing agriculture, security, health and all other aspects of national development. Over the years, Nigeria had been tagged "security risk nation" to which international community have warned their nationals not to live or even travel. Taking cursory look at the happenings in and around Nigeria, one may be tempted to agree with this international community that their fears is justified (Afaor, 2012). One of the responsibilities of government in any given society is to provide good governance that will exercise power in the management of a country's economy, social, political and even religious crises. Conflict, whether religious, political or ethnic, is gradually becoming a permanent feature of Nigerian communities. Consequently, peace is becoming elusive and a mirage. Religious groups are at each other's throat; people are killed and property destroyed under the cloak of politics and religion. Political opponents see themselves as somebody to be dead rather than be alive, while people of different ethnic groups kill one another over little differences. With the examination of these conflicts, causes and some attempted efforts in the past to bring them under control, the paper aims at the possible emulation of Yoruba religion and moral values for the establishment of peace building, conflict resolution and development that will have a lasting grip on the Nigerian society. The study adopts historical and sociological approaches to accomplish its aim

The most logical questions that arise from the above is, what are the causes of conflicts in Nigeria? Several factors are accountable as the fundamental root causes of conflict in Nigeria, these factors are; political, economic, social, wrong religious orientation, influence of religious leaders, lack of tolerance, which includes, land ownership and resource availability, prejudice, hatred and discrimination, prestige and jealousy, corruption, bad governance, power, poor leadership, get rich quick syndrome, environmental destruction, ideological differences and government interference, to mention a few (Olupona, 1992).

It is important to note that the failure of the Nigerian leaders to establish good governance, forge national integration and promote what can be called economic progress, through deliberate and articulated policies has led to mass poverty and unemployment. This has resulted in communal, ethnic, religious and class conflicts that have now

characterized the Nigerian nation. Poverty and unemployment have therefore served as nursery beds for many conflicts in Nigeria because the country now has a reservoir of poor people who are used as mercenary fighters. What this means theoretically is that poverty and unemployment increase the number of people who are prepared to kill or be killed for a given course at a token benefit. This explains why all crises that ever occurred in Nigeria have a large turnout of people, including under aged, as fighters (Eniola, 2007).

Moreover, violence or crisis in whatever form, whether doctrinal, ideological or physical have resulted in monumental disasters. Inestimable human and material resources have perished on all occasions of such carnages. Economically, Nigeria has lost opportunities of economic recovery owing to suspicions based on political rivalry. On the other hand, in the name of god, men have engaged in war, persecuted fellow human beings, and destroyed monuments of human cultures. The recent crisis of Fulani herdsmen is a testimony to the ruthless nature of crisis in Nigeria (Oyesola 2006).

It is in the light of the above situation that peace building initiatives and religious moral values have to and must be integrated into the process of sustainable development in Nigeria. The challenge before Nigeria is to develop the needed institutional capacity that will sustain development, transformation and reconciliation through social enlightenment, peace and religious moral values (Ushe, 2012).

Various attempts to prevent conflict had been taken in the past. One of these attempts is general appeal. It is a common thing to hear some well-meaning Nigerians, community leaders and states-men appealing to their people in the local, state and at the federal levels to ensure peaceful coexistence at all times. This appeal is often released during festivals, anniversary and during electoral processes. They often encourage people to pray for peace and progress of the state and country at large. We requested for a change in government yet the problem continues to aggravate (Afolabi, 2015)

Yoruba Religion and Moral Values

Yoruba indigenous religion though without any written document also emphasise the following virtues and values: hospitality, justice, forgiveness, love, tolerance, fair play, contentment, morality, culture of materialism and the fear of the gods in their members and the society at large in order to promote peace, security and development in Nigeria (Ojelabi, 2013). It could be seen that peace is of paramount importance to any meaningful development and Yoruba religious moral value can provide the needed peaceful atmosphere if used in the right perspective.

a. Promotion of Justice

In Yoruba religion, justice is one of the doctrine of their moral values and of paramount importance. All religious leaders should as a matter of necessity inculcate in their members and the public at large the need for social justice. On the relevance of social justice Socrates writes that justice is a moral physician and cures men of their excesses and makes them better people (Dzurgba, 2006). Social justice advocates equal jurisdiction and judicial order in any given constituted group or society. It serves both the least as well as the greatest, the poor as well the richest, obviously speaking, social justice if given precedence, it audits injustice, oppression, suppression, sectionalism, apartheid victimization, nepotism, tribalism, racism and even domination.

Therefore religion is to help inject the spirit of social justice, forgiveness, order, understanding, tolerance, discipline, reconciliation, peace and decorum into the lives of Nigerians. Consolidating this noble truth, Ushe (2012) opines that " traditional religion is that which promotes and encourages social justice and fair play, mutual trust and respect. Without religion, morality and discipline suffer blatant decadence in the citizens and in the society at large". He further stresses that, religion is the primary and basic institution and source of morality and spirituality. In the absence of religion, man's inhumanity to man reigns and anarchy becomes institutionalized.

Religion leaders should teach their members and the public at large the necessity of social justice which cures men of their excesses and makes them better people. Social justices if given a chance will audit man's inhumanity to man and violence conflict and anarchy out of our country, Nigeria.

b. Forgiveness

Religious institutions should inculcate in their members the spirit of forgiveness (i.e. to forgive and forget). They should also create effective awareness among their members that, this is not a time to sit down to recount the past, or to retaliate, neither is it a period for regretting or appraising any good done, but a period for forgiveness, reconciliation, constructive dialogue and a period for reconstruction, settlement and re-union.

c. Love

Communal living in love is also part of the Moral values that the Yoruba discovered in their religion (Nwosu, 1988). The Yoruba beliefs in live and let lives. Therefore they do their things in love and they believe categorically that love is a basic that can bring development to the society and build the peace needed.

d. Tolerance

It means mutual understanding, peaceful coexistence and recognition of both human and moral values. It should be noted that it is from peaceful environment that good governance with rapid development can take place or emerge. Among the provisions of Yoruba Religion towards conflict management is tolerance. Whether religious, ethnic or political groups, we need to tolerate one another. Tolerance as used in this context refers to ability of a religious man, politician or man from different ethnic groups to give allowance for the opinions, beliefs and practices of other people (Ayantayo, 2002). The real reason for Yoruba ecumenism is simply the capacity of Yoruba Religion to tolerate and accommodate alternative religious cultures. With reference to the indigenous religion of the Yorubas, it is apparent that Nigeria has been witnessing only Muslim/Christian conflicts since independence which gives an impression that indigenous worshippers are not part of Nigerian population (Ogunleye 2007) which certainly they are, it is because they are the most tolerant of the three religious groups in the country. In the observation of Ositelu, (1999):

One of the greatest virtues of Africa religion (Afrel) is its religious tolerance. There is hardly any religion in the world that teaches religious tolerance as does African religion. It teaches it not so much by precept as by practice that is, by example

If adherents of both Islam and Christianity can emulate indigenous worshippers in the area of tolerance, then the issue of political and religious conflicts will soon become a forgotten issue. In the past, before the emergence of modern religions, Nigeria did accommodate innumerable number of religious sects and cults such as: Ekpo, Ala, Ifa e.t.c, yet there was mutual understanding.

Kukah (2006) opined that there is a need to educate ourselves again on the fact that tolerance, cooperation, harmony have always been the hallmark of our African community lives. We had them before the advent of Christianity and Islam. It is this virtue that enables our forefathers to welcome Christian and Muslim Missionaries.

e. Contentment

Contentment means feeling of happiness or satisfaction. It means we should be satisfied with whatever we have and be very happy with it. Contentment is the opposite of covetousness. If we are satisfied with what we have, there won't be corruption, bribery, fraud, and other causes of violence in our society. The three religions emphasis on this issue and if it is followed, there will be mutual coexistence and this will urge peace, security and development in the society.

f. Morality

Morality refers to the human propensity to judge certain forms of behavior as good and deserving of admiration, encouragement and reward, and to judge other forms of behavior as bad, not to be imitated and worthy of punishment. Morality also includes the systems of rules which particular societies developed to codify-these judgements (Haynes, 2009). This system of rules are developed gradually over many generations and represents the judgement of many individuals about exactly what sorts of behavior are right, what sorts are wrong and what rewards and punishments should accompany each form of behavior. Human beings have not only a propensity to judge various forms of behaviours as morally right or wrong, but also a propensity to be sensitive to the judgements of their community and to be strongly influenced by the particular rules of their communities.

g. Culture of Materialism

Materialism at its simpler level, involves the focus on material "thing" as opposed to that which is spiritual or intellectual in nature, we live in a world surrounded by and composed of matter. It is natural therefore; that we may become distracted from spiritual or intellectual pursuits by material possessions, but this is frequently where problems occur. Therefore, people prefer material really important to anything else. They are not bothered about how they treat others or how they live, as long as they get what they want. They are not concerned about living a moral life - it does not concern them. The religious leaders should educate their followers to know that there is nothing anybody came with into this world at birth and there is nothing anybody will take back after death (Gwamna, 2014). Whatever is acquired in terms of material things will perish in this world, so we should be conscious of the way we live our lives.

The Impact of Religion in curbing violence in the Society

Religion permeates every aspects of man's existence in the universe, be it politics, social, cultural or economic life of the people. It has been used as the most important instrument in the social control of man and the society. It performs the social functions such as providing aims, purpose forms, defense and sense of direction. The role of religion in promoting peace security and development of any society cannot be over emphasized.

i. Religion Stimulates Social Habits and Checks Anti- Social Behavior.

Religion as "an efficient means of social control stimulates social habits and checks anti-social tendencies" (Odiba, 2002). It offers the whole society a concept of its own sacred value. It prescribes a particular kind of behavior or

conduct to its adherents in terms of knowledge, thinking, reflection, decisions, choices, tastes, opinions, habits, feelings and freedom of actions. Such particular life styles are created, maintained and sustained through religious doctrines, ethics, and laws are safe guards prescribed against deviation from these life styles. Religion polishes and fashions morality in positive dimension. To neglect religion is to do away with morality, without religion moral development of the society will be meaningless.

ii. Religion gives Emotional Security, Spiritual and Material Support.

Religion is an instrument for defense. It provides belief and attitudes that help to defend the people against vexing doubts, anxieties and aggression. As people do: struggle with life of uncertainties, powerlessness and insecurity, religion provides answer to the things that threaten people's life and survival (Ojetayo, 2013). It should even be noted that religion offers emotional, spiritual and material support to its members in times of tension, stress or hardship. The poor and wretched ones are to be given alms or gifts from the rich ones among them. Victims of natural hazards or wars are to be aided and their life must protect as a sacred entity and peaceful coexistence of the society. Also religion offers resistance against frustration, hostility, suffering, anxiety, despair and hatred (Ogege, 2009).

iii. Religion Reforms and Resettles Deviants

A deviant is person who is deficient in moral and social standards from what is normal and accepted. Religion can be used to call the outlaw persons or sinners back to repentance, and make them become socially integrated into the society. Religion struggles with the ultimate problems of human life that deprive man from behaving in the morally and socially accepted ways. It gives a sense of direction and makes people to perceive, feel, think, act and behave in a specifically desired ways. It moves people away from despair and restores confidence in them. Armed robbers, adulterers, drunkards, drug addicts, law breakers and fraudsters, to mention a few have been changed to behave in a socially approved manners and society see and treat them with trust and confidence.

iv. Religion Fosters Social Solidarity and Friendships.

Religion serves as a powerful means for the solidarity among its members and nearly all the great social institutions have been born in religion. Also, religion regulates social life of the society by creating some sort of order for its members to live together. Religion encourages solidarity, consensus, cordiality, harmony, cooperation, unity, stability, security and peaceful co-existence. Religion creates several fellowship groups for the adults and youths alike (Ndukaihe, 2017). Out of these, fellowships, friendships, marriage and brother hood emerged. It allows the adherents to coordinate their activities in submission to rules and regulations under the guidance of values, so that they can live harmoniously with their fellow human beings.

v. Religion helps to bring about Social Change.

A change have place in religion as a social phenomenon. In Nigeria, religion helps to bring about social change. Social change has been described as the change that, occurs in world views, ideas, values, beliefs, rules, relationships, institutions, symbols speech, languages, style of thinking and behaviours and the means of production and distribution of goods and services. A social change is the alteration in the patterns of social action and interactions. Religion introduces and disseminates new idea and information about education, medicine, literature, agriculture, games, markets organization and administration. Religion establishes new form of education, dressing, marriage, law courts and languages in Nigeria.

vi. Religious Code of Ethics has an Economic Impetus

Religious ethics contributes to economic development. In religion, every career is viewed as a divine calling (vocation). Religious principle of honesty, prudence, industry, frugality, punctuality and justice in business, creates freedom from fear of cheats and dupes, and offers a peaceful state for commercial progress. Religion encourages hard-work/industry, saving money and financial discipline, the diversion of business wealth to economically unproductive activities is discouraged, and does not encourage laziness and .extravagancy. Economic gains are to be spent in a manner that could give glory to God and for the benefits of mankind. Thus, if the economic relevance of religion in society can be appreciated, then there would be peace, security and development of the economy. Religion influences economic decisions, motivation, skill and recourses directly or indirectly.

vii. The Relevance of Religion in Cultural Development.

Religion helps in transforming the society by introducing new cultural elements. Religious doctrines, laws organizations, modes of dressing, dogma, buildings, patterns of marriages, training of children, burying the dead and many other items of culture are influence through religion. Morality is used to give meaning and purpose to the cultural behavior. Wherein the culture deviates from the real religious meaning, then it has to be checked, so that there is balanced relationship between the cultural elements and religious ideology. Indecent modes of dressing are discouraged for the sake of modesty and moral implication given.

viii. Religion Ensures the Retinues Existence of the Society.

The positive role of religion is to hold the society together as a form of "social glue". Religion serves as a social bond that holds the society together. It strengthens the basis beliefs and values of the society. It stresses for the social cohesion of all its members to live in unity and peace. Religious ceremonies are performed to remind people that they have a common history and identity, thereby ensuring the continuity for the existence of the society. There are events in the life of an individual and in the life of a society that point to the fact that God is working out this purpose for the common good of the individual and the society

ix. Dialogue

In a multi-ethnic group and multi-religious groups as Nigeria, the first role religions and its leaders should play in bringing peace to Nigeria is not to take a stand with the government but in being neutral mediator who mediate a reasonable dialogue between the parties in dispute (Albert, 1995). It is therefore, of necessity that religious leaders should respond effectively to their calling by using their power of persuasion to persuade all the parties in disputes into a constructive dialogue as other methods of mediating have failed to produce the desired fruits. It is another way of getting out of conflict situation is through dialogue. This is exchange of opinions between people with opposing interest or points of view. Dialogue can be based on religion, culture, politics or ethnic group. One of the major characteristics of dialogue is that it encourages those involved to respect all that is good in the other and also to respect other's sincerity in matters where they cannot agree. This has been the position of Yoruba indigenous religion from the time immemorial, and it affords her the opportunity to ascertain peaceful co-existence and tolerance with other religions in Nigeria (Awolalu, 1970). Dialogue therefore does not bury the conviction of people involved but openly avows them. This makes it to be popular among the means of getting conflict under control.

x. Eschatology

This is one of the greatest instruments of Yoruba religious values by having the mind of we brought nothing into this world and that a day is coming that we shall drop what we have a and go the way of our Ancestor. The Yoruba religions enlightens man with an adequate and satisfying eschatology, through an acceptable explanation of the mystery of death and life - after death that God will, after death, judge every person for reward or punishment according to each person's stewardship here on earth.

The role of Yoruba Religion in an efficient National Development Policies

What this section is meant to discuss is given the dynamics of our three variables what ought to be the nature of the relationship between them? In other words what should be the nature of the relationship between Yoruba Religion and moral values so as to produce a meaningful National development? How we answer this question will largely determine the relevance of Yoruba religion in making moral values to contribute effectively to peace building and national development.

a. Morality

Religion has been long established to be closely connected with morality (Eniola, 1990). If we therefore, have to educate the Nigerian child and the youths, Religious and Moral education is relevant. This ought to be so, for it is often said that education without morals is no education at all (Kukah, 2006). For a long time moral philosophers have been interested in the discussion of moral education as part of their ethical or axiological theories. As a result of this long preoccupation which dated as far back as Socrates, they have been able to identify certain important and logically necessary criteria of morality and moral education. Since the famous statement of Socrates that 'virtue is knowledge' and somehow teachable, philosophers have tried to examine ways in which morality can be taught and acquired. The vast majority of them agreed that what is to be taught are not "this" or "that" particular moral decision but rather the principles of morality and the skill of forming rational and objective judgments (Ogunbowale, 2017).

b. Values

As stated in the National policy on education the quality of instruction at all levels has to be oriented towards inculcating the following values: respect for the worth and dignity of the individual faith in man's ability to make national decisions; moral and spiritual values in interpersonal and human relations; shared responsibility for the common good of society; respect for the dignity of labour; and promotion of the emotional, physical and psychological health of all children (National Policy on Education, 1981). All these are what religion stands for. The need for such quality of instruction and values becomes more paramount in a nation like Nigeria which is pluralistic/What one holds as his own tenet may not be understood by another person from different religion. In fact diversity exists among Nigerians in the area of culture, values, beliefs such that conflicts may arise as a result of misconceptions. But the most problematic conflicts have been those that are religiously bred. Over twenty of such conflicts have been experienced in this country since 1980 (Eniola, 1990). For harmonious co-existence among people of various religious backgrounds the knowledge of other people's religion is important as people study their own religion and take it serious they will acquire these values as all the religions in the country contain ideas that are

capable of stimulating them. When there is a fail-understanding of each faith there can be spiritual sanity that will ensure peace and stability which are necessary for development.

Establishment of Committee of Community Leaders

The establishment of committee of community leaders will be of great help in conflict management. This committee will include: Traditional rulers, chief priests, chiefs and clan heads. It is this committee that will teach the youth of any given community the moral and human value as enshrined in the religion and African culture. In Yoruba traditional society, peace is not an abstract, poetic concept, but rather a practical concept. In Yoruba indigenous religion, peace is conceived in relation to order, harmony and equilibrium. Thus, society is believed to be divinely established and the obligation to maintain them is religious (Onah, 2009) The effort of traditional rulers in conflict resolution and crisis management which show them as leaders worthy of emulation was described by Malami when he said: *Over the years whether under the British colonial rule, civilian rule after independence, or even under military rule, with the strongest weapon of coercion at its disposal, traditional rulers have been called upon and used to stabilize crisis situations.* (Malami, 1989)

It is therefore believed that, if this committee is established, peace, which is the goal of all moral conduct, shall be attained.

The Role of the press

Moreover, the press through which both religious and political people publicise their activities, must be objective in discharging their duties so as not to cause confusion (Ayantayo 2002). Before any announcement could be made on the air, it should be carefully edited since in some cases, what we see and hear often determine the way we act and react. The programs that will depict peace and African culture as embedded in indigenous religion should be encouraged and promoted. This must be manifested in their information dissemination.

The Role of the Government

The government at all levels should not be biased towards one religion at the expense of others. Any attempt by government to pitch its tent with a particular religion will run contrary to the provision of the 1979 constitution, which states that "the government of the federation or a state shall not adopt any religion as state religion" (Ogunleye, 2012) This clearly shows that Nigeria is a secular state that does not have an official religion. Besides, what happens in 1986 must not be allowed to repeat itself. In 1986, the then administration set up the National Advisory Council on Religious Affairs with membership from two of the three major religions in Nigeria namely: Islam and Christianity. It is unfortunate that the third, indigenous religion, was not represented in such an important council. It is a pity that the intolerance of the two invited religions emasculated the council and rendered it ineffective. The magnanimity of indigenous religion would have perhaps saved the council if it were represented(Ogunleye, 2012).

In addition, government at all levels must make provision for job opportunity. In traditional African society, there is no room for loiterers or idlers because it is a general belief that an idle hand is a devil's workshop. It is through this job opportunity that suffering and poverty, which often lead to conflict, can be alleviated. When people are gainfully employed, the menace of religious, political or ethnic conflict will be reduced to the barest minimum, if not totally eradicated.

Conclusion

It is a known fact that no sustainable development can be attained by any government in the midst of endemic violent conflicts. Therefore, for a democratic process to be upheld in Nigeria that will ensure peace, security and development to take place, the virtues and values inherent in the Yoruba religions as discussed must be explored. These virtues and values; promotion of justice, forgiveness, love, tolerance, trust, respect for one another's religion, fair play, contentment, morality, less focus on materialism, dialogue, etc., must be emphasized and emulate by other religious leaders. When religious preachers advocate and preaches peace and peaceful coexistence to all their followers, the forces responsible for violence, insecurity and slow pace of development in the polity, these virtues and values would help in addressing the challenges identified.

When these values are imbibed in the citizens, the positive impact in the social, political and economic environment will bring about peaceful co-existence, economic development, character transformation and investments which will boost business activities and in turn lead to the employment of the massive youths who are until now used to cause violence in the society.

The Nigeria government should as a matter of necessity re-introduce the teaching and learning of religious education in Nigerian schools and make it compulsory for all students. Religious bigotry should be stamped out and proper tenets of religious teachings are taught and practiced. When religion is rightly handled could be the solution to the incessant violence, confrontation and conflicts in Nigeria. What is needed is an understanding of when and how to gingerly handles religion as a new bride to serve a positive purpose in the society and should be noted that it is from a peaceful environment that good governance can emerge.

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Peace Promotion and Enhancement as the Central Mission of Yoruba Indigenous Religion

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Abstract

This paper opened our eyes to the fact that Yoruba religion is a living religion and it is fast growing. . Yoruba Religion is awaking gradually but surely taking its proper place alongside the other living world religions to the disappointment of those who have raped and assaulted it before. Yoruba Religion is therefore ready as ever before and in a position to contribute its quota in the general search for world peace. The paper provided comprehensive answers to the questions of how religion and peace, economy and justice, mutual understanding and love are interrelated, intertwined and intercontinental in the context of Yoruba communities. The paper is based on the principal understanding that Yoruba religion, if well utilized has the potential to bring joy into the heart of the saddened, to bridge the dichotomy between the rich and poor to engender understanding and care for human being not only in Yoruba land but in Nigeria and in the entire world. The study employed historical cum sociological approaches. The historical approach enabled the researcher to explore the historical background of the Yoruba religion. In the same way, the sociological approach helps shed light on the effects of crises on the Yoruba people, their economy, standard of living, governance and sundries. The researcher, therefore, consulted published materials such as books, articles in learned journals, relevant magazines on Yoruba land so as to make this paper up to date. .It is concluded that religious tolerance is the sure key to peace and the avoidance of a disastrous religious war in our religiously pluralistic society. People should be allowed to worship their God in their own way as long as the ways and mode of worship do not infringe on the rights of others. The paper made some very useful recommendations and suggestions to ensuring peaceful coexistence in our highly pluralistic society.

Keywords: Peace Promotion, Enhancement, Mission, Indigenous Religion, Yoruba-land.

Introduction

Yoruba Religion that embodies the people's customs and traditions has long been in existence before the advent of the two proselyte religions of Islam and Christianity. All the religions in Africa, according to Idowu (1973), comprise The people's total culture, principle, religious beliefs and practices. It is an articulation of the religious beliefs, customs, norms, behaviour, ethics and pattern of administration of people in their various communities and societies at large. The Yoruba people believe that Olorun (God) is the owner of heaven and earth. He is regarded as the chief judge that is impartial . He is omnipotent, omnipresent, all knowing, immaculate and source of human existence. Ojelabi (2013) submitted that *Olorun* among the Yoruba people has some gods that serve as intermediaries between Him and people on earth. These lesser gods are called divinities and such divinities include *Obatala, Orunmila, Osun, Esu, Sango, Ogun* etc. He supported the opinion of Mbiti (1980) who maintained that each divinity has its role to play in the peace of the world.

Going down history, Nigerians fought very well with their Colonial Masters to obtain independence with the believe that the country will be at peace after the independence but unfortunately, the reverse is the case. After the independence, According to Afaor (2012), the country has moved from one problem to the other with military intervention in governance as could be seen in the coups d' etats of the 60s the civil war of 1967 that ended in 1970 which claimed more than three million lives, the first thirteen years of military rule in Nigeria, the Maitatsine religious riots of the 1980s and early 1990s, the Structural Adjustment Programme saga and its effects, the 1993 June 12 election annulment and the struggle to reclaim mandate by many Nigerians, Odi genocide, Sagamu bloody riots of 2000, the Niger Delta perennial crises, armed robbery, inter and intra communal conflicts, kidnappings, ritual killings and political assassinations among others. These protests according to Alemika (1998) are driven by marginalization, resource control, or ethnic conflagration.

Previous studies on peace promotion in Nigeria show that the responsibility of any government in any nation is to protect every citizen from all forms of security threats and incidents of terrorist activities such as armed robbery, kidnapping, civil disorder, large scale violence, insurgency, violent killing, bombing, assassination and other forms of security breaches. However, the opposite is the case in Nigeria judging from the spate of series of unfortunate attack on innocent citizens and destruction of lives and property.

This issue of crises is not only in our country Nigeria. According to Falola,(1998) the whole world today is searching for solutions to the scourge of pandemonium, commotion, contention, confusion, uproar, moral decadence, the spiritual emptiness that oppresses this war-torn, war-ridden and tired world. Every mankind is crying for guidance, for comfort and for peace. We live in the age of anxiety. There have been times in history when man has been subjected to so much fear and uncertainty. All the familiar support of the olden days by the government seems to have been brushed off. Today, when we talk of peace, we are always confronted by war. All the elaborate schemes for security are nowhere to be found.

During the military regimes, both the old and young in this country were agitating for a democratically elected government of the people by the people and for the people with the intension that once we have a kind of political freedom, then the world will be a happy place to be and we shall have the kind of government that will make life worth living.

According to Dr. Kwame Nkrumah, one of the foremost Pan-Africanists of all time, as quoted by Dime (1984) to have corrupted a beautiful Biblical passage thus:

Seek ye first the political kingdom,
And all other things will be added unto you,

Fortunately for us, we are able to achieve the political freedom from our Colonial Masters but we did not achieve the better world of our dreams and the peace we are all craving for has become unattainable. . Look at the way we play our politics in Nigeria, it is best described as politics with bitterness. The most unfortunate of the issue is that this has permeated every unit of our daily living: social life, family life, religious life, educational life etc. Permit me to say that politics is one of the reasons why Nigerian Universities, particularly the public Universities (both federal and states owned) do not have peaceful academic calendar any more.

Along this same line, there was another very hopeful path marked "education". Many people put their whole faith in it with the calculation that political freedom coupled with "education" will perform the magic as knowledge is power. Many, as a result, rushed madly along the educational path. It seemed a bright and well-lit path for a long time overlooking certain historical facts that it was Germany, one of the great cultured nations of the world that produced a Hitler. Ojelabi (2013) however, contends that the highly educated people have inward drives, greed, compulsions, passions and a lust for power that are not eliminated by any known process of education.

One can see the result of education in Nigeria today. We have many universities, we churn out graduates yearly but no job for them. The people at the corridors of power play politics with the future of our children as their own wards will not school here and we are praying for the peace of the nation. To be candid and sincere, our so-called education is already leading us to the path of destruction. Parents are now dictating to their wards to focus on science subjects in school with the mind that those in the art class have nothing to offer this country. It is a pity that even lecturers in the University who should know better, some of them also dictate to their children what they should study in the University whether they can cope or not. To worsen the situation, they will ask such wards to go to private institutions. Their thinking is that the transfer of science and technology will usher in a new order and an era of peace and prosperity. The impact of science and technology in our country is clear to us all. Although the science that we are talking about gave us physical power but if such power is not controlled by spiritual power, it will lead eventually to a total destruction. We need "something" more spiritually sustaining and morally controlling than science.

However, we must not deceive ourselves; we cannot find this 'something' in Christianity or in Islam. Most of the people at the corridors of power in the country are either Christians or Muslims. Most of the crimes being reported on the pages of our newspaper are being committed by Christians and Muslims. The crisis of leadership during the Christian Association of Nigeria election and the issue of the Boko Haram are all pointers to this hard fact. These religions proclaim peace in churches and mosques but outside them, (and at times inside them) they do the exact opposite of what they proclaim on house top. To be candid, they are only religions of words and precepts and not of deeds. With the opinion of several researchers like Idowu (1962); Awolalu (1979); Ojetayo (2013); Ojelabi (2013); Olupona (2008) and Gwamna (2014) only African Religion can truly claim to be a religion of peace both in words and deeds. As it was in the beginning before the advent of Islam and Christianity; is now and ever shall be, if this religion of the ancestors can be practiced.

Concept of Yoruba Religion

When eulogizing the Yoruba Religion, people look at the person mentioning it as evil or devilish. In their thinking, Yoruba religion is a dead religion. The fact that Yoruba religion is a living religion can not be denied. It is in fact growing rapidly. In most towns in Yorubaland, we do have *Ijo Orunmila (Ifa Temple)*. The temples are constructed like the building of the orthodox churches. You need to attend one of their services to be able to see how joyous the worshippers always feel during the service. Because it is for the Yoruba religion worshippers, it is now named International Faith of Africa (I.F.A.). Yoruba religious programmes and announcements are being broadcast over the news media today (Ike 2015). These include celebrations in towns, cities and villages which were at the beginning of this century considered heathenism and abominable by the adherents of Islam and Christianity.

From the above illustration, we can see in the view of Peel (2003) that Yoruba Religion is awaking, though gradually, but surely taking its proper place alongside the other living world religions to the disappointment of those who have raped and assaulted it before. Yoruba Religion is therefore ready as ever before and is in a position to contribute its quota in the general search for world peace.

Traditional Concept of Peace

In traditional African societies, peace was not an abstract poetic concept, but rather a down to earth and practical concept. In Yoruba indigenous religious institutions, peace is conceived, not in relation to conflict and war, but in relation to orderliness. It is a religious value in that the peace in the universe and society is believed to be divinely established and the obligation to maintain it is religious (Ojelabi 2013). It is also a moral value since good conduct (the *omoluabi* attitude) is required of every human being if peace and order are to be maintained.

It was earlier noted that the promotion and enhancement of life is the central principle of Yoruba religion and ethics. The goal of all moral conduct is therefore marked by the fullness of life. In Africa, human life is considered full in Africa when it is marked by spiritual, material and social wellness. When the network of relations with the spiritual, human and material beings is as it should be, this is what is meant by peace in Yoruba religion. Albert (2001) opined that peace is good relationship maintained; perfect health, absence of pressure and conflict, being strong and prosperous. It is the totality of well being; fullness of life here and after, and what the Yoruba call *alaafia* is the sum total of all that man may desire; an undisturbed harmonious life as agreed by Awolalu (1979). If one is therefore lacking in any of the basic things that are considered essential to life; like good health, a wife or a husband, children, or if one though possessing these things, does not enjoy a good relationship with the other members of the community (living or dead) one cannot be said to have peace in an African society (Ojetayo 2013).

Mere material wealth or progress that is not accompanied by an integral moral life is neither regarded as fullness of life nor is it envied in Yoruba societies. Also, any action that is capable of hindering another from attaining the fullness of life is considered a breach of peace. A selfish or unjust person, even when he or she is not violent, is anti-social and is therefore regarded by Africans as an enemy of peace.

Although the easiest definition of peace is that peace is that thing which we all need and desire, which we do not have, which is painfully and destructively lacking in our world. Ours is a tired, distracted and distressed world. The newspapers, the radio, the television, all sound one daunting, ever-recurring note: the world is in chaos; confusion and violence walks the streets; the specters of war are haunting mankind; there are wars going on incessantly in several parts of the world and these have become the order of the day (Udeze & Nwosu 2015).

Positive Peace

Peace is not negative; it is something positive and concrete. Thus our definition must not stop at this negative view. In a positive way, peace means public order, calmness of mind, amity, harmony in personal, national or international relations; concord, tranquility, wholeness, wellbeing and security.

Channing (1984) maintained that peace is more than silence after storm, It is the concord of all melodious sounds. It is the conscious harmony with God and the creation, an alliance of love with all beings, a sympathy with all that is pure and happy, a surrender of every separate will and interest, a participation of the spirit and life of the universe, an entire concord of purpose with the infinite original. This is peace, and the true happiness of man.

With all the explanations about the meaning of African Religion and the situation that we find ourselves in the country, we can now assess the connotation of peace in Yoruba religion and its importance to the life of every individual, family, clan, community, nation and of course the universe.

To the people in the academic world, the concept of peace in Yoruba Religion cannot be easily supported because of the lack of written literature and developed theology like Islam and Christianity but depends largely on oral literature gathered and pieced together from the people's parables, pithy sayings, songs and recitals, the people's worldview and religious beliefs, principles and practices (Ojetayo 2013). To the Yoruba people for instance, peace signifies the sum-total of all that a man may desire: good health, shelter, food, longevity, prosperity, felicity and general well-being. As we all know that without the concept of peace, the basic functions of life that we desire cannot be achieved. With the way that we have painted peace, let us look at the factors that can bring peace to our nation.

The Role of the Gods in Peace Building

The Yoruba believe that the world is a market place and that the Supreme Being, who is the owner of the heavens and earth, has unlimited power to order all things as He wishes and man is believed to be happy when he keeps in close touch with God who supplies all human needs. In His administration of the world, God has brought into being a number of divinities who act as ministers or functionaries in His universe. Their activities cover a wide range of human affairs. Homage is mostly paid to the Supreme Being through them. Africans know their tastes and taboos as well as when and how offerings are to be made to them. As a result of the homage paid by men to them, they confer essential blessings upon the worshippers. Africans are conscious of the blessings from the supersensible world and hence anybody who seeks peace must keep in close touch with the divinities he worships as these intermediaries are believed to carry man's requests to the Supreme Being. It is further believed that if communication breaks down between man and the divine, peace will give way to calamity. A man who tries to do the will of the Supreme Being, the divinities and the spirit will have peace with them. Through the deity, according to Olupona (1990) help is sought for new enterprises. Man tries to ascertain the will of the deity as to where he will build, which girl to marry; who should be the next king, etc. And in doing so, he has rest of mind and proper directive for he has committed his ways to the deity. The Yoruba Religion maintains that the absolute and unconditional dependence of man on the Supreme Being and the powers above man is fundamental to a successful, happy and peaceful living; it stresses the fact that the well-being and happiness of society and the welfare of the individual member of the society depends on the harmonious divine-human relationship; and that any violation of the divine-human covenant, anything that disturbs that harmony, can only bring disaster to society and individuals: death, disease, famine, barrenness, poor harvest, unhappiness and other natural-calamities. In order to avoid the wrath of the gods, Yoruba Religion always instills the fear of the Supreme Being and His functionaries in the members of the society as part of the criteria for the maintenance of peace and social co-operation without which no society can progress.

In one of his submissions, Dime (1984) maintained that one of the most important elements for keeping the peace in any African society is the enforcement of instant justice. It is often said today that justice delayed is justice denied. Africans knew this from time immemorial, and hence punishment and reward are meted out to deserving elements of society without a minute delay. It is the belief of the Yoruba Religion in the words of Fabunmi (1982) that unless this is done, the divinities would inflict worse punishment on the person.

In our country today, do we actually have justice? We read in the newspapers the betrayal and perversion of justice by our judiciary. What we have today is justice for sale. The people in the judiciary have sold their conscience and the real punishment is not rightly meted to those who erred. In the opinion of Okunola (2006) the heritage of public honesty and probity is gone forever on the emergence of the so-called Western Civilization.

The life of a traditional African is dominated by an ineffable fear of the Supreme Being and His functionaries; this fear begins, controls and ends all the affairs of his life. He feels that he is always in the presence of his divinity wherever he is and whatever he does. In other words, the active existence of his undertakings, however trivial or vital, puts his cult divinity first and calls upon him for support and succour. Surprisingly, worshippers of the Yoruba Religion were being given several derogatory names like pagans, tribal, untutored and idol worshippers. Looking at the situation of Nigeria and the behaviour of those in the corridors of power, one can quickly and rightly submit that the so-called heathen by far excel those who claim to profess Christian or Muslim in honesty, faithfulness, integrity, sincerity and loyalty in their dealings with one another. This guarantees peace and tranquility in any society. And apart from African Religion being the main spring of the African life and matrix of his culture, it has been the embodiment of his erstwhile very high standard of moral and social virtues: fidelity, honesty and trust-worthiness which actually are the ingredients of true peace (Ogunleye,2007).

Law and Order in Yoruba Societies

It is this awareness of the unfailing sanctions from the deity and His functionaries that was responsible for the prevalence of peace, law and order in Yoruba societies before the recruitment and organization of local or state policing to enforce the unwritten laws of the land before the arrival of the colonialists. Nigeria today has a number of law enforcement agencies in addition to the judiciary that interprets the laws, yet we continue to have on daily basis the problem of pen robbery, armed robbery, avarice, bribery and corruption, politics of bitterness, money rituals, kidnapping, embezzlement of public funds, widespread sexual immorality, even homosexuality and lesbianism, cases of murder for various material ends, indiscipline in our higher institutions of learning, shameless desecration of holy places and conscienceless breach of contracts (Afolabi 2015). When the traditional society was strictly faithful to its religion those crimes were very rare indeed.

Religious Tolerance

The greatest virtue of the Yoruba Religion most probably is its religious tolerance. Hardly is there any religion of the world that teaches religious tolerance as does the Yoruba Religion. The greatest danger facing the world today is

religious intolerance and our country Nigeria is already sitting on the keg of gun powder because of the religious particularity between the two imported religions of Islam and Christianity, It is now the right and appropriate time for us to remind ourselves of the importance of tolerance in a religiously pluralistic society like Nigeria. Wars born out of religious intolerance is unheard of in history of Yoruba Religion because of the "spirit of openness" and "tolerance" as it is a religion that has no zeal for membership drive, superiority complex and territorial ambition to conquer and evangelize people of other living faith. It recognizes them as religions in their own right and does not mount any propaganda machinery against them or tries to woo their adherents over for the purpose of conversion.

Yoruba Religion is the embodiment of religious tolerance the only sure means for real peace in the country and the world at large. In the early church history in Nigeria, Yoruba Religion demonstrated its hospitality and tolerance on the advent of the Christian missionaries into the country in the 19th century. For instance in Egband, according to Ajisafe (1964), it was the *Ifa* Oracle that predicted the coming of the missionaries from overseas and ordered that they be received with open-arms.

Conclusion/ Recommendations

In our own submission, religious tolerance is the sure key to peace and the avoidance of religious rivalry and wars in our religiously pluralistic society. People should be allowed to worship God in their own way as long as the ways and mode of worship do not infringe on the rights of others. For us to have peace in this country, we need the following principles and practices of the Yoruba Religion to guard and guide us:

All religious sects in the country should try and cultivate the spirit of openness, mutual respect, hospitality and absolute religious tolerance which they preach openly in theory but hardly display in practice.

The issue of religious particularism, egoism and territorial ambition which is not common to the Yoruba indigenous religion should be avoided by other religions in the interest of peace.

Government should stop supporting any religion and avoid the appointment and promotion of people along religious line.

Our people should know that we shall all give account of our stewardship to God and that God is the rewarder of those who faithfully serve Him.

People at the corridors of power should have a change of opinion about the national cake rather they should serve the people with faithfulness, sincerity and integrity.

Finally, let every citizen copy from Yoruba Religion; from its doctrines of communal living, kinship system, corporate living and religious tolerance which encourage social solidarity and peaceful co-existence. Truly, its motto is: "Live and let live". This is the sure way to national and international peace.

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Public Policy and National Development in Nigeria: A Focus on Admission Policies in Tertiary Education

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Abstract

We have in this study examined the issue of public policy and national development in Nigeria with a specific focus on admission policies in tertiary education. The study is actually framed on the assumption that the linkages between public policies and national development in the case study country are weak. We further hypothesized that the relationship between tertiary education policies and national development in the country is in a net-negative position. The typology of the work is qualitative. The theoretical framework is the public choice theory, while the methodology of the contribution is logical argumentation. Secondary sources of data were principally utilized in our analysis. The study indeed found that generally in public administration in the country (and in the specific context of educational policies-articulation, formulation and implementation), rigid rules and arbitrary orders have continued to be propagated as public policies. The study further found that in national developmental trajectories the admission policies in tertiary education in the country have not led the Nigerian state to glaringly plausible destinations. The implication of the attendant scenarios therefore are continuing uncertainties in developmental strides in the country.

Keywords: Public Policy, National Development, Admission Policy, Tertiary Education

INTRODUCTION

Public policy and national development are related in both conceptual and empirical paradigms. Hence, effective public policies can truly catalyze national development. Invariably, ineffective public policies would accentuate the issues that translate to national underdevelopment. Education (specifically tertiary education) of the relevant type is also an indisputable key factor in successful national developmental computations. Hence, within the context of a nation state, especially under a multi-tribal federal structure such as in the Nigerian federalism, admission policies into tertiary educational institutions become matters of critical national importance. Such policies become so important because of their bearing with national developmental expectations.

The general objective of this paper therefore is to study public policy and national development in Nigeria with a focus on admission policies in tertiary education in the country. In more specific trajectories, the study also focuses on recent trends in cut-off marks for admissions into these institutions and the implications of such admission cut-off scores for national development in the country. A critical research question of the study thus borders on how admission policies in tertiary education in Nigeria have impacted national development and the influence of self-interest and parochial considerations on these guidelines of government action.

The design of the study is qualitative. The theoretical framework is the public choice theory, while the methodology of the contribution is logical argumentation. We highlight that in public choice theory, people are principally motivated by self-interest. The origin of public choice theory is locatable in the field of economics and attributable to James Buchanan and Gordon Tullock. But public choice has since also become a framework of analysis in some other fields, inclusive of political science and public administration, particularly in the specific subject matter of public policy analysis (Ostrom & Ostrom, 1971; Hill, 1999; Buchanan, 2003; Mueller, 2004). And in the context of this study, the self-interest thesis of this theory is operationalized to extend to certain other parochial and contentious interests. Furthermore, secondary sources of data were generally utilized in our analyses.

This work is indeed considered highly significant. The results of the study would be of immense value to policy planners in the Nigerian case study-country in general and the policy makers and executors in the tertiary education-setting in particular. As part of the study's empirical relevance therefore its findings would assist the country's Joint Admissions and Matriculation Board (JAMB) in gauging the mood of the Nigerian nation over its extant policy postures. Results and findings of the study would also be of enormous benefits to tertiary education regulatory bodies in other plural states, where policy making is currently characterized by sectional and self-centered considerations.

Then according to Nigeria's National Policy on Education (2013, p. 25), Tertiary Education is the education given after Post Basic Education in institutions such as Universities and Inter-University Centers such as the Nigeria French Language Village, Nigeria Arabic language Village, National Institute of Nigerian Languages, institutions such as Innovation Enterprise Institutions (IEIs), and Colleges of Education, Monotechnics, Polytechnics, and other specialized institutions such as Colleges of Agriculture, Schools of Health and Technology and the national Teacher' Institutes (NTI). No wonder then Nwuzor & Ocho (1985, p.147) aptly acknowledged that the use of the term, "tertiary" in reference to higher education was becoming very complex, as the concept began to generically cover all types of third level institutions. In the face of these complexities therefore, we underscore the fact that our focus in this study is essentially on Universities, Polytechnics, Monotechnics and Colleges of Education and how public policies attendant to the operations of these institutions impact national development in the Nigerian nation.

WHAT IS PUBLIC POLICY?

A policy is a definite course or method of action, selected from among alternatives and in the light of given conditions, to guide and usually determine present and future decisions. Policies are usually denotable, as private or public. When it is public policy, it refers to what public administrators implement (Presthus, 1975, p. 14; Henry, 2004; Okeke, 2015, p.145). A public policy is accordingly whatever governments choose to do or not to do (Dye, 1978, p.5). But we must point out that this conception of public policy imbues the concept with certain measures of possible arbitrariness. The key characteristic of public policy however, is that it has to do with the government (Ikelegbe, 1994, p.4). It has to do with actions taken or to be taken by public authorities. Definitions of public policy as decisions and intentions of governments may therefore be right in relating public policy to the deliberate decisions or actions of government but were also weak and narrow because they could not be used as proper basis for policy analysis. Such conceptualizations indeed encourage the notion that governments may do or refrain from doing whatever the decision-makers like, in exclusion of citizens' participation in decision-making processes (Egonwam, 1991, pp.1-2).

Public policy can also be seen as the strategic use of resources to alleviate national problems of governmental concern (Chandler and Plano (1988, p.107). Abdulsalami (1998:1) equally argues that public policies refer to hard patterns of resource allocation represented by projects and programmes designed to respond to perceived public problems or challenges requiring governmental action for their solution. And public policies may also refer to the template of methods that guide the actions of public administrators in given situations (Okeke, 2015, p.145). According to Clark (1982, p.116) public policies are series of steps taken by a government to solve problems, make decisions, allocate resources or values, implement programmes and in general to do the things expected of them by their constituents.

Okeke (2001, p.3) thus surmises that the whole gamut of definitions of public policy revolves around government-governmental actions, governmental decisions, governmentally proposed actions, etc. Egonwam in Okeke (2001, p.4) consequently regards the definition by Jenkins (1978) as all-encompassing. According to Jenkins, (public) policy is a set of interrelated decisions by a political actor or a group of actors concerning the selection of goals and the means of achieving them within a specified situation where those decisions should in principle, be within the power of those actors to achieve. But public policies above all should seek to consolidate or further the public interest (Okeke, 2001, p.3). They must be seen to reflect the best interests of the people as against the self-evident narrow choices of the policy formulators.

Nnadozie (2016, p. 8) has thus aptly posited that public policies as the name implies are meant to protect and advance the interest and general welfare of members of the public. Ekpo (2014, p.5) in Nnadozie (2016, p. 18) consequently avers that a public policy in very simple language can be described as a purposive course of action followed by the government or public institutions in an attempt to achieve a particular goal of the state or the other. In the viewpoint of Maduegbuna (2005, p.6) a public policy may be regarded as a decision by government, organization or organized state dealing with humanity.

Then Dimock in Maduegbuna (2005, p.7) deposes that public policies are the consciously acknowledged rules of conduct that guide administrative decisions. A decision by the highest organ of government handed down to lower authorities for implementation can also be called public policy. Government may formulate policies for the

welfare of the people or for other purposes. But irrespective of the purpose of the policy-formulation, the people-factor is critical to the essence of public policy. It must not be for welfare purposes. It must however be imbued with the wishes of the people. In fact the word “public” concerns people in general (Maduegbuna, 2005, pp.7-10). Public policies therefore are expected to reflect the viewpoints and worldviews of many of the people (as identified and articulated by those who lead or represent them).

CONTEXTUALIZING NATIONAL DEVELOPMENT

Lawal and Oluwatoyin (2011) in Idike (2014, p.163) avers that development as a concept is a victim of definitional pluralism. However, Gboyega (2003), subsequently cited in Lawal and Oluwatoyin (2011) opines that development implies improvement in the material wellbeing of all citizens, not the most powerful and the rich alone, in a sustainable way, such that today’s consumption does not imperil the future; it also demands that poverty and inequality of access to the good things of life be removed or drastically reduced. It seeks to improve personal / physical security and livelihoods and expansion of life chances (Idike, 2014, p.163). Development thus involves growth and progressive change (Ozigi & Canham, 1979, p.188). Development (of a nation / a developed nation) is depicted in Okeke (2015, p.145) as where there is only a minimal or negligible level of poverty, misery and insecurity among the citizenry. Noyoo (2000) in Okeke (2015, p.145) therefore further opines that ideally, development should be a process that raises the material and living conditions of people

National Development therefore refers to nationwide development in a nation-state. It implies the well being of a covert majority of the citizens in material terms. It implies decreases in inequality levels. Above all, national development implies the guarantee of security of lives and property in the nation-state. It is not denoted in the Gross Domestic Product (GDP) paradigms that leave the average citizen bewildered and even neglected (Idike, 2014, p.163). The occurrence of national development should not be disputable. It therefore entails a process that is indisputably in evolution. Once disputes begin to arise about the progress in this positive movement it is symptomatic of underdevelopment. Invariably, national development is engendered by effective public policies.

HISTORICAL PERSPECTIVES ON TERTIARY EDUCATION IN NIGERIA

Formal education (the Western European model) in Nigeria dates back to 1842 when the Wesleyan Methodist Society opened up a Christian mission station at Badagry, near Lagos (Ejiogu, 2001, p.1). Politically, the Protectorate of Northern Nigeria was united (amalgamated) with the Colony and Protectorate of Southern Nigeria in 1914. It was the year Nigeria came under one political leadership as we know it today. In the field of education however, the two territories maintained distinct departments of education. Then on 17 July 1929, Mr. E.R.J. Hussey was appointed the first Director of Education for the whole of Nigeria, thus succeeding the erstwhile Directors in the North and South respectively (Ejiogu, 2001, p.25). The first higher institution (tertiary educational institution), the Yaba Higher College, was established in 1932 (Ejiogu, 2001, p.27). Deriving from the foregoing therefore, this study is conceptually interested in how the Nigerian educational landscape has fared from 1842, through 1929, 1932 to the contemporary times.

And the truth is that in historical terms, the nation’s educational policies have not taken the country to any particularly desirable destination in national developmental terms. For instance, in 2017 over 1.6 million candidates applied for admission into tertiary educational institutions in the country but the carrying capacity for all the institutions is about 500,000 (Ejigbo, 2017). What happens to the 1.1 million others? Then the National Policy on Education (2013, p. 25) says that the goals of tertiary education in the country shall among other objectives be to contribute to national development through high level manpower training. And today in the Nigerian nation it may be plausible to posit that the level of manpower training has indeed become immensely high. The critical question however borders on the impact of the ostensible high-level manpower on national development. There seems to have remained a national deficiency in the area of availing students in the country the knowledge and skills for self-reliance, particularly at the tertiary education level.

Despite the apparent availability of high-level manpower in the national system therefore, it is still glaring that generic skill shortages have persisted in the economy. National unity which is a desideratum for national development has accordingly continued to be increasingly deficient in the country, as a result of sectional and self-centered policy inclinations and implementation. Thus, from the point of admission to the period of graduation, tertiary education in the Nigerian nation continues to produce worrisome tendencies.

ADMISSION POLICIES IN TERTIARY EDUCATION IN NIGERIA: THE JOINT ADMISSIONS AND MATRICULATION BOARD NEXUS

The statutory body that overarchingly regulates admission policies in tertiary education in Nigeria is the Joint admissions and matriculation Board (JAMB). The body came into being via decree No.2 of 1978 and later amended by Decree No. 33 of 1989 (under military dispensations in Nigeria when the Armed Forces of the country were in government and ruled by decrees). From the Decrees establishing the Board, the functions of JAMB remain basically those of:

- Conducting entrance examinations into higher institutions in Nigeria;
- Placement of suitably qualified candidates in the tertiary institutions after having taken into account:-
- The vacancies available in each tertiary institution;
- The guidelines approved for each tertiary institution by its proprietor or other competent authority;
- The preference expressed or otherwise indicated by candidates for certain tertiary institutions and courses; and
- Such other matters as the Board may be directed by the Minister of Education to consider, or the Board itself may consider appropriate in the circumstances;
- Collection and dissemination of information on all matters relating to admissions into tertiary institutions or to any other matter relevant to the discharge of the functions of the Board, and
- Carrying out of such other activities as are necessary or expedient for the full discharge of all or any of the functions conferred on it (Salim, 2003, p.5-6).
- Salim (2003) has indeed given a graphic account of the history of JAMB (even the body's pre-history), the politics of the examination body, its peculiarities and challenges and by implication the consequences of all of this for national development in Nigeria. Salim has accordingly demonstrated that:
- JAMB was founded to address the issues of multiple application, multiple examination and multiple admissions into the universities that existed in the country, prior to its founding. It stands to reason that these multiplicities were inchoate and unreasonable and implied monumental financial outlays for the institutions, great financial burden on parents and national waste in its entirety.
- The founding of JAMB was a brainchild of the Committee of Vice Chancellors of the then Nigerian Universities but the idea was subsequently hijacked from them by the Federal Military government in Nigeria, putatively for nation-building purposes.

According to Salim (2003, p.11) therefore it can be said that the then Federal Military Government did not necessarily have similar objectives as the universities that initiated what eventually saw the emergence of the Board. While the universities wanted an agency that would conduct the entrance examination, the then Federal Military Government wanted an agency that would help it solve existing geo-political problems: those of assuring access to university education; assuring semblance of geo-political representation in the universities and using same to achieve the much needed national unity (Salim, 2003, p.11). These portended nothing short of an understandable resistance to the Board by the universities as it in many respects went against their original intention and most importantly violated their powers under their laws to admit their own students – a right they had sought to protect from the very beginning. To the universities therefore, the Board was government's tool for reduction of the universities autonomy and bringing in the quota system of admissions through the back door (Salim, 2003, p.11).

The quota system essentially entailed differential/discriminatory cut-off points for deciding on whom to admit or not to admit into the universities. The nomenclature of the JAMB examination has since inception undergone different metamorphoses, namely: JAMB University Matriculation Examination (JAMB UME), Unified Tertiary Matriculation Examination (JAMB UTME) and currently JAMB UTME_CBT (the CBT alias standing for Computer-based Test). Then JAMB MPCME (for Monotechnic, Polytechnic and Colleges of Education Matriculation Examination) follows by the sidelines. Citing Edukugho (2012) and Exametry (2013), Ikoghode (2015, p. 102) further highlights that prior to the modification of JAMB-UME to JAMB UTME and to JAMB UTME_CBT, the examination body was conducting separate entrance examinations for the various tertiary education segments in Nigeria.

The university matriculation examination alone was then termed JAMB-UME. The admission tests for Polytechnic, Monotechnic and Colleges of Education was also known as Monotechnic, Polytechnic and Colleges of Education Matriculation Examination (MPCME), introduced by JAMB in 1989. JAMB introduced what was only known as UTME in 2009 but the examination was first conducted in 2010. UTME was introduced to replace UME and MPCME and to serve as the common entrance examination into all tertiary educational institutions in Nigeria, to cater for all the institutions with a single examination. The UTME_CBT was subsequently introduced in 2015 (Ikoghode, 2015, pp. 102-106).

The fact of the foregoing expositions is that in current times, admission policies into tertiary educational institutions in the country have presented an amalgam of largely unwieldy issues that truly border on endless experimentations. In the case of the universities, there is the additional narrative of post-UME, post-UTME or post-UTME_CBT. So, how did the nation come about these “post-scenarios”? Citing Amatareotubo (2006) and Isaac (2010), Ikoghode (2015, p.102) further explains that prior to the introduction of the then Post-UME by Nigerian universities, JAMB was solely and constitutionally given the responsibility of conducting examination and admitting students into Nigerian educational institutions, among other functions as it was established by law in 1978, amended in 1989 and 1993 respectively. This was unlike the Post-UME that emerged from policy decision of the federal government of Nigerian without legal backing as the policy of Post-UME screening by universities was only approved by the then Minister of Education.

Isaac (2010) in Ikoghode (2015, p.102) further enumerated the reasons behind the decision for the then Post-UME screening to include amongst others: the outcry in most Nigerian tertiary educational institutions over abysmal performance of students presented solely by JAMB for admission; complaints by institutions that most of the students recommended by JAMB were not university materials and that many of them cannot even write their names when tested in year one; that impersonation had crept into the then JAMB UME, etc. As such, the universities clamoured for supplementary examination for the students before admission. This gave rise to post-UME, which metamorphosed to post-UTME and currently goes by the sobriquet of post-UTME_CBT. And so, according to Ikoghode (2015, p.107) from 1978 UME to 2012 UTME, JAMB examinations had always come in the Paper-and-Pencil Testing (PPT) format but in 2013 and 2014 UTME, JAMB introduced Dual-Based Testing (DBT) i.e CBT alongside the usual PPT. (In the tradition of a long narrative of unwieldy policy nomenclatures, sobriquets and acronyms). And finally in 2015, the Nigerian national examination body (JAMB) retained only the CBT mode of tests which is an electronic form of UTME that adopts the use of computer to display and answer test-items and give immediate results.

FURTHER NARRATIVES ON ADMISSION POLICIES IN TERTIARY EDUCATION IN NIGERIA

And so in all of these the nation of Nigeria (to say the least) has only been moving forward in a proverbial examination circle. It is immensely doubtful that all the putative policies and nomenclatures above are adding value to the educational system in the country. And indeed, the complex webs of issues that have led to such immobility have amply been touched upon by Salim (2003) and Ikoghode (2015). Then to call a spade by its proper name (in place of calling it a work-implement) the germane issues truly border on policy inconsistencies and policy failures borne out of a complicated national question. Hence, in the original design which has continued to undergo modifications, the JAMB admission guidelines stipulated that 40 percent of the candidates should be selected on merit, 30 percent on locality (which in most cases is the geographical or socio-cultural area contiguous to the institution); 20 percent is reserved for candidates from the educationally disadvantaged states; and 10 percent is left to the discretion of each institution (Salim, 2003, p.8).

Of this 10%, the universities were enjoined to reserve 2.5% for applicants from foreign countries, especially distressed African countries. The Guidelines were subsequently adjusted, with the 10% discretion criterion abrogated and shared between merit which became 45% and locality which was made 35%. The criteria and the percentages now read: merit, 45%, locality, 35%, educationally disadvantaged states, 20% (Salim, 2003, p.8). This is the complete scenario of the quota system of admission into the university system in Nigeria (expected to be reflected in the admission policies of the other federally owned tertiary educational institutions in the country). The critical question thus remains: were these policies glaringly in the public interest or were they motivated by sectionalism?

The quota system of course has its complement in the constitutionally entrenched policy whereby everything done in the name of Nigeria must reflect federal character which simply means that the various states and regions of the federation must be as adequately represented as the available spaces permit. But is the federal character principle actually in tandem with the critical requisites of national development or does it merely satisfy some normative requirements of nation-building? The concern for an equitable share of posts and resources among its components is as old as the founding fathers' dream of transforming the Federal Sate of Nigeria into a nation. The Federal Character Principle and Formulae, fostered by the idea of quota system was devised as a response to this concern (Chukwumerije, 2008, p. 6). Subsequently the federal character principle became legitimated by the various Nigerian constitutions from 1979 to 1999. Citing Dada (2004), Odigwe & Swem (2016, 327) thus contend the quota admission system portrays that a candidate from the Southern state with university matriculation examination scores of 300 out of 400 may not get admission into the university but his/her counterpart from the Northern part of the country with a lower score may be admitted.

Odigwe & Swem (2016, 327) thus further argues that similarly, a candidate with 280 score out of 400 from educationally advanced states may not get admission but his/her counterpart from educationally disadvantaged state with lower score may be admitted. Thus, quota system has created inequality in the provision of university education as merit and equity have been sacrificed on the altar of quota system of admission. Some candidates with better scores are thus denied admission on grounds of indigene and non-indigene dichotomy. But a candidate for admission should not be made to suffer greater burden than the other simply because of his place of birth and locality (Odigwe & Swem, 2016, 327).

THE EXTANT CUT-OFF MARK CONUNDRUM

Ikoghode (2015, p.103) posits that the then Post-UME policy of 2005 actually made it mandatory for all tertiary educational institutions to independently screen successful candidates in JAMB examination before giving admission. Initially, the procedures of the screening was that after candidates with a score of 200 and above were shortlisted by JAMB, their names and scores would be sent to their universities of choice which would further screen them using aptitude tests, oral interviews, etc. But over time the cut-off mark of JAMB examination scores have not been fixed on 200. In some years it was pegged on 180 and above and some other years 200 and above depending on the average performance of candidates in that year (Ikoghode, 2015, p.103).

The Joint Admissions and Matriculation Board (JAMB) in August 2017 fixed the cut-off marks for admission into higher institutions of learning in the country for the 2017/2018 academic session. At a policy meeting held with the heads of institutions and other education regulatory bodies, the examination body ratified 120 as the minimum mark for degree-awarding institutions. For the polytechnics, the lowest mark that would qualify a candidate for admission became 100, while the highest that an institution can fix is 180. Same mark applies to Colleges of Education. The admission cut-off mark for Innovative Enterprise Institutions ranges between 110 and 120 (Iroegbu, 2017). JAMB Registrar, Prof. Isiaq Oloyede, said the newly agreed marks would over-ride the previous marks submitted by the institutions. Oloyede pronounced that the Board would not allow any institution to go below the ratified marks in their admission process. He further opined that the reduction in the 2017/2018 admission cut-off marks did not portend any danger for education standard and would not translate to a fall in education standards in the country (Iroegbu, 2017).

But the new cut-off point regime received lots of criticisms from parents, civic right groups, and students (Adedigba, 2017a). And subsequently, all tertiary institutions in Nigeria complied with the JAMB cut-off marks. As directed by the examination body, none of the universities decided on cut-off marks below 120, while none of the polytechnics and colleges of education had cut-off marks below 100. The cut-off marks, decided by the Senate and Management of each institution, were communicated to the Joint Admission and Matriculation Board, JAMB (Adedigba, 2017b). Many stakeholders in tertiary education in the country saw the new policy as anti-developmental. Polytechnic teachers in the country under the umbrella body of the Academic Staff Union of Polytechnics (ASUP) distanced themselves from any purported meeting where the new cut of marks was arrived at. JAMB had earlier claimed that the new cut-off marks were decided on after a meeting with Vice-Chancellors, Rectors and Provosts of universities, polytechnics, monotechnics and colleges of education in the country. ASUP said the policy would adversely affect the standard of education in the country (Ejigbo, 2017).

ASUP opined that there is nowhere in the world where 25 per cent which would give the 100 marks for polytechnics cut-off score (based on four subjects taken in the examination) would be considered pass mark. The union posited that the new policy is not good for the development of education and even the candidate. The National Association of Nigerian Students (NANS) which unifies tertiary education students in the country, on its part threatened to call for the scrapping of JAMB if it failed to reverse the low cut-off marks (Ejigbo, 2017).

THE CURRENT CUT-OFF MARKS FOR TERTIARY INSTITUTIONS' ADMISSION IN NIGERIA: SOME LINKAGES AND PROGNOSIS

We opine that from the preceding expositions what Madukwe (2008) appropriately calls practice without policy is indeed pervasive in the public sector in Nigeria. And in its more worrisome trajectories the same phenomenon is describable as living with ostensible policies. With specific reference to the university setting, Odigwe & Swem (2016, 327) posit that concern has been raised about the decline in the quality of education universities offer in Nigeria as this is evident from the quality of graduates produced in recent years by the institutions. Prior to this period, they argue, graduates were substantially produced by government-owned universities until recently when a number of private universities were licensed by the National Universities Commission (NUC) which is the umbrella under which Nigerian universities operate. According to Odigwe & Swem (2016, 327) the quality of education offered by Nigerian universities are not in line with the expectations and the problem may be from the area of the initial admission process involving the quota system.

An aspect of the worrisome dimensions of the extant cut of mark of 100-120 points is its implications for STEM education. The term “STEM education” refers to teaching and learning in the fields of science, technology, engineering, and mathematics and typically includes educational activities across all grade levels, from pre-school to post-doctorate, in both formal (e.g., classrooms) and informal (e.g., afterschool programs) settings. STEM education has been called a meta-discipline, the creation of a discipline based on the integration of other disciplinary knowledge into a new ‘whole’ (Gonzalez & Kuenzi, 2012, p.1; Morrison, 2006; Tsupros, Kohler & Hallinen, 2009); Lantz Jr, 2009, p.1). Is it then the products of the 100-120 cut of marks that would develop the STEM literacy and with it the ability of the Nigerian nation to compete in an imminent new (global) economy?

Tertiary educational institutions in Nigeria are expressly expected to pursue the lofty goals of the national policy on education in the country through quality student intake (National Policy on Education, 2013, p. 25). But it is immensely doubtful that such objectives would be achieved when cut-off marks for admission are reduced to twenty five percent per subject which the 100 cut of mark for some of the institutions imply. According to Nnadozie (2016, p.1), public policies are instruments of the state through which the government addresses the problems and the needs of the people in any country and in the course of doing this, the country moves forward; that is to say, the society develops. A policy is therefore not a whimsical exercise, rather it is a process that is thought through and reasoned out before it is pronounced or adopted (Nnadozie, 2016, p.1).

Parsons (1999) in Nnadozie (2016, p.19) also argues that a policy is an attempt to define and structure a rational basis for action or inaction. We want to continue to believe in this paper that the extant cut-off mark policies in the country are thought through and reasoned out before they are pronounced or adopted. We want to continue to think that such policies are borne out of rational basis of action. Then according to Okoli (2003, p.1) administration of national development is carried out primarily through public organizations. The efficiency and effectiveness with which this is achieved he suggests depends critically on the efficient performance of these organizations and this can only safely be measured through their decision-making processes.

We argue that the decision-making processes of public organizations are intricately interwoven with policy outputs. Are such decision-making processes positively flexible or are they merely flexible to reflect the whims and caprices of new government officials so that the new officers would be seen to be different from their predecessors in office? According to Maduegbuna (2005, p.7) in order to achieve its aims public policy should be flexible but this is only to accommodate emerging situations as a policy which is effective today may turn out to be bad or unsuitable tomorrow. Public policies are accordingly not cast on stone and are actually to be differentiated from rigid rules and arbitrary orders which can never be accepted as public policies. Maduegbuna (2005, p.8) thus further argues that people’s views are one of the ingredients that make up good policies as the essence of policies is to achieve the welfare of the people (for whom the policies are made).

Devoid of such positive impacts therefore, such tendencies will only end up as arbitrary orders or authoritarian impositions but not public policies and they hardly lead to national development. Ozigi & Canham (1979, p.189) had in this regard argued that there is obviously a close relationship between development and education because the key to all development is good education. However, education in itself does not necessarily lead to development, as a society may have a large percentage of educated people and yet experience little progress in its development. Hence, a lot depends on other factors such as the quality and type of education its citizens are receiving and the nature of its political and economic circumstances (Ozigi & Canham, 1979, p.189).

The cumulative efforts and thoughts which eventually became known as the National Policy on Education were enacted for Nigeria in 1977 (Ejiogu, 2001, p.139). The original version of the resultant public policy document has accordingly since undergone several critical modifications. However, forty years down the line, the reality of national existence in the Nigerian state is still characterized by gargantuan underdevelopment crises bordering on economic insecurity, inter-ethnic belligerence and animosities, unrelenting exchange of hate-speeches among the peoples of the country and indeed sundry instances of elite insensitivities.

The level of unemployment in the country is becoming unbearable, roads are increasingly dilapidating and electricity generation is incomprehensibly insignificant for national developmental purposes. Hence, a summation of the foregoing negative features is a pointer to the egregious nature of the weak linkages between public policy and national development in our case study country. Above all, subject negative narratives are fully indicative of a net adverse position between generic educational policies (tertiary education strategies in particular) and national development in the country.

CONCLUSION AND RECOMMENDATION(S)

National development we conclude is a function of effective public policies which is interwoven with functional tertiary education. In other words, without purposeful and effective tertiary education policies, beginning with the admission policy trajectories, generic public policies would become jaundiced and national development certainly impaired. The central issue in all of this thus becomes the deepness of public policies (for tertiary education). When it is negatively-headed, induced by sectionalism and self-centeredness, national development remains stillborn. Hence, in the articulation and formulation of national educational policies for the country rigid rules and arbitrary orders should not be positioned as public policies. It is therefore recommended in this study that the JAMB cut-off mark for admission into the applicable tertiary educational institutions in the country be permanently fixed at 160 marks (for all the educational institutions).

The need to reduce pressure on the carrying capacities of the institutions cannot also be over emphasized. A commensurate cut-off mark-regime will be critical to the engendering of such pressure-reduction. It is further recommended in this study that an aggressive national policy which would include study-incentives and post-graduation compensation be mounted in the country, aimed at encouraging Nigerian citizens to adopt the Open University option in the acquisition of tertiary education. The Open University system whereby the individuals study and work is invariably a formidable mechanism of generic contributions by a country's citizens towards self-evident national development.

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The Strategic Importance of Job Analysis as a Basic Human Resource Management Technique

By

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Abstract

The analysis of jobs, skills and competencies is one of the most important techniques in human resource management. Job analysis provides the information required by virtually every human resources activity. It assists with the essential HR programmes such as recruitment, selection, training and development, performance appraisal and compensation management. It may also help organizations defend themselves in lawsuits involving employment practices, for example, by clearly specifying what a job requires if someone claims unfair dismissal. Ultimately, job analysis helps increase the value added by employees to the organization because it clarifies what is really required to perform effectively. The entire human resource management function rests on effective job analysis. However, with increasing competition, rapid technological innovations, the changing nature of organizational structure and shorter product life-cycles, its underlying assumptions are becoming increasingly questionable in today's dynamic work environment. This has led to calls for a more proactive and strategic approach to job analysis so that the procedures will continue to be relevant in today's workplace. Taking into account the importance and sensitivity of the issue of job analysis to any organization, the present study emphasize the need for a proactive and strategic approach to job analysis, present a job analysis framework and discussed implications for organizations. The study concludes with recommendations aimed at making job analysis more effective and result-oriented when tied to recruitment and selection, training and development, performance management, career management, job evaluation and the design of grade and pay structures process in the organization.

Keywords: Job analysis, Job description, Job specification, Strategic approach, Human resource management.

1. Introduction

Human resource professionals and consultants use job analysis as basic building blocks for human resource management functions, including recruitment and selection, training and development, performance appraisal and compensation management. Job analysis may be viewed as the hub of virtually all human resource management activities necessary for the successful functioning of organizations (Cowling & Mailer, 1981; Gael, 1988a; Cole, 2002; Bohlander & Snell, 2007; Bateman & Snell, 2011; Werner, Schuler & Jackson, 2012; Suthar, Chakravarthi & Pradhan, 2014). Job analysis is sometimes called the cornerstone of human resource management because the information it collects serves so many human resource management functions. Job analysis is thus a prerequisite activity for the effective management of human resources.

However, with increasing competition, rapid technological innovation, the changing nature of organizational structures and shorter product life-cycles, many important assumptions that underlie such fundamental uses of job analysis in management are becoming questionable in today's business environment. Consequently, the tasks to be performed, and the knowledge, skills and abilities (KSAs) required for effective job performance are also becoming more volatile, and sometimes more team-based (Mirabile, 1990; Siddique, 2004; Armstrong, 2009). This has led to calls for a more proactive and strategic approach to job analysis, so that the procedures will continue to be relevant in today's workplace (Schneider & Knoz, 1989; Sanchez, 1994; Morgan & Smith, 1996; Siddique, 2004; Werner *et al.*, 2012).

The ultimate purpose of job analysis is to improve organizational performance and productivity. A proactive job analysis practices help to identify factors that greatly influence employees' motivation, employees' productivity, job

satisfaction, and employment retention. As contrasted with job design, which reflects subjective opinions about the ideal requirements of a job, job analysis is concerned with objective and verifiable information about the actual requirements of a job. The job descriptions and job specifications developed through job analysis should be as accurate as possible if they are to be of value to those who make human resource management (HRM) decisions. These decisions many involve any of the HR functions-from recruitment to termination of employees. In this regard, this study is geared towards establishing the importance and role of job analysis as a basic human resource management activity that drives other human resource functions notably recruitment and selection, training and development, performance appraisal, compensation management, knowledge management, human resource restructuring, employees engagement management, employees retention management, participative management, safety and health management, legal compliance and termination of employment.

2 Literature Review

2.1 Historical Overview of Job Analysis

The history of job analysis can be traced back to Socrates in the fifth century B.C. and his description of the ideal state (Primoff & Fine, 1988). Apparently, Socrates was concerned with the work that needed to be done, and who did it, and this represented the conceptual beginnings for job analysis. It seems as if the first large scale job analysis was conducted by Diderot, an encyclopaedist. In 1747, whilst working on an encyclopaedia, he discovered that the jobs in the trades, arts, and crafts seemed incomplete and lacked a unified purpose. He consequently investigated the nature and content of these jobs and reorganized them into specific job categories (Primoff & Fine, 1988).

However, the term job analysis did not appear in the management literature until early twentieth century. In 1916, Frederick Taylor referred to job analysis as the first of the four principles of scientific management (Ash, 1988). Taylor's job analysis procedure implicitly addressed efficiency aims in the selection, motivation, and training of the worker (Primoff & Fine, 1988). Industrial engineering also had a significant early impact on job analysis through the work of Henry Gantt and Frank and Lillian Gilbreth in the early part of twentieth century. In their efforts to increase efficiency and productivity, they introduced many refinements and techniques for applying scientific management on the factory floor to study work motions, and in doing so, examined jobs from the perspective of the elemental parts (Jeanneret, 1991; Bateman & Snell, 2011). Job analysis methods have grown considerably since the early theoretical foundations and currently includes, among others, the Position Analysis Questionnaire (PAQ), the Critical Incidents Technique (CIT), Fleishman's Job Analysis Survey (FJAS), Functional Job Analysis (FJA), and the Job Element Method (JEM) (McCormick, 1976; Palmer & Valet, 2001). Apparently, the legacy of Taylor's scientific management approach which advocated the application of scientific methods to analyze work to determine how to complete production tasks efficiently is broad and pervasive. Most important, productivity and efficiency in manufacturing improved dramatically. One of the most famous examples of the application of scientific management is the factory Henry Ford built to produce the model-T which became the first car accessible to the majority of Americans.

2.2 Job Analysis

Job analysis is a systematic process of describing and recording information about job behaviours, activities, and worker specifications. (Werner *et al.*, 2012). This supports the assertion of Armstrong (2009) who posits that job analysis focused on collecting, analyzing and setting out information about the content of jobs in order to provide the basis for a job description and data for recruitment, training, job evaluation, and performance management. In the words of Cole (2002), job analysis is a term used to describe a process of examining jobs in order to identify their main features, in particular the duties they fulfill, the results they are expected to achieve, the major tasks undertaken, and the job's relationships with other jobs in the organizational hierarchy. Brannick and Levine (2002) sees job analysis as an organized process whereby nature of a job is discovered. Similarly, Bohlander and Snell (2007) describe job analysis as the process of obtaining information about jobs by determining the duties, tasks, or activities of these jobs. Typically, the information described and recorded includes:

- the purposes of a job;
- the major duties or activities required of the job holders;
- the conditions under which the job is performed;
- the competencies (i.e, skills, knowledge and abilities) that enable and enhance performance in the job.

In a nutshell, job analysis concentrates more on what job holders are expected to do. Although issues of supply and demand are fairly 'macro' activities conducted at an organizational level-HR planning also has a 'micro' side called job analysis. Job analysis does two things. First, it tells the HR manager about the job itself: the essential tasks, duties, and responsibilities involved in performing the job. This information is called a job description. The job description for an accounting manager might specify that the position will be responsible for monthly, quarterly, and

annual financial reports, getting bills issued and paid, preparing budgets, ensuring the company's compliance with laws and regulations, working closely with line managers on financial issues, and supervising an accounting department. Second, job analysis describes the skills, knowledge, abilities, and other characteristics needed to perform the job. This is called the job specification. For accounting manager, for example, the job requirements might include a degree in accounting or business, knowledge of computerized accounting systems, prior managerial experience, and excellent communication skill (Bateman & Snell, 2011).

Therefore, job analysis is one of the most important activities of human resource management and can perform multi-functions. A regular or proactive job analysis practices according to Suthar *et al.* (2014), help to identify factors that shape the employees' motivation and job satisfaction. The ultimate purpose of job analysis is to improve organizational performance and productivity. Job analysis is an influential management tool in business and industry. There is hardly a programme of interest to human resource specialists and practitioners, whose work pertain to the interface between people and jobs that do not depend or cannot benefit from the results of an effective job analysis. An examination of the literature revealed that job analysis has provided an informational base for a wide variety of organizational and managerial functions, including among others, recruitment and selection (Wilde, 1993; Wenimont, 1988; Jenkins & Griffith, 2004; Carless, 2007; Kharabe & Joseph, 2016), training and development (Wooten, 1993; Bohlander & Snell, 2007; Bateman & Snell, 2011; Mapira *et al.*, 2013; Kharabe & Joseph, 2016), performance management (Werner *et al.*, 2012), compensation management (Taber & Peters, 1991; Armstrong, 2009; Bateman & Snell, 2011; Kharabe & Joseph, 2016), job descriptions and job specifications (Denerley & Plumbley, 1969; Cole, 2002; Armstrong, 2009; Kharabe & Joseph, 2016), Job design (Davis & Wacker, 1988; Konczak, 2007), and employment equity and affirmative action (Thancker, 1990; Simda, Taggar & Smith, 2007; Werner *et al.*, 2012). It is therefore clearly evident that job analysis has been, and will continue to be, an extremely useful management tool.

2.3 Specific Terminology in Job Analysis

In everyday conversations, people often use the word job whenever they refers to an employment situation. But when an entire system for managing human resources depends on understanding the jobs in an organization, specific terminology is needed. The precise use of several related terms facilitates clear communication of job requirements and human resource management functions.

(i) Job: The term job refers to a group of related activities and duties. Ideally, the duties of a job should consist of natural units of work that are similar and related. They should be clear and distinct from those of other jobs to minimize misunderstanding and conflict among employees and to enable employees to recognize what is expected of them.

(ii) Position: A position consists of different duties and responsibilities performed by only one employee. Human resource professionals use the term position to refers to the activities carried out by any single person or employee.

(iii) Occupation: An occupation refers to a groups of jobs that involve similar work and require similar training, credentials and competencies.

(iv) Job Family: A job family refers to a group of individual jobs with similar characteristics. Where different jobs have similar duties and responsibilities, they may be grouped into a job family for purposes of recruitment and selection, training and development, compensation, or advancement opportunities.

(v) Job Design: It is the organization (or structuring) of a job to satisfy the technical- organization requirements of the work and the human requirements of the person performing the job.

(vi) Job Description: A job description is a statement of the tasks, duties, and responsibilities of a job. A job description spells out essential job functions or duties, describes the conditions in which the job is performed, and states the competencies needed as well as any special training requirements for the job.

(vii) Job Specification: A job specification is a statement of the knowledge, skills, and abilities required for the person performing the job.

(viii) Job Incumbents: The people who are currently doing the job, have the most direct knowledge about the tasks, duties, and competencies associated with the job. Incumbents usually provide input into job analysis by participating in an interview or responding to a questionnaire. Although incumbents may inflate the difficulty of their jobs, there are still good reasons to include them in the job analysis process. First, they are the source of the most current and accurate information about the job. Second, including incumbents can increase perceptions of procedural fairness and reduce resistance to any changes that might be introduced on the basis of job analysis results.

(ix) Competency Modeling: A competency is a measurable pattern of knowledge, skills, abilities, behaviours, and other characteristics that a person needs to perform work roles or occupational functions successfully. For competency modeling, the objective is to describe the competencies of successful employees for a series or progression of several jobs. Competency models are particularly career paths and developmental or training experiences that enable employees to progress along those career paths. For employees, competency models provide

information about which skills they should develop to be qualified for particular jobs. Ideally, a competency model describes both competencies that are necessary for successful performance and behavioural indicators that can be used to assess an individual's proficiency on each competency.

(x) Career paths and job progressions: Career paths refer to lines of advancement in an occupational field within an organization. While job progression on the other hand refers to the hierarchy of jobs a new employee might experience, ranging from a starting job to jobs that successively require more knowledge and/or skills. When the career path is quite clear, competency modeling can help determine the level of performance that should be achieved before an employee being considered for a promotion.

2.4 Components of Job Analysis

Two major components of job analysis are identified in the literature. They are job description and job specification.

Job Description

Job description is a direct and immediate product of job analysis. It is an organized, factual statement of the duties and responsibilities of a specific job. It outlines the facts compiled from job analysis, concisely identifying and describing the contents of a job. Thus, it is a written documentation which defines the appropriate and authorized contents of a job. A job description tells you about the total requirements of the job. It tells you precisely what a job is, its purpose, the duties, activities and responsibilities attached to it, and its position within the formal structure of an organization. Grant (1988) refers to a job description as the "blueprint" of a job. This means tasks and responsibilities that must be performed as part of the job. Similarly, Adegoke (2013) defines a job description as a structured and factual state of a job's functions and objectives. Therefore, job description generally includes duties, purpose, responsibilities, scope and working conditions of a job along with the job title and the designation of the person to whom the employees reports.

According to Werner *et al.* (2012), job descriptions are part of the written contract that governs the employment relationship. A well-written job description gives the job holder and the immediate line manager a clear overall view of the position. It gives the HR manager a recruitment tool to help match the applicants with the skills, experience and competencies required on the job. It also forms a useful basis upon which to carry out performance appraisal, job evaluation, job grading and can help identify the duplication or absence of particular function or activities across the organization. In a nutshell, a job description shows both the job factors and employee factors.

The job factors include:

- (a) Job Identification- The job title, department/unit and code number.
- (b) Job Summary- This shows in a few paragraphs the major functions and tools, machinery and special equipment used.
- (c) Job Contents- Lists the sequence of operations that constitute the job, noting main levels of difficulty.
- (d) Statements showing relationship of the job to other closely associated jobs.
- (e) The training required, working hours and peculiar conditions of employment- e.g. 'very hot' or 'very cold'.

The employee factors on the other hand, include sex and age, as well as physical characteristics required such as size or strength. Others are the mental abilities and emotional qualifications needed, cultural requirements (e.g. speech and knowledge of local dialect or language, etc.)

Arising from the foregoing, it is clear that job analysis provide an overview of the functions and activities undertaken by the department or the organization, help identify gaps or duplication of jobs in the organization, useful in planning and recruiting of staff, clarify duties and responsibilities, etc job descriptions are valuable tool for performing human resource management functions. Nevertheless, several problems are frequently associated with these documents, including the following:

- (i) If they are poorly written, using vague rather than specific terms, they provide little guidance to the job holder.
- (ii) They are sometimes not updated as job duties or specifications change.
- (iii) If they are too restrictive, it can create 'that is not my job reaction' environment from staff.
- (iv) They can limit the scope of activities of the job holder, reducing organizational flexibility.
- (v) They may violate the law by containing specifications not related to job success.
- (vi) They sometimes creates boundaries rather than free team cooperation.
- (vii) They takes executive time as it requires regular update.

Job Specification

Job specification is an extension of the job description. It is a statement of the minimum acceptable human qualities necessary to perform a job properly. According to Ohadinma and Uwaoma (2000), job specification is the personal characteristics or qualification requirements of a job. These include education, skill, experience, special aptitude, etc. when recruiting and screening applicants, employers utilize job analysis to determine what knowledge, skills and abilities an applicant needs to perform the job. These needs are referred to as job specification (Brannick, Levine & Morgeson, 2007). Similarly, Suthar *et al.* (2014) sees job specification as a written statement of qualifications, traits, physical and mental characteristics that an individual must possess to perform the job duties and discharge responsibilities effectively.

Job specification deals with the personal aspects of the job education or qualification background, skills and abilities required to perform the job. It not only tells you about the job, but also provides a blueprint of the 'ideal' person to do the job. Typically, it details the personal attributes and qualities associated with successful performance of the job, for example, acceptable qualifications, experience, technical skills, physical characteristics, health and personality and any special requirements necessary to carry out a specified job. Because job specifications establish the qualifications required of applicants for a job opening, they serve an essential role in the recruiting function.

2.5 The Importance of Job Analysis

Despite possible limitations, the process of job analysis can aid managers in the following human resource decision-making points:

- (a) Assessment of where the organization stands, and where it wants to get to with regards to the tasks that must be performed, the skills required to do the work, and the roles that need to be performed.
- (b) Analysis of how the job might develop, and what qualities will be needed for the individual to develop within the organization.
- (c) Analysis of the organizational environment which involves the job that the newcomer will do, the subculture and work group they will join, the organization's mission, objectives, value and dominant culture, the techniques that are used, and the external environment in which the organization is located.
- (d) The entire human resource management functions rests on effective job analysis. That is, results of job analysis can be used for enhancing broader human resource strategies, activities and processes including recruitment and selection, training and development, performance appraisal, compensation management, workforce planning, safety and health management, employee and labour relations, organizational design, legal compliance and termination of employment.
- (e) Job analysis plays a vital role in making fair, transparent and defensible remuneration decisions. It allows managers to gain understanding of the content of the organization's job roles.

2.6 Purpose of Job Analysis

Bohlander and Snell (2007); Kharabe and Joseph (2016) admits that the purpose of job analysis is to determine training needs, compensation, selection procedure and performance review as shown below:

(i) Recruitment and Selection: Central to effective recruitment and selection is job analysis. Job analysis helps in determining what kind of person is required to perform a particular job. It points out the educational qualifications, level of experience and technical, physical, emotional and personal skills required to carry out a job in desired fashion. The objective is to ensure that organizations have the right number and the right kinds of people, performing tasks at the right places and at the right time all in a bid to fulfill corporate objectives. The efficiency and effectiveness of organizations depend, to a great extent, on effective recruitment and selection which is based on job analysis. Armstrong (2009) holds that recruitment and selection process come in four stages: defining requirements, attracting candidates, selecting candidates, and placing them on the job. Therefore, recruitment and selection are critical processes for organizations. In recent times, there has been growing evidence that the formation of a positive psychological contract with employees provides the basis for a positive outcome in terms of organizational commitment and motivation. Recruitment and selection are vital tools in the formation of the expectations that form such a contract. The steps involved in the recruitment and selection processes are sequential, any error made during job analysis will cascade down through the whole processes, creating greater problems elsewhere.

(ii) Training and Development: Any discrepancies between the knowledge, skills and abilities demonstrated by a jobholder and the requirements contained in the description and specification for that job provide clues to training needs. Also, career development as a part of the training function is concerned with preparing employees for advancement to jobs where their capacities can be utilized to the fullest extent possible. The formal qualification requirements set forth in high-level jobs indicates how much more training and development are needed for employees to advance to those jobs. Job analysis also helps in deciding the training content, tools and equipments to be used to conduct training and methods of training. Because training increases the knowledge and skills of employees, organizations do not really have a choice of whether to train or not, it is only a choice of method since

the expectation of every employer is the evolution of a competent, capable, highly motivated, ethical, and above all, able workforce whose hallmark would be the attainment of organizational goals and objectives.

(iii) Performance Appraisal: The requirements contained in the description of a job provide the criteria for evaluating the performance of the holder of that job. Job analysis helps to check if goals and objectives of a particular job are met or not. It helps in deciding the performance standards, evaluation criteria and individual's output. On this basis, the overall performance of an employee is measured and he/she is appraised accordingly. That is, the results of performance appraisal may reveal, however, that certain requirements established for a job are completely or not completely valid. Nevertheless, if the criteria used to evaluate employee performance are vague and not job related, employers may find themselves being charged with unfair discrimination.

(iv) Compensation Management: In determining the rate to be paid for performing a job, the relative worth of the job is one of the most important factors. This worth is based on what the job demands of an employee in terms of skill, effort, and responsibility, as well as the conditions and hazards under which the work is performed. Job analysis guides HR managers in deciding the worth of an employee for a particular job opening. Employees' compensation in whatever form remains a cost to the business and affects the profitability, to elicit the commitment of employees to the organization, the compensation package must be perceived to be fair, equitable, and consistent in comparative terms.

(v) Job Designing: The main purpose of job analysis is to streamline the human efforts that influences employee's motivational level in the organization. The structural techniques for increasing an employee's motivational potential are job enrichment, job enlargement, job rotation, re-engineering, flexitime, job embeddedness, compressed work week, job-sharing, teleworking. Job design which is based on effective job analysis enhance employees' satisfaction while increasing the human output. Job design, which is an outgrowth of job analysis, is concerned with structuring jobs in order to improve organization efficiency and employee job satisfaction.

2.7 Approaches to Job Analysis

Just as many sources provide information about jobs and the organization as a whole, many methods are used to obtain that information. The three most common methods are observation, interviews, and questionnaires. The information obtained through these methods are typically assembled to gain a full understanding of the critical component of the job and the content of the job.

(a) Observation: Observing workers as they perform their jobs provides rich information about the tasks involved. Observation may mean simply watching people work, or it may include videotaping, audiotaping, and computer monitoring. This method is most appropriate for routine administrative or manual roles but it seldom used because of the time it takes. The major limitation here is that employees who know that they are being observed may put up acts that would give false outcome of the observations. When observations of employees are used for job analysis, the observers must record all tasks performed when employees are multitasking.

(b) Individual and Group Interviews: For jobs involving tasks that are difficult to observe, observations may not be an appropriate method of job analysis. A better way to understand some jobs and their organizational context may be to conduct interviews. Therefore, the full flavour of a job is best obtained by interviewing job holders and checking findings with their managers or team leaders. The aim of the interview should be to obtain the relevant facts about the job, namely the job title, organizational details (reporting relationships as described in an organization chart), and a list of the tasks or duties performed by the job holder (Armstrong, 2009).

Interviews can be conducted individually, or a member of employees can be interviewed all at once in a focus group. Individual interviews are useful because there is less chance that social pressures will distort the responses of employees. On the other hand, focus groups are useful because employees tend to stimulate each other to think of more ideas. Again, combining or multiple approaches to obtaining information is usually the best solution (Werner *et al.*, 2012). Interviews are applied when the job is complex. It is therefore the most common approach. The advantages of the interviewing method are that it is flexible, can provide in-depth information and is easy to organize and prepare. But interviewing can be time-consuming which is why in large job analysis exercises, questionnaire may be used to provide advance information about the job. For example, to really understand the job of a software designer who develops customized graphics programmes for commercial printers, you might interview job incumbents, their line managers, members of their product design teams, staff members who write the computer codes to implement their designs, and the customers who ultimately define their objectives.

(c) Questionnaires: Many people find it difficult to express themselves in writing about their work. questionnaires about their roles can be completed by role holders and approved by the role holder's manager or team leader. Questionnaire are useful for collecting information from many different people because they are economical, especially when administered electronically. It is highly advisable to pilot-test questionnaires before launching into a full-scale exercise. The advantages of questionnaires are that they produce information quickly and cheaply for a large number of jobs. They can also save interviewing time by recording purely factual information and by enabling

the manager or analyst to structure questions in advance to cover areas which need to be explored in greater depth. However, the accuracy of results will depend on the willingness and ability of job holders to complete questionnaires.

2.8 Strategic Job Analysis

In today's competitive environment, organizations are seeking new management techniques to enhance competitiveness. The cornerstone of such techniques lies in the ability of the organization to successfully predict, and consequently plan and live with change (Weinberger, 1989). Researchers such as Lund and Hansen (1986); Werner *et al.* (2012) focused on organizational change as a result of innovations in technology and increased competition, among other factors. It is argued that the effects of these technological and other changes will be universal and apply to all organizations. Voskuijl (2005); Bohlander and Snell (2007) suggest that the new knowledge, skills, and abilities will be required if jobs are to be effectively and efficiently performed in this dynamic environment. As London (1988) notes, organizations and managers need to think about critical jobs for the future and what would have to be done to ensure that the right people, with the right knowledge, skills and abilities (KSAs), were available at the right time and place. As such, Scheider and Konz (1989) argues that if change and human resource management is all about people working at jobs, then jobs need to be a, if not, the focus of strategic human resources management. Here the literature appears to be quite silent precisely with what kinds of people need to be recruited and selected and the kinds training they should actually receive are not identified. The apparent inconsistency between the assumptions of traditional job analysis and new approaches to managing employees is so great that some managers and HR professionals now ask, "Do we even need job analysis anymore?" I think the answer to this question is clearly yes. Unless employers understand the work that employees are expected to do, they cannot possibly develop an integrated system of HR policies and practices to support that work. Therefore, job analysis can be a valuable tool during strategic change. Also, job analysis is essential to any organization concerned about legal compliance and its ability to defend its employment practices (Werner *et al.*, 2012). Organizations will certainly continue to use job analysis in some form as a foundation on which to build integrated human resource management (HRM) system.

In a study more directly related to job analysis, Sanchez (1994) argues that traditional job analysis is tailored to the principles of the scientific management approach which is becoming unsuitable to emerging business needs. However, he contends that despite the obsolescence of the traditional conception of job analysis, many forms of work analysis can meaningfully contribute to business competitiveness, and that, informed modification of current job analysis practices require knowledge of the underlying assumptions that have rendered traditional job analysis obsolete. Some of the underlying assumptions identified include: simplified and predetermined job responsibilities; and adversarial approach to labour-management relations; static jobs with stable knowledge, skills and abilities requirements, scarce competition and large market share; isolated work stations and minimum employee feedback; individualistic approach to employee selection; and a hierarchical approach to employee selection. Among his wide ranging recommendations, and of direct relevance to this paper, are those that relate to the reduction of future uncertainties in the environment, the use of job analysis for teamwork, and the alignment of job analysis and business strategy. These include: develop scenarios to facilitate the process of evaluating future knowledge, skills, and abilities (KSAs) demands; forecast emerging critical occupations, listing primary knowledge, skills and abilities requirements by level and function, and attempt to identify changes in recruitment and selection patterns due to new knowledge, skills, and abilities requirements; ask subject matter experts (SMEs) to predict potential technological and organizational changes; revise current knowledge, skills, and abilities (KSAs) requirements in light of future changes; ask incumbents to rate their respective task inventories on scales measuring the extent to which successful completion of the task requires cooperation with others (teamwork); and identify key organizational and external relationships necessary to carry out responsibilities and consequent strategy-related knowledge, skills, and abilities (KSAs) (e.g., openness to innovation, personal influence, etc).

Furthermore, Siddique (2004) provide an intriguing look into the positive impact a competency- focused job analysis approach can have on a company's performance. Cronshaw (1998) contended that competencies are better suited to the newer, more fluid organizational structures of the late twentieth century. As we move further into the twenty first (21st) century, we see that this statement is just as applicable today. Therefore, in order for organizations to become more strategic in terms of their job analysis, Siddique (2004) holds that there is a need to start looking into competencies as opposed to tasks and knowledge, skills, and abilities (KSAs) as seen in the traditional job analysis approach. The competency- focused job analysis emphasizes adaptability, teamwork orientation and other similar characteristics of employees considered important for successful job performance. Other competencies include:

Interpersonal skills, conflict resolution skills, innovative thinking, flexibility, decision-making ability and self-motivation. The use of a competency approach is critical for organizations wishing to develop a strategic job

analysis (Mirabile, 1990; Shippmann *et al.*, Dierdorff & Wilson, 2005; Werner *et al.*, 2012; Mapira *et al.*, 2013; Kharabe & Joseph, 2016).

Job analysis will not disappear, but the procedures used will likely evolve and change to meet the new needs of organizations. The increasing popularity of competency modeling (instead of task-focused job analysis) is one example of how job analysis is evolving. Part of the appeal of competency modeling seems to be that it is more useful for identifying the core competencies and behaviours that are similar across all jobs in a department, business unit, or organization. When these are included in employees' job descriptions, competency modeling serves as a tool for defining and communicating a consistent corporate culture. In addition, Siddique (2004) argues that a competency approach or proactive job analysis can help an organization in creating a proper infrastructure by defining the tasks to be performed as well as the time lines for performing them. A regular or proactive job analysis also contributes to organizational performance by promoting positive job attitudes.

2.9 Job Analysis for Teamwork

Organizing employees into work teams is becoming an extremely popular management strategy (Jones & Schilling, 2000; Suthar *et al.*, 2014). Similarly, Sanchez (1994) contends that with vertical enlargement and horizontal enrichment, jobs have become highly dependant on one another, making teamwork a necessity, and as Brannick and Levine (2002) predict, work in the future will be accomplished by small teams of people who have rather flexible dynamic jobs. Also, Werner *et al.* (2012) contends that in a team environment, the tasks performed by a particular individual may depend on the talents and interests of the other people in the team. They posit further that the team as a whole, not the individual, is assigned duties and may held accountable for specific tasks. If the team is self-managed, the members can organize the team's work in any way they wish. There are no standard job descriptions. One of the main features of organizing work around teams is that tasks or responsibilities are mapped into teams rather than into individual persons who comprise the teams. Team members are expected, over time, to learn multiple tasks and to fill in for others when necessary. Brannick and Levine (2002) argues that given the difficulty in analyzing specific tasks to infer the required knowledge, skills, and abilities, one solution to the problem is to select people for generic traits that are valuable for a range of jobs. Campion (1994); Armstrong (2009); Werner *et al.* (2012) contends that attention needs to be focused on knowledge, skills, and abilities (KSAs) required for the team-oriented situation itself and should include such skills as task coordination, participation, conflict resolution, problem-solving, and communication. Similarly, Sanchez (1994) suggests that organizational citizenship, cooperation, and customer-orientation behaviours be considered pertinent in job analysis for teams. As such, it is apparent that in conducting job analysis for teams, the focus should be on work-oriented approaches, in which broad behaviours are identified (Mullins & Kimbrough, 1988; Brookins, 2016).

According to Adair (1986), a team is more than just a group with a common aim. It is a group in which the contributions of individuals are seen as complementary. Collaboration, working together, is the keynote of a team activity. Woodcock (1979) contends that the characteristics of a good teamwork are: clear objectives and agreed goals; openness and confrontation; support and trust; co-operation and conflict; sound procedures; appropriate leadership; regular review; individual development and sound inter-group relations. Adair (1986) emphasizes the importance of careful selection of team members. The key factors here for individuals are not only technical or professional competencies, but also the ability to work as a team member, and the possession of desirable personal attributes' such as willingness to listen, flexibility of outlook and the capacity to give and accept trust. Team-based approaches to work have generated excitement. Used appropriately, teams can be powerfully effective as a building block for organization structure; teams increase productivity, improve quality, and reduce costs; teams also can enhance speed and be powerful forces for innovation and change; teamwork also embraces the concept of synergy.

2.9 The Imperative of Integrating Job Analysis with Organization's Strategic Plan

Strategic planning involves a set of procedures for making decisions about the organization's long-term goals and strategies (Bateman & Snell, 2011). Strategic plans focus on how the organization will position itself relative to competitors in order to achieve long-term survival, value, and growth. In order for job analysis to actually become strategic it is necessary to link the process to the strategic direction of the organization. Using Miles and Snow's (1978) strategic typology, this section of the paper will examine how an organization's strategic choice can impact the approach used in job analysis. Miles and Snow (1978) identify three organizational strategic types: defenders, prospectors and analysers. According to Miles, Snow, Meyer and Coleman (1978), each type has its own unique strategy for relating to its chosen market(s) and each has a particular configuration of technology, structure, and process that is consistent with its market strategy.

However, prospector and defenders organizations can be seen as two points on opposite ends of a spectrum. Much of the academic literature juxtapose then, while the analyser type of organization is nicely placed in a middle of the continuum, representing a combination of these two extremes. For this reason, the paper shall only focus on prospector and defender strategic types, and the links these may have on an organization's job analysis

(i) Prospectors: Organizations that continually change the boundaries for task environments by seeking new products and markets, diversifying and merging, or acquiring new enterprises are prospectors. Aggressive organizations continuously change the boundaries of their competitive environments by seeking new products and markets, diversifying, and merging or acquiring new enterprises. In these and other ways, corporations put their competitors on the defensive and force them to react (Bateman & Snell, 2011). According to Miles *et al.* (1978), the prospector's prime capability is that of finding and exploiting new product and market opportunities. These types of organizations are seen as innovators and change agents.

As Ragburam and Arvey (1994) remarked, prospectors have a decentralized structure, low formalization, skill flexibility and staff, and train for broad skills. Based on these characteristics, organizations adopting a prospector style approach are ideal candidates for using a strategic job analysis approach. The prospector uses flexible and broad skills to complement the key ideas behind strategic job analysis due to its emphasis on generic content of jobs or work, empowerment, move to work teams, and multi-skilling (Cronshaw, 1998- Bateman & Snell, 2011). Schneider and Konz (1989); Mapira *et al.* (2013); Mangaleswaran and Kirushantha (2015); Kharabe and Joseph (2016) contends that the goal of strategic job analysis is specification of the tasks to be performed and the knowledge, skills, and abilities (KSAs) required for effective performance of a job as it is predicted to exist in the future. This description is extremely fitting to prospectors as such organizations operate and thrive on rapid change and intense speed. Therefore, organizations which are seen as proactive "technology-push" innovators, tend to have cultures that are more outward-looking and opportunistic.

(ii) Defenders: Organizations that stay within a stable product domain as a strategic maneuver are called defenders (Bateman & Snell, 2011). The central theme behind defenders is stability (Miles *et al.*, 1978). By offering limited product lines; single capital intensive technology; a functional structure; and skills in production efficiency, process engineering, and cost control, defenders set up the necessary conditions to ensure that they compete in a stable environment (Ragburam & Arvey, 1994). In addition, organizations with a defender business strategy are likely to adopt a long-term perspective, maintain internal stability; have an extensive division of labour with an emphasis on skill specialization, and recruit and train staff for narrow skills (Ragburam & Arvey, 1994). Arising from the foregoing, a traditional approach to job analysis (the specification of the tasks to be performed and the knowledge, skills, and abilities (KSAs) required for job performance of a job as it currently exists, and/or has existed in the past) may be more applicable for organizations using a defender strategy, as jobs are considered stable over time. Miles *et al.* (1978) also state that the defender's adherence to strict controls and emphasis on a top-down management approach can also be seen as being highly mechanistic. This closely mirrors that of Taylor's "Scientific Management", a situation that spawned traditional job analysis.

However, Stewart and Carson (1997) point out that modern organizations are less often structured around jobs. Self-managing teams are replacing bureaucratic hierarchies. Moreso, organizations are creating jobs that never existed and seeking more cooperative approaches to labour-management relations (Siddique, 2004). In order to survive and thrive, these organizations must adapt to changing labour force; demographics; global competition; and increasing competition due to free-trade, innovations in technology, deregulation, and fast-evolving markets (Morgan & Smith, 1996; Landry, Mahesh & Hartman, 2005; Bateman & Snell, 2011, Werner *et al.*, 2012). The evolution toward rapidly changing jobs and organizations that demand flexibility of their workers, suggests that the need for new approaches to job analysis is now an organizational reality.

2.10 Conceptual Model

It should be emphasized that a major goal of modern job analysis is to help the organization establish the job-relatedness of its selection and performance requirements. In addition, it is generally agreed that various human resources functions should be integrated into the overall strategic management process of the organization (Fisher, 1989; Cooke & Armstrong, 1990; Boxall & Purcell, 2000; Cole, 2002; Bohlander & Snell, 2007; Werner *et al.*, 2012). Once a strategic direction for the organization is chosen, human resource managers have a crucial role in designing and developing human resources management systems that will aid the successful strategic implementation (Dyer, 1985; Foulkes, 1986; Lengnick-Hall & Lengnick-hall, 1988; Wright & Snell, 1991; Pfeffer, 1994; Cooke & Armstrong, 1990; Colbert, 2004; Bateman & Snell, 2011; Werner *et al.*, 2012; Suthar *et al.*, 2014). One such function/system is the strategic job analysis, which for the purpose of this study, can be reviewed as proactive approach which help management anticipate and manage change relating to jobs. Thus, strategic job analysis means aligning current and future jobs with the strategic orientation of the organization. That is, strategic job analysis is a purposeful systematic process of collecting current and future work-related aspects of a job, within the organization's strategic context. Cross (2004) postulates that, Once job analysis has been designed and developed, managers would be able to write job descriptions and job specifications. Job analysis plays a pivotal role in the field of human resource management and is of crucial importance to other strategic functions such as recruitment and selection, training and development, performance appraisal, compensation management, employee

relations, safety and health management, legal compliance and termination of employment. This can be illustrated as shown below:

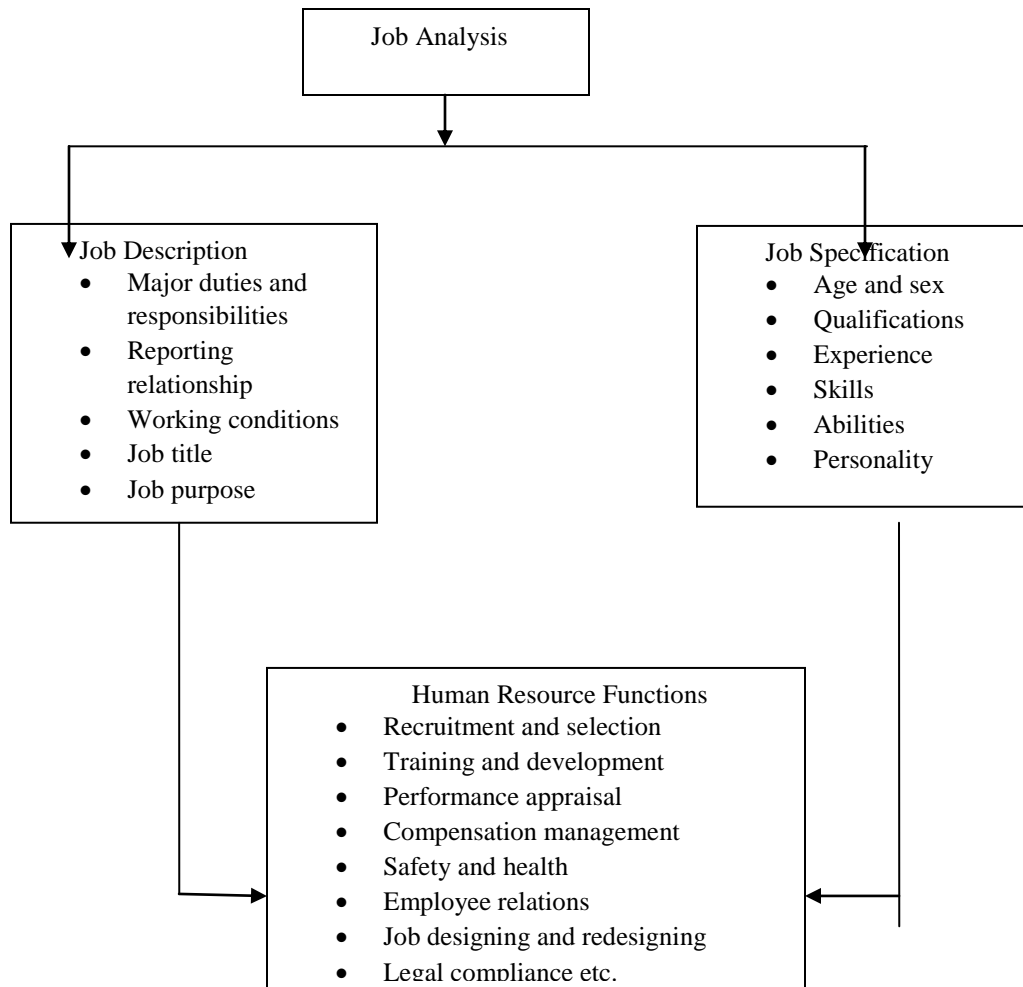


Figure 1: Job analysis framework
(Source: Author's construction, 2017)

The above model clearly depicts the necessity of job analysis as a strategic human resource management practice with potential contribution to realizing performance-based human resources management. Results of effective job analysis can be used for enhancing broad human resources management strategies, activities and processes including recruitment and selection, training and development, performance appraisal, workforce planning, organizational design and career development, etc.

2.11 Implications of Job Analysis

One of the implications of strategic job analysis relates to the validity of the tools and processes that are spawned from it and the associated legal ramifications. Hills (1981) argues that business necessity can be sufficient defence in the event of discriminatory charges and that under certain circumstances, an organization's belief that the selection device is job related may be sufficient. The condition under which this would seem appropriate is when the job in question goes to the essence of the business. Clearly, the intent of the strategic job analysis approach is not to discriminate; rather, it is a systematic process of identifying candidates' qualification or their evaluation, referral and selection process. Another point of view in strategic job analysis is that, employees may feel threatened and resist the information collection process if they are not informed. Nancy (1988) states that, an important preliminary step for the job analyst is to become familiar with the external environment and the organization, its purpose, strategies, designs, inputs (products and services). Familiarity with company, industry, and government reports about the work

to be analyzed further equips the analyst to develop useful job analysis information. He posits further that for effective job analysis to be feasible, the analyst must:

- i. Evaluate how environmental challenges affect individual jobs;
- ii. Eliminate needed job requirements that can cause discrimination in employment;
- iii. Discover job elements that help or hinder the quality of work-life;
- iv. Plan for future human resources requirements;
- v. Match job applicants and job opening;
- vi. Determine training needs for new and experienced employees;
- vii. Create plans to develop employee potential;
- viii. Set realistic performance standard; and
- ix. Place employee in jobs that use their skills effectively.

Another implication of strategic job analysis also relates to recruitment and selection. Strategic job analysis, as described in this paper, goes beyond the traditional person-job match and implies the incorporation of knowledge, skills, and abilities (KSAs) and work behaviours aligned with the strategic thrust of the organization. The traditional job analysis infers knowledge, skills, and abilities solely from work behaviours associated with the current job. In addition, the traditional staffing approach is consistent with hierarchical and mechanistic organizations (Stewart & Carson, 1997). As we move to an economy in which organizations are less hierarchical, organic, and even boundaryless, a strategic or proactive job analysis approach may be more applicable. Under strategic selection and staffing, knowledge, abilities, and abilities (KSAs) determination needs to go beyond traditional requirements by incorporating knowledge, skills, and abilities, including teamwork skills, and behaviours that fit with the organization's strategy. For instance, Carson and Stewart (1996) suggested that adaptability and trainability; and self-motivation may be two factors underlying performance in team-based organizations.

However, Al-Ajmi (2001) argues that in an era of continues delayering and downsizing , one of the common problems faced when establishing a job analysis are employee fears. Employees sees a job analysis as a threat to their current jobs or pay levels or both. This is based on the fact that the traditional job analysis was used as a means of expanding jobs while reducing the total number of employees,. Staw and Ross (2003) admits that organizations must overcome employee's fear by involving them or their representatives so that they will give accurate information, employees should be told why it should be instituted, who will initiated it, how the employees will be affected and why their inputs are critical before the procedure begins. This gives rise to a paradox: If an organization waits until information is adequate before making a decisive response it will increasingly face crises, yet, if it accepts vague information, the response will lack adequate analysis. As such, some researchers have argued that instead of waiting for sufficient information to accumulate, an organization should determine what progressive steps are feasible and act more proactive as strategic information becomes available (Harrigan, 1985; Porter, 1985; Mintroff, 1987; Ansoff, 1990; Rice, Oconnor & Pierantozzi, 2008; Bateman & Snell, 2011; Werner *et al.*, 2012; Suthar *et al.*, 2014). Significant differences between the present and predicted future states imply either rapid changes to current jobs or creation of jobs that do not exist. Cronshaw (1998) asks can job analysis be used to describe a job that isn't there yet (strategic job analysis)? In such instances, subject matter experts (SMEs) (the people used as sources of information about specific jobs) may be used to define behaviours, and consequent knowledge, skills, and abilities required for effective performance of a job as it is predicted to exist in the future. Fig.2 illustrates this process and its link to human resource management functions as shown below.

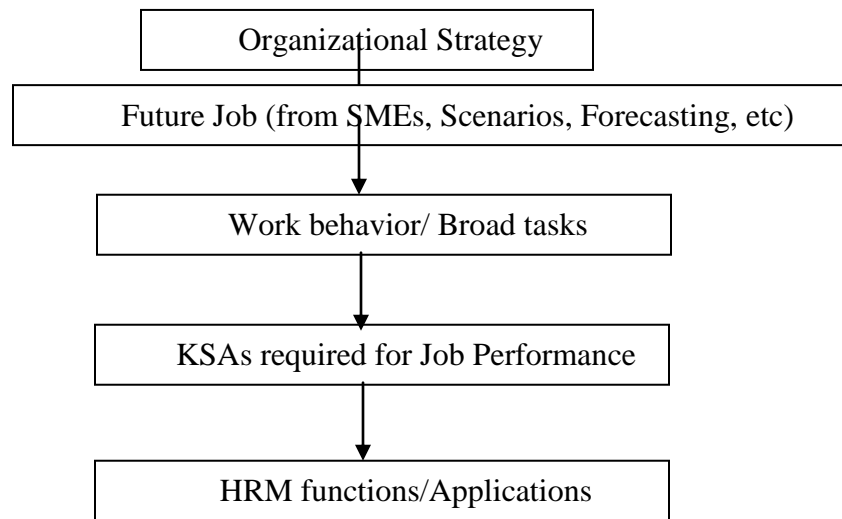


Figure 2. SJA for jobs that do not exist or those rapidly changing.

A few significant differences from the traditional approach are evident. Of particular interest is the fact that after future jobs are predicted, SMEs determine broad work behaviours, rather than specific tasks and functions. Furthermore, these behaviours are best ensured through an emphasis on broad knowledge, skills, and enduring abilities.

It is evident that basic KSAs pertinent to the occupation will continue to be important. However, specific skills will be the most susceptible to change. As a consequence, it is argued that employers should focus more on enduring abilities such as adaptability or flexibility, ability to handle ambiguity and stress, ability to learn (and relearn), creativity and problem-solving abilities, and ability to work cooperatively with peers (Bohlander & Snell, 2007; Bateman & Snell, 2011; Werner *et al.*, 2012). It is only after a comparison of current and possible future jobs that the organization can set its strategic job analysis objectives. The objectives should take into consideration the overall strategic thrust of the organization, guide the development of strategic job analysis plans and the allocation of resources. However, the strategic job analysis must be continuously evaluated through such feedback mechanisms as employee adaptation and performance. The human resources functions, through a proactive or strategic job analysis increases the likelihood of the organization's survival and success.

2.12 Policy Recommendations

The following are recommended to ensure a proactive job analysis practices that identify factors to shape the employees' motivation and job satisfaction:

1. The employment conditions of an organization should be flexible to accommodate rapid changes in today's workplace.
2. The organization's job analysis should incorporate general and broad traits instead of specific skills and behaviours.
3. Organizations should focus on modern job design activities by considering the factors like: job related skill, employee motivation and well-being, organizational goal-oriented functions and responsibilities, transparent job performance standards as well as free from undue influence.
4. There should be a recruitment and selection policies in the organization which must be based up corporate goals and needs. The criteria for selection and preferences should be based on merit and job analysis process.
5. There should be practice of equal opportunity in recruitment and selection policies devoid of discrimination.
6. Organizations should focus on teamwork, adaptability, conflict resolution skills, innovative thinking, decision-making ability and self-motivation when designing and developing strategic job analysis to enhance positive job attitudes.
7. There should be suitable working conditions, good and enticing remuneration package offered by the organization based on the demands of an employee in terms of skill, effort and responsibility.
8. The process of job analysis must be regular or proactive under unstable economic environment and labour market conditions.

2.13 Conclusion

The entire human resource management functions rests on effective job analysis. Ultimately, job analysis helps increase the value added by employees to the organization because it clarifies what is really required to perform effectively. Job analysis has always been, and will continue to be in the foreseeable future a valuable informational tool in human resource management practice. Strategic job analysis, as proposed in this paper, is a necessary step in the evolution of traditional job analysis so that it can meaningfully tackle the emerging needs of contemporary organizations. A well established job analysis has positive implications on employees' motivation and job satisfaction; organizational performance and effectiveness; and growth market share and market value of an organization. A regular and proactive job analysis help employee direct their energies to the most important aspect of the job. For line managers and HR managers, job analysis serves as a guide to performance management and basic building blocks for designing pay policies and training programmes.

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Employees' Post-Service Plans and Options in Nigeria: A Review of Literature

By

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Abstract

One of the greatest challenges that faced typical employees throughout their working life is life after retirement. Despite government roles at providing social security, retirement epoch has been a tension provoking and overwhelming phenomenon in Nigeria and other emerging economies of Africa, Asia and Latin America. A close observation of many retirees in Nigeria society and the problems they are facing draw the attention of all and sundry. These problems seem to range from sudden death, dwindling status, lack of occupation, loss of the usual monthly salary, decreased strength and deteriorated health condition, physical disabilities, aging and anxiety about a residential home. In Nigeria, the regular non-payment of pension and gratuity benefits has brought untold hardship and sudden death to many retirees, thereby making retirement something that is dreaded by workers. This problem is further compounded to lack of planning and management of post-service epoch and conditions. It is against this backdrop that this paper seeks to identify and discusses strategies available for managing post-service condition in Nigeria. The paper calls on Nigerian workers to embrace one of the options so as to remain moderately productive and healthy after retirement. The paper suggest, among others, that both employers and government should undertake regular pre-retirement training for their workers in order to save the country the embarrassment of seeing their retirees going to early grave, or turning into destitute on the streets.

Keywords: Retirement, Planning, Strategies, Retirees, Nigeria.

Introduction

Retirement is perceived as a threat to many employees rather than an issue of interest. This is so because a close observation of many retirees in the Nigerian society and the problems they are facing draw the attention of all and sundry. The problems seem to range from sudden death, dwindling status, lack of occupation, loss of the usual monthly salary, decreased strength and deteriorated health condition, physical disabilities, problems associated with old age and so on. In Nigeria, the regular non-payment of pensions and gratuities benefits has brought untold hardship and sudden death to many retirees, thereby making retirement something that is dreaded to workers. This problem is further compounded to lack of planning and management of post-service epoch and conditions.

One of the greatest challenges that face typical employees throughout their working life is life after retirement. Retirement concerns emotional, psychological, as well as financial challenges that workers have to prepare well for ahead of time (Abdullahi & Jummai, 2014). In most developing countries and Nigeria in particular, government restrict working age of public civil servants to prevent an ageing labour force by allowing entrants of young-abled labour for increasing efficiency and productivity (Maji, 2014; Abdullahi & Jummai, 2014; Olufemi & Fashiku, 2015). This has become absolutely necessary because as a worker become older his Marginal Physical Productivity of Labour (MPPL) will decline. Thus retaining such a worker in employment at this point will amount to running the organization at a loss. Fajana (2006) added to this view that from the employer's point of view, such an employee must go if the employer should minimize losses. This is why in Nigeria, statutory working age in the public service is fixed at sixty (60) years or thirty five (35) years of unbroken active working service before retirement; whichever comes up first. However, the Retirement Age harmonization Act of 2012 puts the retirement age of academic staff of tertiary institutions and judicial officers at 65 and 70 years respectively because of the belief that the 'older, the wiser' in those sectors. Similarly, in the private sector, retirement age varies between 55 and 60 years of service and the factor of 35 years in service is not applicable (Federal Republic of Nigeria, 2008).

It has been observed that in most of our organizations, both in the private and public sectors, workers are not adequately exposed to pre-retirement training before they are finally discharged from employment. This has negative consequences on the life of the retirees. Abdullahi and Jummai (2014) have rightly observed that many people enter into retirement without any personal plans or pre-retirement counseling. Employers of labour on their own part have not done much to enlighten the labour force on the need for planning for retirement. Hence, many workers enter into retirement as destitute. In essence, it is important for both employers and government to

undertake regular pre-retirement training for their workers in order to save the country the embarrassment of seeing their retirees going to early graves, or turning into destitute on the streets. Obviously, retirees in Nigeria today are more like beggars especially those who retire without planning. Therefore, the need to cope with retirement life should be considered as a critical issue both by employers and employees, most especially where the retiree is a family-head. This is so because by circumstances of their position as family-head, they are more prone to face difficult situations in the context of the present depressed state of the Nigeria economy. The purpose of this study is to review the various available literature on employees' post-service plans and options and challenges awaiting retirees at retirement in Nigeria.

Conceptual and Theoretical Framework

Retirement from active service is a sine-qua-non in the life of every employees both in public and private sectors. It is a stage that every worker must surely reach whether he or she prepares for it or not. Retirement is a fluid concept because it connotes different things and is fraught with different experiences for different people (Maji, 2014:112). We observe over time that retirement life is not a homogenous experience for everyone. While some individuals view it positively and anticipate it with nostalgia, others dread its eventuality with great anxiety. Therefore, different people perceive retirement in different ways. The idea of retirement is of a recent origin, being introduced in the 19th and 20th centuries. The standard retirement age varies from country to country but it is generally between 55 and 70 years.

The restriction in the labour working age is to prevent an ageing labour force by allowing entrants of young-able-bodied labour for increase efficiency and productivity. Thus, retirement is an inevitable stage of ageing where the individual gradually disengages from the main stream of active work, social work and is eventually replaced with younger ones (Buckley, 1974). In his words, Bur (2001) looked at retirement as the act of leaving the service either voluntary or compulsorily where such an employee has completed a specified period of service years or is removed from office by way of compulsory retirement, lay-off, dismissal (for acts of insubordination or misconduct), death, illness, disability or by voluntary withdrawal from service. Also Nwachukwu (2000) sees retirement as a socially accepted means of withdrawing from one's occupation or business in later life to enjoy leisure, freedom or simply to cope with health problems. Similarly, Egbuta (1991) regarded retirement as the withdrawing of individual from gainful employment in the later part of his or her life in order to enjoy a period of leisure till death. Nafisat (2015) remarks that retirement is a process that separates an individual from a job role or as termination of a pattern of life and a transition. This supports the assertion of Olatunde and Onyinye (2008) who posits that retirement is a real transition, transition in the sense that it is the passage from one place, stage of development to another. Aina (1992) was also of the opinion that the transition could mean passage from the former business career of active services to another, a second stage of life development.

Robinson and Davidson (2006) cited in Esene and Akeni (2010) was of the view that retirement is the act of someone stopping work permanently usually on reaching an age at which a pension can be received. Similarly, Cole (2002) views retirement as a period when an employee reaches the end of his working life. He posits further that retirement comes, and it tends to emphasis separation from job and concern for the future. Retirement is indeed a period of withdrawal from active job of one's means of livelihood. The causes of separation may be due to old age, poor health, social pressure or apathy. Aina (1992) found that lay-offs, retirement and dismissal are indefinite separation from the payroll due to factors such as loss of sales, shortage of materials, seasonal fluctuation, production delays or due to major administrative shake-up as have been witnessed in public service in the 1980s. In a study by Iyortsuun and Akpusugh (2013) it was found that most employees do not invest towards retirement as a result of the inadequate pay package given to them by their employers and that the challenges faced by retirees is due to poor preparation towards their retirement period. Therefore, many people especially those who never thought of retirement as a necessity often looked dejected, depressed and frustrated when suddenly they found themselves retired. There is a plethora of benefits that accrued to a retiree who has planned properly for his/her retirement. Some of these benefits that planning brings about for a retiree include:

- a. It provides adequate good health in later life.
- b. It provides adequate security for life after retirement.
- c. It eases the process of adjustment to a completely different lifestyle.
- d. It reduces concern and burden of money.
- e. It provides some kind of pre-occupation by removing the burden of idleness in later days or years.

Similarly, lack of planning for retirement can bring about the following problems:

- i. A condition of financial frustration and anxiety.
- ii. Impairment of health, strength, attitude and general well-being.
- iii. Loss of contact with colleagues.
- iv. Untimely death within a few years of retirement.

- v. State of boredom and distress
- vi Feeling of dissatisfaction and unfulfilled life.

Therefore, the need to be prepared and plan for retirement in conformity with the organization policy cannot be over emphasized. It therefore becomes necessary to plan ahead for how you will like to spend your retirement, and to prepare yourself mentally and financially. In a nutshell, planning and retirement are concomitant. With effective planning, a retiree is sure of experiencing a pleasant post- retirement life and ability to cope with some challenges inherent in retirement.

Forms of Retirement

Retirement can be in many forms. In Nigeria, three major forms of retirement are identified in the literature (Nwajagu, 2007; Okechukwu & Ugwu, 2011; Abdullahi & Jummai, 2014; Maji, 2014; Nafisat, 2015). They are voluntary retirement, compulsory retirement and mandatory retirement.

Voluntary or Self Retirement: This occurs when individual decides to quit active service for personal reasons(s) irrespective of age, experience, length of service or retirement policies. This type of retirement depends more on the employee than the employer.

Compulsory or Forced Retirement: This is a situation in which the individual is forced or compelled to retire against the individual's expectation and when he or she is ill-prepared for it. It is usually viewed negatively in that it is unplanned and reasons might include inefficiency, old age, ill-health, indiscipline. This type of retirement is in the interest of the organization. Therefore, the need for reduction of the workforce.

Mandatory or Statutory Retirement: This is the normal (or expected form) in the sense that the person involved has reached the statutory age of retirement as specified in the condition of service of the establishment. For instance, in Nigeria the age is specified for civil servants while judges and lecturers retire at 70years or when an individual has put in 35years of service.

Retirement Age

The age of retirement varies from country to country according to the climatic conditions and the average expectation of longevity of life. The age of retirement is generally fixed by the statue but in certain important cases it may be fixed by the constitution. In the United States, the retirement age of employees is 65-70 years, in Britain 60-65years, in India 55-60years. In Nigeria, the statutory retirement age is dependent on the sector. For instance, it is sixty five (65) years or thirty five (35) years of active working service for staff of tertiary institutions other than professors. Those on the professorial cadre retire at the age of 70 in respective of years of service. It is to be noted too that judges at the court of Appeal and Supreme Court levels retire at 70 while those at the High Court level retire at 65. However, it is 60 years of age in other public service and private sector or 35years of unbroken active service which ever come first (Federal Republic of Nigeria , 2004;2014). However, the 35years of active service is not applicable to workers in the private sector.

Recently, however, large numbers of workers have been pushed into premature retirement in Nigeria the victims of organizational downsizing. Whether the trend in early retirement will continue as more baby boomers enter retirement age is open to speculation. Nevertheless, Eyitayo, Bamilola and Obadofin (2008); Olufemi and Fashiku (2015) and Thakur and Jain (2017) have argues that if workers in service know some of the good things they could do in their retirement, it might fortify them towards early or voluntary retirement instead of records falsification often linked to fear of retirement, in their bid to remain longer than necessary in service. Therefore, the knowledge of the opportunities for success that awaits retirees at retirement might equip workers to take advantages presented by retirement as soon as they become retirees. Reflecting on the issues of early retirement, Korn (2000) argues that for early retirement to be successful and possible, it involves adopting three fundamental strategies or options: aggressive investment, planning your healthcare needs that will most likely impact you during the retirement period and exploring the possibility of what he calls 'filling the hours'-working during the period of your retirement.

Preparing for Retirement

While most people eagerly anticipate retirement, many are bitterly disappointed once they reach this stage of life. Employers may offer pre- retirement planning programmes to help make employees aware of the kinds of adjustments they may need to make when they retire. These adjustments may include learning to live on a reduced, fixed income and having to cope with the problems of lost prestige, family problems and idleness that retirement may create. The pre-retirement programmes typically should include seminars and workshops on pension plans, health insurance cover, social security and medical care, personal financial planning, wellness and lifestyles, and adjustment to retirement. This supports the assertion of Kolawole and Mallum (2004) who posits that retirement pension is typically one of the largest social security component of public interventions for the retired public civil servants. Except otherwise, mandatory retirement is expected to be a blistfull transition in the life of an employee. In western countries and some planned economies of the world like America, United Kingdom, Britain, Russia,

Cuba, Malaysia, Yugoslavia, etc., where pension schemes are functional, majority of the retired workers live comfortable with their pension allowances without any distortion in their family economic stability. Government in these countries made available adequate resources and infrastructural provisions to cushion post-service conditions. Despite several moderations of benefits for workers in Nigeria, pension fund has been characterized by outright corruption, embezzlement, mismanagement and diversion of fund over the years. More so, the delay in payment of pensions and gratuities has become so pervasive and this has resulted in untold hardship, frustration and sudden death of retirees. As point out by Denga (1996); Nwajagu (2007); Maji (2014), the uncertainty that characterized the retirement life bothers serving workers to the extent that some workers falsify their age and career records in order to postpone retirement date. This problem is further compounded by the fact that post-retirement welfare of workers is not even a top priority of Nigerian government. Therefore, in addition to the epileptic government pension plan, workers should also make every effort to have their own pension plan, estimate their sources of income, developing friendship (social network) and establishing business in own area of specialization.

Preparing for retirement entails planning for the inevitable - the period in ones life when he or she withdraws from active service. This is why Weihrich and Koontz (2003) defines planning as the examination of the future of a subject-matter, deciding what needs to be achieved and then developing a plan of action towards actualizing the objective. Retirement is a major change and should be prepared for. The decision to retire is determined by both micro and macro conditions. At the micro level, individualistic factors are the dominant factors that influence one's decision to retire while at the macro level, wider factors beyond an individual's control have the most influence in the decision to retire. Berry (2010) in Iyortsuun and Akpusugh (2013), identified four factors at the micro level that influence the decision to retire. These are: "finance, health, care responsibilities and family" while at the macro level, he identifies the factors as "an ageing society, the pensions system and the economic change". This supports the assertion of Bohlander and Snell (2007) who posits that the major factors affecting the decision to retire are the individual's personal financial condition and health and the extent to which he or she receives satisfaction from work. They further states that attractive pension benefits, possibilities of future lay-offs, and inability to meet the demands of their jobs are also among the reasons workers choose to retire early.

Iyortsuun and Akpusugh (2013) argues that employees need to plan, adopt and implement strategies to ease the pain and problems associated with retirement. Since retirement is not what one could avoid except death, it is advisable and appropriate to start preparation immediately one gains employment. Therefore in order to ensure a smooth landing and get rid of anxieties in retirement, strong foundation or strategies have to be laid or adopted to ease the pain of retirement. One of such strategies, which is compulsory for those in the public and private sectors in Nigeria is the monthly contributory pension scheme. With this strategy, employees are expected to open a retirement savings account in his or her name with any reputable pension fund administrator of their choice.

Other strategies that can be adopted include maintaining a personal savings account or a fixed deposit account with a bank to enable an employee save towards retirement, investing in small sideline business, investing in skill acquisition and training, ownership of property genuinely acquired, investment in shares and stocks, establishing business in own area of specialization and acquiring an insurance policy (Sickness, accident, loss of property) among others (Iyortsuun & Akpusugh, 2013; Maji, 2014; Thakur & Jain, 2017). Therefore, there are four simple steps to arrive at an ideal retirement plan:

Step 1: Planning adequately and determining how much your financial need in retirement is very important. In planning towards this, one must take into account his family responsibilities, state of health and expected life expectancy.

Step 2: Calculate the sum to be received in lump sum (terminal benefits) on retirement time e.g., income from investments such as dividends, capital appreciation, vital income as well as pension and retirement benefits.

Step 3: Select the suitable retirement plan that enables you to cater for your post- retirement requirements, preferably, choose the right investment avenues, which can provide you with potentially greater returns in the future.

Step 4: Start investing immediately you gains employment and you can enjoy the power of compounding. And increase your financial stability.

Below is the ideal retirement plan diagram which aptly describes the retirement planning process.

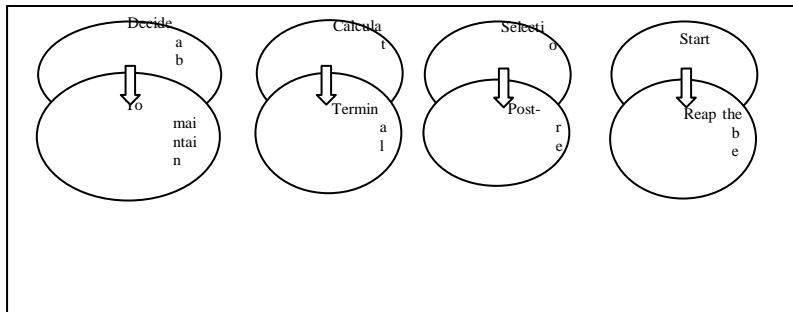


Figure 1: Retirement planning process

Source: Thakur and Jain (2017): retirement planning and social security concept in India context.

Obviously, from the foregoing, retirement in life is one of the milestones and its requires a great deal of planning and managerial ability. Eyibe and Eyibe (2000) stressed that planning ahead will enable an individual to look at all the factors that have bearing on life in retirement and pursue the realities from the on-set. Kolawole and Mallum (2004) rightly observed that where adequate planning are nursed, frustration and anxiety in retirement will be eliminated. Maji (2014) equally observed that workers around the globe who fail to plan for retirement always experience some avoidable problems in post- retirement life, such as i. State of boredom, ii. A condition of financial anxiety; ii. Distress; iv. Loss of contacts or social relation with colleagues; v. Feeling of dissatisfaction and unfulfilled life and vi. Often experience psychosomatic and phobic reactions. Agada (2006) equally cautioned that retirement planning if given priority, will facilitate a sure smooth landing for retirees. Attendants benefits of effective and functional retirement plan include: a. Good health in post- retirement life; b. Adequate security provisions for life after retirement; c. provision of some kind of pre-occupation (or vocation) by removing the burden of idleness in post- retirement years; d. Reduce concern for money and e. Eliminate feeling of uselessness and not being tolerated or wanted. Therefore, retirement plan should not be over looked by any worker considering the fact that labour wage in Nigeria is far from being a living wage and also expectancy of long life after retirement is obviously good news, but it makes retirement very expensive too. So it is very imperative to do proper planning ahead and be financially prepared at the time of retirement age.

Post-Service Strategies/Options

The fear of the unknown and the desire to maintain the status quo forces most employees to attempt avoiding retirement. But of course retirement 'is a necessary ill' which cannot be avoided. Therefore, every striving worker in the 21st century should know that the Nigerian economy is facing serious challenges, hence, there is need for pre-retirement planning strategies to combat and manage the impending pains and problems (misery and hardship) associated with retirement. Nuss and Schroeder (2002) have argued that transition provide individuals with the opportunity to take stock of and take charge of their lives and they posits further that to cope with transition effectively involves assessing ones situation, self, support and strategies of coping. In order to experience a pleasant post- retirement life, the following are some post-service activities that retirees are advised to consider:

i. Establish Business in Own Area of Specialization: Retirees should identify and start a post-service/retirement business suitable to the retiree's life style. Identifying and starting a business in one's area of specialization or where the retiree's skill is greater could be a real avenue to engage after retirement (Maji, 2014). Suggestion of such occupations include: Running a consultancy services or business undertaking in your area of specialization; writing books and articles; editorial consulting; pursuit of hobbies into income etc.

ii. Invest in Small Sideline Business: This is popularly referred to a small scale business. Sideline business has to do with running small business while one is still fully in employment of government or statutory bodies. This could include: retail outlets, running restaurants, clinics or hospital, soap production, nylon production, computer services, garri production, home laundry services, designing and making children dresses, baby cots and toys, transport business, cake baking, ice block production, chairs, canopies and plates production, decoration, beautification and arranging of foods for parties, gardening, keeping of poultry, piggery and goatry, establishment of schools, veterinary services, snail rearing, table water business, food and beverage production, concrete block production, hair and body cream production, establishment of recreation business, foam production business, aquaculture farming and selling of farm products, musical and choral band, editorial work, consultancy firms, land

surveying, telephone operation, operating a barbing salon and hair-dressing, tailoring and plumbing business, plastic crushing, fish farming, grass cutter rearing, palm kernel oil production, among others. These are vocations that do not only create wealth, provide employment opportunities for the youth but have the potentials that drive economic growth and development. A little extra income from sideline business can go along way to making life comfortable in post-retirement life and at retirement, when the structures are on ground retiree can fall back on it, modify it to test and pre-occupy the body and mind.

iii. Bank Fixed Deposits: In a bank fixed deposits, an investor deposit a lump sum of money for a fixed period of time say five years and above, on a fixed rate of return. That is, investor gets a principal +Interest at the maturity of the deposit. Bank fixed deposits are traditional saving scheme open to an average investor. Bank fixed deposit is expected to increase your financial stability during retirement.

iv. Open a Retirement Saving Account: Workers in both the public and private sectors are encouraged to open a retirement saving account with any pension fund administrators (PFAs) of their choice. The amount an employee is to receive on retirement is contributed jointly by employee and employer into the retirement savings account so that at retirement, there should be something for employee to fall back on as a guaranteed income for him/her or for his/her dependants. One of the opportunities of the contributory pension scheme in Nigeria is that participants are allowed to open individual Retirement Saving Account (RSA) where contributions are accumulated till retirement.

v. Invest in Stocks and Shares: A lot of income and other benefits can be realized through investment in stocks and shares. A share or stock is a certificate issued by a company. Therefore, shares are paper commodities and ownership rights in a company. The Stock Exchange, an important member of the capital market provides facilities of the purchase and sale of stocks and shares. This is why Ross, westerfield and Jordan (2002) defines a Stock Exchange as an organized market with physical location and facilities for trading in stocks and shares through professional intermediaries known as stock brokers. Investment in stocks and shares are expected to support and guarantee a steady and continuous flow of income for the retiree.

vi. Real Estates Investment: Real estate investments relate to landed properties owned by an individual. Investment in real estate is of prime importance because they appreciate in value continuously. It is not an exaggeration to say that real estate offer a return on investment which is superior to other investments on a long term basis. Therefore, is advisable to invest in real estate to ensure high capital appreciation during retirement.

vii. Hobbies: It is wise to cultivate hobbies and develop areas of interest, which can assist retiree in their social life. The health and wellbeing should be the most important consideration of a retiree as noted by Iyortsuun and Akpusugh (2013). Interest such as sports athletics, painting, travelling, gardening, fishing, sewing, photography and hunting among others should be of interest to retirees and be cultivated. These hobbies are expected to support and give much pleasure and happiness during retirement.

viii. Retirement Annuity: An annuity is a special form of life Assurance policy in which the retiree (annuitant) pays a lump sum of money at retirement to a life assurance company. In return the life Assurance Company undertakes to pay the retiree a monthly amount called annuity for a specified period or for the remaining days of his life. When a worker is retiring from employment and he is paid entitlements, it is advisable that he uses a good percentage to procure an annuity. Since retirement imposes a considerable change in life-style, there is need to develop a financial plan to match the new standard of living with the retiree's income.

ix. Participation in Politics: Politically speaking, retirement could enhance retirees' active participation in politics, both at the grassroot, state and national levels (Adewuyi, 2006; Williams, 2006; Olufemi & Fashiku, 2015). In Nigeria, for instance, notable politicians are retirees. E.g. Late Adebayo Adefarati (one-time Governor of Ondo State) was a retired secondary school principal before veering off into policies. Also, Olusegun Obasanji (ex-Nigerian President). David Mark (ex-senate president), prince Olagunsoye Oyinlola (one-time Governor of Osun State), etc. are all retired military personnel who veered off into politics in their retirement, a feat they would not have achieved while in service (Onyemowo, 2006).

Challenges of Retirees in Nigeria

1. Physical Disabilities and Ageing: Researchers such as Adegoke (2013); Okam (2013) have argued that certain problems are associated with old age, particularly for those employees who might not have planned for their retirement. These problems which relate to their feelings about retirement are intellectual, physical, behavioural, emotional and spiritual in nature.

i. Intellectual Problems: Muddled thinking, lack of problem-solving ability, analysis paralysis, funnel vision, inability to take decisions etc.

ii. Physical Problems: Lack of energy, anxious appearance, tense posture, and hyperactivity.

iii. **Behavioural Problems:** Ignoring others' feelings, withdrawing socially, changing management style abruptly and becoming careless.

iv. **Emotional Problems:** Dullness of spirit, lack of responsiveness to encouragement, loss of achievement orientation.

v. **Psychological Problems:** Initial shock and anger, drop in morale, self-esteem, self-confidence, stress, boredom, apathy, anxiety and feeling of dissatisfaction with almost everything.

Adegoke (2013) noted, however, that the severity and effect of these problems on the retirees depend on the proximity to retirement. That is, the nearer the retirement date, the more acute are the problems faced by the retirees. Semone (1973) recounts that the worst thing about getting retired and or becoming old is not getting sick but receiving the dehumanizing looks of others. These looks and actions by the non old imply that the old and the retired are generally unattractive, worthless, worn-out and out of the way. These expressions of disdain are the consequences of commonly held stereotypes about the elderly including the retired. This class of individuals according to Abdullahi and Jummai (2014), are believed to be unfortunate-poor, isolated, neglected, sickly, senile and depressed. Similarly, Okam (2013) revealed that the elderly persons usually display highly visible traits that make them different from the majority. These traits include the following:

i. Possession of aged bodies;

ii. They are relatively powerless;

iii. Their behaviour and traits are stereotyped and regularly depreciated and devalued by the dominant group;

iv. And most- importantly, because of their age, the retired and the elderly are often singled out for differential and unfair treatment.

The notions are based only partly on fact. For the most part, however, these stereotypes are generalizations that do not fit the majority of the elderly and the retired persons in Nigeria.

2. **Planning and Management Stage:** As a result of their unpreparedness many have faced lots of psychosomatic problems and some exhibit psychophobic reactions (Abdullahi & Jummai, 2014). Today, civil servants in both public and private sectors in Nigeria perceive retirement as most intractable problems. According to IBTC pension Manager (2008), retirement planning as an exercise in the world over is fraught with many challenges. For Nigerian civil servants who are especially challenged by low level of income and savings as well as huge family and social responsibilities, retirement planning can be more complicated. Some of the social issues that affect effective retirement planning in Nigeria include the size of the family, polygamy and the additional responsibilities of the extended family and inadequate access to medical facilities.

3. **Reduction in Income:** Retirement exposes retirees to a sharp reduction in income (Olatomide, 2010; Olatomide & Akomolafe, 2012). This reduction in income may be aggravated by delay in payment of retirement benefits like pensions and gratuity (Akinade, 1993; Bukoye, 2005; Olufemi & Fashiku, 2015). Indeed, in Nigeria, it is a common knowledge particularly in the public sector that payment of pensions to retirees is not well coordinated. Cases abound of retirees who are reported to have given up the ghost while on queue to collect their pension allowances. Also, it's a common incident to see retirees visit their former places of work (particularly a day or two following the payment of salaries) to beg for money from their former colleagues. This unpleasant situation may have been caused by delay in the payment of their retirement benefits or inadequate pre-retirement planning, or both factors. Therefore, some of these retirees exhibit some undesirable behaviours in the form of defence mechanisms such as drinking, smoking, gambling, etc., perhaps to make up for their seemingly dehumanizing lifestyle.

4. **Domestic Violence:** Domestic violence is another challenge to retirees. Here domestic violence refers to control by one partner over another in a dating, marital or live-in relationship. The means of control include physical, sexual, emotional and economic abuse, threats and isolation. Retirees face many obstacles in trying to end the abuse in their lives. Although most are psychological and economic entrapment, physical isolation and lack of social support, religious and cultural values, fear of social judgement, threats and intimidation over custody or separation (Gbenda, 2005; Etadon & Jimoh, 2012; Abdullahi & Jummai, 2014). Therefore, retirees are subjected to internal domestic violence with their family's members.

5. **Corruption in the Pension Scheme:** Despite several moderations of retirement benefits for workers in Nigeria, pension fund has been characterized by outright corruption and embezzlement, mismanagement and diversion of fund over the years. Corruption in the pension scheme has become so pervasive. The embezzlement and corruption manifests in different shades and colours (Maji, 2014). Fapohunda (2013) revealed that of the 141, 790 pensioners listed on the government payroll, only 70, 657 were said to be genuine, while the police pension officer also alledged collected N5 billion monthly as pensioner's claim against the actual requirement of N500 million. She further revealed the recently multi-million pension fund scandals pervading many strata of the Nigerian society like the pension unit of the office Head of civil service of the Federation, PENCOM and the Nigerian Police Pensions. A

recent National Assembly public hearing on pension revealed that six (6) civil servants stole N24 billion from the police pension funds. The same persons were alledged compliances in the illegal diversion of another N24 billion from the police pension funds. Similarly, N189.8 billion. Pounds were recovered after the conduct of Biometric Data capture exercise on pensioners since 2010 (Nafisat, 2015). Obviously millions of pensioners who served this country have their latter years enmessed in suffering due to the greed of some uncultured public office holders.

6. Sudden Death: Yet another issue that comes to mind regarding challenges to retirement is sudden death in service or as well as death during retirement. Here Retirement Act provides that where a contributor dies during employment, the balance on his/her Retirement Savings Account will be transferred to his/her known beneficiary named in the will, which is his or her spouse, children, next of kin or the administrator of his/her estate as determined by the Pension Act. The same provision also applies to retirees who have started receiving benefits through programmed withdrawal (Oniye, 2001). And are not made to retirees' beneficiaries at their deaths.

7. Anxiety about Residential Home: Anxiety about a home into which to retire is another challenge faced the retirees in Nigeria. More often than not, some retirees who do not have their own building or houses but stay in rented apartments, which they must vacate at retirement, are either exposed to societal ridicule or encounter financial difficulties in payment of house rent (Onyemowo, 2006). Also, Abdullahi and Jummai (2014) noted that a lot of retirees in Nigeria reach the age of retirement without personal residential home. This problem persisted due to the fact that Nigerian workers are paid low wages, which make investment to have residential home very difficult. Esene and Akeni (2010) stressed that an employee should endeavour to own at least a retirement building between ages 35 and 60 years. They posits further that the retirement phase in one's life is not the time to continue in paying rents to landlords. Therefore, having a home into which to retire gives an individual a secured feeling and enhances his/her status in the society.

8. Other Challenges: At retirement, retirees usually have difficulties in cutting down already-formed pattern of spending while in service (Olatomide, 2010). Also, how to budge for time and use time wisely, worries about what to do in order to continue to earn the respect of immediate family members in retirement as when in service, difficulties arising from reduction in social network due to loss of contact with office friends, workmates, and clients at retirement, including society's negative perception of the retirees as people who have wasted their opportunities while they were young are some other challenge facing retirees in retirement (Arogbofa, 1997; Onyemowo, 2006; Olatomide & Akomolafe, 2012; Olufemi & Fashiku, 2015).

Economics of Healthcare in Retirement

Better healthcare is a primary human need. Apart from the income component at retirement, healthy engagements of the mind, body and even the soul should be of primary concern to the retirees. Economics of health in retirement is the harnessing of resources that are available within the environment or locality of a retiree for optimal utilization for healthy living (Maji, 2014). Obviously, an employee in service has hope for monthly salary to meet his/her body needs but at retirement when salary ceases, such hope could be dearth.

Bohlander and Snell (2007); Bhagwan and Bhushan (2012) and Maji (2014) stressed that post-retirement is another phase of life that is associated with changes not only in income but physical fitness and health conditions. A retiree at the age of 65 years (and above) that is less in active service, by Nigeria's standard may be prone to old age sicknesses (like osteoarthritis, diabetes mellitus, hypertension, obesity, etc). It therefore becomes necessary for a retirees to think of how to cope with the body needs by harnessing and utilizing resources within his/her reach for healthy living during retirement. According to Nwachukwu (2003) a knowledge of this will enables an individual (retiree) to be an active participant in his/her healthcare. He posits further that a healthy eating plan can reduce the risk of developing hypertension, diabetes and lower an already elevated blood pressure. The following are tips for managing healthcare conditions during post-retirement:

- i. Develop a dietary eating plan that emphasizes eating more of fruits fresh vegetables and plant products, low fatty foods, poultry, fish, moyin moyin, akara and less in-take of red meat, sweets, salt, sugar, beverages, processed or refined food products. In post-retirement and considering the age at that period, these food menu are recommended for longevity.
- ii. Post-retirement task should be done with ease and moderately. Trying to do much work at a time can leave you weak or damage your health at that old age (of 65 years +). Therefore, avoid any activities that will sap your energy.
- iii. Warm up with a low impact exercise like walking, jogging, swimming, running, cycling, dancing, recreation, playing table tennis, golf and the like. This can improve body image, fitness of the heart and lungs and very good in the management of hypertension.

- iv. Visit your Doctor/hospital regularly to check your blood pressure (BP), blood glucose, etc. At post-retirement this is very necessary. Besides, most hospital do not even charge for checking a patient's BP.
- v. In addition, all health conscious individuals (including retirees) can possess medical kits like blood pressure machine, glucometer for measuring blood pressure and sugar level on their own (with significant doctor's or other health workers monitoring) respectively.
- vi. Drink plenty of fluids. When doing any activities, sweating means you are losing fluid and this has to be replaced. Water is usually the best choice.
- vii. Take rest and sleep when getting exhausted. Allocate time to observe these. Remember that a little relaxation goes a long way in boosting your energy level.
- viii. Participate in self-care programme that could promote self-cleanliness e.g. personal and environmental hygiene.

Policy Recommendations

The following policy recommendations are made to address the challenges faced by the retirees in Nigeria:

1. Government should strengthen the regulatory and supervisory framework and empower it to successfully and effectively check earring pension fund administrators in the country. This will no doubt improve social security delivery for the retirees and prevent event of seeming financial anomaly.
2. Employers and government should organize timely, adequate pre-retirement orientations/seminars/workshops for their workers in order to save the country the embarrassment of seeing their retirees going to early grave, or turning into destitute on the streets.
3. Employees and retirees should be encouraged to invest in shares and real estates so that at retirement they can earn additional income to supplement their pension income at retirement.
4. As a way of preparing for life after retirement, the retirees and employees are encouraged to invest in themselves by self sponsor to retirement seminars and workshops where the employers and government are failing to do so.
5. Workers in addition to the new contributory pension scheme should also hold life Assurance Policies and embrace Retirement Annuities. This will no doubt encourage self-reliance in post- retirement.
6. Government should establish a National Public Services Rehabilitation and vocational centre to provide a series of skills acquisition training and counseling programmes for workers about to retire from active service. In addition government should mandate and empower the centre to reward retirees with concrete achievements and excellent character. This will encourage all serving public officers to work hard with dedication, loyalty and honesty.
7. The issues of regular medical check-ups should not be over- looked since retiree may be prone to old age sicknesses like hypertension, obesity, diabetes, osteoarthritis, etc.

The author is of the opinion that if the precautionary advice and recommendations are adhered to, retiring workers would have a pleasant and fulfilling retirement life.

Conclusion

Retirement without planning is likely to result in total failure and frustration at the point of retirement. Therefore, necessity rest on every employee to begin to consider the issue passionately since life at retirement can be blistful or painful depending on the level of preparedness and planning. Whichever way, the choice is yours. It is obvious that the pension reform Act 2014 is a key component of the general economic reform implemented by the federal government. The present state of the pension market has reflected the extent of government political will and commitment to ensure the successful implementation of the scheme. This paper commends the effort of the government for establishing the Army Resettlement Centre at Oshodi, where soldiers who are about to retire are trained in one handicraft or the other, such as, tailoring, carpentry, soap making, refrigerator repair, etc, with the purpose of getting them skilled in one trade or the other in order to get a means of livelihood after retirement. It is hope that more of this kind of resettlement centre could be establish for other paramilitary officers and civil servants across the country. Finally, we are confident that with the effective implementation of Pension Reform Act 2014, the stories of pain and death associated with payment of pension and gratuity to retirees will be a thing of the past.

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Assessing The Farmer Adaptation Strategies To The Effects Of Climate Change On Crop Production In Nsukka Local Government Area, Enugu State, Nigeria

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This research work “Impact of Climate Variability on Crop Production and Adaptation Strategies in Nsukka Local Government Area, Enugu State, Nigeria” took a two dimensional approach. First, an examination of the agricultural performance with respect to climate change in the study area, and second is the farmers adaption to the observed effects of climate change on crop production in the study area. The data utilized for this study includes; records of temperature and rainfall from 1985 to 2015 and 1971 to 2015 for Nsukka Local Government Area, crop production data of maize, pepper and beans from 1997 to 2014 for Nsukka Local Government Area and the information on the adaptation strategies applied by the farmers in Nsukka Local Government Area. The data were sourced from Nigeria Meteorological Agency (NIMET) and Enugu state Agricultural and Rural Development Agency (ESARDA). Simple linear regression was used to assess the trend in climatic variables (temperature and rainfall) and the crop yield trend in the study area. The results indicate an irregular upward and downward trend for both temperature and rainfall with an increasing trend. So also, the crops yield showed increasing trend except for pepper that showed a decreasing trend. The highest annual maximum temperature of 33.9⁰C was recorded in 2004, with the lowest minimum of 21.3⁰C recorded in 2014. The effects of climate variability on crop yield trend using Pearson’s product moment correlation analysis revealed a very strong relationship between crop yields variability and climate variability. The correlation ‘r’ for the three crops stood at 0.73 and 0.89 for temperature and rainfall against maize yield, 0.97 and 0.83 for temperature and rainfall against beans yield, and 0.97 and 0.96 for temperature and rainfall against pepper yield. These indicate a very strong relationship exists between climate variability and crop yield in the study area. 83% of the farmers were aware of the effects of climate variability on crop production. The farmers identified shifting to other crop species, abandoning some crop species, shifting to crops that command good market prices as strategies to adapt to climate change. Recommendations includes enhancing capacity of farmers through training, improved access to credit, development and introduction of new crop varieties to increase the tolerance and suitability of plants to climate change.

Key Words: Climate, Variability, Crop production, Adaptation, Strategies.

Introduction

Climate change is having a permanent negative impact on the natural resources base upon which agriculture thrives especially considering that it is happening at a time of growing demand for basic human requirements such as food, fibre and fuel (UNFCCC,2007). Agriculture which is the practice of crop cultivation and livestock keeping within boundaries, the choice of what to produce, where to produce and how to produce it is determined by the culture, traditions, market, water supply, climate, soil condition, plot size and distance from home (Abdul-Aziz, 2002; Wiebe,2003). Most importantly also, agriculture is highly dependent on the climate and human dependence on agricultural livelihoods particularly the poor is high (Slater *et al.*, 2007).

Climate change being a known fact to all and sundry, the problem with regard to agriculture lies no longer with climate change occurrence, but the farmers themselves. What’s the crop farmer’s knowledge of climate and environmental changes? How do these changes affect them in terms of crop farming and productivity? And how do the farmers adjust to these changes in form of adaptation. These unanswered questions have set the yardstick upon which this research is intended which is, to assess Impact of Climate Variability on Crop Production and Adaptation Strategies in Nsukka Local Government Area, Enugu State, Nigeria.

The objective of this research was to examine farmer adaptation strategies to climate variability impact on crop production in the study area. To achieve the aforementioned objective, the research first of all assessed the trend in climatic variables (temperature and rainfall) and crop yield using simple linear regression. This gave us the over view of the climate and agricultural situation in the area. Climate variability impact on crop production was also analyzed using Pearson's product moment correlation. This actually showed us the presence of climate variable impact on crop production in the study area. Finally, the research assessed farmer adaptation strategies to climate variability using questionnaires which were analyzed using frequency and percentage approach.

STUDY AREA

Nsukka is located in terms of geographical coordinate between longitude $7^{\circ}12'30''\text{E}$ and $7^{\circ}35'0''\text{E}$ and latitude $6^{\circ}31'00''\text{N}$ and $7^{\circ}0'0''\text{N}$ of the equator. Nsukka is a city (estimated population 309,633 in 2006) in Eastern Nigeria. It's the seat of the famous University of Nigeria.

Nsukka is a town and Local Government Area in South-East Nigeria in Enugu State. Towns that share a common border with Nsukka, are Ehaalumona, Edem, Alor-Uno, Opi (archeological site), Orba and Ede-Oballa, Obukpa, Obimo. Other nearby towns include Enugu Ezike, Obollo-Afor(formally centre of the palm oil trade). Nimbo, Adani, UzoUwani and Mkpologwu, now also lay claim to the name Nsukka. This is because they all collectively fall into the political zoning system in Nigeria known as Senatorial Zone. As of 2006 Nsukka had a population of 309,633. Nsukka town is known as the site of the University of Nigeria, the first indigenous Nigeria University, founded by Dr. NnamdiAzikiwe, first president of Nigeria. Currently the town has a number of Federal Parastatals in the University such as NABDA, CBSS, and the Energy Research Centre.

Rainfall occurs within 6-7 months followed with a dry period of about 5-6 months. The southern part record more rainfall that the northern parts. Nsukka has a double maxima pattern of rainfall. There is always a dry spell in between two peaks. The temperature is moderate, a mean temperature of 27°C , with a range of 5°C - 7°C . The major soil type is the farriginous soil which falls within the interior zone of laterite soil. Major crops produce includes maize, cassava and palm fruit, pepper, and okra and beans.

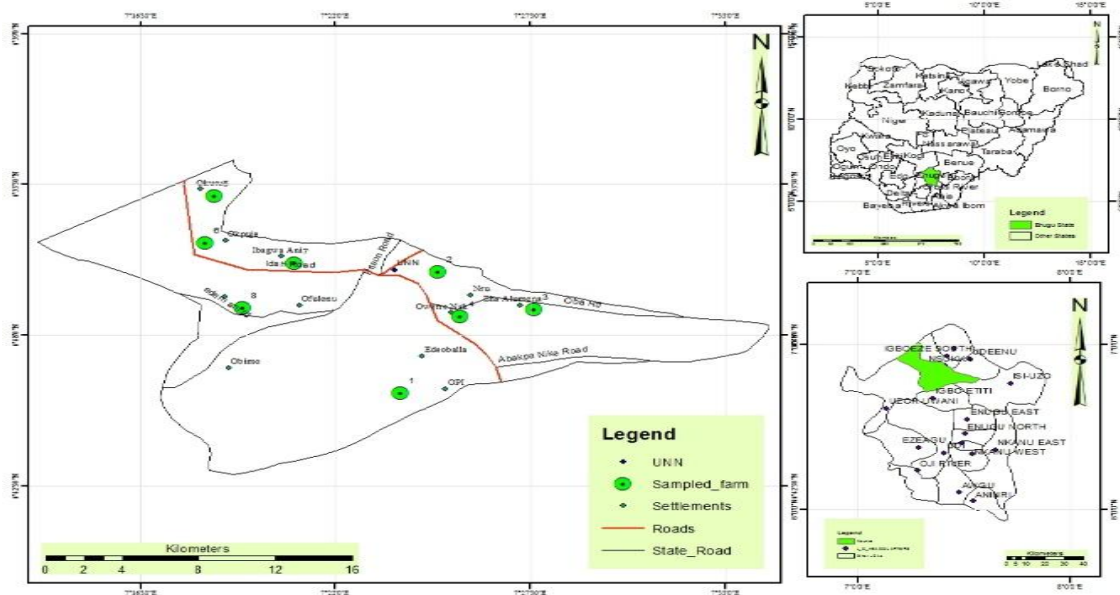


Figure 1: The Study Area (Nsukka Local Government Area, Enugu State, Nigeria)

Source: Department of Geography, Federal University of Technology, Minna, Niger state, Nigeria (2017)

MATERIALS AND METHODS

Method of Data Analysis

The first analysis of this study was the climatic data analysis which comprised temperature and rainfall data.

The data were grouped into annual values which formed the units of statistical analysis, and were by

extension smoother for interpretation of results. Grouping the data this way was more useful in providing a clearer picture of the behavior of climatic parameters, and this is relevant in this study. The methods of data analysis that were used for this study comprised of both descriptive and inferential statistical techniques, as follows;

Descriptive Statistics

Analysed data were presented in form of graphs, charts, tables and figures. This is to create a visual picture of the results that were obtained from the study. These were used because data are often better understood in graphical form than in tabular form. Graphical representations include point graph, frequency polygons, line graphs and histogram.

The Mean

This was used to summarise the temperature and rainfall data into annual distributions, and this brought about the possibility for further analysis, that assisted in achieving the first and second objective of this study. The mean is usually the most appropriate measure when using interval or ratio data, such as the data that were used in this study.

The mean is expressed as:

$$\bar{x} = \Sigma x/N \dots \dots \dots (1)$$

Where,

\bar{x} = the value of the observed parameter, Σ = Summation symbol, N = Number of observations.

Mean Deviation

The mean deviation was used in this research to analyse temperature and rainfall data. The deviation represent the extent of variation of temperature and rainfall values from the mean value.

The mean deviation is expressed as

$$MD = \Sigma f(\bar{x} - x)/N \dots \dots \dots (2)$$

Where:

x = Annual temperature for a given period, \bar{x} = Average annual temperature

N = Number of years MD = Mean deviation

Simple Linear Regression

Simple linear regression is a statistical method that allows us to summarize and study relationships between two continuous (quantitative) variables:

One variable, denoted X, is regarded as the predictor, or independent variable.

The other variable, denote by Y, is regarded as the response or dependent variable.

Simple linear regression is presented mathematically as:

$$Y = a + bx \dots \dots \dots (4)$$

Where; Y = dependent variable, X = independent variable, B = slope, a = intercept

Thus, simple linear regression was used to achieve objective two which is Assessing the trend in crop production in the study area.

Scatter Plots

Scatter plots are similar to line graphs in that they use horizontal and vertical axes to plot data points. However, they have a very specific purpose. Scatter plots show how much one variable is affected by another. The relationship between two variables is called their correlation.

Pearson Product-Moment Correlation

The Pearson product-moment correlation coefficient (or Pearson correlation coefficient, for short) is a measure of the strength of linear association between two variables and is denoted by r. basically, a Pearson product moment correlation attempts to draw a line of best fit through the data of two variables, and the Pearson correlation coefficient, r, indicates how far away all these data points are to this line of best fit. The Pearson product moment correlation is represented mathematically as:

$$r = \frac{N\Sigma xy - (\Sigma x)(\Sigma y)}{\sqrt{(N\Sigma x^2 - (\Sigma x)^2)(N\Sigma y^2 - (\Sigma y)^2)}} \dots \dots \dots (5)$$

Where; N = number of pairs of scores, Σxy = sum of the products of paired scores, Σx = sum of x scores, Σy = sum of y scores, Σx^2 = sum of squared x scores, Σy^2 = sum of squared y scores

Thus, Pearson correlation was used to achieve objective three which is examining the effects of climate viability on crop yield in the study area.

Questionnaire Analysis

384 questionnaires were administered to the farmers in the study area. This represented the sample size of the total population of registered farmers which stood at 3,118. The questionnaires were administered to the farmers in group during their routine monthly meetings with agricultural extension officer in the local government headquarters. The leftover were distributed randomly during field survey to the farmers across the communities in Nsukka Local Government Area. The decision to use the registered farmer’s population was as a result of the fact that these are the farmers whose yield records were used and are consistent with their farming activities year in year out.

In arriving at the sample size used in this research, a sample size calculation by Fistsheret al, (1998) was adopted from Bois, (2000). This is mathematically given as:

$$n = Z^2pq/d^2 \dots\dots\dots(6)$$

Where:

n = sample size

z = standard normal deviate (1.96 which corresponds to 95% confidence level)

p = expected prevalence (0.5). Farmer coverage in Nsukka was 50%

d = degree of accuracy = 0.05

q = 1-p = 0.5

Therefore, calculating the sample size applying fitsher’s formula

$$n = 3.8416 * 0.25 / 0.05^2$$

Therefore n = 343

Frequency percentage was used in analyzing answers that were gotten from questionnaires on the farmers’ adaptation strategies to climate change and variability in Nsukka Local Government Area. The frequency percentage equation is given as follows:

$$\frac{\text{Part of the data}}{\text{Total data}} * 100$$

RESULTS AND DISCUSSION

Assessing the trend in climatic variable in the study area

Figure 2 shows the mean annual maximum and minimum temperature distribution in Nsukka L.G.A. The graph shows clearly that both maximum and minimum temperature over the study area have varied in the past 35 years. The graph shows an upward and downward trend in both maximum and minimum temperature over the period of study. The year 2004 recorded the highest maximum annual temperature of 33.9⁰C. Whereas 1999 recorded the lowest maximum temperature of 31.74⁰C. In the case of minimum temperature, the lowest minimum temperature was recorded in 2014, 21.3⁰C. And the highest minimum temperature was recorded in 2010, 23.97⁰C. In general, the temperature in Nsukka Local government area has been in constant variation for the past 35 years with an increasing trend.

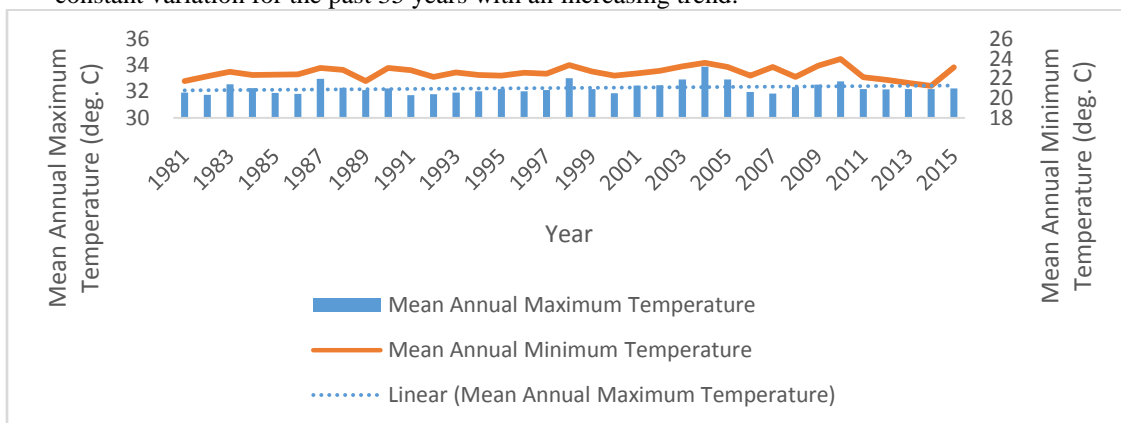


Figure 2: Mean Annual Maximum and Minimum Temperature Variability in the Study Area

The rainfall trend in Nsukka L.G.A has been that of irregular upward and downward trend for the past 44 years as can be seen in figure 3. Although the trend showed a little increasing pattern, rainfall distribution over the study area has been varied irregularly. 1983 recorded the lowest amount of annual rainfall of about 917.1mm. The highest annual rainfall amount was recorded in 1997, 2284.6mm. In general annual rainfall

amount has been sporadic for the past 44 years in the study area and showed little increasing but varying trend.

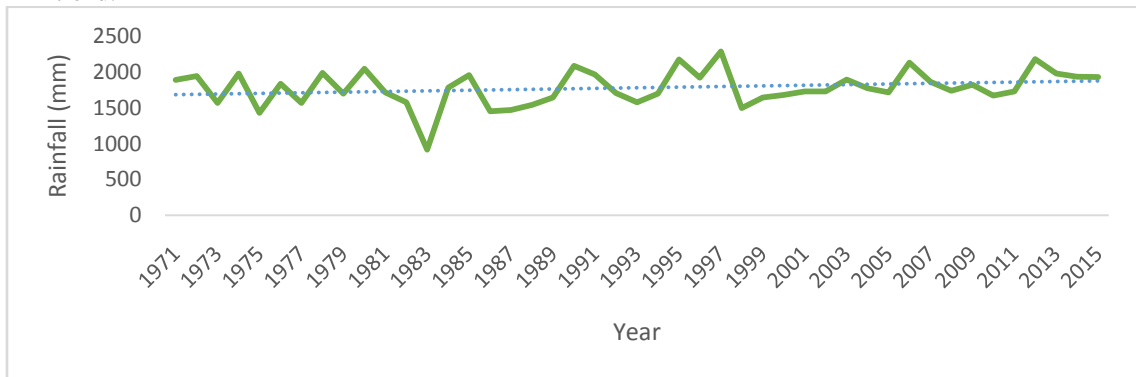


Figure 3: Rainfall Variability in the Study Area

Examining the trend in crop yield in the study area

Figure 4 shows the comparison of the three crops under consideration according to their yields in tons per hectare. Maize is the most cultivated crop in the study area according to the responses gotten from the questionnaire administered to the farmers in the study area. From figure 4 also, maize has the best yield and could be observed from the trend equation. This is followed by pepper then beans which is the least cultivated crop in Nsukka Local Government Area within the year under study. The implication of this is that there is a high domestic and commercial dependence on these crops for human survival of which failure to attain optimal utility might affect the economic and social wellbeing of the people of Nsukka. Climate change is one of such phenomena that threaten the optimum productions of this crops. This is why this study investigated how the farmers adapt to the effects of climate variability. Its effect on these crops production will now be investigated using multiple regression.

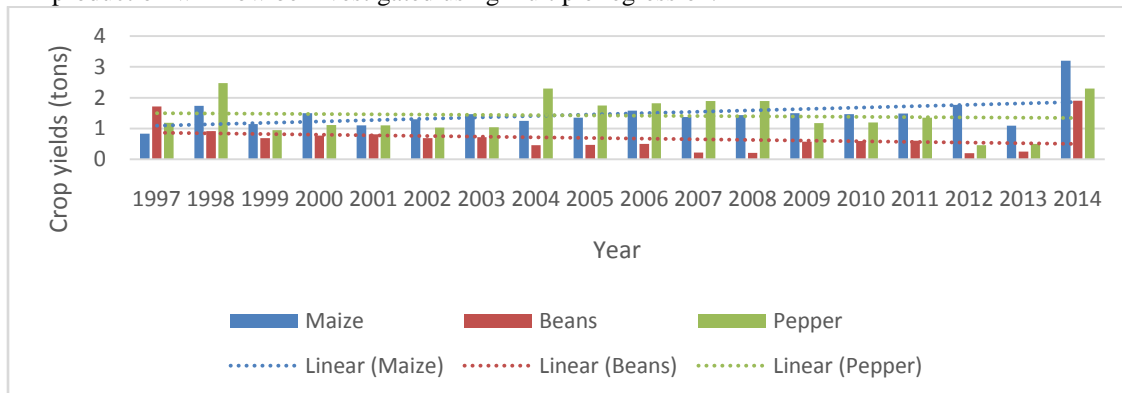


Figure 4: Crops Yield Trend in Tons per Hectare for Nsukka Local Government Area (1997 – 2014)

Assessing the effects of climate variability on crop yield in the study area

Figures 5 represents the relationships between maize yield with temperature and rainfall. The scatter plots for temperature and maize yield shows a linear relationship. This was also the case between maize yield and rainfall. Increase in rainfall amount and temperature brought about increase in maize yield. Applying Pearson's correlation in order to determine the strength of the relationships between the climatic variables and maize yield showed an 'r' values of 0.73 and 0.89 for temperature against maize yield and rainfall against maize yield respectively. These indicate moderate relationship between temperature and maize yield, and a very strong relationship between rainfall and maize yield. This simply means that variation in climatic variables (temperature and rainfall) have a positive effect on maize yield in the study area.

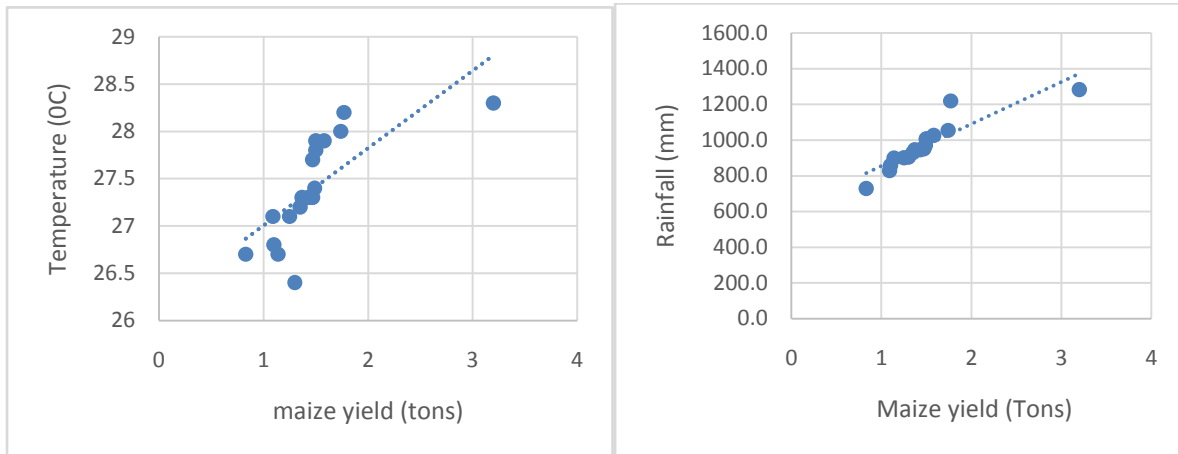


Figure 5: Relationship between Maize Yield and Climate Variables (Temp. and Rainfall)

Figures 6 are the scatter plots showing the type of relationships that exist between climatic variables (temperature and rainfall) beans yield. From the graphs, they showed a linear relationships between beans yield and temperature, and between beans yield and rainfall. Correlating the climatic variables (temperature and rainfall) with beans yield using Pearson's correlation to determine the strength of relationship that exist between them, beans yield with temperature showed a very strong relationship with 'r' value of 0.97. Beans yield with rainfall also showed a very strong relationship with 'r' value of 0.83. What these relationships mean is that the fluctuations noticed in beans yield is as a result of the fluctuations in climatic variables (temperature and rainfall) in the study area.

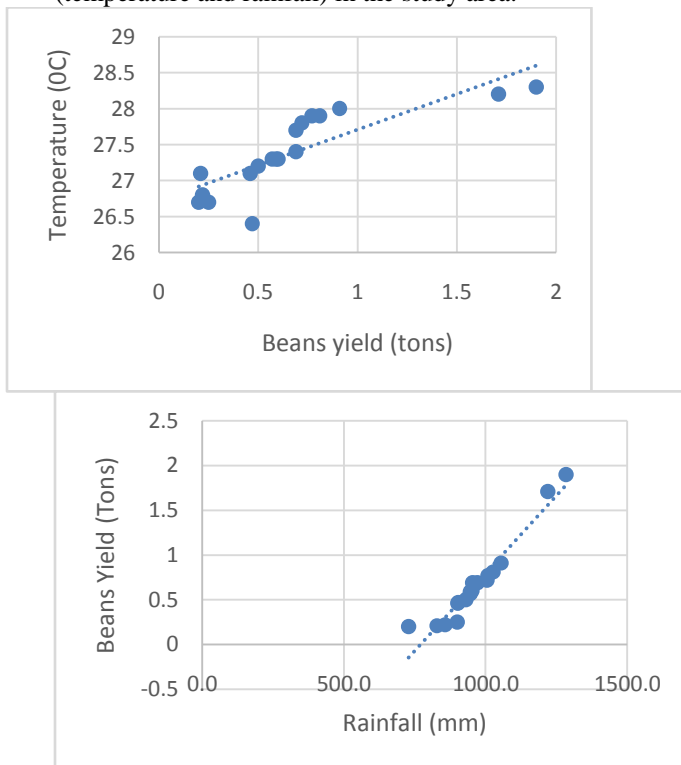


Figure 6: Relationship between Beans Yield and Climate Variables (Temp. and Rainfall)

Figures 7 are the representations of the kind of relationship that exist between climatic variables (temperature and rainfall) and pepper yield using scatter plots. The plots showed linear relationships between temperature and pepper yield, and rainfall and pepper yield. Using Pearson's correlation to ascertain the strength of this relationship, temperature against pepper yield had an 'r' value of 0.97 which indicates a very strong relationship. Also, rainfall against pepper yield had an 'r' value of 0.96, indicating a very strong

relationship between them. These implied that the changes noticed in pepper yield is as a result of the changes in climatic variables (temperature and rainfall) in the study area.

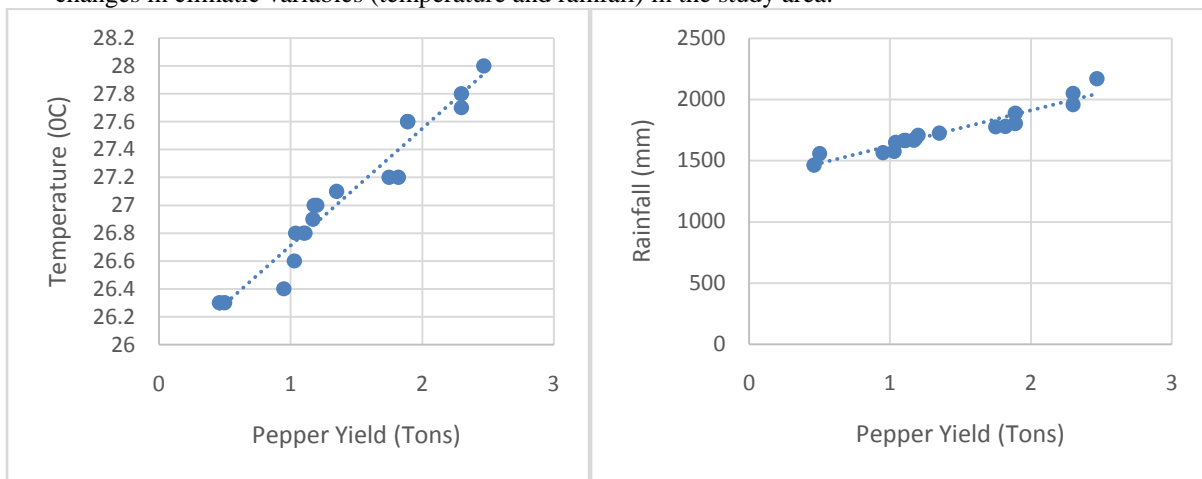


Figure 7: Relationship between Pepper Yield and Climate Variables (Temp. and Rainfall)

Farmers’ adaptation strategies to the effect of climate variability on crop production in the study area.

Figure 8 shows the farmers perception of climate variability in Nsukka Local Government Area.

83% of the farmers disagreed that rainfall has been increasing in amount during the rainy season. The remaining 17% of the farmers either agreed or remained indifference. 90% of the participants admitted variability in the onset and cessation dates of rainfall in the study area. The remaining 10% of the farmers either disagreed or remained indifference. 79% of the farmers agreed that temperature has been on the increase in the study area in recent times. The remaining 21% of the participants either disagreed, or remained indifference.

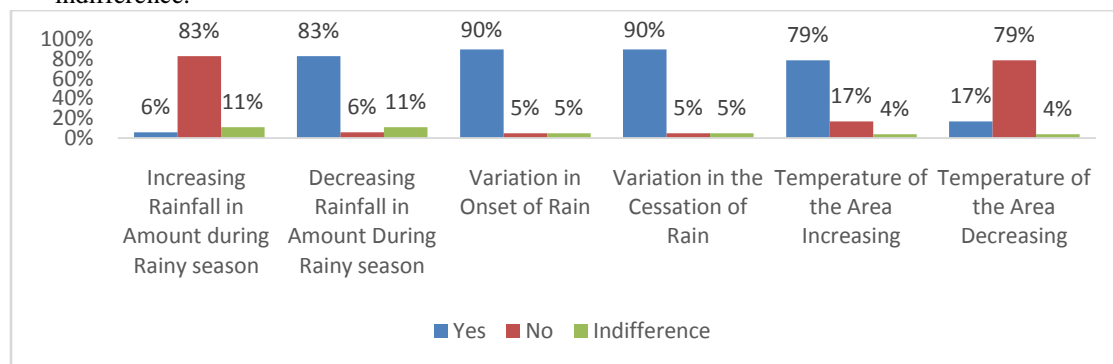


Figure 8: People’s Perception on the Knowledge of Climate Change

Figure 9 shows Participants view on the Existing Adaptation Strategies Shifting to higher yielding crop varieties, of which 30% of the participants agreed to the option, 51% disagreed, while 19% remained indifference. The 51% disagreement was as a result of low finance. Shifting to improved selected crop varieties; 34% of the participants agreed to the option, 49% disagreed, while 17% remained indifference. The 49% that disagreed cited insufficient fund as the reason.

Shifting to shorter cycle crop varieties; 57% of the participants agreed to the option, 32% disagreed, while 11% remained indifference.

Stopped cultivating some selected crop varieties: 65% of the farmers agreed to the option, 25% disagreed, while 10% remained indifference. The 65% disagreement consists of those that couldn’t afford shifting to higher yielding crop varieties, or shifting to improved selected crop varieties as a result of financial constraints.

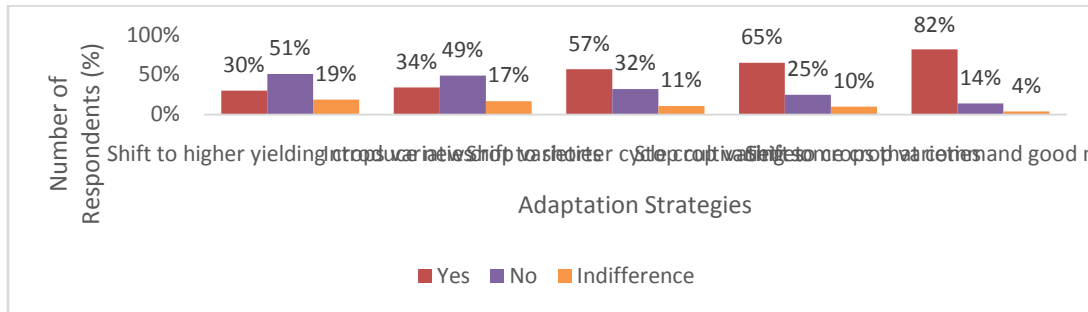


Figure 9: Participants view on the Existing Adaptation Strategies

Figure 10 shows the implication of the changes farmers have made in their farming practices as adaptation options. 57% of the participants agreed that their annual income has increased as a result of the changes made, 43% disagreed. 75% of the farmers agreed to the fact that climate change awareness has risen, whereas the remaining 25% either disagreed or remained indifference. 83% of the farmers suggested a decrease in water for domestic and other uses as a result of the usages of water for irrigation purposes, whereas the remaining 17% remained either indifference or disagreed. As a result of diminishing resources, 63% of the farmers agreed that social conflicts have resulted, while the remaining 37% either remained indifference or disagreed.

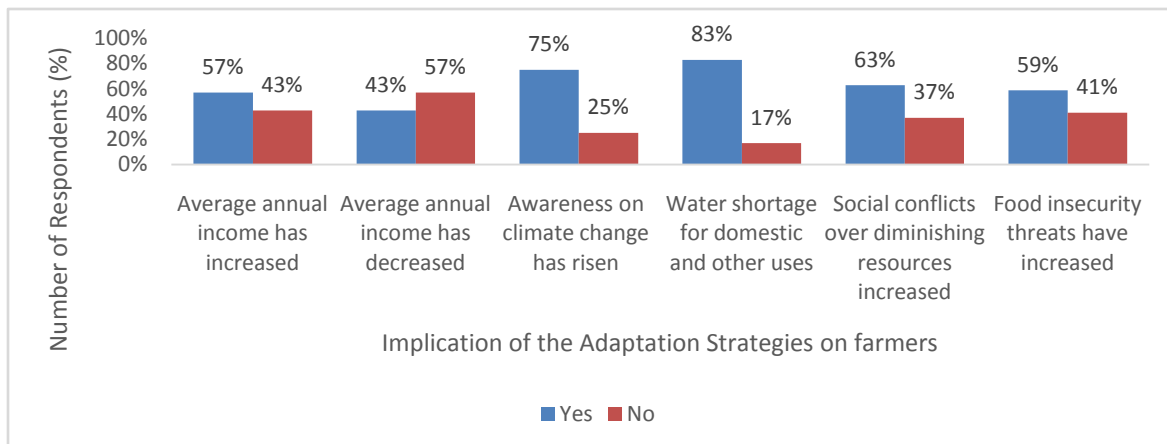


Figure 10: Implication of the Impacts of the Changes Farmers have made in their Farming Practices as Adaptation Options

Figure 11 represents the future adaptation strategies to the effects of climate variability on the selected crops by the farmers. 56% of the farmers suggested abandoning agriculture for other economic activities. 12% said they will emigrate from their community to other areas with better conditions. 11% of the farmers suggested continuous changing of agricultural practices in line with the changes in local climate. While the remaining 21% suggested asking for government support like introduction of new modern adaptation options.

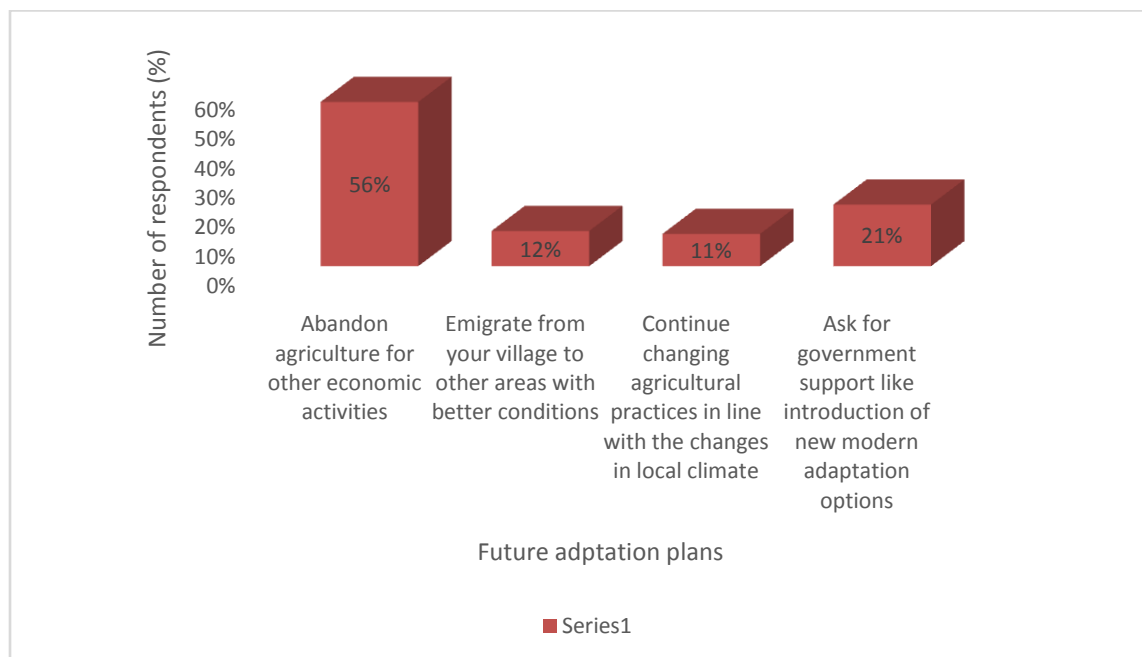


Figure 11: Future Adaptation Strategies to Climate Change and Variability

CONCLUSION AND RECOMMENDATIONS

The rainfall and temperature of Nsukka Local Government Area showed a fluctuating trend pattern from the analysis carried out on the climatic variable. Further analysis to determine the effect of these variations on the yields of the selected crops (pepper, beans and maize) revealed a strong positive correlation between climate variability and the yields of the selected crops.

The study thus conclude that Nsukka Local government Area has had her own share of the effect of climate change, and this change has had an adverse effect on the yield of selected crops.

As a result, this study has made the following recommendations to enable the farmers and the crops adapt to climate change and its effect on crop production in the study area:

- v. Education of the farmers by the government to broaden their knowledge on the effect of climate change on agriculture and enhance their capacity to adapt to this effect.
- vi. There should be more government sponsored researches and dissemination of research results to farmers on climate change and effects and adaptation strategies. This will reduce the vulnerability of both the farmers and their crops to the effect of climate change.
- vii. There should be development and introduction of improved crop varieties to increase the tolerance and suitability of plants to temperature, moisture and other relevant climatic conditions.
- viii. Develop and/or strengthen early warning systems that provide daily weather predictions and seasonal forecasts.

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Hermeneutics of Pharisaic Doctrine in Mathew 15:1-9: a Bane to the Morals of 21st Century Nigerians Christians.

By

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Abstract

The state of the contemporary church is in dilemma. The church is combating with many issues such as reformation, upholding church traditions, harnessing moral decadence, and the rapid retrogressing of church value or standard. Despite all these issues the church has not been able to deal it appropriately thus leading to emerge of different doctrines and proliferation of the church. The morality of the church is being questioned due to the lip service of the Christians, upholding doctrines/traditions more than the bible. The researcher employed a critical historical method which the approach is also exegetical. It is apparent that there is massive evangelism, preaching the gospel, yet the moral decadence in the church is at its prime state; the imminence of the scripture and acting upon the word will actually salvage the church from its daily combat with hypocritical life. Thus, the church should stand up to what they belief and practice it to the core.

Introduction

The church is growing exponentially in Nigeria though they worship the same God but the means through which they communicate to God divers in their worship rituals, beliefs and practices. That notwithstanding, the church has failed a lot both internally and external. According to Ukaoha, Anyamagir & Diara (2013:5), that, “the contemporary church is bedevilled much lowering of standards that most of her ministers have lost consciousness of the fact that foundation of God stands sure; having the seal that whoever calls the name of the Lord must depart from iniquity”. Actually, the Nigerian church is not without this weakness. The church has lost its glory for the sake of being religious. There is a big misconception about being a Christian and a church attendant, being religious/fanatic and being a righteous man/upholding tradition and obeying the scripture. According to Ukaoha (2013:9) church can be defined as, “the people of God, those who translated into the marvellous light of Christ and includes all those who believe in Jesus Christ; those who have been washed by the blood of Jesus, whose name are in the book of life”. It is apparent that one can believe or profess the message of Christ and washed with the blood of Jesus, if one refuses to put those teaching of Christ into practice; it makes one more or less than a Christian. Unarguably, the church is the call out people of God, who are called to assemble together with the purpose of learning Jesus teachings, and hearkening to all his teaching. It is an institution where men of good repute, morally satisfied, spiritually alert and consistence in doing the will of God. Though, the church seems to be waxing, but actually degrading on daily basis. Steward (n.d) observed that, “the evangelistic efforts of these older churches lacked both spiritual and Pentecostal qualities. There were no revivals, and no miracles to confirm the mighty powers of the almighty God among the Christians.” There is both spiritual and Pentecostal revival and miracles in divers’ churches yet the church is still battling with the issue to worship God with their whole heart, thus contradicting the church standard. As Steward rightly said, “that Christians who accepted Jesus Christ did with their whole heart which is explicit and implicit. The heathen people around them know and testified that they were Christians, the general belief then was that if you are a Christian, you are a Christian and if you are a heathen, you are undoubtedly a heathen”. The church is very distinct in its lifestyle. Falk (1997:352) said, “That church basically presents the Christians message have biblically based origin” It is not a hoax that the church upholds the church tradition more highly than the bible, which supposed to be the base in which other traditions should be formed.

The pattern, belief and practices of Pharisees as of the time of Jesus is total replica of the contemporary church. The hypocritical act of the Pharisees is obvious in today’s churches which are explicit in diver’s ways such as lip service, serving God with impunity and serving God with gain or benefit. According to Chinwokwu (2015:213) “the

Pharisees and the scribes were the spiritual descendants of Hasidians who had distinguished themselves by zeal for observance of the law in spite of the repressive measures of Antiochus the Epiphanies of the Seleucid dynasty". They were deeply rooted and devoted to the laws and strictly allowed their life to be governed by the interpretation of the law handed down from generation to generation.

Greek Text of Mathew 15:1-9.

1. To,te prose,rcontai tw/| VIhsou/ avpo. ~Ierosolu,mwn Farisai/oi kai. grammatei/j le,gontej\ 2 dia. ti, oi` maqhtai, sou parabai,nousin th.n para,dosin tw/n presbute,rwnE ouv ga.r ni,ptontai ta.j cei/raj Iauvtw/nD o[tan a;rton evsqi,wsinA 3 o` de. avpokriqei.j ei=pen auvtou/j\ dia. ti, kai. u`mei/j parabai,nete th.n evntolh.n tou/ qeou/ dia. th.n para,dosin u`mw/nE 4 o` ga.r qeo.j ei=pen\ ti,ma to.n pate,ra kai. th.n mhte,ra(kai,\ o` kakologw/n pate,ra h' mhte,ra qana,tw| teleuta,twA 5.. u`mei/j de. le,gete\ oj a'n ei;ph| tw/| patri. h' th/| mhtri,\ dw/ron o] eva.n evx evmou/ wvfelhqh/lj(

6. ouv mh. timh,sei to.n pate,ra auvtou/\ kai. hvkurw,sate to.n lo,gon tou/ qeou/ dia. th.n para,dosin u`mw/nA 7 u`pokritai,(kalw/j evprofh,teusen peri. u`mw/n VHsai<aj le,gwn\ 8 o` lao.j ou-toj toi/j cei,lesi,n me tima/|(h` de. kardi,a auvtw/n po,rrw avpe,cei avpV evmou/\ 9. ma,thn de. se,bontai, me dida,skontej didaskali,aj evnta,lmata avnqrw,pwnA

English Translation of Matthew 15: 1-9 (New Revised Version)

1. Then Pharisees and scribes came to Jesus from Jerusalem and said, 2. "Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat." 3. He answered them, "And why do you transgress the commandment of God for the sake of your tradition? 4. For God commanded, 'Honor your father and your mother,' and, 'He who speaks evil of father or mother, let him surely die.' 5. But you say, 'If any one tells his father or his mother, What you would have gained from me is given to God, he need not honor his father.' 6. So, for the sake of your tradition, you have made void the word of God.

7. You hypocrites! Well did Isaiah prophesy of you, when he said: 8. 'This people honors me with their lips, but their heart is far from me; 9. in vain do they worship me, teaching as doctrines the precepts of men.'"

Contextual Analysis of Mathew 15:1-9.

The Pharisees and scribes had come all the way from Jerusalem. Jerusalem is the headquarters of the conspiracy against Jesus with the Pharisees as the leaders propagating it. In the same vein, in most cases Herodians joined the Pharisees in the purpose of crucifying Jesus to death (Mark 3:6). Jesus and his disciples went to desert in the previous chapter where the crowd couldn't even get to a hamburger stand; so he fed them. The miracles looks wonderful physically that the religious rulers (Pharisees and Scribes) had come all the way from Jerusalem to listen to Him but their intent was not to applaud Jesus or to imbibe his teaching but their mission was to criticise Him. According to Bruce (...) "the guardians of tradition in the capital have their evil eye on Jesus and co-operate with provincial rigorists" It is apparent that these religious leaders were busy constantly looking for some charge to bring against Jesus. These Pharisees and scribes sects were actually an official committee from the council at Jerusalem. It is obvious that they did not accuse him of breaking the scriptures but of violating the tradition of the elders which they value so much. They wanted to know why his disciples did not wash their hands. From all indication, the Pharisees honoured their traditions above the written word of God. Mishna said "it is a greater offence to teach anything contrary to the voice of the Rabbis than to contradict scripture itself". Mishna is collections of Jewish tradition which must be observed by its adherent. Forgetting that he who expounds the scripture in opposition to the tradition has no share in the world to come, Christ vehemently condemns their washings in (Mathew 25:25-26). The tradition of the elders (ten paradosin ton presbuteron) was the oral law, handed down by the elders of the past and later codified in the Mishna. Hand washing before meals is not a requirement of the Old Testament. It is a mark of righteousness for others at any rate. This washing of hand of a thing was magnified at a great length in the oral tradition or teaching. The washing (nip ton tai) of the hands called for minute reflection. It was a command to wash the hands before meals and after meal. With time it becomes their traditions thus, the hands must be immersed, both the water and the cup must be clean ceremonially. The issue rose by the scribes and Pharisees was more than etiquette or hygiene. It has more of spiritual implication than physical. Actually, according to Pharisees belief failure to wash ones hands is held to be a mortal sin. These tradition was a formed vast collection of additions, explanations etc of the original law, partly as was affirmed, delivered orally by Moses and handed down from generation to generation at accumulated by successive expounders, in the course of time these traditions formed Talmund with its text Mishna and its commentary (Gemara). This tradition was not put to writing until after the death of Jesus Christ; but was taught authoritatively by accredited teachers who while retaining the letter of the law abrogated its spirit, nullifying the broad line of Gods commandment by enforcing these laws which has less spiritual outcome.

Exegesis and Critical Commentary on Mathew 15:1-9.

προσερχομαι (proserchomai) is a verb and it occurred 86 times, it could mean to approach, to draw near, to agree, to come, come forward, visit, event etc. it literally mean to apply oneself to something or to have dealing with someone. In papyrus proserchomai means to be concerned about someone or to take up another especially to go to work, to appear before as judge. It could also mean to come before God to come to sacrifice or to worship. It is apparent that these word proserchomai is widely used in New Testament especially in the gospel of Mathew. Actually these verb word used in Matthew 15 gives us a vivid picture of the men surrounding Jesus; which includes the circle of powerful men, groups and classes which came to Jesus with differing concerns.

Verse 2

This is the exact spirit of Pharisees dwelling among churches.

The verb parabaino (parabaino) is in present indicative active which mean to go by or beside, to step forward to overstep, to transgress, to offend or to disobey, to neglect or one who abandons his trust. The verb they wash niptw (nipto) means to cleanse especially the hands, feet or the face. The word nipto occurred 17 times which literally mean to wash or to wash one's self. The washing in this context is just ordinary washing of face, feet or hand in other to restore cultic cleanness. louein (louein) was not used in this context which mean full washing or bathing. These Pharisees who are proficient in interpreting the law especially the tradition of the elders turns to hold this washing of hands so strictly. This was the oral law, handed down by the elders in the past. Hand washing before eating was never a requirement from the Old Testament, but the Pharisees makes it a mark of righteousness for others at any rate. Though, washing ones hand before eating is a good thing for sanitary reasons. This washing of hands niptonmai (niptonmai) middle voice note called for minute observations. This washing of hands later turns to a commandment that must be obeyed (self made commandment). So it went on and infinitum. The issue between Pharisees and Jesus was above ordinary washing of hands, feet or face, but the Pharisees and scribes sees it as a mortal sin. These frivolous regulations had been built upon the plain mosaic enactments in Leviticus 2. St. Mathew was writing to those who were acquainted with these glosses. It is to be remarked that the Pharisees were extending and enforcing these traditions just when the law was to be superseded by something more spiritual. (Deut. 4:2).

Verse 3

The verb apokeinomai (apokeinomai) is from the root word apokeiw which means "to separate" in the sense to dedicate. apokeinomai in this periscope is in middle voice which mean "to answer or to commence or to respond". Jesus admitted that his disciple had transgressed the rabbis and traditions. When the two clashed which often occurs, the rabbis (Pharisees) transgress the commandment of God because of their tradition. dia thn paradosin u`mwn. dia is in accusative meaning that not by means of tradition is not good or bad in its itself. It is merely handed over from one generation to another. Jesus stands on real righteousness and spiritual freedom not for bondage to mere ceremonialism to tradition. The rabbis (Pharisees and scribes) placed tradition the oral law above the law of God.

Verse 4

The verb diakeleuw (diakeleuo) is in Aorist middle deponent indicative occurs 17 times; it means 'to command', 'to give charge', or 'to give commandment'. The word kakologew is a rare word which means to abuse, to calumniate, to speak evil of in this verse Matthew 15:4 were used in a negative version of the 5th commandment who so curseth father or mother will die. According to rabbinic interpretation the punishment which was theoretically by stoning fell only on those who cursed their parents in the name of God. Jesus regrets all such casuistry and gives the commandment new breadth, depth and strictness. Even those who keep back from their parents due respect in all ramification especially on a religious pretence transgress the commandment of God.

Verse 5

But ye say u`meij de legete the verb is in sharp contrast to the command of God. Jesus quoted the 5th commandment (Exodus 20:12) with penalty "die to death", qanatw teleutatw -go on to his end by death. The Pharisees dodged this command of God about the penalty for dishonouring one's father or another by the use of corban (korban) (given or dedicated to God). The vow to consecrate his savings even at death to the temple absolved a man from the duty of succouring his parents. Thus all one had to do is to averts one's duty to father or mother was to say corban or gift (dweon -doron) with the idea of using the money for God. By an angry oath of refusal to help one's parents the oath or vow was binding. By this magic word one set himself free from obeying the 5th commandment. Jesus was totally against circumventing the law.

Verse 6

The word akureow means to rob of force or the make invalid, to nullify or make void, deprive of force and authority. Ye have made void the word of God (Ekurwsate logon tou qeou); it was a stinging statement made by Jesus that laid bare the hollow pretence of quibbles about hand washing. Kuros means force or authority, akureoj (akureos) is without authority, null and void. Thus the moral force of Gods law is annulled by their immoral conduct.

Verse 7

The verb *profhteuw* occurred 28 times and it is translated as prophesy, “To prophesy, to be a prophets, to speak fourth by divine inspiration, to predict”. It is to prophesy with the idea of foretelling the future events especially things pertaining to the kingdom of God. Well did Isaiah prophesy of you kalwj Veprofhteusen peri umwn Esaias. There is sarcasm in the Isaiah’s application of words (Isaiah 29:13). The lives of the Pharisees were meticulously pointed out in Isaiah; the portrait was to the very life teaching as their doctrines were the doctrine of men. The Pharisees and the scribes were apparently far from God if they imagined that God would be pleased with such gifts at the expense of their duty to one’s parents. The Lord called the scribes and Pharisees hypocrite. This is the most frightful word in the scripture. It means that the Pharisees and the scribes were playing at their religion. The religious leaders were eager to have people go through the ceremony of washing their hands but they ignored the condition of their heart which is the important thing to God; but in a very pious way they were breaking the Mosaic Law in the name of upholding their religion.

Who are the Pharisees?

The word Pharisees is derived from a Hebrew word *persahin*, from the root word *parash* “to separate”. Actually, the Pharisees are the successors of the Assideans or Hasideans that is the pious ones. Pharisees are sects which originated in the time of Antiochus Epiphanies in revolting against heathenizing policy. It was Judas Maccabeus who was Judas the prominent warrior of that time that fought and revolt against the evil committed against God in 168-165 BC. The name Pharisees was first mentioned by Josephus of the three sects or schools into which Jews were divided (B.C). The other two sects were Essenes and Sadducees. The Essenes were the third important sect to develop in Jewish community during the last two centuries; though this name was not mentioned in the bible. In the words of Diara (2012:31) the Essenes have long been known from the writing of Philo and Flavius Josephus, the Jewish historian of the first century A.D; this sects withdraws from normal social relationship in other to live apart in isolated communities”. They were particularly numerous on the western shores of the dead seas but they also have community houses in the villages of Judea. They live a communal life, eat together, share things in common and think less of the earthly possessions. They frowned on marriage and uphold Torah in high esteem, studying it continually and interpreting it allegorically and they observe Sabbath jealously. According to Key & Young (1986), “the Essenes looked upon itself as the community of the new covenant that had been called by God to cut itself from wished men and to live in purity according to the true understanding of the Torah”. Actually, it is a Jewish mystical sect that is somehow resembles the Pharisees. They live a purified life. Though it was originated around 100 BC and later disappeared from the history after destruction of the Jerusalem.

Pharisees and Sadducees are among the early sects in Judaism with different understanding about life. According to Nickelsburg and Kraft (1972), “After stripping the rabbinic materials; all that remains is that the Pharisees and Sadducees had differing understanding of certain laws particularly purity laws and the afterlife”. Sadducees rejected the belief in the life after death, resurrection and a postmodern judgement. Generally, the Pharisees are depicted as opponents of Jesus, critical of his behaviour, hostile in their questions, malicious in their deliberations and their piety is attached as hypocritical, and their spiritual leadership is declared bankrupt, they constantly lead the nation to its doom. The Pharisees emerged as an organized party of members committed to a particular understanding of Israel’s law, maintaining its practice themselves and advocating its adoption by others.

Who are the Scribes?

The scribes, from the abinitio held various pivotal offices in the public affairs of the nation. Scribes were experts in the study of the Law of Moses (Torah), though at first this occupation belongs to the priests who their activity was undivided study. The rise of the scribes may be dated after the Babylonian exile. The scribes were the originators of the synagogue service. The scribes acted as secretaries of state, whose business was to prepare and issues decrees in the name of the king (2samuel 8:17, 20:25; 1 chronicle 15:16, 24:6). In the later times, after the captivity when the nation lost its independence, the scribes turned their attention to the law, gaining for themselves distinction by their intimate acquaintance with its content, they devout in multiplying copies of the law and teaching it to others. Finkel (1974) notes that, “it is evident that in the New Testament times, the scribes belong to the sect of the Pharisees who supplemented the ancient written law by their tradition”. Summarily the scribes preserved the law, they are proficient in law and defend it to the core, and they claim that the oral law was more important than the written law. They are the teachers of the law; they expect their pupil to respect them more than their own parents. Their lecture is always in the temple. Lastly they were referred to as lawyers and teachers of the law.

The Standard/Purpose of Church.

The word “church” is derived from the Greek word *ecclesia* meaning call out people of God. Diara (2013:8) defined, “church as those who have been called out of the world and her vanities and embellishment into the kingdom of God. Church is not a structure with magnificent dome but it comprises people that has deserted the pleasures of the world and cleave to the desires of Christ alone. Thus, church are group of people who are called out, separated specifically to officiate public affairs which is basically kingdom oriented. According to Chinwokwu

(2011:74) “the church as the body of Christ has two purpose which are Evangelism to non-believers and edification for fellow members of the church”, Actually the standard/purpose of the church are copious in nature but all hangs in building everlasting soul through righteousness, holiness, and total obedience to the teachings of Jesus Christ. Any church that lose the grips of this purpose or standard can be just tagged as a pharisaic which where the church rule supersede that of the scripture. Diara (2013:5) asserts, “that the contemporary church is bedevilled by much lowering of standards that most of her ministers have lost consciousness of the fact that the foundation of God stands sure, having the seal that stands sure, having the seal that whoever names the name of the lord must depart from iniquity:. In the same vein, Falk (1998:352) states that, “the church basically presents the Christian message for faith and life and that the message must basically founded or originated its principles and belief and practices from the bible”. The church is called to be blameless and to have or build its beliefs and practices from the scripture and not humanly initiated. Thus church are meant to act as an agent of salvation, love, salt of the earth, light of the world and an ultimate tool to restores God’s kingdom and to affect all the sectors positively.

The Existence of Pharisaic Doctrines in our Contemporary Churches.

It is quite amazing that the church is growing exponentially in Nigeria but that notwithstanding, the Christian adherents are becoming more religious and more worldly as well. According to Ukoha, Anyamagir and Diara (2013) that, “ever since the church of the Lord begun in Nigeria, believers agreed that the church had a solid foundation”. The foundation should be centred in living like Christ and not centring on making doctrine more pivotal than the scripture. In the same vein, Falk (1998:352) asserts, “that the church basically presents the Christians message for faith and life and that message have biblically based origin”. The standard of Christian was so steady in holiness and pleasing God not in constituting a mere law that will bring anarchy among the Christian folks.

A Pharisaic Church is that congregation of people who believe and stress more of physical intimacy with God not minding the spiritual relationship to one’s maker. The pharisaic Christians are those Christians that uphold doctrine more than the scripture, good in preaching but not well in doing it; those that prefer to obey the human law and fail to keep the Lords commandment.

It is now obvious that many Christian under the canopy of divers’ churches in Nigeria has been living under the spirit of Pharisees which kills more than any other sin. The Pharisees values and kept the eternal commandments of the law and also committed in teaching these law through missionary work. There are many Christians who are pursuing to become Pharisees of our contemporary without even knowing it. The spirit of Pharisees in the life of a Christian is dangerous because it oppose the spirit of Christ from manifesting in us.

The Pharisees tenaciously holds unto traditions of the elders which cannot be truncated on any account either from individual or collectively because their tradition is life and they are called to live it to the fullest. Traditions are those habits of mind and pieces of reviewed wisdom that the church constantly passes down to the next generation. “It is the power of the church, based on a conveniently oral source, to proclaim authority in the manner it saw fit”. (Holder, 2007:114). The early Christians fall a victims of upholding the traditions beyond Christ teaching. It is not a hoax to infer that tradition of the church instituted by men of the old cause the disintegration of churches into different denomination; getting the influence of this tradition on the daily life of their adherent is immensely seen in the life of most Christians. Philip (2002) said, “that all the Reformers, whether Lutheran, catholic, reformed, radical or Anglican, received the Christian intellectual tradition of fifteen centuries along with the tradition of worship, piety and a sense of how those complexes fit together with the rest of the society.....” The contemporary Christians seek more of the doctrines/ traditions, liturgy that will suit their physical and spiritual yearning; not minding the standard of Christ, the founder of the church. The saying that the Christians are becoming more churches and worldly at the same time; the very cause of it is that the spirit of pharisaism has besieged the church and Christians alike. The pharisaic Christians stand to defend its traditions than to see the traditions from the Christ perception. “Some of the notable men in the past have fought tradition people like Luther, Calvin, Knox, Beza etc. all did so in order to place Christian doctrine to practice upon their foundation of the written word of the scripture” (Brady, 2009).

The life of a Pharisees is so stereotyped that they live by rules lay down by themselves. They don’t live by the rules/teachings of Jesus Christ. Their frivolous rules taught that a sick man must not seek for healing on the Sabbath day (Matthew 12:10). It is apparent that many leaders of the churches today also have made ridiculous rules that make the life of their members more difficult for them. They will quickly accuse any one that tempered with the rules which they lay down for themselves most at times to enrich their pocket. The rate of publicity in most churches is outrageous in the sense that some pastors goes to the extent of borrowing loan to sponsor a crusade and to create awareness public media. The righteousness of Pharisees is more of external than internal. They gloried in their obedience to the laws of God on the outside. But Jesus said, “That it was inward righteousness that God looked for not just avoiding external murder but avoiding award anger as well not just avoiding external adultery but

avoiding inward lusting after heaven as well. Most shows do not take these inward sign serious by because they are Pharisees. The Nigerian churches glory in their external testimony before men. Most churches are after decorating their church with marbles, tiles and making sure their followers meticulously follow their doctrine. As their name indicates that Pharisee is a “separatist”, someone who separate themselves from others. Pharisees will only mingle with their own crowd of Holy Pharisees. They criticized Jesus for eating with the sinners (Matt. 9:11). A Pharisee will not attend the wedding reception of an unconverted relative because he feels he will be polluted. It is true that we can find fellowship only with Gods children but we can be friendly with all. Jesus was known as the friend of sinners. Most churches see other denominations as their rival for instance in most catholic churches like in Uga in Aguata Local Government of Anambra state don’t allow their daughter to marry a man from Anglican Church; just because of indifferences in the doctrine without looking at the unified factor of Christendom which is entered in Christ Jesus.

There are a lot of wars both internal and external going on in our different churches yet we claim to serve the same God. Upholding tradition of the church more than the gospel is actually the initiator of the schism we are seen in the church today. As McGarry (2001:27) rightly says, “that the aim of renewal and reform of the liturgy was precisely to make it community that celebrates the liturgy and the sacraments small Christians communities, in which people could relate personally and more warmly sprang up in many places as a new way of being church”. A church without discrimination, jealousy, impartial is what the spirit of real church of God signifies. Agha (2013:42) said, “That as a result of the present wind of change in the proliferation of churches most of the division between Presbyterian Church and the Pentecostals are gradually becoming blurred and confuse that both converts now absorb some alien theological nuances with little or no understanding of its theological implications and introduce it in the church. Many young and inexperienced church teachers who describe themselves variously as either charismatic or Pentecostal are easily attracted to what they call spiritual power and gift; these results into conflict between the old and the New Testament as they call themselves. It is now the doctrine or liturgy of each church is now the yardstick to measure the true church and true Christian. It is a fallacy to assert that any one that speaks in tongues is true child of God and thus will make heaven. Our religiosity does not make us the children of God or gives us automatic visa to heaven; but it is only total dependency and the right application of the scripture. Kalu in his unpublished article titled, *the wind of God Evangelical Pentecostalism in Igboland 1970-1990* articulated the disarray and confusion that is apparent in most churches, like being inexperienced, neglect of proper biblical exegesis, systematic theology, adherence to polity, abuse of prayer meetings which derail from biblical interpretation into orgies of experience and emotion....

These pharisaic churches can as well be referred to those mushroom churches that aim at deceiving and extorting money from people for their personal gain. They go against the scriptural standard yet they still claim to be the best church on earth. Diara (2011:64) notes that, “these mushroom churches turned warehouse into delightful places of worshipthe smaller or upcoming churches do rent apartments and shop”

It is disheartening that the church (Ecclesia) today is filled with jealousy of hatred; it is now a lifestyle and order of the day. It is now a welcomed ideology, where it is seen as normal and inherent in us as a man. It is jealousy and hatred that lead to murder. The Pharisees are the custodian of law yet they condemned not hatred and jealousy because it is part of their mission (Matt 12:14). The religion of the Pharisees is that of Cain, filled with hatred and jealousy, which most churches practice unconsciously.

The strength of the Pharisees and scribes are evident in the law and the light of every Jew to address any case is through the Torah. Though they see Christianity as part of Judaism yet it is very distinct in their modus operandi. Ituma (n.d) notes, the mission of the early Christians thus, “Christians were all out winning converts from both within Judaism and among the gentiles. They were missionary aggressive. These were enough reason for the Pharisees to seek after the fall of Jesus ministry”.

The Pharisees can proudly ignore every responsibility in the name of religion. Why do you transgress the commandment of God for the sake of your tradition? For God said, honour your father and motherBut you say, whoever say to his father and mother, whatever I have that would help you has been given to God he is not to honour his father or his mother (Matt 15:1-9). The Pharisees nullified God’s commandment which commands them to honour their parents instead they said that a person needs not to support his needy parents if he had given his money in the offering box, or the temple treasury. These imply that, let the four fathers who is sick die, because his holy son (Pharisees) has given his money for evangelism and for missionary work. It is apparent that there is modern day equivalent altitude among the Christians existing in divers’ churches in Nigeria. The Pharisee would say to his wife, I have to go for church meeting so I cannot help you with house work or he will prefer reading his bible asking God to speak to him while his wife is struggling to get the children ready for school, preparing breakfast for them and looking after the crying baby at the same time. At the same time the Lord will be telling this Pharisee to close the bible and assist his wife in some house chores but he cannot hear God, because his pharisaic ears have been

blocked by the traditions. It is abandoned their responsibility because of the doctrine of the church. Most women honour and respect their pastors more than their very own husband. Many have failed to fulfil their rightful obligations as a citizen of our country, in our family, community and in the church because of our pharisaic altitude. Being holy and spiritual is also to be capable to take responsibility for any work that needs to be done. If man does not care for his family needs, he is worse than an unbeliever (1 John 5:8).

Most church leaders are blind like the Pharisees, planting blind churches all over the country. Jesus described the Pharisees as blind people Matt. 15:14. Undoubtedly Pharisees are great bible scholars and the custodian of law. But they can't understand the things of the spirit thus they don't have any revelation on spiritual entities. Lack of love is what causes spiritual blindness and it leads to preachers preaching in a way that condemns people. Most churches are gradually packing her members into hell as a result of being blind to the truth (not actually practicing the truth).

The Pharisees are law makers and as well law benders. They are professional hypocrites (Luke 12:1) the word 'hypocrite' is actually in Greek word which has been imported into the English language to mean "actor". The hypo has come on the stage there and practice their hypocrisy (acting) for some hours and go back to live his/her normal life. Today most hypocrites are found in churches, sitting in white apparel, occupying prominent positions, singing gloriously in the church giving magnificently, and going about preaching Christ, yet these people after Sunday worship return home and do all manner of evil within the week. We have fake pastors, miracles and churches all over the nation parading themselves as true church of God. The churches are becoming more hypocritical while her members are busy making their life's more hypocritical in words and attitudes (Matt 15:8). The hearts of a Pharisee is hard because it is far from God. Most churches has been committed in professing Christ but refused to depart from sin; as the Pharisees honour God with their lip service so most churches and Christians do. They hardly practice what they do. (Jeremiah 23: 30- 31; 23: 17, 18, 21). Rather they devote in showcasing their churches in different TV channels thereby causing noise pollution, according to Achunike and Utaji (2010:5) the assembly of the Lord's called ones is an anti-noise congregation. The church should be solemn. The present dog noise from loud speakers in churches came to be a result of the spirit of competitions among the churches". These churches try to compete with one another instead of overcoming the devil; rather than evangelizing the world, the churches are seeking for greater recognition above one another. This is actually the kind of churches that exist in our contemporary society, competing with one another, merchandizing the church as personal business.

Recommendation.

1. The church are becoming more concern about erecting structures for the lord and unconsciously overlooking the lifestyle of her members. The church should see herself as a means to enrich the kingdom of God not for personal gain or business.
2. The scripture is seriously spreading from the pulpit of false teachers, misinterpreting the scripture to suit themselves and to deceive others. The church should stand in applying the exegetical and hermeneutical approach of the scripture, by training their pastors in sound theology school where they will have the knowledge of Greek and Hebrew language not centering on teaching them a self made doctrine or liturgy which they will uphold highly more than the gods standard.
3. The dichotomy in the doctrine of the diver's churches is a fly in our scrotum as Christian. Most Christians use doctrine as a yardstick to determine the right church and the wrong church. The yardstick is biased because the word of God (bible) should be our guide line that will determine our standard in life not a mere doctrine made by man which always has personal interest attached to it.
4. There is much criticism and conflict among the churches, let the love lead and stop judging others from the standpoint of our liturgy, doctrine, theology or ideology.
5. The church should go back to their purpose which is winning soul to Christ and stop looking after faults among themselves that one denomination is holier or better than other denomination.

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Religion and Promotion of National Unity in Nigeria.

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Abstract

Religious issues has always poised a challenge to the national peace and socio-ethnic relation of Nigeria; considering the incessant reports on religious violence and crises which over time undermined the development of the country since its independent in 1960. This paper assesses the tendency and its implication on national unity, peace and progress in Nigeria. It recommends amongst others, religion and religious pluralism is the tool to peace and unity that religious leaders should emphasize in the area of integration and national peace and development. At primary and secondary school levels, religious education should be made a focal point to expose the young generation to the ideals of other religions. Finally, religion should not be used as a tool by the government and politicians but rather, concentrate on their role of meeting the social needs of the people.

Keywords: Religion, national unity, religious education, religious pluralism, tolerance

Introduction

Nigeria, since her independence in 1960 have arguably experienced relative peace and unity amongst its citizens; and unable to attain even-development and co-exist as a people in a multi-ethnic and multi-religious state. Now the one big question yet unanswered remain “what is the problem in Nigeria’s socio-political and religious system?” Among it citizens, it has witnessed a series of ethno-religious conflicts and violence which is a deferring level of antagonism and armed battles that occur between and amongst ethno-religious bodies and groups Chuku (2011,p.32)

While the big question remains unanswered Achebe (1983,p.1) opined that the problem with Nigeria is not in the Nigerian character rather on the failure of leadership and tribal sentiment. The above assertion by Achebe was supported by Nnadi (2012) when he observed thus:

“Leadership remains a predicament in Nigeria’s developmental and democratic effort due to corruptive nature of our leaders..... In Africa and Nigeria in particular, this is so, corrupt leadership in Nigeria remain unabated and that is why all bad acts like kidnapping, arm robbery, human trafficking, smuggling, pen robbery among others in orders are always in the blood of Nigerian citizens.” (Pgs. 32,33)

(Jega 2009) analysed it as a resolution to tribal politics or rather politics of identify which results to tribal or ethnic inclusivism and or exclusivism which he noted thus:

“..... tends to resort to politics of identify for its legitimization, which those excluded tend to resort to identify politics to contest this exclusion. The state, thus is projected as the critical variable in identify transformation, and the resurgence of identify politics”.....p.19.

The supposed ethno-religious conflict is a reflection of political interest. In the analysis and studies of the social institutions in a state, power, economy, family and religion, only religion has attempts solving the societal ills. In all attempts religion has proven several holistic approaches to uniting the ethnic nationalities of the Nigerian state. Even though some have tried to sideline religion in the development and promotion of unity in Nigeria, some have equally argued to clear that set of doubts. According to Falola to Olupuna (1991)

“In the pre-colonial Nigeria, religion played a major role in everyday thought and action. Practitioners were concerned with the problems of life and much of the rituals aimed at improving people’s earthly lot by placating the deities or spirits capable of causing misfortunes, the people were also accustomed to involving divine aid in achieving such ends a health, fertility, and prosperity. Religious beliefs and practices were, therefore inseparable from the economic and socio-political life of the people” p.153.

The above shows that religion is not just concerned with the spiritual growth of the people of Nigeria, but have initiated moral teachings engendered toward fostering peace and unity in Nigeria being a state made up of different tribes and religions. It has equally contributed to the civility of the Nigerian nation through inculcation of morality in its adherents. Agha and Nwoga (2012) observed that religion remains the only panacea to the problematic Nigeria which has its peace and unity being threatened. On the other hand Okwor (2012) claimed that, religion even though pure, remains paradox with the adherents. That is to say that religion can be good or bad. For the purpose of this paper, the thrust shall through descriptive method, focus on religion and promotion of national unity in Nigeria.

Conceptual clarification

For better understanding of the main aim of this study, some concepts require clarification. They include Religion, National unity, Religious education and Promotion.

Religion

Religion have been a difficult phenomenon that scholars in the field find it stressful to define, this is because there has been any definition given that have accommodated religions, past and present. While some scholars are of the opinion that religion should involve the idea of the super-natural others are of the opinion that it is set of private beliefs or a shared beliefs by group Ugwu (1999) suggests thus:

Religion, therefore, could be defined as man's ability to recognize the supernatural with the ability to uphold it through practices in a revered manner.p.2

In other word, it will be easier to say that religion is "the outward existence of God or gods having power over their destiny, to whom obedience, service and honour are due; the feeling or expression of human love, fear or owe of some super human and over-ruling power, whether by profession of belief, by observation of rites and ceremonies or by the conduct of life". (Merriam, 1980).

National unity

In English Language Studies or Grammar, the above concept maybe classified as a compound word. Therefore for the purpose of this paper, the concepts shall be defined separately before making for collocation.

❖ National

National, according to Oxford Advanced Learner's Dictionary 8th Edition, could be defined as "connected with a particular nation; shared by a whole nation". Bringing us to another fix of wanting to know what a nation is. Nation on the other hand could be learnt to be "a country considered as a group of people with same language, culture and history, who live in a particular area under one government.

❖ Unity

While unity could be defined as state of being in agreement and working together; the state of being joined together to form one unit. Unity in a social context could be a group of individuals who must have shared values.

Religious education

While religion is seen as the belief in the existence of God or gods, and the activities that are connected to their reverence or worship; and religious is seen as to religion. While education is a process of teaching, training and learning, especially in schools and colleges, to improve knowledge and develop skills.

Therefore, religion education can be defined as process of inculcating, teaching and learning in a particular or groups of religion. Bringing one's knowledge to the issues pertaining to religion.

Promotion

The concept of promotion have been variously explicated as in pertaining to organization or company movement from one rank to the higher one; in business or marketing one of the following Ps. For the purpose of this paper, it shall be defined in relation to human promotion or societal promotion as suggested by Advanced Learner'

Dictionary to be an “activity that encourages people to believe in the value or importance of something, or that helps something to succeed. Therefore, promotion in the context of National Unity is the process of enabling people to increase control over, and to improve the working together of the citizenry of the development of the nation and peaceful co-existence.

Religion and the Nigeria Nation: An Origin

Religion is an intrinsic or inherent in man. The daily activities of man are characterized by his belief in the supernatural influence; these beliefs could be personal or collective. The values or attitudinal orientation of a people are basically the functions of their dominant beliefs. Those beliefs are determined by geographical, historical and social undercurrent (Jude, 1996:124).

Nigeria is not just multi-ethnic but, multi religious in nature. In other word, it is characterized by religious plurality. A brief analysis of the origin of the dominant religion in Nigeria will form the thrust of this section. There include Christianity, Islam and indigenous religion (African traditional Religion). Apart from the indigenous religion, the afore-mentioned are alien to the Nigerian nation.

Christianity

This religion emanated through the life and activities of Jesus Christ of Nazareth. The exact date of the Christian movement is not certain, but it gain popularity after the historic visit of the Holy Spirit and was suggested by people to be the official date of its beginning.

Established in the first century AD, Christianity has through the work of Jesus Christ, and that of his disciples, grown and become a universal witness to the extent that it is now rated as having the largest adherents among the world religions (Anyacho, 2005). It was also high lightened as the most geographically accessed of the world religion (Ben, 1993). Christianity is a missionary religion holding that Christ’s message as intended for the whole word is not just for a particular area or people (Ugwu, 1999).

Confirming Ugwu’s assertion, Madu, (1996) observed that the catalyst for the missionary nature of Christianity was in line with command of Jesus in his disciple in (Matthew 26:19-20) and also recognized that its now the charted of the body charged with it, otherwise known as the church. In further revelation regards its origin, Madu(1999) asserts thus:

“The founder of Christianity was a Jewish man, Jesus whose mysterious and lowly birth continue to infuse awe into the minds of his adherents. Born by a virgin during the reign of Caesar Augustus, in the province of Palestine, he lived among the poor and during his public life of three years, he also made occasional contacts with the rich”. P.125.

Madu and Ugwu agreed that the church is the mechanism for the spread of the religion through a pattern of teaching otherwise known as “*Kerygma*”, or “preaching” or “proclamation”. Madu puts the Christian teaching as thus:

The hub of the Christian message is the “kerygma” or proclamation” found in (1cor.15:3-5):

Christ died and was buried,
Christ resurrected and ascended into heaven
Christ will come again

This is the wheel on which the Christian message rotates and on which Christians hang all their eschatological expectations. P.125.

Ugwu and Okwor where in agreement in observing that Christianity has often been imposed by military power (1999/2012). Ugwu also observed that Christianity has had profound effect in the promotion of unity among nations through moral lesson in which man is taught to love and deal justly with his fellow man. p.10 .

Islam

Several scholars have observed that Islam is the oldest of the foreign religions in Nigeria. By the sixteenth century, Islam has had strong and well establishes capital in the Northern region of Nigeria. Its found in Nigeria, Shehu Dan Fodio had already establish a type of government in the Northern prior to the advent of Colonialism (Okwuosa, N:D).

It was a religion based on the life and teachings of prophet Mohammed as founded in the 7th century A.D. by him (Mohammed). Who was born in Mecca, in Arabia. He was orphaned as a child and at age twenty-five he married a woman who was captivated by his business acumen. He began to question some religious practices of his time which

includes: animism, immoral activities at religion ground, drunkenness, burying alive of female children etc which was inured by the people (Sura 6:137). This led to his religious revolution at age forty(40) which he gave a divine backup as saying that it was revealed to him the word of Allah, which set the zeal for a new religion; Islam.(Madu,1996).

Islam have certain beliefs which include, belief in only one God (Allah), Angels, Koran, Prophets or Apostles, final Judgment. It also saddled its adherents with certain obligations as thus:

- (a) Proclamation of Faith – *Shahaddah*
- (b) Daily five times prayer – *Salat*
- (c) Act of kindness/Almsgiving – *Zakat*
- (d) Ramadan fast – *Sawn*
- (e) Religions pilgrimage – *Hajj*

The above are equally referred to as the five pillars of/in Islam.

Indigenous Religion (African Traditional Religion)

This is simply the religious beliefs and practices of the indigenes of Africa which Nigeria formed part of the geography. It is popularly referred to African Traditional Religion; Traditional in the sense it being legacy, handed down to a generation after another. Just as the phenomenon of Religion, Traditional religion has various definitions based on scholars' arguments, views, and understanding (Ugwu, 2014).

Apart from its reference as African Traditional Religion, it has variously been described with variance of terminologies such as Ethnic religions, Tribal or preliterate religions (Metu, 1987).

It has equally passed through description as plural considering the multi-ethnicity and people, some are of the opinion that African Traditional Religion is to be described as one and thereby referred to as "Religion" While others on the contrary; thereby, should be describes as "Religions". (Metuh, 1987) and (Mbiti, 1969) are for the later While (Awolalu) and (Udobata, 1998) argue for the former.

Regarding the origin and founder, African Traditional Religion is not traceable in reference to its origin and founder. This maybe the reason some scholars deem to pluralize it. Notwithstanding the ethnic variance, the structure and practices are the same. Unlike, Christianity and Islam, African Traditional religion neither has written literatures nor be missionary in nature. And having one outstand feature, attached to their beliefs and practices, that is having profound in one Supreme Being.

Religions position in National Unity in Nigeria

Since here inception as an independent nation with over two hundred tribes and languages; Nigeria had been inflicted with the issue of national unity. Okonkwo, (2009). The present religions and their activities in the Nigerian nation has over the years led to the defeat of those factors that pose threat to national unity; hence, the fostering and promotion national unity in Nigeria. This section shall discuss those activities of different religions that have overtime promoted unity in the multi-ethnic Nigerian Nation. This includes but, not limited to the following:

- The constitution of the federal republic of Nigeria, so gazette which guides the individuals on their rights and duties as citizens was constructed with the help of ethnical and moral teaching of this different religion in Nigeria making for rule of law notwithstanding tribe and religions affiliation.
- Not for religions weight, there would have been another civil war in Nigeria, if not series of it. For instance, when General Babangida had wanted to enroll Nigeria which is known to be a secular staff into Sharia, there was a resolution of the problem by the Christian Association of Nigeria (CAN).
- Inter-religious dialogue, the problem of killings among citizens especially in the Northern Nigeria which is capable of disintegrating the country was resolved through dialogue by both Christians and Moslems.
- Through compromise, in conflicts among religions, most especially between the indigenous religion and the Christians, adherent, we discover that there is a paradigm shift especially from the end of the adherent of the indigenous religions aspirant.

All religions in Nigeria, have always were being on the voice out for peace. Preaching such concepts as peace. For Christians, the talk of neighborliness beyond the church and Islam virtue of *Saalamalekum* and the concept of *Onyeagbara nwanneya / Igwebuike*. They all preach strength in unity.

Religious Pluralism instead of Plurality: A Catalyst for Unity in Nigeria.

From a particular point of view, one will be left with the fear of survival of the Nigerian Nation as multi-religious cum multi-ethnic society with different culture in its own unique pattern of behaviour, which seems alien to people from other cultural backgrounds. Gidden (1989).

The chance of survival of the Nigerian nation would have been slim with plurality of religion for not for religion plurality. The place of religion pluralism in promoting unity in Ni9geria can not be overemphasized, as some of the benefits were outline by Okwuosa as thus:

Some of the benefits of religious pluralism in Nigeria are:

- Some of the stereotypes and phobia on the different religions in Nigeria have been discarded as the adherents of the different religions live together and interact on daily basics. Fear and mistrust of the other is becoming a thing of the past in Nigeria.
- To a large extent the adherents of the different religions have enriched the nation with their different cultures, mentalities, economic orientation and general world view. There is hardly anything lacking in Nigerian polity, signifying that our strength lies in our diversity if harnessed very well in a lasting unity.
- Though the relationship among the different religion has been frosty, there is an appreciable level o respect and good will going on among the common men. They trade together and so times marry themselves. They exchange pleasantries and gifts during their respective feasts, which tend to portray that the supposed friction and conflicts among them is superficial and manipulated.
- In Nigeria today, religious awareness has increased because of religious pluralism. The way of life, culture and traditions of these religions are no longer fairly tales to others, especially the young ones, but what they experience everyday. In this way, their religious mind is formed pluralistically.
- Because of religious pluralism, interreligious dialogue is going in the society at different levels consciously. People are sharing ideas about the different religions and are proffering ideas on how to live in pluralistic societies and maintain peace and order. In fact, the religion to a large extent has contributed to the social cohesion of the different segments of the society. There would have been a serious uprising against the intimidating wealthy people in the society who go about showcasing their wealth with impunity, if not that the religions preach about respect and tolerance.
- They have become a kind of pressure group on the government to deliver the dividends of democracy to the poor and check government excesses in governance. They were influential in the government's proscription of gay marriage and association. And in the past, they were instrumental in the condemnation of human sacrifice and the killing of twins.
- Government is using the different religions as grass root agencies in the reaching out to the people at various levels. Religious groups have become character molders that help the government in disseminating their policies, fighting moral ills in the society and bringing relief materials to the needy. Some of these religions are into partnership with the government in the running of schools, health care centre and NGOs
- Because of their daily interaction with one another, the different religions stimulate and influence one another that we can see a subtle syncretism going on in them in different ways and capacities. There is also the competition to be the best and serve the people best among the religions.
- Considering the plurality of religion in Nigeria and the influence these religions wield in the society Nigerian universities have started offering courses in religious pluralism, interreligious dialogue, comparative religion and conflict resolution or management. All these are aimed towards a holistic education of the students and education that would be relevant in our contemporary age.

Way forward for Unity in Nigeria

It is obvious that the polity of the nation has side lined the efforts of religion in trying to permeate the society with its moral values capable of catapulting it into a world class nation. The youths which are the strength of the state are now used as machineries for carrying out vicious acts such as kidnapping, armed robbery, snuggery, and political assassinations and to the extent of threatening the lives of this religious leaders should speak or condemn this illicit act. Therefore, the Nigerian nation if it must exist must work hand in hand with religion and be ready to take hid with these religions advice, as nothing immoral comes from religion.

Conclusion

Through the previous sections of this paper one can boldly say that the Nigerian unity lies in the hand of religion without which the nation in doomed. So, also ,in the face of plurality of religions, religious leaders should guard against yielding to the pressure of the political class. Pluralism should also be emphasized.

Finally, there should be a place for religions education in the curriculum in all levels of education; from kindergarten to PhD levels.

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Religion and Promotion of National Unity in Nigeria.

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Religious issues has always poised a challenge to the national peace and socio-ethnic relation of Nigeria; considering the incessant reports on religious violence and crises which over time undermined the development of the country since its independent in 1960. This paper assesses the tendency and its implication on national unity, peace and progress in Nigeria. It recommends amongst others, religion and religious pluralism is the tool to peace and unity that religious leaders should emphasize in the area of integration and national peace and development. At primary and secondary school levels, religious education should be made a focal point to expose the young generation to the ideals of other religions. Finally, religion should not be used as a tool by the government and politicians but rather, concentrate on their role of meeting the social needs of the people.

Keywords: Religion, National Unity, Religious Education, Religious Pluralism, Tolerance

Introduction

Nigeria, since her independence in 1960 have arguably experienced relative peace and unity amongst its citizens; and unable to attain even-development and co-exist as a people in a multi-ethnic and multi-religious state. Now the one big question yet unanswered remain “what is the problem in Nigeria’s socio-political and religious system?” Among it citizens, it has witnessed a series of ethno-religious conflicts and violence which is a deferring level of antagonism and armed battles that occur between and amongst ethno-religious bodies and groups Chuku (2011,p.32)

While the big question remains unanswered Achebe (1983,p.1) opined that the problem with Nigeria is not in the Nigerian character rather on the failure of leadership and tribal sentiment. The above assertion by Achebe was supported by Nnadi (2012) when he observed thus:

“Leadership remains a predicament in Nigeria’s developmental and democratic effort due to corruptive nature of our leaders..... In Africa and Nigeria in particular, this is so, corrupt leadership in Nigeria remain unabated and that is why all bad acts like kidnapping, arm robbery, human trafficking, smuggling, pen robbery among others in orders are always in the blood of Nigerian citizens.” (Pgs. 32,33)

(Jega 2009) analysed it as a resolution to tribal politics or rather politics of identify which results to tribal or ethnic inclusivism and or exclusivism which he noted thus:

“..... tends to resort to politics of identify for its legitimization, which those excluded tend to resort to identify politics to contest this exclusion. The state, thus is projected as the critical variable in identify transformation, and the resurgence of identify politics”.....p.19.

The supposed ethno-religious conflict is a reflection of political interest. In the analysis and studies of the social institutions in a state, power, economy, family and religion, only religion has attempts solving the societal ills. In all attempts religion has proven several holistic approaches to uniting the ethnic nationalities of the Nigerian state. Even though some have tried to sideline religion in the development and promotion of unity in Nigeria, some have equally argued to clear that set of doubts. According to Falola to Olupuna (1991)

“In the pre-colonial Nigeria, religion played a major role in everyday though and action. Practitioners were concerned with the problems of life and much of the rituals aimed at improving people’s earthly lot by placating the deities or spirits capable of causing misfortunes, the people were also accustomed to involving divine aid in achieving such ends a health, fertility, and

prosperity. Religious beliefs and practices were, therefore inseparable from the economic and socio-political life of the people” p.153.

The above shows that religion is not just concerned with the spiritual growth of the people of Nigeria, but have initiated moral teachings engendered toward fostering peace and unity in Nigeria being a state made up of different tribes and religions. It has equally contributed to the civility of the Nigerian nation through inculcation of morality in its adherents. Agha and Nwoga (2012) observed that religion remains the only panacea to the problematic Nigeria which has its peace and unity being threatened. On the other hand Okwor (2012) claimed that, religion even though pure, remains paradox with the adherents. That is to say that religion can be good or bad. For the purpose of this paper, the thrust shall through descriptive method, focus on religion and promotion of national unity in Nigeria.

Conceptual clarification

For better understanding of the main aim of this study, some concepts require clarification. They include Religion, National unity, Religious education and Promotion.

Religion

Religion have been a difficult phenomenon that scholars in the field find it stressful to define, this is because there has been any definition given that have accommodated religions, past and present. While some scholars are of the opinion that religion should involve the idea of the super-natural others are of the opinion that it is set of private beliefs or a shared beliefs by group Ugwu (1999) suggests thus:

Religion, therefore, could be defined as man’s ability to recognize the supernatural with the ability to uphold it through practices in a revered manner.p.2

In other word, it will be easier to say that religion is “the outward existence of God or gods having power over their destiny, to whom obedience, service and honour are due; the feeling or expression of human love, fear or owe of some super human and over-ruling power, whether by profession of belief, by observation of rites and ceremonies or by the conduct of life”. (Merriam, 1980).

National unity

In English Language Studies or Grammar, the above concept maybe classified as a compound word. Therefore for the purpose of this paper, the concepts shall be defined separately before making for collocation.

❖ *National*

National, according to Oxford Advanced Learner’s Dictionary 8th Edition, could be defined as “connected with a particular nation; shared by a whole nation”. Bringing us to another fix of wanting to know what a nation is. Nation on the other hand could be learnt to be “a country considered as a group of people with same language, culture and history, who live in a particular area under one government.

❖ *Unity*

While unity could be defined as state of being in agreement and working together; the state of being joined together to form one unit. Unity in a social context could be a group of individuals who must have shared values.

Religious education

While religion is seen as the belief in the existence of God or gods, and the activities that are connected to their reverence or worship; and religious is seen as to religion. While education is a process of teaching, training and learning, especially in schools and colleges, to improve knowledge and develop skills.

Therefore, religion education can be defined as process of inculcating, teaching and learning in a particular or groups of religion. Bringing one’s knowledge to the issues pertaining to religion.

Promotion

The concept of promotion have been variously explicated as in pertaining to organization or company movement from one rank to the higher one; in business or marketing one of the following Ps. For the purpose of this paper, it shall be defined in relation to human promotion or societal promotion as suggested by Advanced Learner’ Dictionary to be an “activity that encourages people to believe in the value or importance of something, or that helps something to succeed. Therefore, promotion in the context of National Unity is the process of enabling people to

increase control over, and to improve the working together of the citizenry of the development of the nation and peaceful co-existence.

Religion and the Nigeria Nation: An Origin

Religion is an intrinsic or inherent in man. The daily activities of man are characterized by his belief in the supernatural influence; these beliefs could be personal or collective. The values or attitudinal orientation of a people are basically the functions of their dominant beliefs. Those beliefs are determined by geographical, historical and social undercurrent (Jude, 1996:124).

Nigeria is not just multi-ethnic but, multi religious in nature. In other word, it is characterized by religious plurality. A brief analysis of the origin of the dominant religion in Nigeria will form the thrust of this section. There include Christianity, Islam and indigenous religion (African traditional Religion). Apart from the indigenous religion, the afore-mentioned are alien to the Nigerian nation.

Christianity

This religion emanated through the life and activities of Jesus Christ of Nazareth. The exact date of the Christian movement is not certain, but it gain popularity after the historic visit of the Holy Spirit and was suggested by people to be the official date of its beginning.

Established in the first century AD, Christianity has through the work of Jesus Christ, and that of his disciples, grown and become a universal witness to the extent that it is now rated as having the largest adherents among the world religions (Anyacho, 2005). It was also high lightened as the most geographically accessed of the world religion (Ben, 1993). Christianity is a missionary religion holding that Christ's message as intended for the whole world is not just for a particular area or people (Ugwu, 1999).

Confirming Ugwu's assertion, Madu, (1996) observed that the catalyst for the missionary nature of Christianity was in line with command of Jesus in his disciple in (Matthew 26:19-20) and also recognized that its now the charted of the body charged with it, otherwise known as the church. In further revelation regards its origin, Madu(1999) asserts thus:

“The founder of Christianity was a Jewish man, Jesus whose mysterious and lowly birth continue to infuse awe into the minds of his adherents. Born by a virgin during the reign of Caesar Augustus, in the province of Palestine, he lived among the poor and during his public life of three years, he also made occasional contacts with the rich”. P.125.

Madu and Ugwu agreed that the church is the mechanism for the spread of the religion through a pattern of teaching otherwise known as “*Kerygma*”, or “preaching” or “proclamation”. Madu puts the Christian teaching as thus:

The hub of the Christian message is the “kerygma” or proclamation” found in (1cor.15:3-5):

Christ died and was buried,
Christ resurrected and ascended into heaven
Christ will come again

This is the wheel on which the Christian message rotates and on which Christians hang all their eschatological expectations. P.125.

Ugwu and Okwor where in agreement in observing that Christianity has often been imposed by military power (1999/2012). Ugwu also observed that Christianity has had profound effect in the promotion of unity among nations through moral lesson in which man is taught to love and deal justly with his fellow man. p.10 .

Islam

Several scholars have observed that Islam is the oldest of the foreign religions in Nigeria. By the sixteenth century, Islam has had strong and well establishes capital in the Northern region of Nigeria. Its found in Nigeria, Shehu Dan Fodio had already establish a type of government in the Northern prior to the advent of Colonialism (Okwuosa, N:D).

It was a religion based on the life and teachings of prophet Mohammed as founded in the 7th century A.D. by him (Mohammed). Who was born in Mecca, in Arabia. He was orphaned as a child and at age twenty-five he married a woman who was captivated by his business acumen. He began to question some religious practices of his time which includes: animism, immoral activities at religion ground, drunkenness, burying alive of female children etc which was inured by the people (Sura 6:137). This led to his religious revolution at age forty(40) which he gave a divine

backup as saying that it was revealed to him the word of Allah, which set the zeal for a new religion; Islam. (Madu, 1996).

Islam have certain beliefs which include, belief in only one God (Allah), Angels, Koran, Prophets or Apostles, final Judgment. It also saddled its adherents with certain obligations as thus:

- (a) Proclamation of Faith – *Shahaddah*
- (b) Daily five times prayer – *Salat*
- (c) Act of kindness/Almsgiving – *Zakat*
- (d) Ramadan fast – *Sawn*
- (e) Religions pilgrimage – *Hajj*

The above are equally referred to as the five pillars of/in Islam.

Indigenous Religion (African Traditional Religion)

This is simply the religious beliefs and practices of the indigenes of Africa which Nigeria formed part of the geography. It is popularly referred to African Traditional Religion; Traditional in the sense it being legacy, handed down to a generation after another. Just as the phenomenon of Religion, Traditional religion has various definitions based on scholars' arguments, views, and understanding (Ugwu, 2014).

Apart from its reference as African Traditional Religion, it has variously been described with variance of terminologies such as Ethnic religions, Tribal or preliterate religions (Metu, 1987).

It has equally passed through description as plural considering the multi-ethnicity and people, some are of the opinion that African Traditional Religion is to be described as one and thereby referred to as "Religion" While others on the contrary; thereby, should be describes as "Religions". (Metuh, 1987) and (Mbiti, 1969) are for the later While (Awolalu) and (Udobata, 1998) argue for the former.

Regarding the origin and founder, African Traditional Religion is not traceable in reference to its origin and founder. This maybe the reason some scholars deem to pluralize it. Notwithstanding the ethnic variance, the structure and practices are the same. Unlike, Christianity and Islam, African Traditional religion neither has written literatures nor be missionary in nature. And having one outstand feature, attached to their beliefs and practices, that is having profound in one Supreme Being.

Religions position in National Unity in Nigeria

Since here inception as an independent nation with over two hundred tribes and languages; Nigeria had been inflicted with the issue of national unity. Okonkwo, (2009). The present religions and their activities in the Nigerian nation has over the years led to the defeat of those factors that pose threat to national unity; hence, the fostering and promotion national unity in Nigeria. This section shall discuss those activities of different religions that have overtime promoted unity in the multi-ethnic Nigerian Nation. This includes but, not limited to the following:

- The constitution of the federal republic of Nigeria, so gazette which guides the individuals on their rights and duties as citizens was constructed with the help of ethnical and moral teaching of this different religion in Nigeria making for rule of law notwithstanding tribe and religions affiliation.
- Not for religions weight, there would have been another civil war in Nigeria, if not series of it. For instance, when General Babangida had wanted to enroll Nigeria which is known to be a secular staff into Sharia, there was a resolution of the problem by the Christian Association of Nigeria (CAN).
- Inter-religious dialogue, the problem of killings among citizens especially in the Northern Nigeria which is capable of disintegrating the country was resolved through dialogue by both Christians and Moslems.
- Through compromise, in conflicts among religions, most especially between the indigenous religion and the Christians, adherent, we discover that there is a paradigm shift especially from the end of the adherent of the indigenous religions aspirant.

All religions in Nigeria, have always were being on the voice out for peace. Preaching such concepts as peace. For Christians, the talk of neighborliness beyond the church and Islam virtue of *Saalamalekum* and the concept of *Onyeagbara nwanneya / Igwebuikwe*. They all preach strength in unity.

Religious Pluralism instead of Plurality: A Catalyst for Unity in Nigeria.

From a particular point of view, one will be left with the fear of survival of the Nigerian Nation as multi-religious cum multi-ethnic society with different culture in its own unique pattern of behaviour, which seems alien to people from other cultural backgrounds. Gidden (1989).

The chance of survival of the Nigerian nation would have been slim with plurality of religion for not for religion plurality. The place of religion pluralism in promoting unity in Ni9geria can not be overemphasized, as some of the benefits were outline by Okwuosa as thus:

Some of the benefits of religious pluralism in Nigeria are:

- Some of the stereotypes and phobia on the different religions in Nigeria have been discarded as the adherents of the different religions live together and interact on daily basics. Fear and mistrust of the other is becoming a thing of the past in Nigeria.
- To a large extent the adherents of the different religions have enriched the nation with their different cultures, mentalities, economic orientation and general world view. There is hardly anything lacking in Nigerian polity, signifying that our strength lies in our diversity if harnessed very well in a lasting unity.
- Though the relationship among the different religion has been frosty, there is an appreciable level o respect and good will going on among the common men. They trade together and so times marry themselves. They exchange pleasantries and gifts during their respective feasts, which tend to portray that the supposed friction and conflicts among them is superficial and manipulated.
- In Nigeria today, religious awareness has increased because of religious pluralism. The way of life, culture and traditions of these religions are no longer fairly tales to others, especially the young ones, but what they experience everyday. In this way, their religious mind is formed pluralistically.
- Because of religious pluralism, interreligious dialogue is going in the society at different levels consciously. People are sharing ideas about the different religions and are proffering ideas on how to live in pluralistic societies and maintain peace and order. In fact, the religion to a large extent has contributed to the social cohesion of the different segments of the society. There would have been a serious uprising against the intimidating wealthy people in the society who go about showcasing their wealth with impunity, if not that the religions preach about respect and tolerance.
- They have become a kind of pressure group on the government to deliver the dividends of democracy to the poor and check government excesses in governance. They were influential in the government's proscription of gay marriage and association. And in the past, they were instrumental in the condemnation of human sacrifice and the killing of twins.
- Government is using the different religions as grass root agencies in the reaching out to the people at various levels. Religious groups have become character molders that help the government in disseminating their policies, fighting moral ills in the society and bringing relief materials to the needy. Some of these religions are into partnership with the government in the running of schools, health care centre and NGOs
- Because of their daily interaction with one another, the different religions stimulate and influence one another that we can see a subtle syncretism going on in them in different ways and capacities. There is also the competition to be the best and serve the people best among the religions.
- Considering the plurality of religion in Nigeria and the influence these religions wield in the society Nigerian universities have started offering courses in religious pluralism, interreligious dialogue, comparative religion and conflict resolution or management. All these are aimed towards a holistic education of the students and education that would be relevant in our contemporary age.

Way forward for Unity in Nigeria

It is obvious that the polity of the nation has side lined the efforts of religion in trying to permeate the society with its moral values capable of catapulting it into a world class nation. The youths which are the strength of the state are now used as machineries for carrying out vicious acts such as kidnapping, armed robbery, snuggery, and political assassinations and to the extent of threatening the lives of this religious leaders should speak or condemn this illicit act. Therefore, the Nigerian nation if it must exist must work hand in hand with religion and be ready to take hid with these religions advice, as nothing immoral comes from religion.

Conclusion

Through the previous sections of this paper one can boldly say that the Nigerian unity lies in the hand of religion without which the nation is doomed. So, also, in the face of plurality of religions, religious leaders should stand against yielding to the pressure of the political class. Pluralism should also be emphasized.

Finally, there should be a place for religious education in the curriculum in all levels of education; from primary to PhD levels.

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Crude Oil Price Volatility and Selected Economic Sectors in Nigeria: An Empirical Analysis**By**

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This study investigates the impact of crude oil price volatility on some selected economic sectors in Nigeria from 1981q1 to 2015q4. The study adopts the exponential generalized autoregressive heteroskedasticity (EGARCH) model to test the impact of oil price volatility on transport sector, agricultural and manufacturing output in Nigeria. The empirical result shows that a certain period of low volatility is followed by another period of low volatility and a period of high volatility is followed by another period of high volatility. Crude oil price has a negative impact and is statistically significant to transportation sector, manufacturing output, and agricultural sector respectively. Based on the findings, the study recommends that the government should reform the economy and diversify her export revenue base as a means of minimizing reliance on crude oil and petroleum product. Some of these reforms include fiscal prudence, reform in budgetary operations, export diversification, revival of non-oil sectors, which will further shield the economy from the impact of oil price fluctuations. The study further recommends that policy makers of net oil exporting countries like Nigeria should give support to the restructuring of their economies in such a way that their non-export will boost their domestic economy.

Key words: Crude oil price, transportation, agricultural, manufacturing output and ARCH and GARCH**1 Introduction**

Crude oil plays a vital role in every economy, as it remains a primary source of energy for transportation, agriculture and manufacturing industries. This makes a rise in the price of oil to compel significant influence on economic conditions in various countries in which Nigeria is not an exception. Crude oil price changes come as a result of the interaction of the forces of demand and supply of oil in the global commodity markets. Hamilton (1983) documented an inverse relationship between oil price changes and the growth rates of real GDP.

Volatility can also be articulated as a percentage and computed as the yearly standard deviation of the percentage change on a daily basis price. By inference, the higher the degree and the number of changes in price overtime, the higher the occurrence of volatility. According to Chen and Hsu (2012), fluctuation in the price of crude oil may produce future uncertainty about the path of the price of oil, causing a consumer to defer permanent purchases of long-lasting goods and the delay of firm irreparable investments. Crude oil as an outcome, the increase in the price of oil has a tendency to lessen the profits of non-exporting firms, leading to a decline in their fundamental values.

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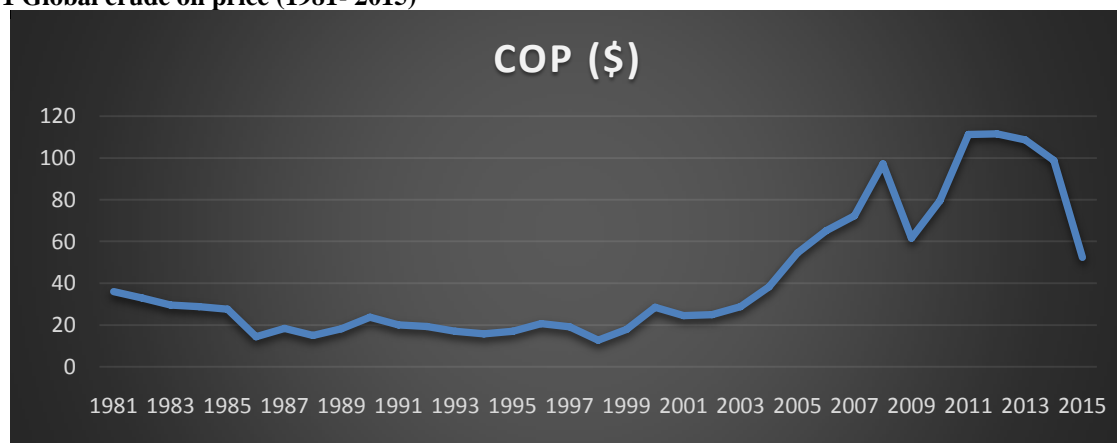
Going back to the history of Crude oil price in the 19th and early 20th century, two events readily are to mind. First, the seven oil giants that formed a cartel in 1920 known as the rise of the seven sisters to have power over the price of oil and second the founding of the Organization of Petroleum Exporting Countries (OPEC) as a result of the appearance of the national oil company. Between the 1920s and 1960s, the price of crude oil was kept stable by the international oil companies, notably below \$40 per barrel until 1970s when OPEC started its plan to control crude oil price. The year 1973 was the first attempt the cartel put into effect this control. The crude oil price rose from the first time in Nigeria from \$3 to \$11.6 per barrels in response to the uncertainties created by the Arab- Israel war, which erupted in October 1973. The resultant rise in the price of crude petroleum generated a total of N9.2 billion in revenue for Nigeria in 1994 as the country exported 108 million tons of crude oil in the same year.

According to Erygit (2009), the urbanization and transformation of the international economy have led to the increase in the demand for oil because oil is the livelihood of the economy. As a result of the daily use of oil, there is an increase in the demand for it. To this effect, the crude oil market has continuously experienced change which will continue to be so, because crude oil is so crucial to the world and its market as opined by (El-Badri, 2011) as cited in (Ogundipea, Ojeagaa & Ogundipea, 2014). According to Guo and Kliesen (2005), as cited in Emmanuel, Charles & Christopher (2015), oil price shocks raise doubt about future prices of oil and thus delay business outlay. In Elder and Serletis (2009), indecision about oil price is argued to induce optimizing firms to postpone irreversible investment decisions as long as the expected value of information surpasses the expected short-run return to current investment. Therefore, shocks in the price of oil, both positive and negative shocks increase uncertainty in the economy, thereby causing stagnation in investment.

Fluctuation in the price of crude oil especially high crude oil price harms agricultural sector, which is one of the economic sector or areas in the economy, as this industry indeed consumes crude oil (fuel) to run necessary activities. Quite a lot of machines, such as tractors and coppers, use crude oil in form of petrol or diesel as power generator in production, for example, in cropping and carrying products such as rubber, cocoa, fruits, vegetables and other agricultural commodities. With the high use of oil on agricultural activities, a rise in the price of crude oil can cause farmers more expenses which make agriculture to suffer from extremely low productivity, reflecting reliance on antiquated methods. The poor contribution of agricultural output to the economy was as a result of the neglect following the discovery of crude oil.

The manufacturing sector is also affected, as an increase in crude oil price in form of fuel, gas or diesel certainly reduce products. The number of production has to be reduced, which increase production costs and, as a result, consumer demand falls. The rise in the price of crude oil has affected the cost and quantity of raw materials purchased for production. The rise and fall in the price of crude oil also give concern to the transportation sector. This industry is significantly dependent on oil as a commodity for the carrying out transportation activities. The crude oil price increase is transferred on to the price of petroleum products and from the side of the consumer (household, industry, and government), the energy bill grows, while from the side of production, firms have to compete with an increase in unit costs.

Fig 1 Global crude oil price (1981- 2015)

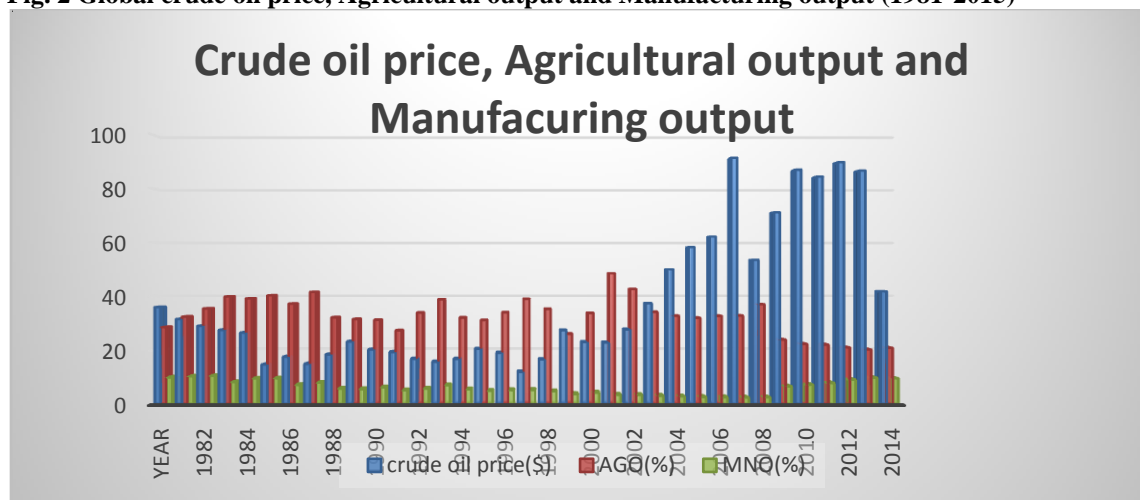


Source: Authors' presentation based on data from OPEC Bulletin 2015.

From the graph above, the price of crude oil fell from \$35.93 to \$28.83 per barrel from 1980 – 2003 and there was crude oil price increase from \$38.625 to \$108.66 per barrel between 2004 and 2013. There was relative decline in

the global price of crude oil after 2013, from \$108.66 to \$52.38 in 2015 and that imparted negatively on the macro-economic environment of the Nigerian economy.

Fig. 2 Global crude oil price, Agricultural output and Manufacturing output (1981-2015)



Source: Authors' presentation based on data from OPEC Bulletin and WDI 2015.

From the graph above, the fall of price of crude oil from \$36 to \$27.69 in 1980 -2003 led to an increase in agricultural output from 28% to 42% and a fall in manufacture output from 9.8% to 3.3%. From 2004 to 2013 the price of the global crude oil increased from \$37.41 to \$89.84 which led to a reduction in agricultural output from 32% to 20.9% and a small increase in manufacturing output from 3.06% to 9.03%. In 2014- 2015, the price of crude oil fell from \$86.79 to \$41.45%, agriculture output responded with an increase from 20.2% to 20.8% and a fall from 9.7% to 9.56% in the manufacture output

Crude oil price volatility affects the Nigerian economy in every aspect, for example, when there is a rise in the price of fuel, transportation would increase for the core, weak and small scale entrepreneurs. As a result of this, the cost of goods and services will increase; employers would not want to employ which makes employment difficult since there is a very high cost of production. Moreover, employees would agitate for an increase in salaries and wages due to the increase in the cost of living. Over-dependency on oil has made the revenue earning from crude oil fall drastically since 2012 because the U.S that was Nigeria's highest consumer of crude oil has reduced their dependence on oil and this has made the country embark on the search for a new buyer. The reduction in the consumption of Nigerian oil by the US economy has affected so many things in the country like the devaluation of the naira, depletion of the fund for federal and state allocation, depletion of external reserves, Inflation hits, project deferral in Oil and gas sector and abysmal activities in the Capital market not forgetting loss of jobs.

According to Eneji, Mal-lafia & Nnandi (2016), high crude oil prices are likely to make production costlier for businesses, and make it more expensive for individuals or households. At the macro level, an increase in the price of oil is commonly thought to raise inflation and shrink economy growth. Regarding inflation, the price of oil directly affects the prices of goods made with petroleum products. The prices of crude oil indirectly affect the costs of transportation, agriculture, manufacturing, and investment. The increase in the cost of transportation, manufacturing, agriculture and investment can at one time or the other affect the prices of a range of goods and services, as production costs may transfer to the consumers by the producers. The supply of and demand for goods other than oil can hold back the growth of the economy as a result of its rising with the price of oil. Increases in the price of oil can discourage the provision of other goods because they increase the cost of producing them and can reduce wealth by bringing down the demand for other goods, as well as induce uncertainty about the future. Also the rise in the price of crude oil has made agricultural sector not to be able to fulfil its traditional role of feeding the population, providing the raw material needs for industries and providing substantial for export

Consequently, Nigeria's economy and national budget are in severe decline as a result of the oil price drop in June 2014, \$105.79 to \$30.77 in February 2016. The decrease in the price of oil means that the country may not be able to get more revenue due to state government which also runs high recurrent expenditure that also causes saving stagnation. In addition to this, the external reserve has to slow down with falling crude oil. Debt servicing has gone up, particularly external debt and Nigeria needs a lot of funds to tackle budget deficit. The government has tried to control the economic problem of oil price fluctuation by trying to diversify the economy through export promotion

and by increasing agricultural and manufacturing output, employment, protecting the naira and maintaining the inflow of foreign. However, despite all these strategies and effort, the government is still struggling to achieve its aims to increase its agricultural and manufacturing product and to solve transportation problem and the economy is still struggling to survive because it has not sufficiently diversified its economy and the oil which is the primary source of revenue to Nigeria economy is fluctuating. As a result of this problems, this paper investigated the impact of crude oil price volatility on transport sector, agricultural output and manufacturing output in Nigeria from 1981q1-2015q4. The Exponential generalized autoregressive conditional heteroscedasticity (EGARCH) model was adopted to address the core objectives of the study and the results showed that The empirical result shows that a certain period of low volatility is followed by another period of low volatility and a period of high volatility is followed by another period of high volatility. Crude oil price has a negative impact and is statistically significant to transportation sector, manufacturing output, and agricultural sector respectively.

The rest of the paper is organised as follows. Section 2 presents the review of literature while section 3 is the methodology. Section 4 presents the result, while section 5 discusses the findings. Finally, the recommendation and conclusion is presented in section 6.

2. REVIEW OF LITERATURE

The impact of crude oil price on transport sector, agricultural and manufacturing output has received some theoretical and empirical attention in different economies over the past decades, but this current research work focuses on Nigeria. Earliest theoretical works on the relationship between crude oil price and transportation, agricultural and manufacturing output include the works done by Corden and Neary (1982), IMF (2007), Collier and Hoeffler (2001), Hotelling (1931), Kaldor (1939), Working (1949), Brennan (1958), Telser (1958), Ball and Mankiw (1994) and Hamilton (2009).

According to Corden and Neary (1982) and Corden (1984), the Dutch disease shows that a real exchange rate appreciation is as a result of an outer increase in resource prices or resource output which results in a fall in the manufacturing sector. This effect occurs mostly in two forms: The resource movement effect and the spending effect. The resource movement effect results from the perfect mobility of capital and labor from the manufacturing sector to the oil and services sectors and the spending effect can be seen as the negative outcome of real exchange rate appreciation on the manufacturing sector production. The effect occurs as a result of increases in oil prices which generate to rise in wages and profits and causes an increase in aggregate demand in the economy. According to IMF (2007), the greater part of resource-rich economies are growing nations, and the link between the removal and development is a contentious issue. There is little agreement about the transmission channels from the misuse of non-renewable natural resources to sustainable development outcomes, and about the basics to escape the resource curse, let alone if the curse argument is a valid one.

According to Hotelling's theory, non-renewable resource owners will only produce a supply of their produce if it yields more than available to them in the markets specifically bonds and other interest-bearing securities. From the assumptions of the theory, markets are efficient and the non-renewable resources owners are motivated by profit. In spite of the large implications of Hotelling's theory, the suggestion is quite simple. It recommends that if markets are capable and that the non-renewable resources owners are aggravated by profits, they will produce a tight supply of their product if it gives more than bonds or interest-bearing instruments.

According to Ball and Mankiw (1994), asymmetric increase in oil prices occurs as a result of positive trends in inflation. Studies of this theory found that price of products and services that include oil, gasoline, manufacturing, agricultural and bank deposit rate will increase more in response to raw materials than when they decrease or fall in the reduction of costs. With this feature, real shocks in the price of firm's output cause larger change than the shocks of an adverse price of the same size of the firm's product. The theories of Kaldor (1939), Working (1949), Brennan (1958) and Telser (1958) are the dominant model of commodity forward and future prices. It relates the commodity's current and expected price, via the optimality condition of a representative firm with storage technology. The storage firm equates the value of selling the marginal barrel of oil, at the price it would fetch in the spot market, to the value of carrying-period spot price of oil should equal the expected value of a barrel of oil in the following period, less the physical storage cost of carrying that marginal unit as inventory, plus the marginal convenience yield derived from having another unit of the commodity as inventory. This value is discounted to the current-period by the required rate of return that is appropriate for the non-diversifiable risk embedded in such a transaction. Hamilton (2009) maintains that a key mechanism through which oil price shocks affect an economy is through disruption in the expenditure of consumers and firms on non-oil goods and services.

2.1 Empirical literature

The study of oil price volatility and economic sectors have a lot of empirical literature to its credit. Nevertheless, most of the early and notable works on the subject have been devoted to an optimistic appraisal of future of the industry. Thus, this section will be divided into two; foreign studies and domestic studies for easy understanding. Studies such as Barleet and gounder (2007), Eltony and Al-Awadi (2001), Raguindin, Reyes (2005) and Mohammad and Mehdi (2012) revealed that policy makers should consider shocks in the price of oil as a major source of volatility for many variables in the economy. Again, shocks in the price of oil also determine the expenditure of the government. Also, Sadorsky (1999) conducted a research on the dynamic interaction between economic variables and oil price using US data on industrial product. The study found that changes in oil price and volatility in the price of oil have a significant negative impact on real stock returns. Mohd, Tan, and Hafizah (2013) examined the impact of oil price volatility on macroeconomic variables in Pakistan. The study found that in the long-run consumer price index and the trade deficit rise due to negative oil price shocks. Also, Emmanuel, Charles and Christopher (2015) studied the effect of oil price on domestic investment and found that the effect of oil price shocks on investment was negative.

Focusing on domestic studies Alley, Asekomeh, Mobolaji & Adeniran (2014), Agbede (2013), Charles & Michael (2010) and Ali (2011) examined the effects of shock in the price of oil and volatility on output, price and exchange rate on the economic growth of Nigeria and Kenya. The studies revealed that shocks produce uncertainty and undercut efficient fiscal management of crude oil revenue which is the adverse effect of shocks in the price of oil. Also the study of Charles & Michael (2010) and Ali (2011) revealed that oil shock on output is even in nature, and the impact of price decrease is significantly higher than that of oil price increase and that the GDP of Nigeria is affected by changes in prices, and the exchange rate in the long-run and also oil price shock have an effect on GDP growth of both countries.

Ugwunta, Oliva & Eneje (2014), focused on volatility in the price of oil and economic development in Nigeria. The study revealed that changes in GDP is not influenced by volatility in the price of oil. They study also found a positive but insignificant impact of volatility on oil price and Nigeria GDP. Oriekhi and Iyoha (2013) and Mgbame, Donwa and Onyekweni (2015) examined the consequences of the volatility in the price of oil on economic growth and development of the economic in Nigeria. Their result shows that volatility in oil price impacted directly on real import, real government expenditure, real exchange rate, inflation rate, and unemployment level.

The study of Yusuf (2015) examined the link between the shock coming from oil price unrest and their impacts on economic growth. The findings of the study indicate that the response of long-run impact on economic growth exists. Also Binuomote and Odeniyi (2013) examined the effects of crude oil on agricultural productivity in Nigeria between 1981 and 2010. The result revealed that the major determinants of agricultural productivity in the long-run are exchange rate, capital, labour and trend, while the price of crude oil is the most important determinant of agricultural productivity in the short-run. Olomola (2006) and Olomola and Adejuma (2006) examine the effect of shocks on the price of oil on real exchange, output, inflation, and the money supply in Nigeria using VAR model. They found out that the shocks in the price of oil controls the real exchange rate significantly. It does not affect inflation and output in Nigeria. Eme (2007) investigated shocks in the price of oil and the key macroeconomic variables in Nigeria. The study found that the oil price shocks positively and significantly increase inflation and also directly increase real national income through higher export earnings.

Eneji, Mai-Lafia & Nnandi (2016) employed vector autoregression analysis in a secondary time series data. They found that the real GDP, exchange rates, Unemployment, Balance of payments and interest rates in Nigeria is not significantly affected by the fluctuation in the price of oil. Negative shocks in the world oil market, have a significant impact of price fluctuations. Adopting a similar study of Ani, Ugwunta, Oliver & Eneje (2014), Ayadi, (2005) employed vector autoregression (VAR) model from 1980 – 2014. It was found that changes in the price of oil affect the real exchange rates, which, sequentially, affect industrial production. And the study concluded that increase in industrial output is not caused by increase in oil price in Nigeria.

Muritala, Taiwo and Olowookere (2012) examined the impact of price of crude oil, price of stock and some macroeconomics variables on the economic growth of Nigeria from 1980-2010. It was found that the price of crude oil, stock price, and exchange rates have significance effect on the Nigeria economy. Similarly, Donwa, Mgbame, and Onobun (2015) have also examined the relationship between oil price volatility and Nigeria economic growth. From their findings, Nigeria was able to have increased in economic growth from the high global price in the short run, and in the long run uncertainty of oil price and overdependence on oil, has had an adverse effect. Also Alhassan and Kilishi (2016) employed the GARCH model and its variant (GARCH-M, EGARCH, and TGARCH) with daily, monthly and quarterly data in analyzing the macroeconomic variables and oil price volatility. They found out that all the macroeconomic variables are highly volatile (real GDP, interest rate exchange rate, and oil price)

Muhammad (2013) investigated the variables which may cause the volatility in the price oil and how much these variables cause the volatility in the price of oil. The researcher used a monthly secondary data from 1973-2011 and

the analyses used was the GARCH (1 1) model. The researcher found out that oil demand has a significant effect on the price of oil. Ebele (2015) investigated the impact of crude oil price volatility on economic growth in Nigeria within the period of 1970 to 2014. From the result, the study revealed that oil price volatility has negative impact on economic growth. Rolle and Uffie (2015) examined the direct and indirect impact of oil volatility in Nigeria’s economy. The study adopted the methodology of Vector Autogression and Dynamic simulations of forecasting error variance decomposition. The study found that oil price volatility significantly stimulates most of the macroeconomic variables and Nigeria’s public expenditure.

Madueme and Nwosu (2010) investigated effects of oil price shocks on the Nigeria macroeconomic performance within the period of 1970-2008 using Engle Granger (EG) test. They found that crude oil price contributed positively to the Nigerian economic growth during the period under review. Finally, Afees and Ismail (2012) examined the performance of volatility models for oil price using returns of WTI (West Taxes Intermediate). The study adopted the asymmetric GARCH model which appears superior to the symmetric ones in dealing with oil price volatility. The result revealed evidence of leverage effects in the oil market and concluded that ignoring these effect in the price modelling will lead to serious bias and misleading results.

These studies have only succeeded in investigating how oil price has affected the macroeconomic variables and the aggregated sectors in the economy. Furthermore, previous studies have failed to look at how oil price shocks affected the disaggregated non-oil sectors like agricultural sectors, manufacturing sectors and also how it also impacts on the infrastructural investment and capital inflow (Foreign direct investment) in the economy. The gap this study fills is to investigate how the oil price volatility and oil price shock affect some selected economic sectors in Nigeria i.e., how oil price shock impact on each sector separately.

3. METHODOLOGY

The objective of this study is to examine the impact of crude oil price on transportation sector, agricultural and manufacturing output. Following Hamilton (1983), Godwin (1985), Hooker (1986), Gisser (1985) and Laser (1987) the cause of fluctuation in the growth of GNP is as a result of volatility in oil price. This study will adopt a simple framework used by Hamilton (2005) to investigate what the effect of energy supply disruptions should become from examining a production function relating the output Y produced by a particular firm to its inputs of labor N, capital K, and energy E:

$$Y = f(N, K, E) \dots\dots\dots(3.1)$$

The empirical exercise is now to estimate the impact of oil price volatility and shock on the disaggregated economic activities in Nigeria.

Engle (1982) suggested the ARCH (autoregressive conditional heteroskedasticity) model as an alternative to the standard time series treatments. According to Engle volatility clustering is a period of high volatility which continues for a while after a period of increased volatility. The ARCH model takes the high determination of volatility into consideration, and the ARCH is also one of the most regular tools for characterizing changing variance and volatility. Another approach led by Bollarslev (1986) broadened the ARCH model into GARCH (generalized ARCH) model. The good feature of this approach is that a GARCH model with a small number of terms appears to perform more or better than an ARCH model with many conditions. But, neither the ARCH nor GARCH model can capture this asymmetry. As a result of these the exponential GARCH (EGARCH) model was developed by Nelson (1991) who demonstrates the existence of asymmetry in volatility on the direction of real growth. Therefore, GARCH in mean (p,q) (GARCH-M) model has the following.

$$h_t = \gamma_0 + \sum_{i=1}^p \delta_j h_{t-1} + \sum_{j=1}^q \gamma_j u_{t-1}^2 \dots\dots\dots(3.2)$$

EGARCH (p, q) model is given by.

$$\text{Log}(\delta_2) = \alpha + \beta \text{In}(\delta_{-1}) + \frac{\gamma \mu_{t-1}}{\sqrt{\delta_{2t-1}}} + \alpha \left[\frac{\mu_{t-1}}{\sqrt{\delta_{2t-1}}} - \sqrt{\frac{2}{\pi}} \right] \dots\dots\dots(3.3)$$

Where σ^2 = Conditional variance

σ_{t-1} = 1st lag of the coefficients

μ_{t-1} = 1st lag of the residual

β α γ and Π are the parameter of the model.

The Model – The EGARCH model will be used to capture the broad objectives which is to examine the impact of crude oil price on transportation sector, agricultural and manufacturing output in Nigeria. The model specification in general form as follows.

$$GET_t = f(COP, REXR, INF, BOP) \dots \dots \dots (3.4)$$

$$AGO_t = f(COP, REXR, INF, BOP) \dots \dots \dots (3.5)$$

$$MNO_t = f(COP, REXR, INF, BOP) \dots \dots \dots (3.6)$$

Where GET = Government expenditure on transportation proxy of transport sector

AGO = Agricultural output

MNO = Manufacturing output

COP = Crude oil price

REXP = Real exchange rate

INF = Inflation

BOP = Balance of Payment

Equation (3.4), (3.5) and (3.6) is transformed into the conditional mean equation as

$$GET_t = \beta_1 + \beta_2 COP + \beta_3 REXR + \beta_4 INF + \beta_5 BOP + \mu_t \dots \dots \mu_t \sim iiN(0, \sigma^2) \dots \dots (3.7)$$

$$AGO_t = \beta_1 + \beta_2 COP + \beta_3 REXR + \beta_4 INF + \beta_5 BOP + \mu_t \dots \dots \mu_t \sim iiN(0, \sigma^2) \dots \dots (3.8)$$

$$MNO_t = \beta_1 + \beta_2 COP + \beta_3 REXR + \beta_4 INF + \beta_5 BOP + \mu_t \dots \dots \mu_t \sim iiN(0, \sigma^2) \dots \dots (3.9)$$

Where $\beta_1, \beta_2, \beta_3, \beta_4, \beta_5$ and β_6 represents the intercept and slope parameters of model.

The easiest form of the GARCH (p, q) model is the GARCH (1,1) model for which the variance equation has the form.

$$h_t = \frac{\gamma_0}{1 - \delta} + \gamma_1 \sum_{j=1}^{\infty} \delta^{j-1} \mu_{t-j}^2 \dots \dots \dots (3.9)$$

It will be better to estimate GARCH (1,1) model as alternative or an option to ARCH models of high-order because with the use GARCH(1,1) we have fewer parameters to approximation and therefore lose the lesser degree of freedom. Following Nelson(1991) the EGARCH model will be used to model volatility with the conditional variance equation specified as..

$$\log(ht) = \alpha + \sum_{j=1}^m \beta_j \left| \frac{ut-j}{\sqrt{ht-j}} \right| + \sum_{j=1}^n \theta_j \frac{ut-j}{\sqrt{ht-j}} + \sum_{i=1}^n \delta_i \log(ht-i) \quad (3.10)$$

Where α, β, θ and δ are parameter to be estimated, the left hand side is the log of the variance series. This makes the leverage effect exponential instead of quadratic, and there the estimate of the conditional variance is guaranteed to the non-negative.

If then, the GARCH-M are co-integrated, by definition $\mu_t \sim I(0)$. Thus, we can express the relationship between the variables with an ECM specification as:

$$\Delta Y_t = a_0 + b_1 \Delta X_t - \mu_{t-1} + Y_t \dots \dots \dots (3.11).$$

3.1 Diagnostic test

Unit root test

A series Y_t is integrated of order one (denoted by $Y_t \sim I(1)$ and contains a unit root, if Y_t is non-stationary. A non-stationary time series Y_t might need to be a difference more than once before it becomes stationary. Then, a series Y_t that becomes stationary after d (denote by $Y_t \sim I(d)$ if yet is non-stationary but is stationary; $= Y_t - Y_{t-1}$ and in constructing a time series data, the non-stationary property will be determined for each variable, each of the series in the level difference. Using the Augmented Dickey-Fuller (ADF) Test, all variables were tested at levels. Consider the equation below:

$$\Delta Y_t = \beta_1 + \beta_2 t + \delta Y_{t-1} + \alpha \sum_{i=1}^p \Delta Y_{t-1} + \mu_t \dots \dots \dots (3.12)$$

Co-integration test

Johansen approach of cointegration will be used, Having that $n > 2$, as a result of multiple equations. i.e having more than two equations in the model which is a very serious problem that cannot be resolve by the EG approach, by the EG single-equation approach. The Johansen approach of multiple equations can be written as follows;

$$Z_t = A_1 Z_{t-1} + A_2 Z_{t-2} + A_k Z_{k-1} + U_t \dots \dots \dots (3.13)$$

3.2 Source of Data

Quarterly data from 1980-2015 was used for the empirical analysis in this study. The data was gotten from the Central Bank of Nigeria (CBN) statistical bulletin, 2015. World development indicators (WDI), 2015, World Bank website and data from Organization of Petroleum Exporting Countries (OPEC), 2015. E-view 9.0 statistical package was used for the analysis.

4. PRESENTATION OF RESULT

4.1 Unit roots test

Before carrying out the test for ARCH effects and Exponential generalization autoregressive conditional heteroscedasticity (EGARCH) test, unit roots test was first conducted in order to examine the stationarity properties of the variables in the study. While the EGARCH approach to co-integration does not necessitate the pretesting of the variables for unit root, it is imperative to perform unit roots test to verify whether the variables are not integrated of an order higher than one, to avoid spurious results.

Table 1: Test for order of Integration

| Variables | Phillips-Perron Level | Test value @ 5% | critical | 1 st Diff | Diff Prob | Order of Integration |
|-----------|-----------------------|-----------------|----------|----------------------|-----------|----------------------|
| AGO | -1.759779 | -2.882433 | | -5.822612* | 0.0000 | I(1) |
| MNO | -1.568437 | -2.882433 | | -5.947324* | 0.0000 | I(1) |
| GET | -1.585339 | -2.882433 | | -5.998010* | 0.0000 | I(1) |
| COP | -1.468394 | -2.882433 | | -4.313270* | 0.0006 | I(1) |
| REXR | 0.668818 | -2.882433 | | -5.141778* | 0.0000 | I(1) |
| INF | -2.914318* | -2.882279 | | | 0.0462 | I(0) |
| BOP | -3.112336* | -2.882279 | | | 0.0279 | I(0) |

The results of the Phillips-Perron test are reported in Table 4.2, the lag truncations for the Bartlett kernel were chosen according to the Newey and West, 1987, suggestions. Analytically the results from the unit root tests shows that Balance of Payment (BOP) and Inflation (INF) are integrated of order zero I(0) indicating that there is no present of unit root in their level form. While, Agricultural output (AGO), Manufacturing output (MNO), Government expenditure on transport (GET), Crude oil price (COP) and Real Exchange rate (REXP) are integrated of order one I(1) indicating that there is no present of unit root in their first difference.

4.2 Co-integration test

This test identifies the number of stationary long-run relationships that exist among the set of integrated variables. It offers two tests, the Trace test and the Max-Eigenvalue test. The trace statistic shows the null hypothesis that, there are at most r number of co-integrating relationships among the variables. Therefore, a rejection of the null hypothesis means that there are more than r numbers of co-integrating relationships. On the other hand, the null hypothesis associating with the Max-Eigenvalue is rejected when the Max-Eigenvalue statistic value exceeds the critical value at every level of r (see table 2).

Table 2

Unrestricted Cointegration Rank Test (Trace)

| Hypothesize d No. of CE(s) | Eigenvalue | Trace Statistic | 0.05 Critical Value | Prob.** |
|-------------------------------------|------------|--------------------|---------------------------|---------|
| None * | 0.402856 | 190.2608 | 125.6154 | 0.0000 |
| At most 1 * | 0.238215 | 120.6551 | 95.75366 | 0.0004 |
| At most 2 * | 0.223847 | 83.92285 | 69.81889 | 0.0025 |
| At most 3 * | 0.164570 | 49.71307 | 47.85613 | 0.0331 |
| At most 4 | 0.100118 | 25.43883 | 29.79707 | 0.1464 |
| At most 5 | 0.065114 | 11.19751 | 15.49471 | 0.1997 |
| At most 6 | 0.015493 | 2.107887 | 3.841466 | 0.1465 |

Trace test indicates 4 cointegrating eqn(s) at the 0.05 level

* denotes rejection of the hypothesis at the 0.05 level

Unrestricted Cointegration Rank Test (Maximum Eigenvalue)

| Hypothesize d No. of CE(s) | Eigenvalue | Max-Eigen Statistic | 0.05 Critical Value | Prob.** |
|-------------------------------------|------------|------------------------|---------------------------|---------|
| None * | 0.402856 | 69.60568 | 46.23142 | 0.0000 |
| At most 1 | 0.238215 | 36.73228 | 40.07757 | 0.1136 |
| At most 2 * | 0.223847 | 34.20977 | 33.87687 | 0.0456 |
| At most 3 | 0.164570 | 24.27424 | 27.58434 | 0.1254 |
| At most 4 | 0.100118 | 14.24133 | 21.13162 | 0.3456 |
| At most 5 | 0.065114 | 9.089620 | 14.26460 | 0.2788 |
| At most 6 | 0.015493 | 2.107887 | 3.841466 | 0.1465 |

Max-eigenvalue test indicates 1 cointegrating eqn(s) at the 0.05 level

* denotes rejection of the hypothesis at the 0.05 level

4.3 Test of Hypotheses

The general objective of the study is to examine the impact of crude oil price volatility on transportation sector, agricultural output and manufacturing output in Nigeria. The specific hypotheses are analysed.

H₀1: Oil price volatility does not significantly impact on transport sector in Nigeria.

Table 3

$$\text{LOG}(\text{GARCH}) = C(6) + C(7) * \text{ABS}(\text{RESID}(-1) / \text{SQRT}(\text{GARCH}(-1))) + C(8) * \text{RESID}(-1) / \text{SQRT}(\text{GARCH}(-1)) + C(9) * \text{LOG}(\text{GARCH}(-1))$$

| Variable | Coefficient | Std. Error | z-Statistic | Prob. |
|----------|-------------|------------|-------------|--------|
| C | 612.3018 | 351.7670 | 1.740646 | 0.0817 |
| D(COP) | 1536.399 | 75.41096 | 20.37368 | 0.0000 |
| D(REXR) | 1886.642 | 128.2380 | 14.71203 | 0.0000 |
| INF | 45.23904 | 16.43629 | 2.752387 | 0.0059 |
| BOP | 0.071812 | 0.016379 | 4.384455 | 0.0000 |

| Variance Equation | | | | |
|-------------------|----------|----------|-----------|--------|
| C(6) | 1.157038 | 0.636027 | 1.819164 | 0.0689 |
| C(7) | 1.898617 | 0.187720 | 10.11407 | 0.0000 |
| | 0.49 | | | |
| C(8) | 6359 | 0.151545 | -3.275315 | 0.0011 |
| C(9) | 0.876340 | 0.034568 | 25.35156 | 0.0000 |

Since the coefficient of C8 or *RESID(-1)/@SQRT(GARCH(-1)) is negative and statistical significant, it means that there is a leverage effect, that is there is negative correlation between crude oil price and transportation in Nigeria. When the price of crude oil increase, it will increase the cost of fuel, gas and diesel, thereby increasing the cost of transportation in Nigeria. From the above result we reject the null hypotheses, therefore accept the alternative hypotheses.

H₀2: Oil price volatility does not significantly impact on agricultural output in Nigeria

Table 4

$$\text{LOG(GARCH)} = \text{C(6)} + \text{C(7)*ABS(RESID(-1)/@SQRT(GARCH(-1)))} + \text{C(8)*RESID(-1)/@SQRT(GARCH(-1))} + \text{C(9)*LOG(GARCH(-1))}$$

| Variable | Coefficient | Std. Error | z-Statistic | Prob. |
|----------|-------------|------------|-------------|--------|
| D(COP) | 2.71E+09 | 2.28E+09 | 1.191364 | 0.2335 |
| D(REXR) | 1.18E+10 | 1.91E+09 | 6.192420 | 0.0000 |
| D(INF) | 1.90E+09 | 9.09E+08 | -2.089960 | 0.0366 |
| D(BOP) | 50882.3 | 765238.0 | -0.066492 | 0.9470 |
| D(GCE) | 8.36E+08 | 1.72E+08 | -4.869459 | 0.0000 |

Variance Equation

| | | | | |
|------|----------|----------|-----------|--------|
| C(6) | 4.681328 | 1.693011 | 2.765090 | 0.0057 |
| C(7) | 0.964490 | 0.124100 | 7.771900 | 0.0000 |
| C(8) | 0.258728 | 0.110525 | -2.340897 | 0.0192 |
| C(9) | 0.896509 | 0.034306 | 26.13301 | 0.0000 |

Since the coefficient of C8 or *RESID(-1)/@SQRT(GARCH(-1)) is negative and statistical significant, it means that there is a leverage effect, that is there is negative correlation between crude oil price and agricultural output in Nigeria. When the price of crude oil rises, it will reduce the output of agricultural product as a result of the increase in the price of crude oil in form of fuel, gas and diesel that will be use in machines, tractors and coppers for power generation. The negative shock of the price of crude oil has more effect than the positive stock on the conditional variance (dependent variance). From the result above, we reject the null hypothesis, we therefore accept the alternative hypotheses .

H₀3: Oil price volatility does not significantly impact on manufacturing output in Nigeria

Table 5

$$\text{LOG(GARCH)} = \text{C(6)} + \text{C(7)*ABS(RESID(-1)/@SQRT(GARCH(-1)))} + \text{C(8)*RESID(-1)/@SQRT(GARCH(-1))} + \text{C(9)*LOG(GARCH(-1))}$$

| Variable | Coefficient | Std. Error | z-Statistic | Prob. |
|----------|-------------|------------|-------------|--------|
| D(COP) | 1900.23 | 61.60059 | 30.84761 | 0.0000 |
| D(REXR) | 1975.99 | 105.4786 | 18.73361 | 0.0000 |

| | | | | |
|-------------------|---------|----------|-----------|--------|
| | 4 | | | |
| | 8.21554 | | | |
| INF | 2 | 17.74870 | 0.462881 | 0.6434 |
| | 0.07902 | | | |
| BOP | 7 | 0.028261 | 2.796380 | 0.0052 |
| | 5156.37 | | | |
| C | 2 | 455.9781 | 11.30838 | 0.0000 |
| Variance Equation | | | | |
| | 5.98866 | | | |
| C(6) | 5 | 0.750670 | 7.977765 | 0.0000 |
| | 1.82903 | | | |
| C(7) | 5 | 0.315730 | 5.793031 | 0.0000 |
| | - | | | |
| | 1.28 | | | |
| | 451 | | | |
| C(8) | 8 | 0.229432 | -5.598694 | 0.0000 |
| | 0.59958 | | | |
| C(9) | 8 | 0.045474 | 13.18526 | 0.0000 |

Since the coefficient of C8 or $*RESID(-1)/@SQRT(GARCH(-1))$ is negative and statistical significant, it means that there is a leverage effect, that is there is negative correlation between crude oil price and manufacturing output in Nigeria. When the price of crude oil rises, it will also rise the price of manufactured goods in the market as a result of reduction of manufacturing output in Nigeria. The negative shock has more effect than the positive shock on the conditional variance. From the result above, we reject the null hypothesis, we therefore accept the alternative hypotheses.

5. FINDINGS AND DISCUSSION

In this study the GARCH model was estimated to know the effect of crude oil price volatility on transport sector, agricultural output, manufacturing output in Nigeria for the period 1980q1 to 2015q4. The study made some interesting findings. It was found out that the period of high volatility was followed by another period of high volatility and therefore have higher risk than other and there is also a period of low volatility that is followed by the period a period of low volatility which has lower risk than the other.

Specifically, the result showed that the coefficient of the first variance equation was positive and statistical significant which means that there is a negative correlation between the price of crude oil and transport (government expenditure on transport) in Nigeria. That is to say that when the price of crude oil rises, the expenditure of government on transport sector will rise. The increase in government expenditure on road transport is because of rise in crude oil price which will affect the pump price in form of fuel, kerosene and diesel. The result of the test also shows that positive shock of crude oil has more effect than negative shock, therefore rejecting the null hypothesis and accepting the alternative hypothesis.

Also, the coefficient of the second variance equation was negative and statistical significant which means that there is a leverage effect and a negative correlation between price of crude oil and agricultural output. That is to say, when the price of crude oil rises, it will reduce the output of agricultural product cause by increase in price of crude oil in form of fuel, gas and diesel that is use in agricultural machines like tractor, plough and copper for power generation. The result of the test shows that negative shock of crude oil has more effect than positive shock, therefore rejecting the null hypothesis and accepting the alternative hypothesis.

Finally, the coefficient of the third variance equation was positive and statistical significant, that is there is a negative correlation between price of crude oil and manufacturing output in Nigeria. When there is a rise in the price of crude oil, the cost of manufacturing output will increase as a result of reduction in the production of manufactured goods. The negative shock of the price of crude oil has more effect than the positive shock on the conditional variance (dependent variance). Therefore, rejecting the null hypothesis and accepting the alternative hypothesis.

6. RECOMMENDATIONS AND CONCLUSION

- The country should come up with new reform policies and diversify its export revenue base as a means of minimizing reliance on crude oil sales and petroleum products. Some of these include; fiscal prudence, reform in

budgetary operations, export diversification, revival of non-oil sectors of the economy, accountability and corporate governance. This will further shield the economy from the impact of oil price fluctuations.

- For Nigeria to revive economic growth, the economy should leverage its non-oil sectors, such as agriculture, manufacturing and infrastructure, which would eliminate some dependence on crude oil – a market that shows tepid signs of recovery.
- The economy should also introduce agricultural policies that will create a platform for Nigeria to diversify from its reliance on oil exports.
- The government should adopt a prudent fiscal policy in relation to oil prices. This could be done through the elimination of some taxes on crude oil and gradual removal of oil price subsidies. The removal of fuel price subsidies is necessary, since increase in government expenditure is as a result of oil price subsidy only work to reinforce the negative impact of oil price increases on the economy.
- Policy makers of net oil exporting country like Nigeria are also recommended to give boost to the restructuring of their economies in such a way that its non- oil export will boost her economy.
- National income should be enhanced by diversifying the export base of the economy from oil to non-oil since the country's trade opening is not significantly impacting the economy at present. Besides, efforts should be made to refine all the derivatives of oil at home while manufacturing activities should be promoted since primary product exports suffer deterioration in term of trade.

Conclusion

This study shows that oil price volatility has a significant effect on the agricultural output in Nigeria. Therefore, there is need to ensure that the economy is diversified, the refineries are working at a maximum capacity in the country, and there is provision of alternative source of energy. Again there is need to provide support to farmers and organic fertilizers to cushion the effect of high oil price on agricultural product. Furthermore, to reduce the country's vulnerability to oil price volatility, policy makers must adopt risk management instruments such as shoring up the country's external reserves and hedging against fluctuating oil prices.

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Financial Development, Human Capital and Economic Growth in Nigeria**By**

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Abstract

This study investigated the impact of financial development on economic growth in Nigeria through the human capital channel. It also ascertained the direction of causality between financial development and human capital development. In order to address the objectives, the study utilized Autoregressive Distributed Lag (ARDL) model and Toda and Yamamoto Granger causality model. The result obtained from ARDL estimation showed that financial development through human capital development channel has positive and significant impact on economic growth in Nigeria. It was also discovered that stock market development passing through human development channel has positive and significant impact on economic growth. Also, the study observed that Toda and Yamamoto Granger causality test showed the existence of unidirectional causality running from financial development to human capital development in Nigeria. In view of these, the study concluded that policies meant to improve the contribution of financial development and stock market development on economic growth should be evolved. Again, the study recommended that financial and stock market education should be incorporated in the schools starting from secondary schools. This would help to improve the perception of people on these areas and to help them make informed decision which would increase economic growth.

1.1 Introduction

Studies on the financial system have gained prominence in literature starting with the seminal work of Schumpeter (1912). Thus, a strong and well competitive financial sector is necessary to mobilize funds between lending and deposit units, which in turn increases rate of savings that can be changed into credits for investment projects in the economy. According to the analysis of McKinnon and Shaw (1973), a well-developed and functional financial sector promotes private savings through attractive interest rate. This savings rate effect is intensified when growth dynamics are also driven by human capital accumulation. Capital, whether financial or otherwise is one of the major factors of production and where finance and high skills labour is much available in an economy it is presumed that

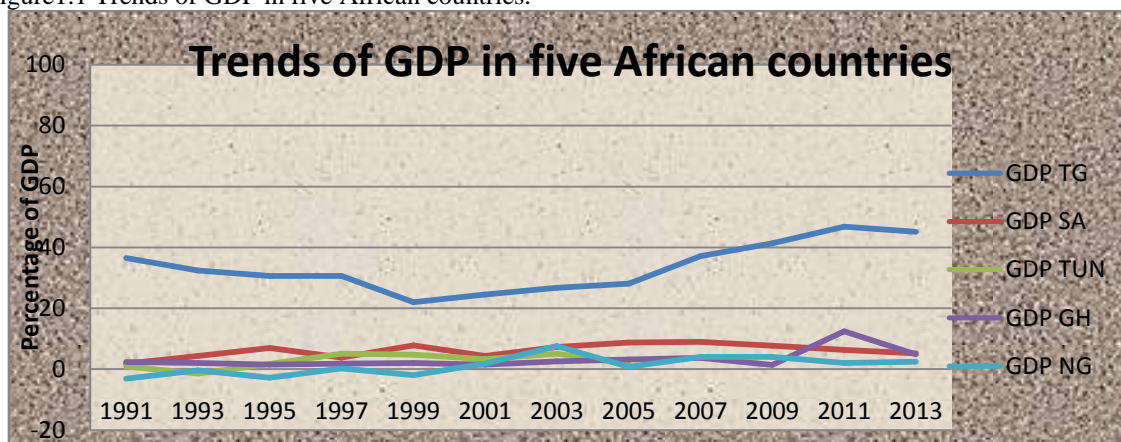
³² Corresponding Author

production will be higher and this will impact positively on economic growth. It is imperative to note that, where there is high inflow of foreign investment into an economy, there is the possibility of increasing new investment and enhance the existing investment through finance, new technology and skills transfers.

There is strong perception that economic growth is highly related to the financial sector through other sectors such as real sector and provision of infrastructures. Hence, the financial sector can develop a formidable and effective human capital through the provision of credit to private households which use such financial resources to invest in private education and training. Human capital development came into existence as a strategy to improve the working effectiveness of workers in their respective places of engagements. Studies have indicated that the success of every economy or organization is highly dependent on skills acquisition, knowledge and experience of its citizens/employees, which promote effective human capital development (Rao, 2000, Bokeno, 2011). In addition Ukenna, et al (2010) states that education, training and skill acquisition are estimates of human capital that can readily impact on growth of an economy.

However, one of the major problems of the financial sector in Nigeria since its inception is the challenge of lack of competent human capital to carry out its roles as facilitator of economic growth and financial development in the country (Ndekwa, 1994; Olayiwola, 2009). In Sub-Saharan Africa and particularly in Nigeria, the low literacy level is another challenge of financial sector development; because of high level of illiteracy among the populace, majority of these people prefer holding their wealth in the form of physical assets as against financial asset thereby hindering the development of the financial sector. These individuals prefer to hold their wealth as well as keep such wealth out of the financial system, thus hindering credit creation ability of banks in the country, which will have a negative effect on economic growth. Low level of educational experience in the region led to low human capital development which has affected the stock markets and other sectoral growth. But educated people are highly informed as such the available information at hand will encourage more banking patronage with more transactions passing through the financial system (Hakeem and Oluitan 2012). Nigeria has been regarded as the giant of Africa but the country is backward economically. This is obvious from fig.1 below. For example, Nigeria's GDP growth rate from 1991 to 2013 remained low compared to Togo, Tunisia, Ghana and South-Africa; despite the huge sum of revenue the country was earning from oil.

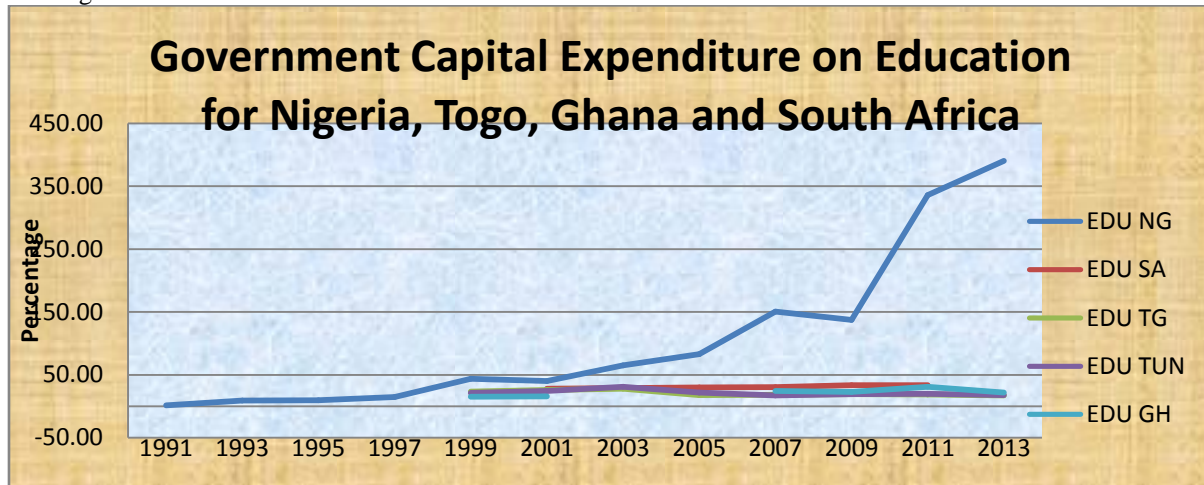
Figure 1.1 Trends of GDP in five African countries.



Authors' extraction from WDI, 2015.

This shows lack of sincerity among government officials in managing the economy. The nation economy suffered as a result of lack of diversification into agriculture, manufacturing and commerce etc. Furthermore when we consider the level of investment into the education sector, official statistics have a lot to say. Figure 1.2a show the trends of government capital expenditure on education across five African countries which include: South-Africa, Ghana, Tunisia, Togo and Nigeria.

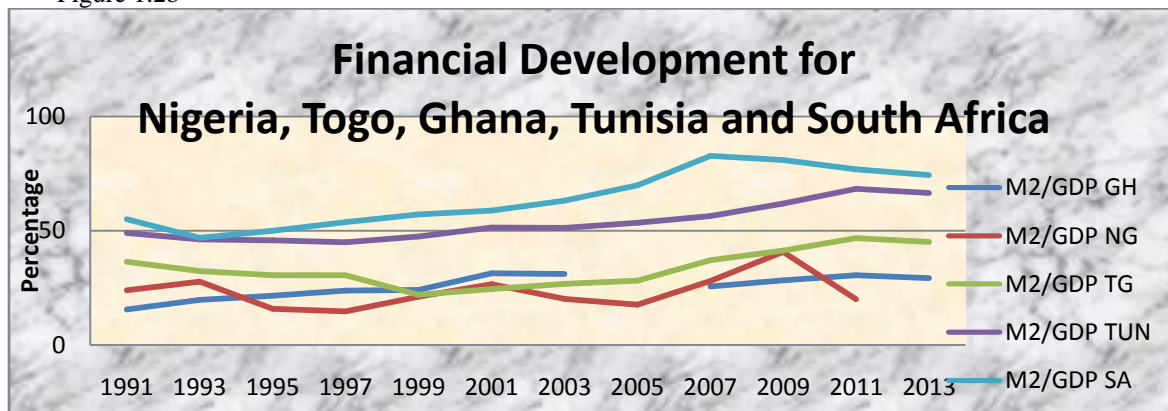
Figure 1.2a



Source: Author's Extraction from WDI, 2015

Government capital expenditure on education in Nigeria is much greater and higher compared to South-Africa, Ghana, Togo and Tunisia. But despite the high allocation and excessive expenditures by government, the impact on human capital development has remained low because, majority of our graduates that passed out from our tertiary and secondary institutions are not productive as a result of stagnation in the educational system.

Figure 1.2b



Source: Author's extraction from WDI 2015.

In addition, from the fig.1.2b above, it is clear that during the military regimes the financial system in Nigeria remained low between 1991 and 1997. But it rose marginally from 1999 during the civilian regime. The financial sector in Nigeria like those of other less developed economies has been bedeviled by different challenge, thus leading to financial dis-intermediation which hinders economic growth (Adekunle, Salami, and Adedipe, 2013). This is also reflected as weak financial policies, corruption and lack of financial system accountability. Consequently, various economic policies and programs have been embarked upon by different governments in Nigeria to muzzle the problems facing financial sector and human capital development. Unfortunately, the level of development in Nigeria's financial sector is among the least developed in the world, and this can be attributed to misguided policies of the past which were characterized by political interference in the operation of financial institutions and this seems

to affect economic growth negatively (Calvin and Liliana, 2007). Another issue of concern is the failure of the monetary authorities in Nigeria to harmonize policies that would guarantee the optimal performance of the stock market and also allow investors in the stock market to take advantage of available information. The investors in this market depend on the available information to maximize their profit; hence information asymmetry has a negative effect on the volume of profits that would accrue to the few with supposedly sharper entrepreneurial acumen. Empirically, studies have been done to analyse the issues of financial development and economic growth, however no study has been done in Nigeria to investigate the relationship between financial development and economic growth through the human capital channel. As a result of the problems enumerated above and the gaps identified in the literature this study addressed two objectives: (1) It examined the impact of financial development and stock market development on economic growth in Nigeria through human capital channel. (2) It identified the direction of causality between financial development and human capital development. Empirical results from the Autoregressive Distributed Lag (ARDL) model and the Toda and Yamamoto Granger causality model showed that financial development through human capital development channel has positive and significant impact on economic growth in Nigeria and that there is existence of unidirectional causality running from financial development to human capital development in Nigeria respectively. The rest of the paper is structured as follows: Section 2 is literature, while section 3 is methodology. Results and discussion is found in section 4, while section 5 concludes the paper.

2.1 LITERATURE REVIEW.

2.2 Theoretical Literature

The theories underpinning this study are the human Capital Theory and the endogenous growth theory. The human capital theory describes how increase in education leads to high productivity as well as efficiency of workers through a rise in their level of cognitive skills. Schultz (1993), Becker (1964) and Mincer (1958) had different perception to human capital. They hold the views that people invest in education in order to increase their stock of human abilities which can be formed by combining natural idea/creativity with investment in human (Babalola, 2000).

On the other hand, the new growth theory popularly called endogenous growth theory was developed as a reaction against the neoclassical exogenous growth theory. Romer endogenous growth theory was first presented in 1986. The theory classifies knowledge as input in the production function. The theory aimed at explaining the long run growth by endogenized productivity growth or technical progress. The model predicts that the economy can grow forever as long as it does not run out of new ideas or technological advancement. Just like the exogenous growth theory, the endogenous growth theory professes convergence of nations by diffusion of technology. That is, a situation where poor countries manage to catch up with the richer countries through gradual increase in human capital and technology.

2.3 Empirical Literature

Employing the augmented Solow growth model, Egbiremolen and Anaduaka (2014) estimated the impact of human capital development on national output, (which is a proxy for economic growth). Using quarterly time-series data from 1999-2012, the empirical findings revealed that human capital development, in line with theory, shows significant positive impact on output level. Furthermore the results showed that, the relationship between human capital development and output level is relatively inelastic. The study therefore concluded that, in the achievement of sustainable economic growth in Nigeria, human capital development is indispensable.

Ewenta and Ike (2015) examined the long-run relationship between financial sector development and domestic saving in Nigeria from 1980 to 2012 using time series data. It employed autoregressive distributed lag (ARDL) bound estimation due to mixed integration order of the variables and small sample size. The study used a composite index of financial development index (FDIX) constructed from the three alternative measures of financial development indicators. The econometric results showed evidence that financial sector development and domestic savings have a long run relationship in Nigeria. The constructed composite index of financial development had a positive and significant impact on domestic savings likewise each of the respective three components of this index had a positive impact on domestic saving.

Ojofedo and Edez (2014) examined financial sector development and economic growth in Nigeria from 1990 to 2010. The study used time series data obtained from Central bank of Nigeria statistical bulletin. It also employed Vector Error Correction (VEC) model to ascertain the direction of causality between financial sector development and economic growth in Nigeria for the period 1990-2010. The results revealed that financial sector development and economic growth have strong positive relationship. Also, causality runs from market capitalization, banking

sector credits and foreign direct investment to the real gross domestic product which supports the supply leading hypothesis. The study concluded that market capitalization, banking credits and foreign direct investment impact significantly on real gross domestic product.

Raphael and Gabriel (2015) studied the effect of financial sector development on disaggregated manufacturing output growth in Nigeria between 1986 and 2012. The study employed Vector Auto-regression (VAR) analysis to test whether or not financial sector variables encourage the growth of output in manufacturing sector of the Nigerian economy, by maintaining interactions with some key macroeconomic variables in the Nigerian economy. The study also applied unit root and Johansen co-integration tests to examine the behaviour of the macro variables. The results showed that money supply as ratio of GDP and credit to private sector as ratio of GDP are critical to the enhancement of cement output in Nigeria. Also, total savings did not positively impact on the components of manufacturing output growth in Nigeria, indicating the need to mobilize more financial savings to boost the output level of the manufacturing sector in Nigeria. The result implied that relaxing financial development constraints as well as deepening the financial sector is crucial to boosting the manufacturing output growth in Nigeria.

Ogwumike and Salisu (2014) investigated the short run, long run and the causal relationship between financial development and economic growth in Nigeria from 1975 to 2008. Using the autoregressive distributed lag Bound test approach, the findings showed that financial development and economic growth have positive long run relationship in Nigeria. Financial intermediation, credit to private sector, stock market and financial reforms exert significant positive impact on economic growth. Further, analysis of the short run dynamics revealed that about 40% of the resulting disequilibrium is captured each period indicating minimal deviations from the equilibrium. Therefore the study suggested that, suitable regulation as well as macroeconomic policies that will foster the expansion and development of the Nigerian financial institutions should be pursued by the relevant authority.

Abubakar and Kassim (2014) investigated the possible relationship amongst financial development, as well as human capital accumulation and real GDP growth. The study made use of panel co-integration approach as well as (full modified ordinary least square FMOLS, dynamic ordinary least square DOLS). The findings revealed that bank private credit and domestic credit contribute significantly to economic growth in the ECOWAS, both directly and through their influence on human capital accumulation. This shows that the development of the financial sector, represented by broad money as a ratio of GDP is not significant in influencing economic growth both directly and indirectly-via the human capital accumulation channel. On the contrary, real economic activities rather cause broad money growth. However, financial intermediation activities of banks and related institutions (in form of credit facilities) support accumulation of human capital that also turned to contribute significantly to real GDP growth of the ECOWAS region.

Mahyar and Mahmood (2014) examined the effect of financial development on human capital level in Iran for the period from 1967 to 2009. The proposed model was estimated using Vector Error correction approach. Some of the variables used were adult literacy rate as the indicator of human capital and domestic credit to private sector as a percentage of gross domestic products to measure financial development in Iran. The findings in the study revealed that financial development had a positive significant impact on human capital in Iran during the period. The results also suggested that financial development had a negligible contribution in promoting human capital in Iran's economy, and this could have been caused by low private sector investment in human development activities. The results in the study were consistent with the results of the studies carried out by Outreville (1999), Evans (2002) and Zaman (2013) for selected countries: Singapore, Malta, Gabon, Malaysia, Ghana, Togo, Turkey, Nigeria, Mexico, Egypt, Argentina, Jamaica, Tunisia, Chile, Thailand, Botswana, Panama, Cyprus, Colombia and Congo etc.

Thus, as earlier stated and as seen above, studies have been done to analyse the issues of financial development and economic growth, however no study has been done in Nigeria to investigate the relationship between financial development and economic growth through the human capital channel. This is the gap this study fills.

3.1 METHODOLOGY

3.2.1 Theoretical Framework

This study will employ the endogenous growth model and modify the model used by (Luintel and Khan, 1999; Ogwumike and Salisu 2014). The endogenous growth theory was first presented by Romer in 1986. The theory classifies knowledge as input in the production function. The theory is aimed at explaining the long run growth by endogenized productivity growth or technical progress. The model predicts that the economy can grow forever as long as it does not run out of new ideas or technological advancement. Just like the exogenous growth theory, the endogenous growth theory professes convergence of nations by diffusion of technology. That is, a situation where poor countries manage to catch up with the richer countries through gradual increase in human capital and technology. Then, it means that when less developed countries increase expenditure on human capital it will lead to

economic growth, this is likely to have a positive effect on the financial sector development. Therefore the production function is as follows: $Y = f(L, K, A)$ -----
(3.1)

Where: Y= output, L = labour, K = capital and A = knowledge/technical progress.

3.3.1 Model Specification for objective 1

This model is used to estimate the impact of financial development on economic growth in Nigeria through the human capital channel. Thus,

$$GGPGR = F(SER, FD, SMD, PDI, PUBDEBT, INF, RIR, TOP) \dots \dots \dots 3.2a$$

Where

GDPGR= Gross Domestic Product Growth Rate; SER = School Enrollment Rate (Prim & Sec. Erol.; proxy for Human Capital Development) FD = Financial Development (proxy by Credit to Private Sector/GDP Ratio); PDI = Private Domestic Investment ; MD = Stock Market Development (proxied by stock market capitalization/GDP ratio); RIR = Real Interest Rate

INF = Inflation Rate; PUBDEBT = Public Debt;TOP= Trade Openness

With that, the mathematical specification of the functional form of equation 3.2a becomes

$$\begin{aligned} GDPGR_t = & \alpha_0 + \alpha_1 \log SER_t + \alpha_2 SMD_t + \alpha_3 \log TOP_t + \alpha_4 \log PUBDEBT_t + \alpha_5 \log PDI_t + \alpha_6 \log FD_t \\ & + \alpha_7 \log FD_t * \log SER_t + \alpha_8 SMD_t * \alpha_9 SER_t + \alpha_9 INF_t \\ & + \alpha_{10} RIR_t \dots \dots \dots 3.2b \end{aligned}$$

Where

α_i = parameters/coefficients

μ = error term. Other variables are as previously defined.

To estimate the impact of financial development on economic growth in Nigeria through the human capital channel, we specify equation 3.3 and interacts the human capital variable (SER) with the financial development variable.

Also, to check the dynamic impact of the variables of interest, the study adopts an ARDL model proposed by Pesaran (2000) and Pesaran and Shin (2001). This has the ability to investigate the long run and the short run dynamics of the variables.

Econometrically, equation 3.2b is transformed to an ARDL long run model of the form:

$$\begin{aligned} GDPGR_t = & \alpha_0 + \alpha_1 \log SER_t + \alpha_2 SMD_t + \alpha_3 \log TOP_t + \alpha_4 \log PUBDEBT_t + \alpha_5 \log PDI_t + \alpha_6 \log FD_t \\ & + \alpha_7 \log FD_t * \log SER_t + \alpha_8 SMD_t * \alpha_9 SER_t + \alpha_9 INF_t + \alpha_{10} RIR_t \\ & + \mu_t \dots \dots \dots 3.3 \end{aligned}$$

The short run specification of equation 3.3 is given in an autoregressive distributed lag form presented in equation 3.4

$$\begin{aligned} \Delta GDPGR_t = & \alpha_0 + \alpha_{1i} \sum_{i=1}^p \Delta GDPGR_{t-i} + \alpha_{2j} \sum_{j=0}^p \Delta \log SER_{t-j} + \alpha_{3j} \sum_{j=0}^p \Delta SMD_{t-j} \\ & + \alpha_{4j} \sum_{j=0}^p \Delta \log TOP_{t-j} + \alpha_{5j} \sum_{j=0}^p \Delta \log PUBDEBT_{t-j} + \alpha_{6j} \sum_{j=0}^p \Delta \log PDI_{t-j} \\ & + \alpha_{7j} \sum_{j=0}^p \Delta \log FD_{t-j} + \alpha_{8j} \sum_{j=0}^p \Delta (\log SER * \log FD)_{t-j} + \alpha_{9j} \sum_{j=0}^p \Delta (SER * SMD)_{t-j} \\ & + \alpha_{10j} \sum_{j=0}^p \Delta INF_{t-j} + \alpha_{11j} \sum_{j=0}^p \Delta RIR_{t-j} + \varphi ECM_{t-1} + \varepsilon_t \dots \dots \dots 3.4 \end{aligned}$$

Where

φ measures the speed of adjustment to long run equilibrium,
 Δ is difference operator and other variables remained as defined

4.1 Results and Discussion

4.2 Unit Root Test of the Variable

The variables of interest were subjected to unit root test in order to ensure stationarity of the series. The unit root method adopted is Augmented Dickey-Fuller unit root test. Where the result of the ADF is not clear, the study cross checked it with NG-Peron unit root test.

Table 4.1 : Result of ADF unit root test of the variables

| Variables | Level Form | First Difference | | ADF test statistics | Order of integration |
|-----------|-------------------|---------------------|-------------------|---------------------|----------------------|
| | 5% critical value | ADF test statistics | 5% critical value | | |
| FD | -2.742038 | -2.742038 | -2.883753 | -3.750144 | I (1) |
| GCEE | -2.885863 | 6.746218** | - | - | I (0) |
| GCEH | -2.883408 | -2.692248 | -2.883408 | -4.065058** | I (1) |
| GDPGR | -2.883579 | -2.319099 | -2.883579 | -6.358800** | I (1) |
| TOP | -2.883073 | -2.045646 | -2.883073 | -3.824844** | I (1) |
| PUBDEBT | -2.882279 | -0.121796 | -2.882279 | -2.967795** | I (1) |
| SMD | -2.883408 | 3.536061** | - | - | I (0) |
| INF | -2.882433 | -3.942632** | - | - | I (0) |
| SER | -2.882433 | -2.513125 | -2.882590 | -5.075776** | I (1) |
| INTR | -2.883753 | -3.214963** | - | - | I (0) |
| PDI | -2.883073 | -4.578833** | - | - | I (0) |

Note: ** indicates significant at 5 % significant level. Mackinnon critical value for rejection of hypothesis of a unit root is 5%.

The result of the unit root test conducted in table 4.1 shows that (FD), (GCEH), (GDPGR), (SER)), (TOP), and (PUBDEBT) were stationary after first difference while (PDI),(GCEE), (SMD),(INTR) and (INF) were found to be stationary in level form. Hence, the study utilized I (0) and I (1) variables. This informed the use of bound test approach of cointegration.

MODEL SELECTION GRAPH

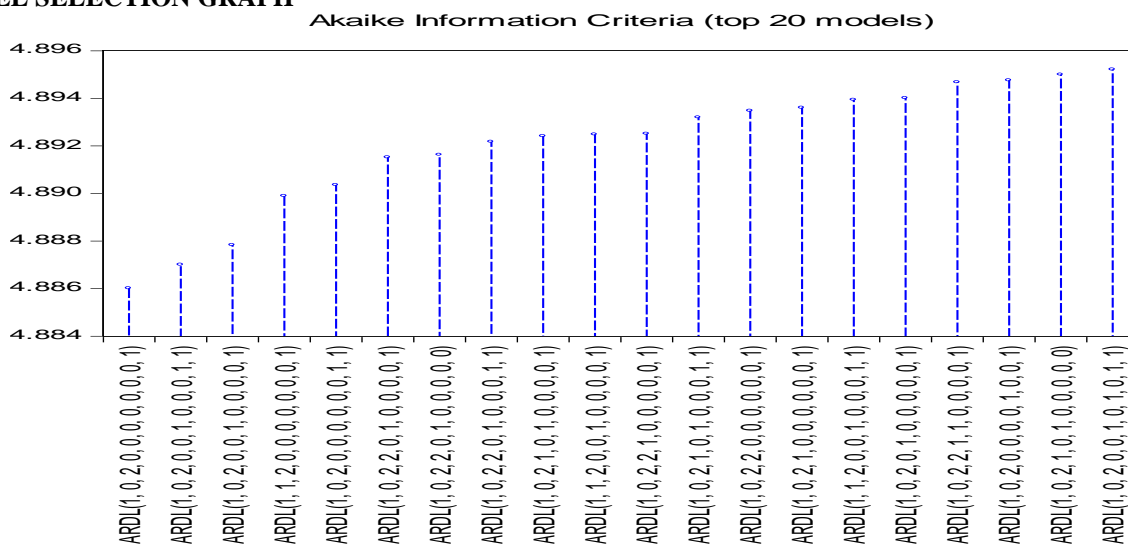


Fig 4.1: GRAPH of ARDL model lag selection for the objective

The above result of the lag length selection showed that after 20 evaluations, the selected ARDL (1,0,2,0,0,0,0,0,0,1) is different from other ARDL such as ARDL (1,0,2,0,0,1,0,0,0,1,1) and ARDL (1,0,2,0,0,1,0,0,0,0,1). Therefore, ARDL (1,0,2,0,0,0,0,0,0,1) becomes the suitable model for our analysis.

Table 4.2 Bound Test Result

Null Hypothesis: No long-run relationships exist

| Test Statistic | Value | K |
|----------------|----------|---|
| F-Statistic | 14.45141 | 8 |

Paseran lower bound = 2.22

Paseran upper bound = 3.39

The result in table 4.2 indicates that Pesaran F-statistic value (14.45141) is greater than Paseran upper critical value (3.39) meaning that the null hypothesis of no long-run association among the variables of the selected ARDL (1,0,2,0,0,0,0,0,0,1) is to be rejected. However, rejecting the null hypothesis implies that even though the variables wonder about in the short run, in the long run there exists co-movement among the variables.

Table 4.3: The result of long run model of objective (1) estimated from cointegration and long run form
Dependent variable: GDPGR

| Variable | Coefficient | Standard error | t-statistic | Probability |
|----------|-------------|----------------|-------------|-------------|
| LOG(SER) | 4.651446** | 2.065677 | 2.251777 | 0.0260 |
| SMD | 1.239168** | 0.312467 | 3.965756 | 0.0001 |
| LOG(TOP) | -4.999412** | 2.038402 | -2.452613 | 0.0155 |

| | | | | |
|---|------------|----------|-----------|--------|
| LOG(PUBDEBT) | 3.402951** | 0.434118 | 7.838770 | 0.0000 |
| LOG(PDI) | 2.199163** | 1.031593 | 2.131814 | 0.0349 |
| LOG(FD) | 1.161907** | 0.580971 | 1.999940 | 0.0433 |
| LOG(FD)*LOG(SER) | 1.310811** | 0.510212 | 2.569150 | 0.0191 |
| (SMD)*(SER) | 0.761112** | 0.219118 | 3.473518 | 0.0007 |
| INF | 0.189626** | 0.051284 | 3.697572 | 0.0003 |
| RIR | 0.167304** | 0.038582 | 4.336331 | 0.0000 |
| C | -20.03250 | 12.92925 | -1.549394 | 0.1237 |
| R-Square | 0.657280 | | | |
| Adjusted R-Squared | 0.630713 | | | |
| Durbin Watson | 1.992068 | | | |
| F-statistic | 24.74006 | | | |
| Prob. F-statistic | 0.000000 | | | |
| Note: ** denotes significant at 5 % level | | | | |
| While * denotes significant at 10 % level | | | | |

From the estimated result above, holding other variables in the model constant, a percentage change in the level of human capital development (in this case, an additional year of education acquired) would result to about 4.65 per cent increase in the growth rate of gross domestic product. Consequently, under ceteris paribus assumption a one per cent increase in the level of stock market development would result to about 1.24 percent increase in the growth rate of gross domestic product in Nigeria. This finding is in line with the findings of Adamu and Sanni (2005), Adelekun (2010), Ojo and Adeusi (2012) and Ojofedo and Edez (2014) who also confirmed the existence of positive and significant impact of stock market capitalization on economic growth in Nigeria. But this finding is contrary to the findings of Alajekwu and Achugba (2012) who confirmed negative and weak correlation between stock market development and economic growth in Nigeria. The level of trade openness in an economy was also considered by the study. However, it was observed that the variable was found to be negative but has a significant impact on the growth rate of gross domestic product. Holding other variables in the model constant, one unit change in the level of trade openness would bring about 4.99 percent decline in the growth rate of gross domestic product in Nigeria. Although this result does not conform to a priori expectation, it could be observed that increasing the level of trade openness without preparing and having strong terms of trade could be disastrous to the GDP growth rate in Nigeria.

Further result show that holding other variables in the model constant, one percent change in the amount of public debt would lead to about 3.40 percent change in the growth rate of gross domestic product in Nigeria, also another veritable growth driver is private domestic investment. The variable private domestic investment was found to be positive and has significant impact on GDP growth rate in Nigeria. Base on the ceteris paribus assumption, a one percent increase in private domestic investment would lead to about 2.2 percent change in GDP growth

rate. Similarly, the estimated result for financial development was positive and statistically significant in explaining the changes in the GDP growth rate. Holding other variables of the model constant, one percent change in financial development would lead to 1.2 percent change in the GDP growth rate in Nigeria.

The interesting part of this study is the interaction of some of these variables. The result shows that interacting financial development with human capital development variable (secondary school enrolment) did not only appear to be positive and statistically significant, but also improved the impact of financial development on GDP growth rate. However, holding other variables in the model constant, one percent increase in financial development through human capital development would bring about 1.3 percent increase in GDP growth rate in Nigeria. The implication of this finding is that financial development alone would not produce the level of growth expected by the country but working through human capital development would produce more significant result. Educating people on financial matters and how best to make use of limited available financial resource would produce profound result and increase the rate of economic growth in Nigeria. On the other hand, the interaction of stock market development with human capital development produced positive and significant result but the magnitude of the impact of the interaction variables were less than the individual impact of the variables. Thus, holding other variables in the model constant, a change in the interaction variable would lead to 0.76 percent change in GDP growth rate in Nigeria.

Also, the persistent rise in the general price level and the real cost of borrowing were examined alongside other variables in the model. Holding other variables in the model constant, one percent increase in persistent rise in the general price level (inflation) would lead to 0.2 percent increase in GDP growth rate in Nigeria. This may look surprising, but it is assumed that in the long run all economic activities must have adjusted to price fluctuation in the economy. It is pertinent to know that even though consumer price index was observed to have impacted positively on economic growth, this could be seen only on the aggregate level. The study also observed that one percent change in the real cost of borrowing (real interest rate (RIR)) would lead to about 0.2 percent change in GDP growth rate. The RIR variable was positive and statistically significant. This could mean that investors take the advantage of higher interest rate to move more fund across border into Nigeria, and with this situation, fund would be made available for interested investors whose transaction activities might lead to increase in GDP growth rate in Nigeria.

Table 4.4: Interpretation of the Result of Short Run Model of Objective (1)

Dependent variable: GDPGR

| Variable | Coefficient | Standard error | t-statistic | Probability |
|-----------------------|-------------|----------------|-------------|-------------|
| Δ GDPGR(-1) | 0.699104** | 0.212462 | 3.290495 | 0.0013 |
| Δ LOG(SER) | 0.929362 | 1.149893 | 0.808216 | 0.4207 |
| Δ SMD | 1.321424** | 0.249712 | 5.291789 | 0.0000 |
| Δ SMD(-1) | 0.160528 | 0.212409 | 0.755748 | 0.4514 |
| Δ LOG(TOP) | -0.436063 | 1.568908 | -0.277940 | 0.7816 |
| Δ LOG(PUBDEBT) | 0.964546 | 0.777265 | 1.240948 | 0.2172 |
| Δ LOG(PDI) | 2.244267** | 1.041799 | 2.154222 | 0.0333 |
| Δ LOG(PDI(-1)) | 0.347741 | 1.383465 | 0.251355 | 0.8020 |
| Δ LOG(FD) | 15.08223** | 3.818751 | 3.949518 | 0.0001 |
| Δ LOG(FD(-1)) | -14.51892** | 3.796058 | -3.824737 | 0.0002 |

| | | | | |
|--|------------|----------|-----------|--------|
| $\Delta \text{LOG}(\text{FD}) * \text{LOG}(\text{SER})$ | 1.253239** | 0.533330 | 2.349836 | 0.0205 |
| $\Delta(\text{LOG}(\text{FD}(-1)) * \text{LOG}(\text{SER}(-1)))$ | 1.240860** | 0.457654 | 2.711347 | 0.0077 |
| $\Delta ((\text{SMD}) * (\text{SER}))$ | 0.139748** | 0.024931 | 5.605391 | 0.0000 |
| $\Delta ((\text{SMD}(-1)) * (\text{SER}(-1)))$ | 0.314344 | 0.724060 | 0.434141 | 0.6650 |
| ΔINF | -0.040459 | 0.052271 | -0.774037 | 0.4405 |
| $\Delta \text{INF}(-1)$ | 0.165987** | 0.049884 | 3.327456 | 0.0012 |
| ΔRIR | 0.090822** | 0.034403 | 2.639921 | 0.0095 |
| $\text{ECT}(-1)$ | -0.606276 | 0.212047 | -2.859159 | 0.0464 |
| C | -9.080076 | 6.367556 | -1.425991 | 0.1566 |
| R-Square | 0.947939 | | | |
| Adjusted R-Squared | 0.937803 | | | |
| Durbin Watson | 1.970880 | | | |
| F-statistic | 93.52421 | | | |
| Prob. F-statistic | 0.000000 | | | |
| Note: ** denotes significant at 5 % level | | | | |

The estimated result in table 4.6 above depicted the short-run dynamics of the impacts of financial and stock market development on GDP growth rate. It can be deduced from the result that, all the variables have the correct a priori signs except for trade openness (TOP), which is negative and this could be attributed to the fact that Nigeria is yet to reap the benefits resulting from trade openness. However, it's important to know that most of the variables were significant at 5 percent level except human capital development variable (school enrolment), trade openness, public debt and current value of inflation. Here, it is obvious that the current value of inflation has no statistical significant impact on GDP growth rate. The reason is because the effect of inflation is sensitive to lag(s).

In order to know the individual effects of each variables on GDPGR, all things been equal holding other variables in the model constant, one percent change in the previous year of GDP growth rate would lead to 0.7 percent change in the current year gross domestic product. Even though this percentage change is less than one, its value is significant enough to bring about substantial change in the current value of GDP growth rate. Similarly, one percentage change in stock market development would lead to 1.32 unit change in GDP growth rate, which is positive and statistically significant. Looking at the impact of private domestic investment (PDI) variable on GDP growth rate, holding other variables in the model constant, a percentage change in private domestic investment would lead to 0.96 percent change in GDP growth rate. This result is not unexpected, because increase in private domestic investment would have a multiplier effects on the economy. However, when examine the impact of financial development alongside other variables in the model, the result showed that one percent change in financial development would bring about 15 percent change in GDP growth rate. One interesting thing about the result presented in table 4.5 is that human capital development (proxy by secondary school enrolment) on its own has no statistical significant impact on GDP growth rate. However, interaction of this variable with financial development, holding other variables constant, showed positive and statistically significant impact on GDP growth rate. The findings further revealed that human capital development, working through financial development has significant impact on GDP growth rate. Because it was observed that, a one percent change in financial development working through human capital development would lead to 1.25 percent change in GDPGR.

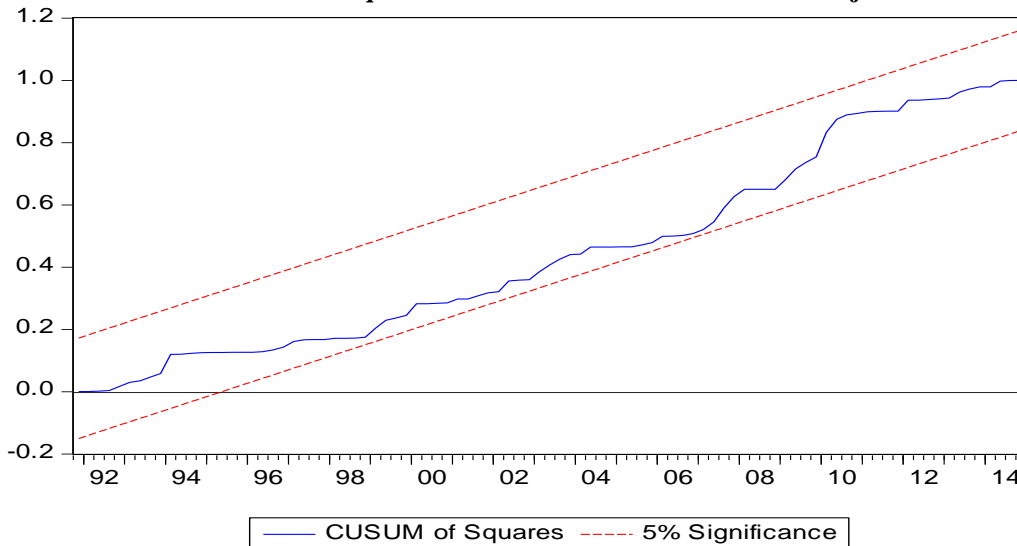
In addition, holding other variables constant in the model, one unit change in human capital development working through stock market development would lead to 0.14 percent change in GDP growth rate. Meanwhile the coefficient of this interaction variable is positive and statistically significant at 5 percent level. Also the real cost of borrowing (measured by real interest rate) is positive and has significant effect on GDP growth rate. However,

holding other variables in the model constant, one percent change in real interest rate would lead to 0.1 percent increase in GDP growth rate.

4.7 Stability Diagnostic Test

Stability of the short run model was tested using CUSUM test. The idea behind this test is to reject the hypothesis of model stability if the blue line lies outside the dotted red lines otherwise, the model is said to be stable. The result of this test is presented in figure 4.2.

Figure 4.2: CUSUM and CUSUM square test of the short run model for the objective



The result of the CUSUM and CUSUM square test shows that the blue lines lies inside the dotted red line which indicates that the model is dynamically stable.

Model Specification for Objective 2

Model two is to determine the direction of causality between financial development and human capital development in Nigeria using Toda- Yamamoto causality test.

$$\begin{aligned}
 FD_t = & \alpha_0 + \sum_{i=1}^k \alpha_{1i} FD_{t-i} + \sum_{j=1}^{d_{max}} \alpha_{2j} FD_{t-j} + \sum_{i=1}^k \beta_{1i} PDI_{t-i} + \sum_{j=1}^{d_{max}} \beta_{2j} PDI_{t-j} + \sum_{i=1}^k \varphi_{1i} GCEH_{t-i} \\
 & + \sum_{j=1}^{d_{max}} \varphi_{2j} GCEH_{t-j} + \sum_{i=1}^k \gamma_{1i} GCEE_{t-i} + \sum_{j=1}^{d_{max}} \gamma_{2j} GCEE_{t-j} + \sum_{i=1}^k \omega_{1i} SER_{t-i} + \sum_{j=1}^{d_{max}} \omega_{2j} SER_{t-j} \\
 & + \mu_{1t} \dots \dots \dots 3.9 \\
 PDI_t = & \phi_0 + \sum_{i=1}^k \phi_{1i} PDI_{t-i} + \sum_{j=1}^{d_{max}} \phi_{2j} PDI_{t-j} + \sum_{i=1}^k \beta_{1i} FD_{t-i} + \sum_{j=1}^{d_{max}} \beta_{2j} FD_{t-j} + \sum_{i=1}^k \gamma_{1i} GCEH_{t-i} \\
 & + \sum_{j=1}^{d_{max}} \gamma_{2j} GCEH_{t-j} + \sum_{i=1}^k \varphi_{1i} GCEE_{t-i} + \sum_{j=1}^{d_{max}} \varphi_{2j} GCEE_{t-j} + \sum_{i=1}^k \alpha_{1i} SER_{t-i} + \sum_{j=1}^{d_{max}} \alpha_{2j} SER_{t-j} \\
 & + \mu_{2t} \dots \dots \dots 3.10
 \end{aligned}$$

$$\begin{aligned}
GCEH_t = & \phi_0 + \sum_{i=1}^k \gamma_{1i} GCEH_{t-i} + \sum_{j=1}^{d_{max}} \gamma_{2j} GCEH_{t-j} + \sum_{i=1}^k \phi_{1i} PDI_{t-i} + \sum_{j=1}^{d_{max}} \phi_{2j} PDI_{t-j} + \sum_{i=1}^k \beta_{1i} FD_{t-i} \\
& + \sum_{j=1}^{d_{max}} \beta_{2j} FD_{t-j} + \sum_{i=1}^k \varphi_{1i} GCEE_{t-i} + \sum_{j=1}^{d_{max}} \varphi_{2j} GCEE_{t-j} + \sum_{i=1}^k \omega_{1i} SER_{t-i} + \sum_{j=1}^{d_{max}} \omega_{2j} SER_{t-j} \\
& + \mu_t \dots \dots \dots 3.11
\end{aligned}$$

$$\begin{aligned}
GCEE_t = & \phi_0 + \sum_{i=1}^k \phi_{1i} GCEE_{t-i} + \sum_{j=1}^{d_{max}} \phi_{2j} GCEE_{t-j} + \sum_{i=1}^k \beta_{1i} FD_{t-i} + \sum_{j=1}^{d_{max}} \beta_{2j} FD_{t-j} + \sum_{i=1}^k \gamma_{1i} PDI_{t-i} \\
& + \sum_{j=1}^{d_{max}} \gamma_{2j} PDI_{t-j} + \sum_{i=1}^k \varphi_{1i} GCEH_{t-i} + \sum_{j=1}^{d_{max}} \varphi_{2j} GCEH_{t-j} + \sum_{i=1}^k \alpha_{1i} SER_{t-i} + \sum_{j=1}^{d_{max}} \alpha_{2j} SER_{t-j} \\
& + \mu_{2t} \dots \dots \dots 3.12
\end{aligned}$$

$$\begin{aligned}
SER_t = & \alpha_0 + \sum_{i=1}^k \omega_{1i} SER_{t-i} + \sum_{j=1}^{d_{max}} \omega_{2j} SER_{t-j} + \sum_{i=1}^k \alpha_{1i} FD_{t-i} + \sum_{j=1}^{d_{max}} \alpha_{2j} FD_{t-j} + \sum_{i=1}^k \beta_{1i} PDI_{t-i} \\
& + \sum_{j=1}^{d_{max}} \beta_{2j} PDI_{t-j} + \sum_{i=1}^k \varphi_{1i} GCEH_{t-i} + \sum_{j=1}^{d_{max}} \varphi_{2j} GCEH_{t-j} + \sum_{i=1}^k \gamma_{1i} GCEE_{t-i} \\
& + \sum_{j=1}^{d_{max}} \gamma_{2j} GCEE_{t-j} + \mu_{1t} \dots \dots \dots 3.13
\end{aligned}$$

Where the variables remained as defined and the value of d_{max} measures the order of integration of the variables

Toda Yamamoto Granger Causality Test VAR lag length selection

The result of the lag length selection showed that sequential modified (LR) test statistics (each test at 5% level), final prediction error (FPE), akaïke information criterion (AIC) and hannan-quinn information criterion (HQ) favoured lag 6. The stability test of the selected VAR is thus given in figure 4.3. This showed that the selected VAR of lag 6 is suitable for our estimation.

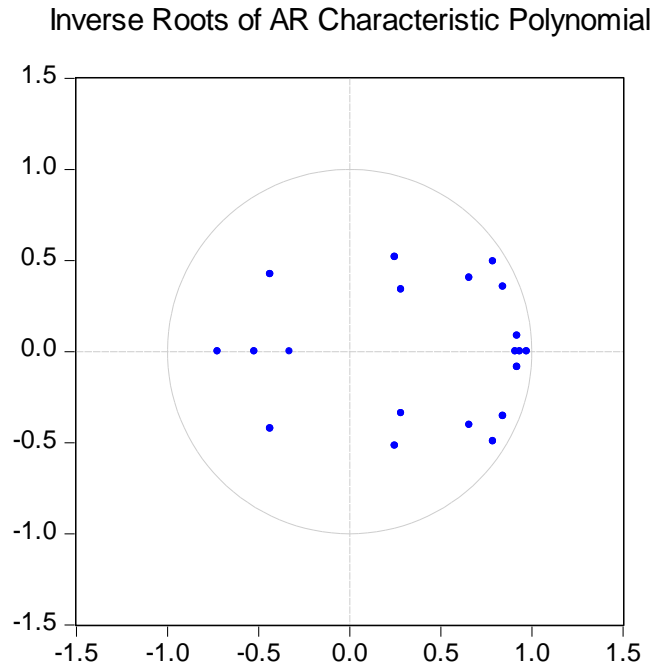


Fig: 4.3: Inverse Root of Characteristic Polynomial

Stability Test of the Toda Yamamoto VAR Granger causality test showed that no root lies outside the unit circle for the VAR selected lag of six based AIC criteria. The existence of cointegration of these variables has been determined earlier using the bound test approach.

Table 4.10a: Result of Toda Yamamoto Granger Causality Test of financial development and set of independent variables (PDI, GCEH, GCEE and SER).

Dependent Variable: FD

| Excluded | Chi-Square | Df | Prob. |
|----------|------------|----|--------|
| PDI | 11.93721 | 6 | 0.0634 |
| GCEH | 8.543129 | 6 | 0.2009 |
| GCEE | 3.786010 | 6 | 0.7056 |
| SER | 1.861349 | 6 | 0.9320 |

The result of table 4.10a shows the Toda Yamamoto Granger Causality test of financial development and public domestic investment, government capital expenditure in health, government capital expenditure in education and human capital development. It could be observed from the result that at 10 percent level of significant, only public domestic investment Granger causes financial development. This is shown by the probability value of 0.0634. The probability value of other variables in the model were insignificant.

Table 4.10b: Toda Yamamoto Granger Causality Test of private domestic investment and set of independent variables (FD, GCEH, GCEE and SER).

Dependent Variable: PDI

| Excluded | Chi-Square | Df | Prob. |
|----------|------------|----|--------|
| FD | 5.540496 | 6 | 0.4766 |
| GCEH | 10.35086 | 6 | 0.1106 |
| GCEE | 14.49872 | 6 | 0.0245 |
| SER | 14.49951 | 6 | 0.0245 |

Table 4.10b shows the result of Toda Yamamoto Granger Causality test of public domestic investment (PDI) and FD, GCEH, GCEE and SER. It could be observed that only government capital expenditure on education and human capital development Granger cause public domestic investment. Other variables in the model such as financial development and government capital expenditure on health do not Granger cause private domestic investment since their probability values are not significant at 1 percent, 5 percent or 10 percent respectively.

Table 4.10c: Toda Yamamoto Granger Causality Test of government capital expenditure in health and set of independent variables (FD, PDI, GCEE and SER).**Dependent Variable: GCEH**

| Excluded | Chi-Square | Df | Prob. |
|----------|------------|----|--------|
| FD | 173.6951 | 6 | 0.0000 |
| PDI | 3.904316 | 6 | 0.6896 |
| GCEE | 1.972199 | 6 | 0.9222 |
| SER | 4.482069 | 6 | 0.6117 |

Table 4.10c shows the result of Toda Yamamoto Granger Causality test of government capital expenditure on health and FD, PDI, GCEE and SER. The result further shows that only financial development Granger Causes government capital expenditure on health. Other variables in the model (PDI, GCEE and SER) do not Granger cause government capital expenditure on health.

Table 4.10d: Toda Yamamoto Granger Causality Test of government capital expenditure in education and set of independent variables (FD, PDI, GCEE and SER).**Dependent Variable: GCEE**

| Excluded | Chi-Square | Df | Prob. |
|----------|------------|----|--------|
| FD | 5.519166 | 6 | 0.4791 |
| PDI | 13.78311 | 6 | 0.0322 |
| GCEH | 2.881157 | 6 | 0.8236 |
| SER | 1.546868 | 6 | 0.9563 |

Table 4.10d shows the result of Toda Yamamoto Granger Causality test of government capital expenditure on education and FD, PDI, GCEE and SER. It could be observed that only the probability value of PDI was found to be statistically significant at 5 percent level. This implies that only private domestic investment Granger causes government capital expenditure on education.

Table 4.10e: Toda Yamamoto Granger Causality Test of secondary school enrolment (proxy for human capital development) and set of independent variables (FD, PDI, GCEE and GCEH).**Dependent Variable: SER**

| Excluded | Chi-Square | Df | Prob. |
|----------|------------|----|--------|
| FD | 51.49309 | 6 | 0.0000 |
| PDI | 3.716430 | 6 | 0.7150 |
| GCEH | 5.706934 | 6 | 0.4568 |
| GCEE | 0.434020 | 6 | 0.9986 |

Table 4.10e shows the result of Toda Yamamoto Granger Causality test of human capital development and FD, PDI, GCEH and GCEE. It could be observed that only financial development has probability value of less than 0.05. This implies that among the variables in this model, only financial development Granger causes human capital development.

In a nutshell, the study discovered the existence of bi-directional causality between private domestic investment and government capital expenditure on education, uni directional causality running from financial development to human capital development, unidirectional causality running from financial development to government capital expenditure on health, unidirectional causality running from private domestic investment to financial development and unidirectional causality running from human capital development to private domestic investment.

5.1 Findings, Conclusion and recommendations

This study shows that financial development and stock market development impact on economic growth through human capital development. That is, the more people acquire education, the more they make informed decisions (regarding financial matters and stock and shares) and this will impact positively on economic growth. Lastly, the unidirectional causality running from financial development to human capital development is an indication that in

order to have good and robust financial system, greater percentage of the people must be literate and understand the reason behind any financial development policy in place. As a matter of reference, consider the case where a country wants to go cashless. Without adequate knowledge and understanding of the implications of cashless policy, greater number of the citizens would hoard cash and this will render the policy futile. Therefore, this study recommends that the quality of education in the country needs to be improved and issues concerning financial matters and prudence management of finance should be incorporated into secondary school curriculum and beyond. This would enable those who might have the opportunity to pursue higher education to gain knowledge and be well equipped in financial matters.

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The cohesive character of elliptical constructions in Adichie's novels

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Creative writers use several devices to texture their works into meaningful cohesive units of discourse in order to convey their intended meanings. This study adopts the structural analysis of ellipsis as provided in Halliday's Systemic Functional Linguistics to explicate how Adichie uses the device of ellipsis to link the various structures into meaningful cohesive units with shades of meanings in the textures of *Purple Hibiscus*, *Half of a yellow sun* and *AMERiCANAH*. Consequently, twenty six extracts (26); eight (8) from *Purple Hibiscus*, and nine (9) each from *Half of a Yellow Sun* and *AMERiCANAH*, were purposefully selected and subjected to content analysis to demonstrate the cohesive value of ellipsis in the novels. Analysis of these extracts reveals that, the use of nominal, verbal and clausal ellipses have facilitated textual cohesion in the novels. These grammatical contractions apart from enhancing textual cohesion, have also contributed to the emergence of diverse meanings of the structures in the novels where these expressions are used. Therefore, the use of ellipsis has indeed foregrounded Adichie's intended meanings in the textual networks of these novels.

Key words: structural linguistics, cohesion, ellipsis, foregrounding

Introduction

Language does not function in isolation but rather as a text in actual situation of use. Apparently, there is always a great deal of more evidence available to the hearer/reader for interpreting a sentence than is contained in the sentence itself. Writers use a variety of these discourse strategies to re-create social realities, and each of these strategies has its own way of contribution to the overall structure of a discourse. Consequently, language is the creative writer's essential means of explicating different facets of social life. Therefore, with resources of language, the creative writer deploys a variety of ingenious discourse strategies to re-create events in the society. Literature depends so much on the resources of language for its depiction of socio-political values of communities and people, creative writers deploy different discursive styles in literary texts in order to re-create the diverse beliefs, feelings, interactive goals, and aspirations of individuals and societies. Since literature 'finds its expression in language' (Osunbade 2), language, therefore, is a vital tool used in literature to re-create happenings in the society.

The foregoing underlie the symbiotic relationship that exists between language, literature and society, this affirms the assertion that, 'all our thinking's, certainly about literature, are done in language' (Rene-Wellek 68). Apparently, literature does not exist in a vacuum; it is about people and events in the society. In this regard, the nexus existing between language, literature and society is such that, 'for any literary work to merit any meaningful consideration, it is necessary that it bears relevance, explicitly or implicitly to the social milieu in which it is set' (Kenhide 88). Apparently, the resourcefulness in the use of language to re-create events in the society is greatly induced by a variety of factors that spring from the socio-context. What goes on in the society, as a result, has a direct bearing on the character of language in literary texts. This in turn shapes the quality of the textual networks that operate in the genres of literature, most especially the written ones. This assertion stems from the gap in communication that exists between the writers and their audience; and the linguistic character of the genre in question. The creative writer, for instance, has an overwhelming task to exploit language in order to overtly and unreservedly reveal events in the society. Thus, in order to meet up with the pace of events in the society, literalist, especially from the written tradition, are compelled to adopt peculiar discourse strategies that make their works to conform to the yearnings that spring from events in the society. This implies that, since literature is always a

reflection of events in the society, the discourse strategies that emanate from the texture of literary genres, like the novel evoke linguistic suppositions that project happenings within the society (Osunbade, 2010). As a result, literature readily becomes a medium through which lives, values and aspirations of people are depicted (Cole, 2005).

This could explain why some writers, like Chimamanda Ngozi Adichie, are said to be creatively consecrated in such a way that, their artistry in the use of language distinguishes them from their contemporaries. Novelists with African roots are further obliged to combine western literary archetypes with the oracular mode of African tale-telling art which makes the textual networks in their creative works to flaunt atypical linguistic choices that are unique to the African settings.

Interestingly, with the intricate linguistic character in the textual networks of literary texts, there is also a corresponding increase in the need to decipher discourses in spite of their linguistic complexities. Therefore, analysis of the various lexical and grammatical elements in discourses contributes immensely to a deeper understanding of the textual networks and overall meaning of the text.

Theoretical Framework

Ellipsis is one of the grammatical elements with potentials to supplement what is left unsaid or ‘substitution by zero’ (Halliday and Hasan 142). Though the notion of ellipsis is not used to refer to any and every instance in which there is some information that the speaker/writer has to supply from his own evidence, but rather to sentences and clauses whose structure is such as to presuppose any preceding text.

Ellipsis, a modern grammatical theory, belongs to the linguistic feature that enhances both anaphoric, endophoric and exophoric cohesive relations in texts. Ellipsis refers to a presupposed anaphoric linguistic instance in material, structure and or sound which is understood and interpreted based on its earlier mention in the context and or through its structural link. This requires retrieving of specific information that can be found in the preceding text. This implies therefore that, an elliptical instance is that which refers specifically to sentences or clauses whose structure is such as to presuppose some preceding item which serves as a source of the missing information (Halliday and Hasan 142). Ellipsis, as a structural link, operates through the nominal, verbal and clausal levels. At the nominal level, according to Halliday and Hasan, an elliptical situation is said to exist when there is an omission of the nominal group. The structure of a nominal ellipsis is that of a ‘Head optional modifications’.

In verbal ellipsis, the elliptical choices are made within the verbal group system. As Halliday and Hasan (167-194) suggest, an elliptical verbal group is one whose structure does not fully express its systemic features; but understood through its structural link or presupposition. The choices made within the verbal group system include: finite verb forms which indicate tense, person, and number (for example: I go, she goes, we went), positive or negative polarity (for example: John didn’t see anyone, but Mary did [positive polarity]/ John saw someone, but Mary didn’t [negative polarity], voice (active or passive), and tense (past, present or future). Further studies in textual cohesion have brought about a further classification of verbal ellipsis to include: gapping, antecedent-contained ellipsis, and pseudo-gapping. In gapping a verb is deleted but at least one complement or adjunct of the verb is still overt in the sentence. Antecedent-contained ellipsis is said to be the special case of verb ellipsis where by the ellipsis contain its own antecedent. Though similar to gapping, in pseudo-gapping elliptical structure, a dummy verb ‘‘did’’ appears in the sentence in place of the deleted full lexical verb. In the course of this analysis of the various types of verbal ellipsis shall be made so as to expatiate on the nature of the usage of verbal ellipsis by Adichie as she recreates social realities in the novels under study.

A clause in English, according to Halliday and Hasan, is the expression of various speech functions, such as statement, question, and response and so no, has two-part structure consisting of modal element and propositional element. Clausal ellipsis occurs when either of these elements and or the verbal element of the clause is omitted in the structure. In modal ellipsis there is no choice of mood in the clause. Mood is the choice of declarative, interrogative or imperative. In modal ellipsis, polarity is determined, and the subject can be presupposed from what has been gone before. Modal ellipsis occurs in typical WH-questions. In the case of propositional ellipsis in which the mood [the use of verbal inflections that allow speakers to express their attitude toward what they are saying] and the polarity [the marked and the unmarked which are often expressed using particles or words such as yes/no as responses] are the principal components of the sentence, the propositional elements such as complements or adjuncts are omitted. Propositional ellipsis is used mostly in the response to statements and yes/no questions (197-225). For example: Does he has any place to live in? [He has no place to live (in).]/ How do you want to do it? [I want to do it (in) my way.] In the two examples above, the preposition, in, is omitted in the response to the questions which leads to what is refer to as prepositional ellipsis.

Present studies about ellipsis (Igra, Asad and Mudassar 2013, Crane 2008, Merchant 2007, and Stainton 2006) have brought in new dimensions into the analysis of ellipsis in discourses. Aside from the traditional division of ellipsis into nominal, verbal and clausal, there are now further divisions though these are still in tune with what Halliday and Hasan did. Ellipsis is now classified into gapping, verbal phrase, antecedent-contained, sluicing and

pseudo-gapping (Merchant, 1). Apart from names, the implications of these further subdivisions still maintain the ideas of the three first divisions observed by Halliday and Hasan. The only one which seems to be different from the first three is Antecedent-contained ellipsis which is said to be a special brand of VP ellipsis where the ellipsis contains its own antecedent.

In this analysis however, attempts are made to explicate the implication for the use of nominal, verbal and nominal ellipsis by Adichie in her three novels: *Purple Hibiscus* (PH), *Half of a Yellow Sun* (HOAYS) and *AMERiCANAH* (AH) so as to expound on how she has deployed the discursive means of ellipsis to forge textual cohesion in the novels.

Textual analysis

This section concentrates on the application of the linguistic resources of ellipsis in the analysis of the extracts to show how these have enhanced the textual cohesive character in the novels. The selected extracts are subjected to content analysis to explicate how these elliptical elements have not only augmented textual cohesion but these have deepened the meanings of Adichie's re-creation of social realities in the selected novels.

Analysis of nominal ellipsis in the novels

Extract [1]: [i] He picked up the missal and flung it across the room, towards Jaja. [ii] It missed Jaja completely, but it hit the glass étagère, which Mama polished often. [iii] It cracked the top shelf, swept the beige, finger-size ceramic figurines of ballet dancers in various contorted postures to the floor and then landed after them (PH 15).

Extract [1] consists of three sentences labelled: [i], [ii] and [iii]. The subject of the sentence "Missal" is substituted by "it" as a nominal in the second and third clauses ("...it missed Jaja"/ "...but it hit...") of the first sentence. In the second sentence [ii], "it", which substitutes "Missal" occupies the nominal position in the first clause of the third sentence [iii] ("...It cracked..."), which is elided in the second and third clauses of the third sentence [iii] ("...swept the beige... and then landed after them"). An interesting feature of this elision of the nominal "it" is that, in spite of absences of the nominal "missal", meaning is not distorted; what "...swept the beige..." and then "... landed after them..." is easily understood.

The following extract [2] introduces another dimension into Adichie's uses of ellipsis which sometimes can easily be associated with ambiguity; though with her use of ellipsis the subject still been understood, since it renders the nominal is unambiguous.

Extract [2]: [i] I stepped out of my room just as Jaja came out of his. [ii] We stood at the landing and watched Papa descend. [iii] Mama was slung over his shoulder... [iv] Then we heard the front door open ... [iv] "There's blood on the floor," Jaja said. [v] "I'll get the brush from the bathroom." [vi] We cleaned up the trickle of blood which trailed away as if someone had not carried a leaking jar of red water-colour all the way downstairs. [vii] Jaja scrubbed while I wiped (PH 41).

There is elision of the nominal in the second sentence [ii]: "Jaja scrubbed while I wiped." Though what has been elided is recovered by inference from sentence [v] "There's blood on the floor"; with reference to "floor" in sentence [v] what was "scrubbed" and "wiped" is understood.

The next extract [3] also demonstrates Adichie's uses of the nominal type of ellipsis to reconstruct social realities by creating linguistic equivalents that renders dependency of their interpretation on each other.

Extract [3]: [i] When he was ten, he had missed two questions on his catechism test and was not named the best in his first Holy Communion class. [ii] Papa took him upstairs and locked the door. [iii] Jaja, in tears, came out supporting his left hand with his right, and Papa drove him to St. Agnes hospital. [iv] Papa was crying, too, as he carried Jaja in his arms like a baby all the way to the car. [v] Later, Jaja told me that Papa had avoided his right hand because it is the hand he writes with (PH, 153).

There is nominal elision in the third clause in sentence [i] of the extract [3]: "...and was not named the best in his first Holy Communion class." The nominal "he" has not been omitted. And in sentence [ii] there elision of "he" as the nominal in the second clause in structure ("...locked the door."). Typical of Adichie's discursive style, she introduces a topical subject, and with the device of ellipsis it subsequently re-enters the discussion. This is not mentioned again; though the elliptical parts of the sentence are unambiguously specified in the preceding structures.

Excerpts [4], [5] and [6] below demonstrate Adichie's uses of nominal ellipsis in *Half of a Yellow Sun* (HOAYS) as a narrative style to bring together the various components in her narration into cohesive sequential relations.

Extract [4]: Some of the books were placed face down, open, as though Master had not yet finished reading them but had hastily gone on to another (HOAYS 6)

In the above extract [4] nominal adjectival ellipsis is introduced with the insertion of the lexical item "another" at the end-position of the sentence which presupposes "some of the books" discussed in the text. The meaning of the lexical item "another" can only be inferred with reference to "some of the books".

In extract [5], Adichie uses a cardinal number to introduce an elliptical construction.

Extract [5]: 'Kainene is not just like a son, she is like two,' her father said (HOAYS 31).

The cardinal number "two" introduces a nominal ellipsis in the above construction which signifies an elision of the nominal "son"; in the object case in the first clause of the sentence. As a narrative strategy, the information provided in the elided element "two" presupposes earlier information contained in "son". Though this may be considered as a case of elision in the immediate case, the next extract [6] projects nominal elision that occurred at a distance; though with cohesion in the structure still been maintained.

Extract [6]: [i] In the following weeks, Olanna lay in bed and nodded when friends and relatives came to say ndo-sorry- and to shake their heads and mutter about evils of those Muslim Hausa people, those dirty cattle rearers with jigger-infested feet. [ii] Her Dark Swoops were worse on these days she had visitors; sometimes three came in quick succession and left her breathless and exhausted, too exhausted even to cry, and with only enough energy to swallow the pills Odenigbo slipped in her mouth (HOAYS 157).

The above extract [6] consists of two sentences labelled as [i] and [ii]. The first sentence [i] is linked to the second via the insertion of the cardinal number "three"; which is introduced in the second clause of the second sentence [ii]. The cardinal number "three" replaces "friends and relatives" mentioned in the first sentence [i] as well as "visitors" to which it originally elided in the second clause of the second sentence [ii].

Adichie has also enriched the texture of *AMERiCANAH* with cohesive relations which are catered for in the structure which presuppose some preceding grammatical gaps to be completed from another source. In the following excerpt [7], the elliptic item is uniquely recoverable from the preceding context.

Extract [7]: "Don't be giving money to these beggars, sir," Gabriel said. "They are begging to make big money. I heard about one that built a block of flats in Ikeja!" (AH 20)

The above extract can be divided into three structures: [i] "Don't be giving money to these beggars, sir," Gabriel said. [ii] "They are begging to make big money. I heard about one that built a block of flats in Ikeja!" The numeral "one" in the third sentence is an elliptical element which uniquely refers to back to "these beggars" and "they" in structures [i] and [ii] above. For an understanding of what "one" means recourse must be made to 'these beggars' in the preceding structure.

In the next extract [8] Adichie has again used the nominal ellipsis to draw the various sections in her narration into a cohesive tie.

Extract [8]: [i] "One of my friends, her son goes to a school on the Mainland and do you know they have only five computers in the whole school. [ii] Only five!" the other woman said. (AH 39)

The exclamation "only five!" in the second sentence [ii] is elliptical; and information about it can only be arrived at with recourse to "...they have only five computers in the whole school." This is the measure with which Adichie applies the linguistic tool of cohesion to ensure tying together of the various elements within her narration into a meaningful unit.

Adichie has again made use of cardinal number, as an elliptical element to introduce new structure; this has enhanced textual cohesion of the various units in the narrative structure in her novels.

Extract [9]: [i] Emenike was talking about something that had happened at work. [ii] “I had actually arrived at the meeting first, kept my files, and then I went to the loo, only to come back and for this stupid Oyinbo man to tell me, oh, I see you are keeping to African time. [iii] And you know what? I just told him off. Since then he has been sending me e-mails to go for a drink. [iv] Drink for what?” Emenike sipped his beer. [v] It was his third and he become looser and louder. [vi] All his stories about work had the same arc: somebody would first underestimate or belittle him, and he would then end up victorious, with the final clever word or action. (AH 265)

The cardinal number “third”, inserted in the first clause of the sentence [iii] introduces a nominal elliptical structure which has enhance the recovery of the omitted element “beer” as used in the sentence marked [iv]. Therefore, it could have been “it was his third (beer)...”

Aside from avoidance of repetition of lexical items, Adichie seems to introduce ellipsis not only to create textual cohesion by leaving out what can be deduced from the preceding discourse but also to create an enabling environment for a shift in focus and attention towards a new piece of information introduced in the structure. For instance, in the above extract [9] “beer” is omitted probably as a means to divert the attention of the sentence to a new piece of information introduced in the structure; how Emenike “...become looser and louder...” after he had taken the “third (bottle of beer).” This is the means with which Adichie employs the nominal ellipsis as features in her recreation of social realities. Is like using one stone to kill two birds.

Verbal ellipsis in PH, HOAYS, and AH

The following extract [10] drawn from *Purple Hibiscus*, demonstrates Adichie’s effectiveness in the application verbal ellipsis as a means of achieving cohesion in the texture of her text.

Extract [10]: [i] Auntie Ifeoma stood up. [ii] “Jaja and Kambili, we usually say the rosary every night before bed. [iii] Of course, you can stay up as long as you want afterwards to watch TV or whatever else” (PH 131-132).

Verbal ellipsis occurs in the underlined part of the second sentence marked [iii]: “Jaja and Kambili, we usually say the rosary before bed”. The insertion of “before”, at this juncture, introduces a verbal elliptical expression. The elliptical element “...going to...” is omitted. The above can be likened to gapping; a situation whereby a verb is deleted but at least one complement or adjunct of the verb is still overt in the sentence. In the above sample, though “...going to...” is deleted, the insertion of “before”, at this instance, serves as a complement of the omitted item.

In the next extract [11], there is an omission of the main verb in the verbal group:

Extract [11]: “We don’t sing at home,” Jaja answered. “We do here,” Auntie Ifeoma said and I wondered if it was irritation that made her lower her eyebrows (PH 133).

The expression “we do here ...” is elliptical in the sense that, the main verb: “sing” is omitted and “do” is used as it replacement. This is a sample of what is been referred to as pseudo-gapping; the dummy verb “do” appears in the structure in the place of the deleted full lexical verb “sing”. Another example of this type of elision is observed in the following extract.

Extract [12]: He was the first to receive communion. Most people did not kneel to receive communion at the altar, with the blond life-size Virgin Mary mounted nearby, but Papa did. (PH 12)

In the above extract [12], “Papa did” introduces a verbal elliptical expression; the dummy verb “did” is inserted in the structure in place of the deleted full lexical verb “kneel”. And as a stylistic marker, recourse has to be made to the preceding structure in order to grasp the omitted lexical item.

In *Half of a Yellow Sun* similar expressions are found. And just like in the previous novel, Adichie uses these as a means of enhancing cohesion of the various parts of her narration into a meaningful unit. The sample provided in the extract [116] below demonstrates Adichie’s use of this device of elision to create cohesion in the novel.

Extract [13]: “...You must read books and learn both answers. I will give you books, excellent books”. (HOAYS 11)

The second segment in the above two sentences: “I will give you books, excellent books” introduces a verbal elliptical construct: “to read...” This is because the first construct contains the missing lexical item which is then the emphasis in the second sentence: “...must read...” What Adichie has done at this instance of omission, is to draw our attention to the most important aspect in the utterance which is ‘to read’. Adichie uses this technique as a means to convey accurate and ineffable meaning more eloquently.

This second sample drawn from *HOAYS* has again demonstrated Adichie’s uses elliptical device to express ineffable meanings and connect her readers directly to the message in the narration.

Extract [14]: [i] ‘Sah! Should I bring another pair?’ Ugwu asked. [ii] But Master had already slipped on his shoes, without socks, and hurried out. [iii] Ugwu heard him bang the door and drive away. [iv] His chest felt weighty; he did not know why he had ironed the socks, why he had not simply done the safari suit. [v] Evil spirits had made him do it. They lurked everywhere, after all... (HOAYS 14)

The focus of the above structure seems to be on ‘ironed’ as is contained in sentence [iv]: “His chest felt weighty; he did not know why he had ironed the socks, why he had not simply done the safari suit.” The deletion of “iron” and its subsequent replacement expressed through “done” suggest the emphasis been laid on the item as it is elided in the second clause of sentence [IV].

Extract [15], below, provides a rare variation in the use of elliptical expressions to emphasis a salient message within the structure. Though the concern of this analysis is on verbal ellipsis, this particular extract demonstrates the usage of both nominal and verbal ellipsis within a stretch of a discussion to re-echo and place emphasis on useful information.

Extract [15]: [i] ‘They forced themselves on her. [ii] Five of them.’ [iii] Nnesinachi sat down and placed the baby on her lap. [iv] Ugwu stared at the distant sky.
[v] ‘Where did it happen?’
[vi] ‘It has been more than a year.’
[vii] ‘I asked where?’
[viii] ‘Oh.’ Nnesinachi’s voice quavered. [ix] ‘Near the stream.’
[x] ‘Out side?’
[xi] ‘Yes.’
[xii] Ugwu bent down and picked up a stone.
[xiii] ‘They said the first one that climbed on top of her, she bit him on the arm and drew blood.
[xiv] They nearly beat her to death. [xv] One of her eyes has refused to open well since.’
(HOAYS 421)

The first sentence [i]: “They forced themselves on her” is like an opening or a lead to barrage of information which is quickly coordinated with the introduction of a cardinal nominal elliptical expression (sentence [iii]: “five of them.”). The cardinal “five” clears and has provided typical questions that might have arisen from sentence [i] “They forced themselves on her.” Sentence [ix]: “Near the stream”, is a sample of a verbal ellipsis. Sentence [x] (“outside”) and sentence [xi] (“yes”) that follows are typical of conversational structures which Adichie has uses to drop pieces of information and develop her narration into a meaningful unit.

Adichie’s usage of verbal ellipsis in *AMERiCANAH* (AH) demonstrates the same stylistic feature that operates in *Purple Hibiscus* and *Half of a Yellow Sun*. The application of this stylistic feature seems to suggest Adichie’s primary concern for lying of emphasis on some important aspects of information and a perfect flow of thoughts in the narration of her recreation of social realities. The following extract [16], for example, demonstrates Adichie’s use of an operator type of verbal ellipsis to lay emphasis on the narrator’s preference for Princeton because of “lack of smell” in the city as compared to other American cities during summer in the context of her narration.

Extract [16]: [i] Princeton, in the summer, smelled of nothing, and although Ifemelu liked the tranquil greenness of the many trees, the clean streets and stately homes, the delicately overpriced shops and the quiet, abiding air of earned grace, it was this, the lack of smell, that most appealed to her, perhaps because the other American cities she knew well had all smelled distinctly. [ii] Philadelphia had the musty scent of history. [iii] New Haven smelled of neglect. [iv] Baltimore smelled of brine, and Brooklyn of sun-warmed garbage. [v] But Princeton had no smell. (AH 3)

The second clause in the third sentence [iii], which is underlined, is the elided structure in the extract. In the first sentence [i] the focus on the subject of the sentence, which is ‘smelled of nothing’ is clearly stated. Further from there, the other clauses in sentence [i] help back up the claim introduced in the in the first clause of the sentence. A build up of this comparison of how other American cities “smell in the summer” is reinforced in sentence [ii] and [iii] which has made mention of specific American cities and how they “smell in the summer...” This mention continues up to in the first clause of the fourth sentence [iv]. The second clause in sentence [iv] (underlined above) with an “operator ellipsis” heightens this comparison which is finally the emphasis in the sentence [v] as a conclusive statement “but Princeton had no smell.” What can also be deduced from this usage of ellipsis is somewhat like a sentence tempo-builder; whereby an idea is introduced, worked upon to climax and then resolved with the insertion of an ellipsis. In that respect, the first sentence [i] could be regarded as an exposition which is climaxed to sentence [iv], [iii] and the first clause in sentence [iv]. The second clause in sentence [iv] takes the exposition to its final climax leading to resolution contained in sentence [v] “But Princeton had no smell.” The implication of the nature of application of ellipsis is that aside cohesion the structural nature of this narrative section corresponds with the traditional narrative strategy of “exposition, climax and resolution”. This is the beauty with which Adichie applies this stylistics means of ellipsis to coat the various aspects in her narration into meaningful units.

In the following extract [17] Adichie uses the lexical brand of the verbal ellipsis to create an enabling environment for cohesion and to build up the tempo in the narration.

Extract [17]: [i] SISTER IBINABO was powerful, and because she pretended to wear her power lightly, it only made her more so. [ii] The Pastor, it was said, did whatever she asked him. [iii] Others that she knew a terrible secret from his past, still others that she simply had more spiritual power than he did but could not be pastor because she was a woman. (AH 50)

There is an omission of the lexical verb (“say”) in the underline two structures in the first and the second clause of sentence marked [iii]. it could have been “others say that...” and ‘still others say that...’, but the lexical verb say has been omitted though by lying emphasis through omission of the lexical verb “say”, the intended meaning becomes more poignant and what people “say” about her has increased in strength so as to show powerful “SISTER IBINABO” was in the church and the community.

The application of this device of ellipsis clearly shows how Adichie places emphasis on some of the salient thematic preoccupations in her narration, at every instance, once she wants her readers to pay attention to a particular issue she uses this device as a strategy to draw attention to it. For instance, in the following extract [18] Adichie’s interest is in the apology which the male Professor offered to Obinze’s mother.

Extract [18]: [i] ‘No she didn’t fight. She was on a committee and they discovered that this Professor had misused funds and my mother accused him publicly and he got angry and slapped her and said he could not take a woman taking to him like that. [ii] So my mother got up and locked of the conference room and put the key in her bra. [iii] She told him she could not slap him back because he was stronger than her but he would have to apologize to her publicly. [iv] So he did. [v] But she knew he didn’t mean it. (AH 59)

The structure in sentence [iv] is a sample of omission of a lexical verb “slapped him.” And as a point of emphasis, the lexical verb is omitted so as to stress the subject matter of in the utterance: “apology...” And just like in the other instances discussed above, Adichie seems to be using the device of ellipsis not only as a means of presupposition but also as a means to build the tempo in her narration; whereby an issue is raised- exposition, and it is drawn to its climax then to its resolution. Adichie uses this device in narration to connect the various sequences of units in her narration at various points into contextually formal connectedness leading to cohesion of the various narrative units into appropriate intended meanings as she recreates social realities.

Clausal ellipsis in PH, HOAYS and AH

Adichie has also deployed clausal ellipsis to connect the various parts of her narration to enhance into a meaningful unit to enhance cohesion. In *Purple Hibiscus*, for instance, the opening paragraph is couched with clausal ellipsis consequently providing an additional meaning unto what is just been said.

Extract [19]: Things started to fall apart at home when my brother, Jaja, did not go to communion and Papa flung his heavy missal across the room and broke the figurines on the étagère. We had just returned from church. (PH 11)

The underlined expression in extract [19] above is a sample of clausal (propositional) ellipsis. Recourse to this emphasis in the two propositions above, that: “things started to fall apart from home...when we had just returned from church” and that: “Papa flung his heavy missal across the room and broke the figurines on the étagère (when) we had just returned from church”. What is apparent from this usage is the fact that at any point where Adichie intend to raises a very important issue in her narration she resorts to usage of ellipsis in order to make the intended message more poignant. These two issues; the home and the church, with the application of ellipsis, have been projected and as the narration progresses, these two becomes the central focus for examination of social realities.

This observation can also be made given the role played by clausal ellipsis in the following extract [20] below:

Extract [20]: I lay in bed after Mama left and let my mind rake through the past, through the years when Jaja and Mama and I spoke with our spirits than with our lips. Until Nsukka. Nsukka started it all. Aunty Ifeoma’s little garden next to the veranda of her flat in Nsukka began to lift the silence. Jaja’s defiance seemed to me now like Aunty Ifeoma’s experimental purple hibiscus: rare, fragrant with the undertones of freedom, a different kind of freedom from the one the crowds waving green leaves chanted at Government Square of the camp. A freedom to be, to do (PH 23).

In the above extract [20], the expression: “A freedom to be, to do” is the case of clausal ellipsis. And usual of Adichie, this elliptical clausal element has provided enough clues to the nature and kind of freedom she is referring to; a freedom that lifted the silence off their lips and gave them the opportunity to explore their environment freely. And just like in the extract [20] above, by application of elliptical element at that instance in the narration; her intended message is played to prominence as she easily, through her character, makes a comparison of the present and later situations. Aside from playing to prominence some thematic concerns, elliptical constructions have also enhanced textual cohesion. The narration is built from one angle to another through powerful connectors; making the various parts of the story to connect and flow into a cohesive unit.

The same stylistic application of ellipsis is also employed by Adichie in *Half of a Yellow Sun* (HOAYS). The following extract demonstrates Adichie’s usage clausal ellipsis as point of emphasis of a very significant feature in her narration.

Extract [21]: Ugwu did not believe that anybody, not even this Master he was going to live with, ate meat *every day*. He did not disagree with his aunty, though, because he was too choked with expectation, too busy imagining his new life away from the village. They had been walking for a while now, since they got off the lorry at the motor park, and the afternoon sun burned the back of his neck. But he did not mind. (HOAYS 3)

The clausal propositional element is noticed to have been omitted in the underline structure “But he did not mind”. To understand this structure (‘but he did not mind’) better can best be achieved when it is connected variously with the preceding structures so as to obtain useful clue as to why “he did not mind”. Consequently, deductions can be made that “though they had been walking for a while now ... he did not mind”, and that though “...the afternoon sun burned the back of his neck ...but he did not mind ...because he was too choked with expectation, too busy imagining his life away from the village”. The interpretation of “but he did not mind” is therefore dependent on recourse to the other constituents thereby creating meaning.

In the following extract [22], Adichie has created a more subtle relationship between the elliptical element and the other elements to which recourse is been made. That is as a matter of fact, as the elliptical element is connected to the other elements the meaning of the utterance sprout out more easily from these relations.

Extract [22]: Richard laughed, and he was even more amused because she did not laugh; she simply went back to brushing her hair. He thought about the next time he would laugh with her and then the next. He found himself often thinking about the future, even before the present was over. (HOAYS 69)

The elliptical element in the above extract [22]: "...then the next", is not only suggestive of the countless number of times Richard was thinking of meeting Kainene, but significant of this particular meeting. Apparently, Adichie's application of clausal ellipsis extends beyond mere omission but seems to be a deliberate attempt to allow the readers fill up the rest of the stories with whatever conclusion without necessarily disclosing the entire information.

This next extract [23] has even offered yet another dimension into usage of ellipsis.

Extract [23]: "I'm going to sell my brown shoes to Mama Onitsha, and I will make a new pretty dress for Baby." Olanna said finally and Ugwu thought her voice was forced (HOAYS 286).

The first part of the underlined structure: "I'm going to sell my brown shoes to Mama Onitsha..." is an elliptical expression in the sense that it has not provided in total the complete information about the action of selling "my brown shoes", the second part, however contain information about what would what will be done with the proceeds from the act of selling "my brown shoes" which would be to "...make a new pretty dress for Baby." What has been noticed here is that given the nature with which the two sentences depend on each other, they become meaningful given the nature of cohesion that exists between them.

Adichie has also used clausal ellipsis in *AMERICANA* to create and enhance cohesion of the various units of her narration into meaningful narrative unit. The extract below demonstrates Adichie's use of propositional clausal ellipsis to create cohesion.

Extract [24]: [i] THEIR FLAT SMELLED of vanilla on weekends, when Obinze's mother baked. [ii] Slices of mango glistening on a pie, small brown cakes swelling with raisings. [iii] Ifemelu stirred the batter and peeled the fruits; her own mother did not bake, their oven housed cockroaches (AH 71).

The above extract which is subdivided into [i], [ii] and [iii] has provided a very interesting instance in the use of propositional clausal ellipsis to aid grammatical cohesion. The second clause in the first sentence ("...when Obinze's mother baked.") housed the propositional ellipsis. The question which arises is "baked what?" and the answer to this question is quickly supplied in the preceding "...small brown cakes." Other piece of information which is aided by the usage of the propositional ellipsis is found in the second and third clauses of the third sentence marked [iii], that Ifemelu's "...mother did not bake..." and that "...their oven housed cockroaches." What this has done is that it has not only provided information about what goes on in the two houses as a matter of comparison but has also answered another question that might have arisen; "what do she use in baking?" the answer been provided in the third clause of the third sentence; which is "oven". As an elliptical element, most of the information that are now been provided in the subsequent structures are presupposing and in this respect the use of ellipsis here has not only enhanced grammatical cohesion but has also facilitated the meaning attached to the structures.

In this next extract [25]; Adichie seems to use elliptical structures to allow her readers into suggestiveness of actions that might follow a sequent of an event.

Extract [25]: "I have a suggestion for a better kind of massage", he said. When he undressed her, he did not stop, as usual, at her underwear. He pulled it down and she raised her legs to aid him. "Ceiling," she said, half-certain. She did not want him to stop, but she had imagined this differently, assumed they would make a carefully planned ceremony of it.

"I'll come out," he said.

"You know it doesn't always work."

"If it doesn't work, then we'll welcome Junior." (AH 93)

The above underlined elliptical structures demonstrate the dependence of each structure on the preceding other structures. '...She raised her legs to aid him' presupposed the first clause in that structure: "He pulled it down", which in turn depend on the preceding structure: "when he undressed her, he did not stop, as usual, at her underwear." The second underlined structure, however, does not in any way depend on the preceding structure rather with the proceeding structures: [i] "You know it doesn't work." [ii] "If it doesn't, then, we'll welcome Junior". With these suggestions the gap to be filled becomes so obvious and with these proceeding two structures Adichie seems to permit her readers to fill it up and make up the story. Interestingly, even with this sort of disconnect, cohesion still exists.

The following extract [26] demonstrates Adichie's usage of the modal brand of clausal ellipsis to create cohesion and then develop her narration into a meaningful unit.

Extract [26]: "Oh. Cool." Kesley had slender fingers; they would be perfect for advertising rings. I'm going to Africa in the fall. Congo and Kenya and I'm going to try and see Tanzania too. (AH 189)

The subject of the above underlined structure can be presupposed from what has gone on before in the preceding structure: "I'm going to Africa in the fall." Apparently, it is only by recourse to this preceding structure that the meaning of the elliptical structure would be understood. Apparently, where there is ellipsis there is presupposition; something needs to be reconstructed or understood. The essence of elliptical constructions, therefore, lies in the omission of those linguistic structures that are present as choices in the system of options. Though these positions remain basically vacant as they are replaced by 'zero' entries since the structural relationship is anaphoric in nature meaning is still deduced from the structures.

Conclusion

Though ellipsis is a form of presupposition; a mechanism for identification of information in an extralinguistic situation, the linguistic environment is such that the listener reconstructs from the 'zero' entry to arrive at different shields of meaning that accrue from this omission in the text. This process of presupposition by elision therefore has linguistic mechanisms that enhance cohesion in the textual networks of discourses. The above analysis unveils the fact that the application of the linguistic devices of ellipsis, such as nominal, verbal and clausal elisions, by Adichie has augmented the quality of textual cohesion and different facets of meanings in the novels.

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Abandoned Projects and the Place of Public Bureaucrats in Nigeria: A Theoretical Review

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Abstract

This study focused on abandoned projects and the place of public bureaucrats in Nigeria. The study was based on the need to examine the functions of career public servants in the continuity and completion of government projects in Nigeria. The researcher employed system theory to analyze the subject matter, because as a system, new government needs to continue with the project of past governments. The study used only secondary sources of data through textbooks, journals, online sources and other documents; hence only literature review approach was used. Based on that, it was discovered that public bureaucrats have significant role to play in enhancing the issue of project continuity and completion in the Nigerian system. They can do that effectively by providing the necessary data for political executive(s) to ensure effective policy making, assisting/ advising the political executive(s) on project matters, promoting effective project implementation; and ensuring project monitoring and evaluation. Based on the findings, it was recommended that public bureaucrats should be very effective in providing the necessary information for political executives and assisting in policy matters; the political executive(s) should adhere to the information provided by public bureaucrats so as to enhance project continuity, completion, commissioning and reduce project abandonment; the culture of government projects being abandoned by political executive should be discouraged by government at all levels; and citation of project(s) should base on needs of the public, and not political interest; hence the need for continuity and completion of government projects in the system.

Key Words: Government Projects, Abandoned Projects, Public Bureaucrats, Development.

Introduction

After the maintenance of law and order in the society (which is the primary function of government), another major role of government is the execution of infrastructural and human development projects. Government project here is a planned undertaking (which is a set of activities), processes or services which is oriented towards the attainment of specific objectives within a given budget and period of time (Agugua, 2011). Such government project could be in the area of road construction/maintenance, electrification, building of housing facilities to be used by government (for school, hospital or administrative purposes) and or in the area of human capital development etc.

But it's a fact that most of these government projects are abandoned, especially when there is change in government. Hanachor (2012) observed that when actions and activities on development project are suspended without any stated time of resumption, the projects are said to be abandoned. So when the time lay between suspension and resumption is so much as it concerned government projects, the project is confirmed abandoned. If the rate of abandoned or incomplete projects must reduce in our society, the public bureaucrats (which are part of the executive arm of government) must perform some critical functions.

Here, the public bureaucrats are the staff of government (civil or public servants) who works on the principles of permanency, neutrality, anonymity and government funding. For that, we can state here that public bureaucrats have numerous roles to play in the continuity and completion of government projects. It is the function of the public bureaucrats to provide data for government for policy making. The bureaucrats in this case have to provide accurate statistical and financial data to enable the political executive understand the real nature of the policy to be made, the constraint to the policy/project(s) and the revenue matters. It is also the duty of the public bureaucrats to implement the policy/project very effectively and give developmental/positive advices to the government on projects/policy issues.

In Nigeria today, it has become a culture that whenever a new government or administration comes into power, virtually all ongoing projects, no matter how laudable and people – oriented, they are often stopped and abandoned. Every new government considers the projects and programmes of its predecessors more as the legacy to

improve the former government, rather than way meant to improve the people's well-being. It has also been observed that majority of contracts - on abandoned projects - in most cases were awarded to party men, political associates, friends and family members of the past governments and they might not even possess any technical knowledge needed to run the projects. For that, the new government sees that as lack of transparency, corruption and as an opportunity to offer other projects to its own cronies, instead of continuing with the old project. Many Projects have been abandoned notwithstanding the huge sum already spent and the constraints they already have on people. For that, it becomes pertinent to ask "what are the roles of public bureaucrats in the continuity and completion of government projects in the Nigeria system?"

Therefore, the objective of this study is focused on examining what public bureaucrats can do, what they are already doing and what they ought to do in reducing the incidence of abandoned projects in the Nigerian society. This paper is theoretical in nature as the researcher utilized only secondary sources of data through textbooks, journals, online materials and other documents. This is to say that only literature review approach was used for the study; hence the data collected were discussed qualitatively.

The Concept and Nature of Government Project

The term project has been derived from the Latin word *Projicer* meaning "a proposal or plan". The end-product of a project is the segment of broader developmental goals (Nwizu, 2014). It refers to a set of activities whether complex or simple, that will aid or bring about change in an organization or to a society. Goel (1981) opined that a project means "the specifications and accomplishments, within a given period, of related set of activities that will result in a measurable change in any government or system's capacity to improve the well being of the community directly or indirectly

Agugua (2011) stated that government project is a planned undertaking which is a set of activities, processes or services which is oriented towards the attainment of specific objectives within a given budget and period of time. Projects are generally part of a sub-programme or programmes. For this study, a project is a government planned and Organized programme, activity and action aimed at enhancing the development of the society in the area of human capital and/or infrastructure in a specified budget period. The main purpose of a project is to convert assets or resources into desired results (objectives) through a set of activities or processes.

The Concept of Abandoned Project

Many scholars have explained the concept of abandoned project. In the view of Hanachor (2012), when actions and activities on development project are suspended without any stated time of resumption, the projects are said to be abandoned. The abandonment of development projects is the act of discontinuing any activities or maintenance works on such development project within a time frame of the contract agreement and with no intention of returning back to the development.

For the purpose of this paper, a project is abandoned when the government that started the project could not complete it within its tenure and successive government refuses to go on with the project; hence when there is no sign of work on the project for a long time (up to 4 years or more), it is confirmed abandoned.

Development projects abandonment involve the complete absconding from accomplishing a project objectives, and such has negative impact on the economy, people/ host community of the development project, and other stakeholders/beneficiaries. In all, abandoned project is a situation where government development project is not completed within its specified period and when there is no hope of resumption on a specific project. Many reasons actually contribute to the problems of abandoned project in the Nigeria system and other places.

Causes of Development Project Abandonment

Many scholars have analyzed causes of development project abandonment. Hanachor, (2010), Ihuah and Benebo (2014) and Ugwu (2015) identified the following.

1. Issue of funding: This is discussed under three major areas:

a. Inadequate funding: Considering the economic challenges in the Nigeria economy, it is very difficult for government at both state and federal levels to effectively finance development projects as it ought to be. This is based on the fact that in most cases, the required funds are not always available. In some cases, when the required funds are available, there may be inappropriate allocation of the required funds to development projects and such has the imperative effect of causing the project to be abandoned. Finance is the sustaining factor for any project accomplishment and where such is insufficient or inappropriately allocated; the projects tend to suffer abandonment scenarios.

b. Improper financial analysis: Financial analysis is very important for the execution of government development projects. Most government development projects usually require counterpart funding. For that, when one or more parties to the funding fails, the resultant effect will be insufficient funds for the project, and the project definitely will be abandoned.

- c. Under bidding of projects:** In most cases, government development projects are usually contracted out to specialist. Most contractors in order to win the contract, deliberately lowers their quotation, only to apply for variation later. Some may go on with the project but will resort to the use of inferior materials or even deviate from the original project plan. Where any of these become the case; the project is at risk of abandonment.
- 2. Choice of project site or location:** When the project site is not appropriate for the kind of development involve, the project is likely to be abandoned. This is true because, when a project is sited in a location where needed raw materials, equipment's and human resources are not available, such project may be abandoned. Also, when the site of the project is in dispute (based on ownership tussle), the project maybe stopped halfway.
- 3. The continuous community eruption and interference in project developments:** The community leaders, youths, and women groups are usually on premises of government project demanding an incurable sum of money as compensation before any development project could be carried out successfully in their area. They undermine that the benefits of these development projects are to improve their lives and environment as a whole.
- 4. Timing:** The timing of a particular government project determines the probability of the project being completed. There have been cases where government that is leaving office in few months starts huge development projects which ought to have been started years back. Such timing may be negative especially when the next administration refuse to continue with the project.

Effects of Development Project Abandonment to Stakeholders

When a development project is abandoned, its benefits to the public is defeated; hence such situation bring negative consequences to individuals, groups, community members and the government.

- 1. Effect on Individuals:** Execution of projects results to empowerment of members of the communities in the form of poverty reduction, employment, contracts etc. If for any reason these projects are abandoned, those working there lose their job and supplies will be stopped. This will result to loss of economic benefits of the projects (Hanachor, 2010). In some cases, people experience social problems as they will find it difficult to readjust their lives.
- 2. Effect on the Community:** Depending on the size and magnitude of the projects, a single project in the community is capable of transforming the face look and the socio-economic features of the community. If the project attracts large population of workers, it is possible to attract some social services which will develop the community. In addition to the above, if the project is one of the government zoned projects, record will reflect that the community has benefited from government, while physically the project does not exist, and the expected benefits forfeited.
- 3. Effect on Government:** Most people see government properties as every body's property. When government projects are abandoned, some people go as far as vandalizing the material and whatever is left in the site at that time. On return to site, after years of abandonment, the vandalized materials have to be replaced at extra cost. Sometimes the governments end up re-awarding the contract to new contractor at even a more contract value than at first.

The Concept and Functions of Public Bureaucrats

For the purpose of this study, public bureaucrats mean the same thing as civil servants. They are the government employees at federal, states and local government levels, employed on the principles of impartiality, merit system/professionalism, anonymous, non-political and non-partisan etc. (Ubah, 2015). The civil service is a body of officials responsible for policy initiation, assisting the government for policy formulation and implementation of decisions (approved policies). They are responsible for carrying out the day to day activities of the government.

To this end, the civil service is the entire organization of employees of various ranks, talents and training, who are in the service of government on regular permanent basis and who do not engage in any form of politics while in their service of the government. Thus, it's the collectivity of civil bureaucracy set up by modern governments to administer and execute their policies and programmes. Ideally, civil servants (that is career bureaucrats) are persons recruited to serve in government institutions and ministries on the principle of merit and competence. They are evaluated periodically with regard to their individual and work group job performance (Ogbuagu, 2005).

Based on the foregoing, it could be stated here that the public bureaucrats perform the following functions:

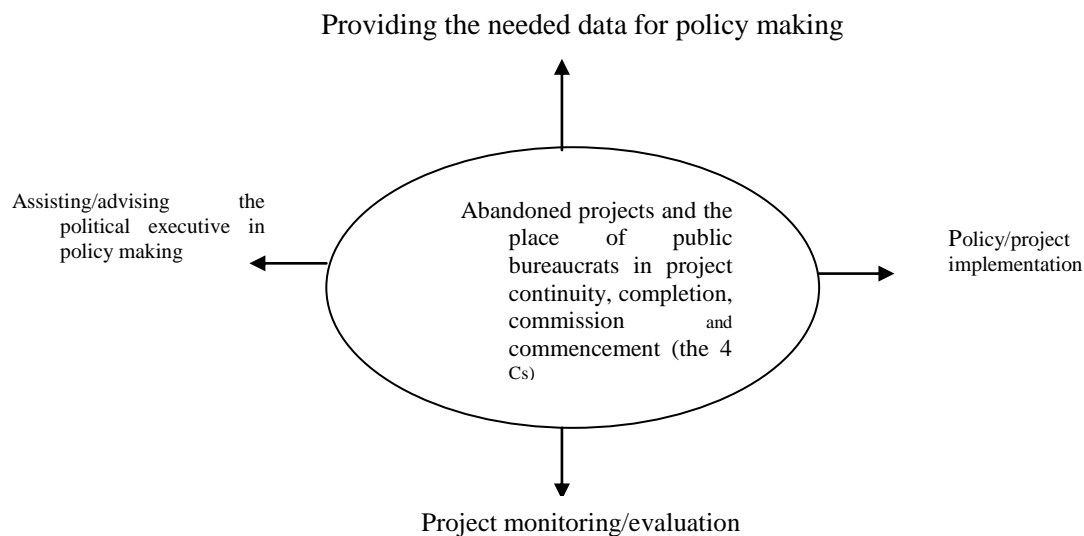
1. Advising the political executive on the evolution of public policies and programmes.
2. Providing the necessary information for policy making.
3. Implementation of policies and programmes decided by the political executive.
4. Project monitoring and evaluation.

5. Provides continuity in government and serves as a repository of knowledge of past government decisions and procedures.
6. Manages the machinery of government and thus perform the day to day duties that public administration demands.

The Place of Public Bureaucrats in the Continuity and Completion of Government Projects: A Theoretical Analysis

Public bureaucrats have many functions to play in ensuring continuity and completion of government projects and reducing the problem of abandoned projects. Such functions were discussed here thus:

Fig 1: Conceptual model on the role of bureaucrats in project continuity and completion



Source: author

1. Providing the necessary data for government to ensure project continuity: Since public bureaucrats serve every government that comes to power and keep necessary government information, it is their role to provide necessary and needed information to the government especially on incomplete projects of past administration. According to Al-Gazali (2007), it's the role of the civil servants to assist the government in the formulation of policy by providing the necessary data. This is true because, as the permanent staff of the government, the public bureaucrats are always part of the past administration and are aware of the policy issues, their financial implications, impacts, benefits and challenges. It's therefore their roles to provide all the needed information to the political executive so as to guide the government in policy/decision making. When such needed data are provided accurately, the government will know all the on-going projects, the level of works already done, the level of government financial investment, the benefits to the people and hindrances to such project(s) etc. The government will then understand the needs to continue and complete such on-going projects to avoid financial waste, energy and material waste, and to ensure accountability in the system.

When the government has all the needed data of previous government through the bureaucrats, it enhances continuity, objectivity and transparency in government. Here, the career staff should make sure the government has information/data of the past administration to enable it continue and complete on-going projects and programmes.

2. Assisting/advising the political executives on policy making: For the political executives to make the right policies and execute projects that will benefit the public, they need to be assisted by public bureaucrats – who have served every government – in performing their functions. According to Ogbuagu (2005), it is the function of the civil servants to advise and assist the political executive on policy making. Though, the political executives have the function of policy making and the career civil servants have the function of policy implementation, but considering the nature of political programs and the engagements of political executives, it becomes necessary for

the (senior) public senior civil servants who have acquired numerous experiences to assist the government in policy making and offer the government the necessary advice.

Here, Ezeani (2011) opined that though it's the duty of the political executive to make policy decision. However, the career staff should be consulted and used for policy making as they have gained much experience in the service. Ogbuagu (2005) recognize that though they perform distinct functions of policy formulation and policy implementation, it is actually difficult to totally remove the public bureaucrats from policy formulation; hence the senior civil servants have the function of advising the executive on the evolution of public policies and programmes and assisting the political executives on policy formulation.

The bureaucrats should always advice the government on the needs to continue and complete the project of past administration considering the money already invested; the benefit of such project if completed to the people and the negative impact of the project (on the environment/people), if not completed. In this direction, Ogbuagu (2005) opined that the civil servants should be a body of experience operators who anticipated potential problems and handle them before they become behemoth. To make this possible, the service should be tuned to nourish a positive creative administrative environment through effective advice to the political executive.

3. Policy implementation: The primary function of public bureaucrats is implementation of government policy and programmes. It's a fact that the determination of policy is the function of the ministers/commissioners (political executive); and once a policy is determined, it is the unquestioned and unquestionable business of the civil servant to strive to carry out that policy with precisely the same good will, whether he agrees with it or not (Al-Gazali, 2007). Therefore, it's the functions of the public bureaucrats to implement the government decisions (that is, the approved policies) without fear or favour. The career officers should be effective in the execution of such policy by avoiding corruption, favouritism and executing the policy the way it was approved.

In all, the civil servants should execute their responsibilities as it ought to be, supervising the projects as it ought to be, being active in project management and evaluation etc.

4. Project Monitoring/Evaluation: It is the role of public bureaucrats to constantly monitor the ongoing government projects, and evaluate the rate of work done and what remains to be accomplished. When the above functions are performed effectively, the issue of development project abandonment will reduce drastically; hence government will get needed information on its projects. Ayuba (2012) stated that it is the function of the civil servants to monitor government project, supervise and evaluate it so as to ensure project completion.

It is the duty of the civil servants to provide direction by giving the needed information based on project monitoring to the government. This is because the government come and go, and the civil servants remain permanent and have the experience to monitor government project and to give information on how, when and why to continue a particular on-going/abandoned project; where to cite new projects and needs to complete and commission them.

Therefore, the career civil servants have the role of monitoring, evaluating and supervising government project. It is the duty of the political executive to provide the necessary resources and training for career staff to perform the above functions.

Theoretical Framework

System Theory

System theory originated in the works of the Austrain biologist - Ludwig Von Bertalanffy - who applied it to study the biologist phenomenon. It was adapted into the social sciences, first by Anthropology, then sociology and Psychology, before it arrived in Political/Administrative Sciences (Ekwonna, 2014). The credit for the popularity of the systems theory in the political sciences belongs to David Easton, Robert Dahl and Gabriel Almond who applied it in the study of national politics.

A system is a set of elements standing in interaction. A whole compounded of many parts and assembly of all parts. It is necessarily for all parts to be working. In simple social science parlance, a system is a whole or an integral with structure and interrelated parts which all function to maintain the continuity of their existence. The system theory sees society as that governed by mutually interrelated structures which possess their unique individualized characteristics and performs special roles independently, but still maintain a dynamic equilibrium between themselves for the successful maintenance of the entire system.

A system is a relationship of unity and interdependence among elements. System theory was employed in this work because of the following issues as identified by Ekwonna (2014).

- 1. Input:** This consists in information and demands made on the system and to which it must respond. These come from the environment.
- 2. Output:** This is the system's response to the demands made upon it by the environment.
- 3. Conversion:** This is both capacity of the system and the process through which it puts demands/input in order to process or create its own response/output.

4. **Feedback:** This is the gap between input and output and the accompanying information through which the system assesses its response to an earlier input.
5. **Environment:** This consists in the milieu or matrix in which the system exists including neighbouring systems and activities surrounding them.
6. **Structures:** Every analytical system has structures. These are the different mechanics (or institutions) through which the system performs its functions.
7. **Equilibrium:** This is the continuous state sought by the system, the maintenance of which insures its survival without need for radical transformation. This is how it maintains balance between demand and its ability to generate outputs.

System theory stipulates that a country is a political system with different components. In this case, each component is independent of each other and maintains certain level of autonomy but still work collectively for the existence of the whole. That is to say that Nigeria is a political system with federal, states and local governments that work collectively and independently for maintenance of Nigeria polity/system.

In line with our subject of discussion, if Nigeria is really a system, the political leaders must always ensure the continuity of public project(s) no matter the administration that started the project(s). In this direction, the issue of abandoned/incomplete project in our society (system) will be minimal.

CONCLUSION/RECOMMENDATIONS

The major goal of every government is to enhance development through the execution of government projects, as that will bring about qualitative improvement in the standard of living of its citizens. To realize this noble objectives, a government must not only start a project, but must try as much as possible to continue, complete and commission the project; hence when a project is completed and sustained, the overall benefit of the project to the government, the state, the people etc will be all positive.

If the government must achieve its objectives on project continuity and completion, the public bureaucrats have many roles to play in the planning and estimation (cost) of the projects, providing the needed data to the government on past/on-going projects, assisting the government in formulating policies, total project implementation and giving useful advises to the political executive on the needs and benefits of continuing and completing any on-going projects. This is because if projects are implemented with the same zeal and spirit it was made, the issue /challenges of abandoned project will be minimal or will not arise at all in our society.

The study therefore concludes that the achievement of the development goals of the government is dependent (among other factors) on making the government a continuum through project continuity and completion, and that is dependent on the political executive using the data provided by public bureaucrats in making policies, consulting public bureaucrats in policy making, using public bureaucrats for total project implementation and adhering to the advices of the public bureaucrats to ensure project continuity, completion, commission and commencement of new projects.

Based on the above, the study recommends that:

1. The culture of discontinuity of government project in case of change in government or organizational leadership should be discouraged. The national and state assemblies should enact law that will guarantee continuity of government project, so as to ensure growth and development of our society.
2. There should be effective training and development of public bureaucrats to effectively provide the necessary and accurate data for government to enhance project continuity.
3. The political executive should always adhere to information provided by bureaucrats as that will enhance government sincerity on project execution, reduce corruption, enhance the performance of career staff and lead to completion of many government projects.
4. There is also the need for a conscious effort by government/political executive to reduce the extent to which politics infiltrates bureaucratic activities. This will ensure that public bureaucrats are allowed to perform their functions on policy/project implementation as it ought to be.
5. The citation of government project anywhere in the state/country should be based on needs, not political interest to enhance its completion even when there is a change in government.

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Contributions of Instructional Materials in the Teaching and Learning Processes of Distance Education in Nigeria

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Abstract

Instructional materials are teaching materials that teachers use in their lessons so that students can easily understand what is being taught in the classroom. In distance education programme, variety of media and technologies are used to provide quality education for a large number of learners. As such, steps have been taken towards the provision of instructional materials to all distance education institutions in the country. This is in recognition of the fact that blueprint of the distance education programme centred on the provision of education for all. To this extent, distance education institutions utilize audio, visual and audio-visual materials for the achievement of the overall objectives of this new initiative educational structure. To ensure the adequate utilization of the instructional materials, both the facilitators and learners are expected to play significant roles in ensuring the success of the scheme. This paper focused on the assessment of the contributions of instructional materials in the teaching and learning processes of distance education in Nigeria with a view to improving the national educational system.

Key words: Instructional material; teaching; learning; distance education

Introduction

Instructional materials when properly utilized facilitate the teaching and learning of any subject. They are also teaching materials that the teachers use in their lessons so that students can easily understand what is being taught in the classroom. Instructional resources are means of making teaching and learning process more meaningful, effective, productive and understandable. Students learn faster when they use real materials in the process of teaching and learning. Real materials mean those materials that exist within people's environment and which will be useful in the teaching of literacy (Nwizu & Obetta, 2011). The real material that is used in the process of teaching and learning is known as instructional material. Instructional materials when properly used by teachers in any teaching and learning situation will create interest in students and reduce the abstract nature of subjects. Therefore, the use of instructional materials if planned properly and carefully too, makes the learning programmes in distance education enjoyable, interesting and exciting to the learners. Effective teaching and learning in distance education programme can be achieved through proper production and skillful utilization of instructional materials (Nwoji, 2002). This is because; distance education programme centred on self-directed learning by means of correspondence courses and with an integrated element of communication technology. The greater part of teaching in distance learning system is done through printed materials or the electronic media such as radio, television and telephone. Therefore, distance education is described as a set of teaching and learning strategies that can be used to overcome spatial and temporary separation between educators and learners. Okenwa (2006) noted that in the 1950s and 1960s, Rapid Result College, Wolsey Hall and Bennett College were popular correspondence institutions in Nigeria. In 1974, the University of Lagos sought the assistance of International Extension College in the United Kingdom for the establishment of correspondence and open studies university (COSU). It was later renamed correspondence and open studies institute (COSIT). The institute was the first conscious attempt made to establish a distance education unit as part of a university in Nigeria. In 1976, National Teachers' Institute (NTI) started as a distance education institution with the support of UNESCO. It began by training Grade II Teachers (TCII) with limited number of instructional materials. The most significant types of instructional materials employed that time were chalk, chalkboard and duster. There was inadequate provision of modern instructional facilities such as computers and its accessories. The little or non-use of instructional resources by the teachers in the classroom caused poor performance of learners in distance education

programme especially as the learners are usually separated from the facilitators both in space and time (Oludipe & Ibrahim, 2006). Subsequently, the Federal Government of Nigeria on 22nd July, 1983, under the leadership of Alhaji Shehu Shagari enacted an act (National Open University Act No. 6 of 1983) establishing the National Open University of Nigeria (NOUN), to be the fountain-head as well as the springboard of modern-day open learning in Nigeria (Usman, 2015). Presently, a number of universities and polytechnics in Nigeria run education programmes which fall under the broad definition of distance education. Mohammed (2000) affirmed that these institutions include Ahmedu Bello University, Zaria, University of Abuja and Federal Polytechnic, Oko, among others. These institutions presently deliver their programmes through adequate provision and utilization of instructional materials which Iko (1991) categorized into visual aids, audio aids and audio-visual aids. The materials should be in line with societal changes as well as the aspirations of the nation. The academic performance of the distance education learners relies so much on the utilization of the various instructional materials in the effective teaching and learning of courses.

Concept of distance education

Distance education is an educational approach designed to reach learners in their homes, offices and shops among others. The approach qualifies the learners without attending formal classes in person. It creates opportunities for lifelong learning, no matter where or when they want to study. According to Federal Republic of Nigeria, FRN (2013), distance education is the mode of teaching in which learners are removed in time and space from the teacher. As such, it uses a variety of media and technologies to provide and/or improve access to good quality education for large a number of learners wherever they may be. Obeta (2014) stated that distance education is a form of study which is not led or controlled by teachers present in classrooms or similar locations but nevertheless, benefits from the planning, guidance and teaching.

Distance education is a teaching-learning mode that enables a vast majority of working people to have access to education without losing their jobs or staying away from their jobs. It is an effective economic means of providing educational opportunities to people because it is multi-model. According to UNESCO (2002), open and distance education programme represents approaches that focus on opening access to education and training provision, freeing learners from the constraints of time and place and offering flexible learning opportunities to individuals and groups of learners. Yusuf (2006) defined distance education as a term to describe the student centeredness of distance education and it deals with the use of print and electric technologies to present individual lessons to learners at a distance. The goals of distance education in Nigeria are to provide access to quality education and equity in educational opportunities for those who otherwise would have been denied, to meet special needs of employers by mounting special certificate courses for their employees at their workplace, to encourage internationalization especially of tertiary education curricula, and to ameliorate the effect of internal and external brain drain in tertiary institutions by utilizing Nigerian experts as teachers regardless of their locations or places of work (FRN, 2013).

From the fore-going Obeta (2014) articulated the objectives of distance education as follows:

1. to have courses for students to learn in scattered areas covering sparsely populated large geographical areas,
2. to train teachers who are already working and cannot be taken away for more than a few weeks,
3. to provide educational opportunities for adults who are deprived of education to have acceleration of man-power development,
4. to increase the output of educational system,
5. to bring into the classroom expert knowledge, rare experiences of stimulating personalities,
6. to update knowledge and skills,
7. to initiate national campaign that will deal with health of political issues, and
8. to have a cost-effective programme for a large number of students.

The overriding aim of distance education is to respond to the growing educational needs of people who have not been catered for in the conventional forms. Opportunities offered are often from post-literacy to post-secondary studies.

In distance education programme, most of the courses and programmes are targeted at the adult population. This is a way of providing and expanding educational opportunities to the adult population in developing countries. It is also called open and distance education.

Generally, open and distance education has four major characteristics as identified by Association for the Development of Education in Africa, ADEA (2002). These characteristics are institutional accreditation where learning is certified by an institution or agency; use of variety of media for instructional delivery, provision of two-way communication to ensure tutor-learner and learner-learner interaction; and possibility of face-to-face meetings for tutorials for

learner-learner interaction, laboratory or practice session or library study. Based on the characteristics, Commonwealth of Learning (2000) stated that approaches to the definition of open and distance education include:

1. Separation of teacher and learner in time or place, or in both time and place;
2. Institutional accreditation; that is, learning is accredited or certified by some institution or agency;
3. Use of mixed-media courseware, including print, radio and television broadcasts, video and audio cassettes, computer-based learning and telecommunications;
4. Two-way communication allows learners and tutors to interact as distinguished from the passive receipt of broadcast signals;
5. Possibility of face-to-face meetings for tutorials; learner-learner interaction, library study and laboratory or practice sessions; and

Use of industrialized processes; that is, in large scale open and distance learning operations, labour is divided and tasks are assigned to various staff who work together in course development teams.

Open and distance education not only share the goals of conventional education, but it also aims at providing access to historically under served, place bound, and highly motivated population. Distance education is open because of students' freedom and programme flexibility. It is flexible in terms of learning and open in terms of its admission requirements. This shows that it is not as rigid as in conventional institutions, freedom in terms of place of study, time, place, and composition of study programme, context and didactic approach. It is intended to offer useful learning opportunity to recipients at a time and local environment convenience to them. Contacts between the students and institutions are provided through interactive and non-interactive media. It may also be provided through some contacts at study centre. From the fore-going, distance education means a formalized teaching and learning system specifically designed to be carried out remotely by using a variety of media and technologies for instructional delivery where the learners are separated from their facilitators. The greater part of teaching is done through the use of instructional materials.

Concept of instructional materials

Meaning of instructional material:

Instructional material is anything used by an instructor to make a point clearer in teaching and learning process. Olaitan and Ali (1997) stated that instructional materials are sources from which a learner may turn and secure helpful information for the attainment of instructional objectives. According to Allen and Glass (2002), instructional materials is defined as devices which presents a complete body of information and largely self supporting rather than supplementary. Ibeh in Obetta (2014) stated that instructional materials are those materials, gadgets or equipment that can be used in the classroom to make lessons more meaningful and clear. According to Dhanarajan (2000), the design and subsequent development of good instructional materials is one of the first and most important requirements of distance education. Dhanarajan also stated that the materials must be well designed instructionally; recognize and address potential student learning behaviour and styles; take note of learners study circumstances and life experiences and be user friendly.

In schools, teaching aids, instructional materials and learning facilities are interchangeably used. Balogun (2001) stated that effective distance education programme will not exist without the required facilities. That is why Federal Republic of Nigeria (2013) emphasized the need for proper equipment of school libraries with textbooks to promote learning. Also, for effective teaching and learning to take place, the skillful teacher needs to use varieties of instructional materials such as microphone, cinema among others, to promote sound and effective teaching and learning which goes on to improve learner's performance.

Qualities of good instructional materials: Enormous amount of instructional materials are available to teachers for instructional purpose. The usefulness of any instructional materials depends on its associated gains (Akinmoyewa, 2003). For an instructional material to be adjudged useful, it should be tailored to the age and the development level of the learner. An instructional material is adjudged useful if it can enable the teacher and learner to attain the stated objectives of the lesson. A good instructional material must possess the clarity of illustration. It is most applicable to audio-visual aids, visual and audio aids (Akinmoyewa, 2003).

Another criterion is that of adequacy in size. Good materials should neither be too large nor too small to become problematic. If a visual material is too small in size, certainly learners must strain their eyes to perceive it properly. The size should be appropriate for it to serve its useful purpose (Dale, 2007).

Functions and characteristics of instructional materials:

In schools, students need to interact more with their course materials than with tutors. Mohammed (2000) noted that the course materials must be specially developed to provide opportunity for "student-tutor" interaction in a teaching-learning process. The instructional materials perform the functions of helping to express an abstract idea or concept which is

difficult; providing visual relief from large amounts of text, motivating learners, making it easier for learners to remember information, and appealing to the learners' intellect, or emotions, or both at the same time (Grachuhi & Matiru, 1989). According to Olaitan and Ali (1997), the instructional materials to be used must meet the following characteristics so as to be meaningful and effective:

- i. The material must be capable of providing varied learning experiences.
- ii. The information provided must be accurate.
- iii. The materials should be economical both in terms of their cost and time of use.
- iv. Instructional materials should be adaptable to the prevailing environment or teaching situation.
- v. Materials should last for quite long period of time.

In his own contribution, Mohammed (2000) stressed that the language of the instructional material must be simple, unambiguous and communicative. Content delivery has to be structured and sequenced in a way to cater for all types of learner.

Types of instructional materials:

There are several available instructional materials used in the delivery of distance education programme. Reinder (2003) enumerated the categories of classroom teaching aids or materials which are used by the tutors of distance education programme to facilitate teaching and learning as: audio materials, visual materials and audio-visual materials.

1. Audio materials: The audio materials relate to the art of hearing. Media under this class produce auditory sensations or succinctly put, they appeal to the sense of hearing. Information transmitted produced sound only. Audio media devices includes disc recording of various types, talking drum, gongs, microphones, type recording and radio (Allen & Glass, 2002).

i. *Radio programmes*: The radio has been found to be a valuable tool in teaching students how to listen effectively. It provides them with opportunities to develop the ability to listen critically and with discrimination, a skill which they increasingly need as they go up the educational ladder. Nacino-Brown, Oke and Brown (1982) reiterated that one of the significant values of the radio is that radio programmes enrich curriculum materials for learning. Often, radio broadcasts can supplement older materials in text books, thereby giving an air of freshness and news to the subject being studied. In that regard, Ukeje (1994) showed that courses accompanied by scheduled broadcast enjoy higher course completion rates than correspondence courses. This shows that radio plays an important part in distance education lessons because they provide certain closeness to reality. People depend on the radio for information, entertainment and education. It is relatively inexpensive to own and operate. In practice, radio has the capacity to reach a very large population and equally be used for smaller (more specific) audience as in the study/listening groups in Kenya, Tanzania and Botswana (John, 1990).

ii. *Audio cassettes*: The tape recordings have the same educational values as the radio. However, they are used whenever the teacher chooses. The record player can be played over and over if necessary and at exactly the time the materials are needed. This helps students to master the topic contained therein.

iii. *Telephone*: The telephone is used as a means of maintaining a two-way communication between the teacher and the students in educational programmes. It is used in combination with the radio as the "radio-tutorial" or in a teleconferencing when call-answering services and phone-in programmes, initiated by either the student or the teacher, have become some of the most effective ways of using the telephone in the remote mode of education (Egwuatu, 2000). The telephone offers the opportunity for interactive exchange of information among large groups of people and thus aids the teaching and learning process in distance education programme.

2. Visual materials: According to Cable (2006), visual materials pertain to sight or seeing. Materials under this category utilize the sense of sight. They include pictures, real objects, specimens, reliefs, different types of projectors, transparencies, charts, graphs, flip charts. Visual media is further classified into projected and non-projected visuals. Keme (2002) maintained that projected visuals refer to media or hardware capable of projecting picture on a screen. Opaque projector, over-head projector, and micro projector among others are examples of projected visual devices. These devices are powered by electrical energy. Keme also affirmed that non-projected visuals are most commonly used, due to their simplicity in production, selection, handling and utilization. Also, non-projected visuals are cheap and can be sourced locally. Example are models, specimens, real objects, graphs, chart, cartoons, printed materials, it can also be real photograph or hand.

i. *Printed materials*: Of all teaching media, printed material is most important and significant. Gujjar and Malik (2007) asserted that the stimulus to learning which printed material offers depends primarily on the teaching skills which it incorporates. It also depends on the sense of progressive mastery of the subject which the student derives from it. Further, the printed material can provide the nucleus round which an integrated sequence of broadcast programmes, of directed activities, of discussion groups and face to face teaching can, as resources allow, be built up for all these

reasons, the package of printed material dispatched to the students at regular intervals is an indispensable component of distance learning systems. Broadcasting is used in some projects in association with the printed materials, either as a general rule or on selected courses. Egwuatu (2000) noted that in schools, the printed word is the key medium of communication between the teacher or institution and the students. The teacher prepares educational materials and sends them to the students.

The whole success of distance education programme therefore, depends to a large extent, on the provision of adequate course materials for the learners. When the student is studying, there will be need to have both the text and the supplementary material side by side and continually oscillate from one to the other. According to Race (1989), all materials that are produced through text, graphic or photographic representation and reproduction fall under the category of print technologies. They include books; pamphlets; specially written commentaries or supplements to already published materials; specially written self-instructional texts or tutorials-in-prints or tutorial letters; worksheets or media notes for use with audio tape or video tape materials; study guides, tests, notes, or assignment requirements; maps, charts, photographs, posters; and newspapers, journals and periodicals.

ii. *Newspapers*: Keegan (1990) observed that the use of newspapers is an alternative to the use of printed materials, in the form of textbooks, in the distribution of course materials. As such, course materials are printed as part of the newspaper, which can be extracted and stored for reference use by the learners. Keegan further observed that in some countries, newspapers provide free spaces for education aimed at either the youths or at the adults. The major advantage of newspapers is that they reach just about every nook of the country regularly. Therefore, they serve as a good means of reaching a large population readily.

iii. *Computers*: Okenwa (2008) defined information technology as broad-based technology (including its methods, management and applications) that supports the creation, storage, manipulations and communication of information. It is also the application of computers and other technology to the acquisition, organization, storage, retrieval and dissemination of information. Therefore, the digital computer, which has the ability to process data and produce information, is the central facility. It is possible to give assignments, receive assignments from students, grade them and send graded work back to the students all within a few hours (John, 1990). Computers present a lot of possibilities in the role they can play as instructional materials in secondary schools.

3. *Audio-visual materials*: Audio-visual materials are pertained to things that are seen and can be handled. Instructional materials referred to as audio-visual materials are those that utilize the sense of sight and hearing. Such materials or devices produce sound picture. Examples are educational television, instructional television, cinema used for instructions. Audio visuals are distinct from the later two due to their ability to produce visual and audio impression simultaneously because they appeal to both sense of sight (eye) and the sense of hearing (ear) at the same time. Abimbade and Balogun (2007) stated that the most important factor affecting teacher's use of learning materials has been the inability to present or handle the materials. The use of instructional materials in teaching and learning of distance education programme is generally producing some educational results which are favourable. It is obvious that teaching in distance education programme cannot be discussed without mentioning instructional materials, though most tutors/study centres do not use them. Hence, its usefulness cannot be over emphasized.

i. *Instructional television*: On instructional television, Nwana (1991) emphasized that the teacher is both seen and heard by the students. Aided by a variety of audio-visual equipment, instructional television is, perhaps, the most advanced simulation of face-to-face classroom contact. The television programmes emphasize the experimental sides of science and technology by demonstrating complex equipment and by leading the students through experimental procedures.

ii. *Video tapes*: According to Keegan (1990), video tapes/discs are gadgets that enable the students to control the broadcast of the television programme. They are aids that help the students to enjoy a face-to-face instruction indirectly.

Influence of instructional materials in the delivery of distance education programme:

A valuable function of the different media in a multimedia system is to reduce precisely the degree of redundancy, by presenting the same material in different media, on the assumption that some students learn more effectively from television or film, and others from print. Gujjar and Malik (2007) noted that variety in media use can certainly allow for making a course more interesting, providing for alternative modes and styles for learners, and encouraging learners to think about the materials rather than just memorizing them. The instructional materials, according to Shabani and Okebukola (2002), should represent the teacher in all aspects except for the physical presence of the teacher in the classroom. Shabani and Okebukola further noted that some of the major advantages of instructional materials include:

i. *Accessibility to a larger number and richer mixer of learners*: By November 2000, there were over 650 million users of the Internet connected through over 10 million computers. The estimate is that about ten percent of the daily

visitors to the Internet are able to subscribe to educational courses. This will help to provide education for many more students from across the world and a richer mix of ethnic, regional and socio-economic backgrounds.

ii. Relative ease and comfort of study: Access to the Internet is said not to be time or space bound. This means that access can be achieved at home, in the office, at the airport, at the train station and even as you walk along the street. So, as long as one is able to access the Internet, his on-line course materials are within reach.

iii. Lower cost: A single set of materials sitting on a server is available to millions of accredited users. Overall, mounting courses on-line is significantly cheaper.

iv. Environment friendliness: It is claimed that e-learning is environment friendly. It does not constitute any damage to the environment.

v. Easier to manage: The materials for delivery are few and hence the management team is slimmer.

vi. Rapid feedback: Feedback to students in on-line delivering is quicker and more efficient. Learners' feedback is through the Internet, which is instantaneous. No postal delays.

Problems affecting the effective use of instructional materials in distance education programme:

The problems associated with the use of instructional materials include:

1. Inadequate fund for instructional materials production: The greatest problem with instructional materials is the production of good texts for distance education learners. The text material is supposed to replace the tutor and so it should embody everything that is good in a tutor while eliminating everything that is bad in him. Nwana (1991) observed that in Nigeria, there is inadequate provision of instructional materials. Nwachukwu (2010) noted that the problem of finance seems to be the most nagging problem facing the improvisation and use of instructional materials in Nigeria. The cost of running the educational industry has clearly assumed a critical dimension. This is why state governments find it very difficult to fund the schools sufficiently. Eze (2005) asserted that some teachers who are interested in using instructional materials in their instruction complain of lack of fund. Njoku (2006) identified lack of fund as the most limiting factor against the use of instructional materials. In line with this, Mkpa (2005) maintained that the major problem in the use of projected teaching materials is the cost of procuring the equipment. Most of the equipment are costly to buy. Evidently, most schools lack the internal means of generating sufficient funds to procure some of the necessary but expensive instructional materials, such as projected films, projectors, and filmstrips among others. At same time, revenue from government for such maintenance is inadequate; hence they are not within the reach of many schools (Ikoh, 1991).

2. Poor radio, television or telephone reception: In Nigeria, poor radio, television or telephone reception affects the effective use of electronic instructional materials. The erratic electricity supply provided by Power Holding Company of Nigeria (PHCN) frustrates students, as they cannot listen to a course being relayed on radio or television. Also, the absence of electricity in many schools creates problems in the use of instructional gadgets that use electricity. Projected films, television sets, video sets, among others are examples of such materials. Davereux (2000) identified this as a serious problem when he noted that many secondary schools do not have electricity.

3. Non-uniformity in the standard of teaching: The standard of teaching may not be uniform in the various secondary schools. This is because some schools may have good teachers while others may not have, and the whole students are expected to write the same examination.

4. Truancy: Truancy, whether on the part of the teacher or the students, militates against a successful execution of the instructional materials in secondary schools. Students who are truants may not take their assignments seriously. Such students will attempt to cheat during examinations because they want to get the certificate at all cost.

5. Fewer programmes in science and technology: Most of the science subjects being ran in secondary schools lack effective instructional materials. In future, this imbalance may lead to the over production of graduates in these fields to the detriment of Sciences and Engineering.

6. Potential for poor use: As the use of these technologies develops, a more sophisticated, critical understanding and rhetoric emerge. Nevertheless, in the absence of this, it is currently necessary to remember that information technologies offer no magical panacea to educational problems, and can thus be used just as poorly as any other technology (Lockwood, 2000).

7. Resource design is complicated and time-consuming: The complexities of resource design and development demand time and high-level skills. This problem becomes particularly acute in environments where human and financial resources are limited, and can be further intensified when poor financial planning leads to heavy expenditure in technological infrastructure. That, in turn, absorbs budgets for curriculum and resource design and development.

8. Confusing rote response with interaction: Some educational theorists differentiate between different levels of interaction, with rote response as a very low level of interaction moving up to more sophisticated levels of interaction. In certain working environments, memorization of key information may be essential to successful operations. When, however,

this approach becomes pervasive within an entire educational intervention, it starts to become highly problematic and it is likely to place serious limits on the effectiveness of that intervention.

9. User unfamiliarity: The most potential users, both educators and learners, are likely to be unfamiliar with information technologies. Of course, this depends on the nature and level of the educational intervention, but it is the pitfall that needs to be factored into conceptualizing the use of such technologies. Again, the strategic decisions to develop information technology learning strategies are usually taken with little or no reference to the capacity of the educators who will be expected to drive these strategies.

10. Technical constraints: These still pose very serious concerns in the use of information technologies. At first level, it is necessary to consider carefully whether or not potential learners are likely to have access to the necessary technological infrastructure to be able to participate in teaching and learning activities. These would include access to both the necessary computer systems and to appropriate telecommunications infrastructure. If they do not, then investing extensively in the information technology learning could be very wasteful. Idoko (1997) observed that some teachers simply lack awareness and technical know-how of instructional materials. This means that some teachers lack the professional touch in the use of instructional materials. Onyejemezi (2001) maintained that one of the reasons why teachers in schools do not use available materials is that they lack necessary skills to operate them. Okobia (2003) emphasized that the absence of specially trained personnel results in under-utilization of available instructional materials. It is most likely that lack of skill on their part stems from the fact that many Nigerian teachers are either inadequately trained or under-trained. The trained ones are not adequately trained in the adaptation and use of instructional materials in the classroom work.

11. Teachers' laziness: Okoronkwo (2002) averred that teachers' laziness is one of the factors that hinder the effective use of instructional aids in teaching. This is because preparation is a must when visual aids are to be used. As a result, many lazy teachers abandon the use of visual aids soon after they have graduated from their training colleges.

12. Improper time-table schedule: This is another problem that confronts the use of instructional materials in teaching and learning in distance education programme. Okpala (2011) observed that some standard lessons in certain subjects extended to schools through radio broadcast were not being utilized because teachers could not easily adjust the schemes to the school time-table.

Strategies for improving the use of instructional materials in teaching and learning:

Teachers in this technological age have a wide spectrum of resources available to him to provide conditions, which help objectives to be attained. Therefore, for proper use of the instructional materials in the teaching-learning situation, Okeke (1993) stated that the following strategies would be adopted:

- i. Instructional materials must be selected on the basis of its potentials for implementing stated instructional objectives. This means that for any instructional material to be properly selected, the instructional objectives are the reference in the selection of instructional materials to be used in the teaching-learning process (Okeke, 1993).
- ii. Teachers should use available resources to improvise and locally produce materials needed in the teaching-learning in the classroom (Okenwa, 2006).
- iii. Teachers should select instructional materials that are appropriate to the learners' individual differences such as learners' needs, age, level, interest, ability, language, maturity, readiness, socio-economic status, and learning style among others (Nwoji, 2002).
- iv. For effective utilization of instructional materials selected, Ughamadu (1992) stated that teachers need the support services of technicians to operate the gadgets, repair broken down ones and maintain them.
- v. Teachers should make sure that instructional materials selected are the ones they can operate easily. On this, Okeke (1993) asserted that teachers need basic knowledge and skills to manipulate fully and use available material resources in teaching-learning.
- vi. Teachers should select materials that can stand the *wear* and *tear* resulting from use, environment, limited fund for repairs and maintenance (Onyejemezi, 2001).
- vii. Teachers should consider the weight and size of the materials before selecting them (Nwoji, 2002). The reason is that in schools, materials are carried from one classroom to another while some are located to be permanent in a media room, laboratory or classroom.
- viii. Teachers should collect instructional materials which contents are familiar and comprehensive to enable objectives to be achieved (Okenwa, 2006).
- ix. The teachers must consider whether the school has electricity or a generator before selecting instructional materials that require the use of electricity (Nwoji, 2002).
- x. Generally, the least expensive and most flexible media must be prepared well in advance of use by students. Gujjar and Malik (2007) affirmed that major updating and revision can be costly, but brief supplementary items (notes, among others) can be prepared quickly in response to student/tutor feedback.

xi. There should be proper production and distribution of distance education course materials. Special skills are required for preparation of self-instructional written material (Gujjar & Malik, 2007). Technical production skills are also needed for editing, design, illustration, printing and storage. There should be adequate distribution arrangement for the produced course materials. It can be either by post, bulk deliveries to local centres, road/rail, or by air transport.

Conclusion and recommendations

The study centred on the contributions of instructional materials to the teaching and learning of distance education programmes in Nigeria. For effective teaching and learning to be achieved in distance education programmes, the various types of instructional materials have to be effectively utilized. The utilization of instructional materials in distance education programme is of paramount importance. The study showed that audio, visual and audio-visual instructional materials contribute to the teaching and learning of distance education programmes. They motivate the learners, help them to remember information, appeal to learners' intellect/emotion, provide rapid feedback, provide access to a larger number of learners and provide knowledge at a lower cost. Therefore, more and varied instructional materials should be made available in the various study centres of distance education programmes so as to keep the tempo of the students high. It will also help to reduce the rate of relapsing or dropping out.

There is therefore an urgent need for the organizers of distance education programmes in Nigeria to find out the better means of procuring and distributing various instructional materials for teaching and learning of distance education programme. The provision and distribution of the materials should include the audio, visual and audio-visual instructional materials. The distance education facilitators should be kept abreast with the selection and utilization of the various instructional materials in the study centres. The organizers and operators of distance education programmes should train their staff regularly, through seminars, conferences, workshops and in-service training among others. This will help them to meet with the demand of technological changes.

Furthermore, the organizers of distance education programme should equip the various study centres with modern and technological instructional materials. The availability of the instructional materials should be in terms of quality and quantity for proper accessibility by the students.

Federal government should establish a supervisory and regulatory body that should supervise that the activities of all the institutions that are involved in distance education programmes in Nigeria. Such body should monitor the production and distribution of all the instructional materials used in the effective teaching and learning of distance education programmes.

Federal government should as a matter of urgency improve the power supply in the country. This is necessary as most of the educational, commercial and economic transactions in the country depend majorly on electricit^{ty}.

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Sexual Relationship Among Unmarried Christians And its Moral Implication in the Light Genesis 2:21-25

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Abstract

Sexual relationship is morally and legally accepted within the circle of holy matrimony. Any other attempt of such practice outside marriage is not only an immoral act but as well, a sacrilege. Narrative method of biblical exegesis is used in this work. It is not a new trend that boy and girl friend relationship is now advocated by young people including Christians. As a result of this moral decadence, the following become the order of the day: illicit sex, abortion, prostitution, spiritual backwardness and other related vices. To curb this problem, the researchers make Gen 2:21-25 text of study. In this text, emphasis is placed on the reservation and restriction of sexual intercourse for married couple only. And if unmarried Christians would maintain this belief there would be restoration of moral and healthy society for unstoppable development.

Keywords: Morality, Christians, Young people, Sexual intercourse, Marriage, Man, Woman

Introduction

Illicit sexual intercourse among contemporary single youths is heightened. Sexual relation is originally meant to be exchanged between married couple; it was never meant for unmarried people at all. Highlighting on this issue, Eze (2014) contributes that, 'today, illicit sex is associated with millions of youths who are unaware of the dangers of pre-marital sex. Instead of youths to worship God with their precious time, they waste their time committing sins and destroying their future.' Many religious groups such as Judaism, Christianity, Islam and African Traditional Religion frown at sex outside marriage. This fact could be attested to because morality is the subject matter of every religion. In other words, no religious belief advocates immorality. In the Old Testament particularly, youths were apparently known for chastity. Virginity of young girls was a normal compulsory life whereas sex without marriage was one of taboos of the highest order. In fact, for unmarried young people to live a life of chastity was a culture. The following texts authenticate this claim; Deut 22:13-21; Gen 38:24.

The text of investigation in this study, Gen 2:21-25 is the Old Testament narrative on institution of marriage. It is a myth about creation of woman out of the rib of man and elated reaction of man for successful creation of a being like him. The narrative progresses to inform interested readers that the man and the woman become one in the bond of marriage, and concludes that it is in the circle of holy matrimony shall two opposite sex boldly see the nakedness of each other without being ashamed.

However, the reverse has become the case in the modern time. The consequences of pre-marital heterosexual and homosexual intercourse contribute to the bastardization of national development. It is undeniable in the contemporary society that young people as a result of illicit sexual relation lose respect for elders, contribute to problem of overpopulation through begetting of bastard children; commit murder through abortion (and incur God's wrath on themselves in particular and the nation at large); suffer incurable diseases such as HIV/AIDS and other related diseases; become prostitutes who men including political and religious leaders waste our resources on; combat against each other over a boyfriend and/or girlfriend; dwindle in academic studies; remain captive to the devil; become spiritually dull; become stagnant in the pursuit of life dream/fulfilment of destiny and fail God's plan

of *Be fruitful and multiply* (Gen. 1:28) as some may be unable to procreate again. The researchers are of the view that if unmarried Christian young people would accept and abide by the moral standard of sex within marriage alone, and avoid at all cost every form of non-marital sex, there would be reduction of high rate of immorality as well as less struggle for both personal and national development.

Narrative analysis methodology is used in this research work. Narrative method is one of the methods used in biblical exegesis. This method is widely used for stories. It gives a report of an event that has happened in the past. Bamberg (2012) sees narrative analysis as an attempt to systematically relate the narrative means deployed for the function of laying out and making sense of, if not totally unique, experience. Furthermore, this method is carefully chosen because the text of study is a myth arranged in a narrative form.

Exegesis of the text

Exegesis according to Harper (2001) is a 1610s word coined etymologically from Greek origin, *exegeisthia* meaning 'explanation', 'interpretation.' It is a critical explanation or interpretation of a text especially of the Bible (Dictionary.com). The context of text of the Old Testament cannot be accurately interpreted without good knowledge of Hebrew Language. In respect to this, Akao (1999) concurs in the following words "Hebrew language is one of the indispensable tools for the study of the Old Testament." In this section, the Hebrew text will be presented followed by English translation according to the choice of the investigators.

Hebrew text

ʾtx;a; xQ;ʾYIw: !v"+yYIw: ~d"Pa'h'-l; hm"2DEr>T; ʾY~yhiól{a/ hw""hy> •lPeY:w: 21
 `hN"T<)x.T; rf"BB' rGOðs.YIw: wyt'ê[ol.C;mi

hV'_ail. ~d"Pa'h'(-!mi xq:il'-rv,a) [l'2Ceh;-ta,(ʾY~yhiól{a/ hw""hy> •!b,YIw 22
 `~d"(a'h'(-la, h'a,ḥbiy>w:

yrI+fB.mi rf"ḥb'W ym;êc'[]me(~c,[,... ~[;P;ʾh; tazOæ è~d"a'h'¥ érm,aYOW: 23
 `taZO*-hx'q\lu(vyaiḥme yKiî hV'êai arEäQ'yI 'tazOl.

Wyàh'w> ATêv.aiB. qb;äd"w> AM=ai-ta,w> wybiPa'-ta, vyaiê-bz"[]y:¥ '!Ke-l[24
 `dx'(a, rf"ib'l.

`Wvv'(Bot.yI al{ḥw> AT=v.aiw> ~d"Pa'h'(~yMiêWr[] 'h,ynEv. WyÝh.YI)w 25

English Translation: *New Revised Standard Version*

21 So the LORD God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh.

22 And the rib that the LORD God had taken from the man he made into a woman and brought her to the man.

23 Then the man said, "This at last is bone of my bones and flesh of my flesh; this one shall be called Woman, for out of Man this one was taken."

24 Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

25 And the man and his wife were both naked, and were not ashamed.

Critical study of the text

In order to interpret the text for better understanding of the contextual sense, and to appreciate it, it is divided according to its sub structures with a sub theme for each sub unit.

Vv21-22: The creation of woman

Vv23: Man's response to creation of woman

Vv24: Unity of two in marriage

Vv25. Eligibility for heterosexual exercise.

Vv21-22: The creation of woman

The reality of opposite sex enables co-existence. Male human being was alone and unsatisfied at the inexistence of the female human being. In other words, creation of woman makes man complete. Without the creation of woman,

man would have been perpetually unsatisfied in life. The first exclamation of gladness of man in the creation story was at the successful creation of woman. The influence of a woman in the life of a man cannot be over emphasized. It will not be an overstatement to infer that the successful fulfillment of a man's destiny is dependent on his relationship with a woman especially one's wife.

hm²DER>T; Ÿ~yhiól{a/ hw""hy> •lPeY:w: *vayappei y^ehvah 'elohim tardemah* shows exclusive act of God. The phrase *deep sleep* in English translation is one word in Hebrew *tardemah* and the text described LORD God as the ultimate cause of that. Theological insight gained from the text attested to the fact that God remained the first and only surgeon that did operation without undergoing any structured or unstructured tutelage from anyone. The narrative highlighted the awesome and perfection of God in His work of creation as we were not reported that the man felt any pain after the opening of his body and removal of one of his ribs. Benson (n.d) buttressed this point thus, "That the opening of his side and the taking away of his rib might be no grievance to him. While he knows no sin, God will take care that he shall feel no pain." In an effort to interpret this text, Raymond, Joseph and Roland eds (2014) assert as follows, "... the man's own self is the woman fashioned, an explanation at once of sexual attraction between men and women.... The deep sleep is from God." The taking of man's rib as a secondary material for making of a woman is neither from the higher nor lower part of man's body. This implies that woman is neither to take authority over man nor to be subjugated by man. In addition to this claim, Benson (n.d) avers that the woman was taken out of the man's side, and not out of a higher or lower part of his body, to show that she is neither to govern nor usurp authority over him. Mattew (1991) teaches that

man had been made sensible of his want of a meet help; but, God having undertaken to provide him one, he does not afflict himself with any care about it, but lies down and sleeps sweetly, as one that had cast all his care on God, with a cheerful resignation of himself and all his affairs to his Maker's will and wisdom.

The foregoing reveals the need for man's submission to the will of God. God who is all knowing provided the need of man without hesitation in His own faultless formula as he (man) totally rely on him for his maximum and adequate provision. h'a,ḅbiy>w: *vayibeha* which is translated brought is derived from Hebrew root awb which is the root of the Hebrew verb *to come*. Combined with w> particle conjunction awb becomes verb hiphil vav consec imperfect 3rd person masculine singular suffix 3rd person feminine singular (Bible works, 2006). The implied meaning of the word therefore is *came in or went in*. God did not only bring the woman to the man but cause the woman to come in or go in to the man. And this is true companionship and intimacy. It is very crucial to unveil the implied meaning of the word *woman* as used in the text. The Hebrew noun used in the text is hV'ai ishshah meaning *wife*. God by implication made a woman and allowed her to go in to the man as his wife for some specific reasons. Excel (n.d) itemizes the reasons as follows:

- 1 In order that she might relieve his solitude by intelligent companionship.
- 2 That she might be his helpmeet in the struggle of life.
- 3 To develop his intellectual thoughts.
- 4 To culture his moral sympathies.
- 5 To aid him in the daily needs of life.
- 6 To join him in his worship of God.
- 7 That the woman might receive the love, protection and care of the man

Vv23: Man's response to creation of woman

The literal representation of the text depicts both man's appreciation to God for the gift of woman and whole acceptance of her companionship. Man was highly elated, and the tone of that gladness is eloquently expressed as captured by the text. According to Calvin (1857) the use of the expression,

this is now bone of, etc Adam indicates that something had been wanting to him; as if he had said, Now at length I have obtained a suitable companion, who is part of the substance of my flesh, and in whom I behold, as it were, another self. And he gives to his wife a name taken from that of man, that by this testimony and this mark he might transmit a perpetual memorial of the wisdom of God. A deficiency in the Latin language has compelled the ancient interpreter to render (ishah,) by the word *virago*. It is, however, to be remarked, that the Hebrew term means nothing else than the female of the man.

The Hebrew statement hV'êai arEäQ'yI 'tazOl l'zot yiqqare' *ishshah* translated *this one shall be called woman* strongly affirm man's acceptability of the woman as his wife. Although the meaning of the word arEäQ'yI *qiqqare'* is *called*, the second implied meaning is to *encounter* or *meet*. The man in essence had an encounter with the woman. This encounter promoted the status of the man from a single man to husband of a woman, hence the subsequent expression *out of man this one was taken*. Buttressing further on the text, Clarke (1831) opines as follows

There is a very delicate and expressive meaning in the original which does not appear in our version. When the different genera of creatures were brought to Adam, that he might assign them their proper names, it is probable that they passed in pairs before him, and as they passed received their names. To this circumstance the words in this place seem to refer. Instead of this now is *זוֹת הַחַיָּוִת* *zoth happaam*, we should render more literally this turn, this creature, which now passes or appears before me, is flesh of my flesh, etc. The creatures that had passed already before him were not suitable to him, and therefore it was said, For Adam there was not a help meet found, Genesis 2:20; but when the woman came, formed out of himself, he felt all that attraction which consanguinity could produce, and at the same time saw that she was in her person and in her mind every way suitable to be his companion.

Vv24: Unity of two in marriage

If the text of vv 24 will be left for literal interpretation, it will pose a problem for ages. Whereas some surmise it is biblically right for a married man to abandon his parents, some may propose it is a biblical injunction not to consider the welfare of parents when one (a man) is married. But the original text gives us both the grammatical and theological implication of the text. The Hebrew word *בָּזַבְזַ* [*'azab* which is translated to mean *to leave* does not have literal interpretation in this text. It has well articulated meaning deeper than what is rendered in the English translation. It does not mean to abandon or to forsake parent for the purpose of marriage. The word also means from Hebrew origin *to restore or to repair*. It is used in order to substantiate that a man who gets ready for marriage should not remain source of burden to his parent but source of restoration to them. He has been promoted to the rank of independence and assigned a herculean role to ensure that his parents are well taken care of. His parents as a result of his new and greater status will not be left to suffer in their old age when they would not be able to provide enough for themselves. Moreover, the consequences of his independence are encapsulated in his capability to provide accommodation, feeding, protection (spiritual and physical) etc for himself, his family and others. Buttressing further on this issue Alber (1834) maintains that for the man to leave his parents designate a new form of relationship in the following words, “as he thoroughly understood the relation between himself and the woman, there is no new difficulty in conceiving him to become acquainted at the same time with the relationship of son to father and mother, which was in fact only another form of that in which the newly-formed woman stood to himself”. Ellicot (1905) opines that

the inspired narrator was moved by the Spirit of God to give this solemn sanction to marriage, founded upon Adam's words. The great and primary object of this part of the narrative is to set forth marriage as a Divine ordinance. The narrator describes Adam's want, pictures him as examining all animal life, and studying the habits of all creatures so carefully as to be able to give them names, but as returning from his search unsatisfied. At last one is solemnly brought to him who is his counterpart, and he calls her *Ishah*, his feminine self, and pronounces her to be his very bone and flesh. Upon this, “He who at the beginning made them male and female “pronounced the Divine marriage law that man and wife are one flesh (n.p).

From the foregoing, it is a divine command that no one including father or mother should become impediment to the oneness of husband and wife. The man is free from his parents' directives or authority in relating with his God-given wife but under the giver, God to relate with her appropriately. Gray (2004) supports this claim by adding that, “it is God speaking through the human agent”.

Another Hebrew word in the text that attracts interest for accurate interpretation is *בָּבַבְבַּ* [*dabaq* which is *to cleave*. Its usage in the text indicates that it is an imperative. The word has other alternative meanings such as to cling, stick, stay close, cleave, keep close, stick to, stick with, follow closely, join to, in *Qal* form; to stay with, in *Pual* form; to be joined together in *Hiphil* form; and to be made to cleave in *Hophal* form. The word is in *Qal* form representing imperative like *qal* imperative in the text, and joined with *vav* consecutive *בָּבַבְבַּ* [*vadabaq*. The use of the word implies that man is under divine command to carry his wife along in everything. Closest relationship must be advocated and maintained in marriage. Secret of any sort must not be allowed because they are no longer two different entities in the world of marriage but one. *רִבְבָּ* [*basar* shows an idea of blood relationship; the man and his wife are one body in the course of sexual intercourse shared between them as approved by God according to the divine narrator. They have the bonafide right to meet each other sexually for the purpose of satisfaction and procreation of new offspring. The moral and theological result reserved in this text connects itself with restriction of heterosexual sexual relation among married people alone. It denotes a sacred responsibility from God to man; in regards to this thesis, Keil and Delitzsch (1857) maintains that marriage itself, notwithstanding the fact that it demands the leaving of father and mother, is a holy appointment of God; hence celibacy is not a higher or holier state, and the relation of the sexes for a pure and holy man is a pure and holy relation. According to Jamieson, Fausset and Brown (1882), the use of *one flesh* shows that “the human pair differed from all other pairs, that by peculiar formation of Eve, they were one. And this passage is appealed to by our Lord as the divine institution of marriage.” Any attempt to indulge in such exercise outside marriage is abomination against God because it is

fringing upon perfect standard of God for man; and it therefore evil and unaccepted, and violators of this divine command must not be left unpunished either instantly or subsequently. Unmarried youths and couple who are unfaithful to their spouse are left with a lesson for better life.

Vv25. Eligibility for heterosexual exercise.

The one and only qualification or prerequisite for heterosexual intercourse between two opposite sex is marriage. It is repeated in the scripture in different ways as captured by the following Old Testament texts, Ex 20:14; Gen 6:2-3; Gen 20:3-4; Lev 20:10ff; 1Sam 1:17, 22; Prov 31:3; Song of Solomon 3:5 to mention but a few. ~Ar['arom which is derived from the Hebrew root to be *bare* or to be *naked* as used in the text is traced to the preceding verse which told us that the woman is now the wife of the man and the man her husband; and are no longer two different people but one flesh. They are not under any curse for exposing their nakedness to each other because they both have it in common. They are under a curse to share it with any other person in life. The divine narrator accounts to us that they are not under bondage of shame to have shared their nakedness in common. It is both shameful to one and defiance to God for one to enter into sexual affair with one who is unidentified as one's spouse. It is an easiest way of incurring God's precarious judgment upon a person. In an attempt to interpret nakedness of husband and wife as reflected in the text, Keil and Delitzsch (1857) comment thus, "their bodies were sanctified by the spirit, which animated them. Shame entered first with sin, which destroyed the normal relation of the spirit to the body, exciting tendencies and lusts which warred against the soul, and turning the sacred ordinance of God into sensual impulses and the lust of the flesh."

The English rendition of the Hebrew word *vwb bos* as used in the text include "to put to shame", "be ashamed", "be disconcerted", "be disappointed", "to feel shame", "to be ashamed", "disconcerted, disappointed." This implies that unmarried person who carelessly indulge in non-marital sex stand to suffer shame and disappointment either in the present or future time; and the manner and form in which it will come cannot be fathomed by anyone except the one (God) from whom it comes. This *bos* (shame) as consequence of illicit sex differ among people. It could come in form of *bos* of incurable disease; *bos* of unexpected pregnancy; *bos* of emotional stress; *bos* of possession of several demons that will incessantly and interally torment one; *bos* of academic setback; *bos* of being unproductive; *bos* of becoming spiritual zombie; *bos* of ill-luck; *bos* of close of heaven.

Pre-Marital Sex among Youths in Nigeria

Pre-marital sex means sex before marriage. It is when two young people of opposite sex enter into a sexual relationship before marriage. This act is highly predominant among youths of this present age. The rate at which young people engage in illicit sex is becoming increasingly alarming and unacceptable. Historically, pre-marital sex was greatly condemned by cultures and religions of the world. It was seen as a taboo or grievous offence and greatly frowned at. But today, western influence has replaced the age long cultural cum religious value placed on sex only in marriage with immoral sexual behaviours. Globalization and western civilization has posed a serious threat to our moral values. On daily basis our youths are repeatedly exposed to pictures of naked ladies on social media, pornographic pictures/movie, and profane music among others.

What stirs us up in the face today is a far cry from what it was in the past. Young girls care less about what they put on whether it debases from the very core of human nature or not. They have turned to dogs who display their sexual urge everywhere on the street. Hotels are all over the society and youths patronise them as if their life and destiny lie there.

Moral Implication of Genesis 2:21-25 to Single Youths

Genesis chapter 2:21-25 contains God's original plan for sexual escapade between a man and a woman. But in the course of time, this original plan of God has been distorted. Pre-marital sex in its entirety either in the form of co-habitation, rape, prostitution, masturbation, lesbianism, homosexuality etc, has proven to be inimical to God's standard for sexual relationship.

It is clearly expressed in the text that for the purpose of marriage shall a man cling to his wife and they shall become "one flesh" which is an idea of blood relationship. It therefore becomes necessary that a man should leave his parents by becoming source of their survival and not by any means reason for their subsequent suffering first; and unite both in body and soul to a woman who has already become his wife in accordance with accepted tradition. In our contemporary, this divine intention is bastardized and abused by youths who carelessly and unconsciously join their body and soul to prostitutes. Prostitutes in the context of this paper are people who are not married to each but unlawfully partake in sexual escapades only in a bid to satisfy their sexual urge. The ladies on their own part cling to men for sexual satisfaction, economic and material benefits. Sex was created by God to be enjoyed by both male and

female only on the ground of marital relationship and not “boyfriend or girlfriend” relationship that create more transcendental problems than just mere satisfaction that young people seek. In addition to this fact, Oton (2011) examines the purpose of sex in the following words; ‘the first couple that had sex on earth was the first parent of humanity- Adam and Eve. Let examine their story to explore the purpose of sex. Adam was lonely in the Garden of Eden. Every other creature of God had a partner but it was only Adam that was without a partner. God created Eve for him so that he could have a close relationship that involved sexual intercourse.’ It strictly abhorred that anyone without a spouse should engage in any sexual activities. Any attempt to do so is an attempt to challenge the Omni of God as well violate divine standard for well being of man. It is pertinent to assert that any violation of divine standard automatically incur divine wrath on the violators either immediately or subsequently. It is reverse that sex which is made for the purpose of satisfaction and procreation of new generation within the circle of marriage has today become source of pain, sorrow, suffering, fall sickness and set back to people of different class in the society. The danger is that most people were and are victims without knowledge of factor behind their predicament. What God designed for pleasure and enjoyment has become a source of pain and sorrow to so many people and families all because of its misuse. Sexual relationship thus becomes valid for male and female only when they have become husband and wife, until then it is only a demonic act that will culminate into destruction.

The last verse of the text unveiled the hazardous effect of illicit sex in opposite. For the husband and wife to be both naked without being ashamed of each other is an indication that an unmarried youths who indulge in the act are already shrouded in shame of different forms. It is important to recall that the Hebrew origin of the word ‘shame’ is *bos* which is alternatively ‘disappoint.’ Legally married couples are not afraid of disappointment from each other because they are already one and have shared a strong bond in the covenant of marriage and divinely approved sexual exercise. Our nakedness is sacred and should only be seen by another whom one has entered into a marriage covenant with. This exact intention of God has been bastardized. The manifestation of this shame differs among culprits. It always emerges as effect of ungodly sex. Eze (2014) compares the use of sex with atomic power. Sex is a powerful force that can destroy if not used properly. Like atomic power, sex is the most powerful creative force given to man. When atomic power is used correctly, it can create boundless energy, when it is used in the wrong way it destroys life. Sex is the same kind of powerful force. Sex is the gift from God to give us the greatest pleasure to help in creating deep companionship with one's spouse and for procreation of the next generation. But if you play with this powerful force outside the bounds of marriage, it destroys you and those close to you. Other destructive consequences of non-marital sex are enumerated by her as follows:

Sexual activity for young people arrests their psychological, social and academic development. Pre-marital sex usually takes place sneaking around in hidden places, dealing with the fear of being caught, the fear of pregnancy and feelings of guilt. All these worrisome factors undermine pleasure in premarital sex most especially in women. Virginity is to be given to the most important person in your life – the person you committed to stay forever in marriage. Your virginity is the most precious thing you have to your spouse. Once you lose it nothing in the world can bring it back.

The spiritual Effects are also considered. It is a sin - 1Thessalonica 4:3 (for this is the will of God even your sanctification that you should abstain from fornication) 1Cor. 6:9 – No fornicator will enter into the kingdom of God. Colossians 3:5-6 – Fornicators attract the anger of God against themselves. It is a dangerous thing to fall into the hands of God. Deuteronomy 22:13-21 – Penalty of fornication is death. Matthew 5:32 – The sin of fornication is the only ground on which a man should divorce his married wife. Fornication is a very terrible sin as it affects all the body. Fornication brings more sin.

Most pre-marital sex ends up in pregnancy, sickness abandonment or sale of babies. The rate of abortion has increased because of increase in pre-marital sex. It creates an ungodly soul tie. It fragmentize your soul. Since sexual intercourse creates soul ties, each person you have sex with you have given part of your heart or soul in the spiritual realm. It passes demons to you. Demons and other problems gain entrance into one's body through pre-marital sex. Other effects include loss of confidence. Diseases and sicknesses take over one. Your relationship with your family becomes unstable and lying sets in. Premature parenthood, rejection and abandonment and infertility are inevitable. It can also kill ones vision.

Worthy of note is the fact that Adam waited upon God to provide a suitable companion for him. He was not in haste; he refused to allow his lonely state to push him into taking hasty decisions. One of the reasons pre-marital sex is prevalent in our present society is lack of patience and self control. Right from the creation of man, God already put in him the feeling or desire for sexual satisfaction. The mistake that most youths make is that they have allowed this desire to control them. It controls their thoughts, actions and consequently their destiny, whereas this feeling can be controlled whenever it arises. Sometimes, when asked why they engage in pre-marital sex, youths often complain of loneliness as the cause and as such need a companion not knowing that there is no suitable companionship outside marriage. They have refused to imbibe patience as a virtue and wait upon God just as Adam did to provide the

correct companion for them who would not only satisfy their sexual needs but also be their helper in every aspect of life. Having explored the text of study and unveiled the precarious and destructive consequences of indulging in sex before marriage, young people who not legally and customarily married are warned to desist and embrace chastity for better and healthy life in the present and in the future.

Conclusion

The aftermath of illicit sexual intercourse has adverse effect on people and has become one of the reasons human society suffer underdevelopment and stagnancy. Violating the apodictic law of sex within marriage becomes an avenue through which young people make their life vulnerable to danger. Careless exchange of blood covenant through non-marital sex subjugates victims into perpetual captivity as they are possessed by stubborn and strong demons. It is apparent that there is urgent need for personal determination and genuine yell to God for total eradication of such immoral lifestyle among unmarried youths for glorification of God, rejuvenation of personal aggrandisement, and society growth at large.

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The Conflict between Traditional Cultural Praxis and Christian Faith: A Discourse of Oshiri in Onicha Local Government Area of Ebonyi State

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Abstract

Oshiri is one of the five communities that make up Onicha Local Government in Ebonyi State. Oshiri community inherited her traditional practices from the great grand founders of the community. Christianity came in to Oshiri community after the settlement of the first people that arrived Oshiri. In several occasions, Christians in Oshiri abhor the tradition of the land intentionally. It is on this that this research focuses on the conflict between traditional praxis and Christian faith in Oshiri community. Are cultural praxis of Oshiri community actually conflicts with Christian faith in the area? This is the research problem which this research has been able to find out. This paper have been able to investigate the culture of Oshiri people, their marriage life, their economy and business life, their socio-political organization and lots more. Also the paper discusses various traditional practices of Oshiri people and how such praxis conflict with faith of Christians. The research paper anchored on the religious pluralism and social learning theory, on application this research adopted descriptivephenomenologicalmethod with respect to the historyand tradition of Oshiri people. The research concluded that some of the cultural practices of Oshiri people like marriage system, Aju and new yam festivals, age grade system and other practices conflict with faith of the Christians in the area. Meanwhile, if both Christians and traditional adherents will come to understand the differences in the belief system, practices and the way each group understand its own religion, it will help the people to work together without having any misconception. Also, enlightenment and good understanding among the people will help the unity of traditional adherents and Christians in the community.

Keywords/ phrases: Conflict, Praxis and Christian Faith.

Introduction

Culture is uniquepattern of life of a people, thus a totality of group experiences, thought patterns, actions, practices, skills and behaviour learned and shared by belonging to a social unit. It comprise the language the people speaks, cloths they wear, types of houses they build, their artistic creations, music, songs, literature, arts and craft, customs and institutions, type of government they have, technology and even their sense of humour. Hernlund (2001) posits that culture is a totality of the way of life evolved by a people in their attempt to meet the challenges in their environment. Since the advent of Christianity in Africa, both has been disagreeing with each other in some areas. Cultural practices and Christian faith has been conflicting with each other for years now in Oshiri community to the extent that both Christians and traditional adherents denied each other some vital rights like marriage and in sharing of things within the clans. And for some times now, this issue has attracted serious attention as it affects the people's well-being. One cannot be a Christian to the core, and at the same time a traditionalist to the core. It is a complete and total hypocrites to be a Christian and at the same time a traditional adherent. One cannot be partaker of Jesus' communion and also partaker in the Kolas and wine poured for libation or sacrifices to Idols *vis-versal*. Appleby (2001) says that "the power of one's world view lies in the fact that it is hidden. It is a collection of one's underlying beliefs and assumptions which colour all its thinking, yet is rarely examined openly" (p.15). Appleby has rightly observed that what people believe today cannot be vividly analysed since its origin cannot be explained. Because of the unexplainable fact of people about their belief, Joshua (2010) reiterates that "in our societies today, traditionalists, see the Christians violating the ancient way of life of the ancient empire while the Christians see the traditionalists as sinners only because they do not adhere to the teachings of the New Testament of the Bible" (p.121). Some culture and tradition has always remained resolute against evil practices and would condemn the perpetrators of evil, while Christian religion has advocated for love of one's neighbour. Both culture and Christianity are interwoven in their respect of goal seeking. To Christians, atraditional practice is considered sinful when

rituals like pouring of libation and sacrifices to the god(s) are involved. Right from the onset, it has been a difficult task for mankind to be exonerated from his tradition, since it constitutes their beliefs and practices. For decades, culture has been the mark of identification of every community. A man is identified based on his traditional beliefs. Some traditional practices in Oshiri may look mysterious in its praxis while other traditional practices may look simple, but the point is that all of them have a string attached to it. Culture remains the oldest thing in Oshiri community, it can be dated around the existence of the first people who existed in the area like *Akpata-Eze* the great grandfather of Oshiri, the four sons and grandchildren. This research makes reference to the history of Oshiri people, their cultural heritage and some of the areas the tradition of Oshiri community conflict with the belief and faith of Christians in the community.

Are traditional praxis of Oshiri community actually conflicts with Christian faith in the area? This is the research problem that will be given a close and careful attention in this research. This research will also investigate the culture of Oshiri people which include their marriage life, age grade system, new yam festival and Aju festival. In this research, how the mentioned praxis conflict with faith of Christians will be explored. Traditional praxis of Oshiri people has crept in to at-rest the natural desires of people who want to worship God with all their strength and hearts without paying any allegiance to any contradictory acts of the culture. The law for freedom of worship and movement are being thrown overboard by the current trends. Some people who may be interested in becoming Christians are restrained by these cultural acts.

Based on the problems generally facing Christianity and traditional practices in Oshiri community, the researcher chooses to carry out this research with the following objectives: To explore the origin of Oshiri people. To state the impact of traditional praxis on the socio-economic well-being of Oshiri people. This study will as well investigate the aspects in which traditional praxis disagree with Christian faith of Oshiri Christians and how it could be harnessed for peace, unity and development of the people. This research aims to suggest the place of Christians in the traditional practices of Oshiri people. This research also aims at creating understanding to Christians on how to handle the issue of cultural prejudice against their faith, and also to the traditionalists about the faith of Christian, so that no party will encroach the boundary of the other.

This research is significant because it will proffer solutions to the conflict that exist between traditional cultural practise of people and Christian's belief. In other words, this research should be able to broaden the horizon of the readers, to be apt over what they believe on and not seeing the belief of others as evil. Contemporary society will benefit a lot from this research as it is going to elicit lapses in the belief of the people and proffer alternative approaches to make one's belief adaptable to other beliefs different from his or her own. The research as well proffers solution to socio-religious conflict in the contemporary time.

The scope of this study is limited to the sixteen villages in Oshiri community. The villages are: Umuorie, Umuimam, Agbabi, Isinkwo, Umumbgala, Isieke, Amaokpara, Mboji, Iyiazu, Ufuezokwu, Amankalu, Umumboke, Ezelechi, Owom, Amaegu and Umuefia, all in Oshiri community.

The choice of methodology depends to a large extent on the nature of the work. The study therefore will be approached in a multi-dimensional ways. In order to realize the purpose of this research, the researcher makes use of a descriptive phenomenological method which aims at getting information on the conflict between cultural praxis and Christian faith in Oshiri. In this research, data are gathered from primary sources which include personal communication, interview and secondary sources which include text books, journals and internet sources related to the topic.

The research paper anchored on the religious pluralism, and social learning theories. The findings from the research states that some of the cultural practices of Oshiri people like marriage system, Aju and new yam festivals, the issue of age-grade system and other practices conflict with faith of the Christians in Oshiri community likewise the above mentioned practices conflict with the belief of traditional adherents as Christians abhor to abide. The paper concludes by recommending that if both Christians and traditional adherents will come to understand the differences in the belief system, practices and the way each group understand its own religion, it will be of good help for the people to work together without having any misconception. Also, enlightenment and good understanding among the people will help the unity of traditional adherents and Christians in the community.

Conceptual Framework

Every community has a particular way of life that is traceable to the origin of the community. Oshiri traditional or cultural practices is traceable to the origin and history of the community. AjaChima (personal communication, 13th January, 2011), both Oshiri, Onicha Igboeze, Ukawu and Abaomege are the four Community out of the five autonomous communities in Onicha Local Government, that could trace their ancestral origin to Ezza in Ebonyi State. Nwangama (2011) reiterates that "oral traditions corroborated with anthropological evidence confirm that Ezekuna was the founder and legendary ancestor of Ezza people" (p.243). Ezekuna father was said to be Ekumaenyi

whom Ugoh (2003) confirms “was reputed to be a huge man of stiff military bearing, he had a quick intelligent mind, great personal charm and iron will” (p.20). It should be noted that very little is known about Ekumaenyi’s personality. Oral tradition however, according to Afoke and Nworie (2010) “believes that Ekumaenyi is the grandfather of Ezza, Izzi and Ikwo people. Ekumaenyi gave birth to Ezekuna, Olodo and Noyo who were the ancestral fathers of Ezza, Izzi and Ikwo respectively” (pp. 10-11). This is indeed the origin of the name of the three communities: Ezza-Ezekuna, Izzi-Olodo and Ikwo-Noyo.

Oshiri community was founded by *Ugo-Eze* who is one of the brothers of *Noyo* of Ikwo based on the account of oral tradition. This *Ugo-Eze* according to oral tradition is the half-brother of *Igbo-Eze* who later is known as *Onyikwa* who happen to be one of the eight sons of *Ezekuna*. *Onyikwa Igbo-Eze* was a hunter by occupation and due to the lucrative nature of his hunting business, that took him across a big river (Ebonyi River) demarcating his home town from the other side. After crossing the Ebonyi River, due to huge produce in the area, he erected three different huts giving each a wide distance from another. The first hut erected was later left for the half-brother *Ugo-Eze* where today is known as Oshiri, the second hut erected was later for himself which today is known as Onicha Igbo-Eze and the third hut erected was later left for *Ikefi* his junior brother who later founded a place today is called *Nkerefi* in Nkanu West Local Government area of Enugu State. Due to bountiful harvest in the area, *Onyikwa Igbo-Eze* left for the half-brother *Ugo-Eze* the first hut he erected just stone throw to the place he takes as his home. *Onyikwa Igbo-Eze* used this to settle the half-brother to ensure that he has something doing to make a living. *Ugo-Eze* after his settlement in Oshiri went back to his clan and married and gave birth to *Akpat-Eze*. From the oral tradition, the name “*Oshiri*” was derived from the name “*Osimiri*” which also is as a result of *Ugo-Eze*’s re-collective experience of crossing a big river called Ebonyi with the half-brother *Onyikwa Igbo-Eze*. Oral traditions has it that a powerful water animal called Crocodile (*Aguiyi*) could not harm *Igbo-Eze*. It is as a result of this that made Oshiri people forbids the killing and eating of Crocodile (*Aguiyi*). Today, the ancestral link between Oshiri, Onicha, *Nkerefi* and Ikwo is symbolized by a life covenant forbidding any spilling of blood between the communities.

Since *Akpat-Eze* was left from the family of *Ugo-Eze*, oral traditions has it that he had four children who are believed to have respectively founded the first-four oldest villages of the sixteen villages which make up Oshiri community. The remaining twelve villages are said to have founded by the grand children of *Akpat-Eze*. Of all the villages in Oshiri, each of which has a traditional village chief who presides over vital issues that concerns the villagers on behalf of the community King (*Eze*). The traditional praxis of Oshiri community could be traced back to the first people that lived in the area. The first-four sons of *Akpat-Eze* are *Orie* who was named after the first and oldest village called *Umuorie* Oshiri, the second is *Imam* who was named after the second oldest village called *Umu-Imam* Oshiri, the third person was *Abi* who also was named after the third oldest village called *Agbabi* Oshiri and the fourth person is *Nkwo* who as well was named after the fourth oldest village in Oshiri called *Isinkwo* Oshiri. All these people according to oral tradition, were four sons of *Akpat-Eze*. Ancestral ties between the people of each of these sixteen villages are very visible in certain aspects of their traditional praxis, including observance of some common festivals and practices like age-grade pattern that is initiation into manhood known as (*Iphuluvu*) for male children and circumcision (*Ibu-Uvu*) for female children, marriage system (*Ilunwany*), new yam festival (*Iriji Ophuhu*), burial system *Ili Odju* and worship in some common ancestral shrines. Linguistic proximity is another noticeable evidence between them.

Oshiri People and their Cultural Heritage

Oshiri community has traditions that are very rich with values though some does not agree with faith of Christians in some aspects, responding to this, Mbagwu (2009) opines that “traditional cultural practice reflects values and beliefs held by members of a community or social groupings for periods often spanning generations” (p.1). Supporting this view, Ojua, Ishor and Ndom (2013) confirm that “not all cultural practices and beliefs in Nigeria are bad” (P.182). Oshiri culture is systematic in nature, that is, it is been practiced following the outline prescription by the community ancient people. Some of the cultural heritage of Oshiri people are listed and discussed below.

Marriage System of Oshiri People

There are significant similarities in the marriage customs of Oshiri people with other communities who share the same parental heritage with them like Onicha Igbo-Eze, *Nkerefi*, *Abaomegeet*-cetera. Oshiri people are partly endogamous and partly exogamous meaning that some people marry within while some marry outside the community like in many other Igbo and African communities. Marriage in those days serves among other functions, as a major source of labour recruitment for farm work. Affirming this, Marion, Nicolas and Jean-Marc (2017) say that “couples are formed if an excess of public good is produced in the association” (p.2). And selection of marriage partners was mainly the function of parents. Sandhya (2013) confirms this by adding thus “historically, parents play a major role in choosing marriage partners for their children and the custom continues in the world’s developing

countries today” (p.1). In Oshiri community, the following are some of the traditional items of bride price they are: Yam (*Ji*), goats (*Ewu*), kolanuts (*Oji*), tobacco (*Enwuru*), pots of palm wine (*Ite-meh*) baskets of coconut (*Nkata-Okpokpo*), snuff (*Enwuru*) and few other items. Money has little or no place in traditional marriage in Oshiri community. Marriage is preceded by a considerable period of courtship, during which the would-be-couple studied and adjusted to each other. Dowry items in the pre-modern time in Oshiri consisted mainly of household items, particularly cooking utensils like mortar and pestle (*IkweYele-Ozju*), soup-spoon (*Ekue-Ophe*), house broom (*Eehza-Ulo*), soup-broom (*Eehza-Ophe*), soap (*Nqha*), clothing materials, food items, and some many other house equipment (*Ngwa-Ulo*) that will help the girls live comfortably as a woman in her husband’s house. These are things the family of the couple ensure are available to enable the couple live comfortably as newly established family.

The marriage customs of Oshiri people have been affected tremendously by the forces of globalization. Not only in preferred marriage (that is one in which an individual makes his own choice) now taken over the prescriptive form, and now the bride of wealth items in the modern context to some include commodities ranging from shoes to clothing materials, cars, houses, landed properties, et-cetera. What the researcher mean here is that a man who want to marry boast of all he have acquired in life to really make a girl comfortable while some girls before saying yes to a man will only be interested to be sure that a man seeking for their hands in marriage have all it take for them not to suffer in the man’s hand. Wealth acquisition is now at the centre of focus to some family in pretence. Eze (2014) confirms that “it is globalization that was responsible for the destruction of these primitive cultural practices” (p.142).

Meanwhile, despite the fact that money plays a greater role in marriage today than in the pre-modern time, marriage in Oshiri can be said to be systematic, moderate via affordable when compared with what is obtainable in many other Igbo communities. Marriage in Oshiri is so due to how homely and lovely the people are. Oshiri people cherish and love a healthy relationship than anything else, so far their daughters who is been giving out in marriage can be loved, taken care of very well by a man. Oshiri people frown at men beating their daughters in marriage or humiliating them. The same as well are expected from girl going to a man’s house as wife. Oshiri people frown at a woman who does not respects her husband. In Oshiri, parents teach their daughters how to respect men and how they should live with their husbands. The types of marriage practiced in Oshiri which are on the increase in the area include polygamy for those who are not Christians, Monogamy for Christian believers.

Concept of Farming and Warfare in Oshiri Community

The children are taught about the environment, the practice of agriculture, technical knowledge like how to build houses (*Ikpu-Ulo*), mat-making (*Ikpa-Ute*), Palm oil production (*Ishi-Manu*), salt production (*Ishi-Unu*), weaving of baskets (*Ikpa-Nkata*) et-cetera. They are taught athletic skills like hunting, fishing, swimming, dancing et-cetera. The children are also taught the art of warfare. They gather their children to teach them how to go about dangers mostly when there is problem in the community. This is supported by the comment made by Green (1940) who affirms that:

In Igbos traditional political system, there was no Igbo state, no central authority which welded the people into political whole, whereas the Igbo societies can take decisions, carry out such decision and in the event of war organize themselves against common enemy suggest the fact that there was a central authority and the state where people are organized for actions. (p.113).

Generally, Oshiri people has a war-god called *Ogbu-Enyanwu* situated in Ebonyi River and is been sacrificed to every year to be able to fight for the people in time of war. Another thing about the people is that every child born in Oshiri land and those born outside also receive from the parents the consciousness of enemies around and how to get rid of them. Oshiri people is known for their physical might and braveness just like their great grandfather *Ugo-Eze*.

New Yam Festival (*Iriji*) in Oshiri Community

According to Aja, Chima (personal communication, 13th January, 2011), *Iriji* festival usually comes up, between August ending and first week of September, every year. As a festival which marks a transition from a period of famine to period of harvest. The *Iriji* is a major milestone in the traditional calendar of Oshiri people. Obaji, Obasi Alias Nwoke Ezuike (Personal communication, 12th November, 2011), in Oshiri, the harvest of new yam is usually proceeded by some scarifies, while the arrival of new yam is usually celebrated. The people pay a special respect to yam which is also common practice among the Igbos. They do it this way because of the status accorded yam as the prince of crops in Oshiri-land.

This Festival is associated with wrestling competition on Eke day known as *Mgba-Eke*, and is been observed in Eke market square. Due to the importance attached to Eke Oshiri market, the community arranged it in a way that normal marketing activity takes place on Nkwo day, and on this Nkwo day, the major marketing items are groundnut (*Ashioko*), melon seeds (*Elili*), African oil bean (*Ugba*) and other items. The following are made available on this

Nkwo day taken to be Eke because they are to be used by Oshiri people as they mark the end of famine period called *Ntagbu -Unwu* in the land.

Iri-Aju Festival in Oshiri

In this festival every family, clan whether there is money or not even if entails borrowing to buy local fowl for yearly sacrifice on ancestral graves and Goat, Dog or its equivalent which after which is roasted and cooked for consumption. Aju festival is another important festival in the area in which people living in different places come home for its celebration. It marks a form of communion with the people's ancestral spirits during which sacrifices are made to their ancestors. In every village in Oshiri at this period, move to the central area of the clan one belongs to have a share of the meat killed on Eke day. This share of meat usually come up on Ori day which Oshiri normally called *Orie-Aju*. This sacred communion is very significant that families come out with what they have and is shared accordingly among the members of the clan, whether you are around or not you will have a share of meat. This very exercise is carried out in a small central hut at middle of every compound called *Ngidi*, and inside the *Ngidi* found a small wooden object called *Okwa* which is used to share the meat to everybody in every family within the clan. This festival is usually held or usually comes up between the end of September and first week of October each year.

Isu-Afa festival/Nefi-Oha

This is another festival common in Oshiri community. This usually done to usher in new traditional year in October. During this period of festival, rituals are made to gods so as to take care of the people as they enter into the new traditional year. Activities accompanying this festival is usually done by the oldest family in Oshiri. Among the festival that are observe by Oshiri people, they all involved rituals which involve killing of fowls, goat, use of Kola before shrines, and pouring of libation.

Age-Grade System in Oshiri Community (*Ito-Ogbo*)

Age-grade (*Ito-Ogbo*) is initiation in Oshiri community that qualifies a male child a full grown adult irrespective of one's age, and as well qualify the person into marriage life. This is common in Oshiri community. In preparation for this act, those who are due are prepared to go to Ekemarket with umbrella and other age mate move to Eke with hilarious song, drinks and land gun. It is the tradition of Oshiri community that while going to the market for the initiation, the participants will enter through any short cut but must not be through the main road leading to the market, and it is on their return that they will come home through the main gate leading to the market. This event is being accompanied by serious jubilation by the age mates and some members of the clan. Some parents force their young children to do it before getting to the age of knowledge. Some have the notion that it is done in order to prove that the person has actually been circumcised (that is cutting of foreskin). Reason for male initiation into manhood and female circumcision in Oshiri is to qualify one as a full-fledged man or woman and also to qualify one to be receiving share of meat, food, and land within a particular clan. Egbe Juliana (personal communication, 15th January, 2018), one of the purpose of female circumcision in Oshiri community is to curtail the excessiveness of females going after men. Cutting the clitoris will reduce their sexual urge.

Female age-grade system is been determined by circumcision. Circumcision here according to the tradition of Oshiri people mean scrapping of clitoris of a female child, and after which the girl will be regarded as a full grown girl and will be due to be given out for marriage.

According to Ifeanyi, Okechukwuat *el* (1991), traditionally in Oshiri, a girl will not be given away for marriage as a wife until what is called *NtugbaNriyeleIwalbuUvu* has been performed, that is traditional rite perform for a girls after female circumcision (brushing of female clitoris). What this means is that there will be a ceremony the day a girl will come back from been circumcised. It is a time the relation of the family come around to eat and merry together. During this period so many things will bought for the girl who is circumcised.

In Oshiri community, if one failed to be initiated into age grade, he will be taken as a child irrespective of the person's age even though he had married with grandchildren, when he dies, he will be buried like a child because he did not meet up with traditional rite of age-grade initiation. Another effect of circumcision is that anyone who is not initiated traditionally will not be qualify to receive any share within a particular clan. In other words, any male child in most of the communities, if not initiated will not be allowed to marry in some families. This issue have deprived some Christian men from marrying the particular girls they have interest on in Oshiri community and if the love the boy have for the girl is intense, he will be left with no option than to get initiated on duress. Such Christian men usually observe their own initiation early in the morning around 5.00 am, when he will not be seen by the pastor or elders of his church and possibly by members of the church. Some also observe it in the night when no one will see their face.

Taboos (*Aru*) in Oshiri Land

Macdonald (1978) says that “taboos has to do with system of prohibitions connected with things considered holy or unholy” (p.1373). In Oshiri, most villages has one thing or the other they regard as taboo when it is done by any member of the village, for instance Umumbala Oshiri worships and forbid the killing of fishes in their great water called *Urani*, John, OkoroEgbe(personal communication, 18th January, 2018) says that Agbabi Oshiri worships and forbids the killing of monkeys in their great forest called *OphiaAgbabi*, Ishinkwo worships and forbids the killing of Lion (*Agu*), Amankalu Oshiri worships and forbids the killing of Antelope (*Ele*) respectively. Oshiri entirely forbids the killing/ eating of crocodile(*Aguiye*) and killing of green snake called *Aka*. In Oshiri some forest are made sacred that people are not allowed to enter there for hunting and fetching of firewood. Urani is territory that a woman who is on her period (*Ino-lee NsoNwany*) is not allowed to enter to fetch water or else she will not conceive again and a child that is still crawling cannot be carried to pass inside it instead the child will not walk again.

It is a taboo in Oshiri for a married man to sleep with another man’s wife and a married woman who have attained the full traditional rites does not dare sleep with another man who is not her husband instead the spirit of the land will descend on her till she confess it. The spirit of Oshiri land can only hold at ransom any woman who have been traditionally initiated into what Oshiri people called “*Iji-woku*” that is traditional marital bond. In this ritual a married couples are made to sit before the eldest man in the compound who is going to perform the ritual. The woman send out her two legs while the man brings out only one of his legs. In this performance, the elderly man use a local chick (*Oku Odoh*), and he will use it to touch their legs four time symbolizing the four major market days that is Eke, Ori, Afor and Nkwo. After which they will kill the chick, roast it, cook and eat at the spot. Among those that will partake in eating the small meat, if you committed any atrocity like adultery, you will not even need to come around the place talk more of eating from the meat, instead the spirit of the land will descend on you instantly and kill you. One may ask, why a man will send out only one leg while the woman send out her two legs. It means that after the rituals, the woman is bound from having sexual affection with another man except the husband she had the bond with, and if she consciously or unconsciously tries it, she will be knock down by the spirit till when she confess it. The one leg removed by the man means that he is free to have sex with another woman without the spirit of the land holding him captive. Also the man is free to marry as many wives as he wish to marry.

Economy and Business Life of Oshiri People

Oshiri is a periphery community meaning that they provides food, and other materials resources which the centre (Urban) areas of Abakaliki, Eza, Onicha Igboeze, IsuOkoma, Aba, Enugu, Onitsha in Anambra State and even beyond were been maintained and sustained. Some of the food and material resources produced by Oshiri people are: Rice, palm oil, Palm kernel, Basket (*Nkata*), all kinds of Yam, Cassava, mat-production, wine-taping, which has been the major source of income of most people in the area. And through the income that come from the above mention sources, most of the houses in the area were built, vehicles, bicycles used in the area for quick transportation of the farm products to the market, and most graduates so far, were trained from the income of what the people produce. There are other natural minerals discovered in Oshiri waiting to be mined, example: Coal, granite, Zinc, sodium chloride ‘salt’ and others yet to be discovered. Oshiri people is blessed among other nearby communities in Ebonyi state in Nigeria.

Oshiri People’s Administrative Authority

Oshiri council of elders has a unique system of resolving issues for the progress and wellbeing of the people. Public issues are resolved at *Akpata-Eze* (the compound of the oldest family in the oldest village in Oshiri). The original structure of Oshiri was built by strong, selfless people who do not feel it is necessary to pamper them. “Live and let live” (*Egbe-bere Ugo-bere*) has been a strong sense of self-reliance, a feeling that everyone is equal as it included “sue and resolutions” (*Ikulkpe lee IdojziOfu*) when problems arise in the land. The administrative system is based on the cult of ancestors (*NdiIchie*) and the earth deities. The authority of the leaders of the kindred’s (*NdiIshi-Ifu*) and Eze of the community is based on the fact that they are regarded as living in close association with the ancestors and was thus the chief repository of customs. The leaders are not autocrats for the members of the community, they are only to listen to their advice and carry it out when necessary. If they believe that they are correctly interpreting the wishes of the ancestors. The village/ clan leaders are the living founts of all authorities for the ancestors and the Eze is the channel of communication. In each village, the *NdiIshi-Ifu* were more concerned with solving the problems of their clan (*Ifu*), while the chiefs and Eze take care of matters that affect the whole community and also individual case that is beyond the clan leaders. Some people who encounter difficulties in making peace in their family unit consult their ancestors often with kola nuts and wine before peace would be achieved. Price EmenikeNwogo and Chief EyekeNwelebe (phone conversation, 13th January, 2018) reiterate that in Oshiri, the Eze

by tradition depending on the nature of what is to be done can delegate his authority and responsibility to the son who is the prince or the prime minister. The Ezeof Oshiri community perform the traditional prayers (*Igoopho*) during communal gathering and with the help of subordinate chiefs from every villages who formed his cabinet. Whatever they do are not questioned as much by the members of the community but they are careful not to offend the ancestors who had the concentrated power of government on them and whom they are accountable to. The administrative system of Oshiri community is organized in such a way that the chiefs and leaders of every clans are not permitted to engage in anything evil due to fact that they are the ones who approach the ancestors (*ndiichie*) on behalf of the people and they must be holy always.

Features and Social Structure of Oshiri People

Oshiri is located about 330km south of Abuja. It is an area of highlands and hills of about 150 feet high. Such hills amongst others include: *Uvu Owom*. (*Owom* hill). Oshiri community has a smooth and gentle undulating topography. Thin belts and Small Island of closed forest. Though in Oshiri, most of the area varies from open wood to orchard bush and tall grass. The rain forest zone begins in the wet season, streams (*Mgbawara/Ohda*), Lakes (*Ovu*), River (*Ebonyi*) and others except the large River (that is Ebonyi) and small but mighty body of water called *Urani* dry up in the dry season. One notable international airport (Nnamdi Azikiwe International Airport is located about 52.1km North-West of Oshiri town.

In Oshiri, each patrilineal villages has its home land called (*Ibe or Unuhu*), where the head of senior lineage (*Okenye*), other elders and their younger sons, daughters with their wives live. There also exist large area of more recently acquired farm lands called (*Egu*) over which the people allot for farming work. Settlements are sparse out and houses are roundly built and at time in square form with low walls, circular grass roofs (*Ulo-Ephia*) and a small veranda in front, they are set in a compound surrounded by a fence of sticks (*Ogirishi*) or mud walls and the entrance is tough clay porch, though due to civilization most of this setting are giving way for brick and modern houses.

Theoretical Framework:

Theory according to Abend (2008) is a general proposition, or logically-connected system of general propositions, which establishes a relationship between two or more variables. It is an explanation of a particular social phenomenon. A theory offers a general account of how a range of phenomena are systematically connected; by placing individual items in a larger context, it increases our understanding both of the whole and of the parts constituting the whole. Theory is a systematic, analytic approach to everyday experience. In this research two theories are used: Theory of religious pluralism and social learning theory.

Theory of Religious Pluralism: Since the publication of an Interpretation of religion in 1989, John Hick has become arguably the most important philosophical and theological exponent of religious pluralism in Anglo-American scholarship. His influence is undeniable, perhaps more for the vigorous dissent that his views provoke than anything else. The theory of religious pluralism holds that all of the world's major religious traditions are equally salvific and are ultimately referring to the same transcendent reality.

Social learning theory: This is one of the most popular explanatory theory enunciated by Albert Bandura. This theory is a guiding framework for this research. This theory is facilitated through concepts like modelling and observational learning. Social learning theory is a theory of learning and social behaviour which proposes that new behaviours can be acquired by observing and imitating others. According to Bandura (1971), it states that learning is a cognitive process that takes place in a social context and can occur purely through observation or direct instruction, even in the absence of motor reproduction or direct reinforcement.

Areas of Conflict between Oshiri Cultural Praxis and Christian Belief in the Community

The noticeable conflict between Oshiri cultural practices and Christian belief in Oshiri are explained as found in below areas:

Aju Festival

The most prominent of the conflict between culture and Christian faith in Oshiri community is found in Aju festival and the activities surrounding it. As explained earlier, Aju festival is the biggest and most celebrated festival in Oshiri. The climax of the celebration is on Orié day which is popularly called (Orié-Aju). The nature of this ceremonial day is such that no other market is allowed to operate on this day. The period of Aju-feast in Oshiri, marked the time of communion between the living ancestors and the ancestral spirit under which the living ones offer sacrifices to the dead spirits. And in this occasion, Christians are persecuted by the Aju-festival adherents.

Relationship of Families during Aju-Festival in Oshiri Community

During this period, there has always been a general hostility between a traditional men and their Christian wives and children. In Oshiri, the tradition has it that it must be the first wife of the man that will cook the Aju food (*Nri-aju*) for the family. The denial of this right from the adherents in turn restrict the fathers from carrying out some certain roles in the family like paying of students school fees, buying them cloths and providing them food. The worst of it all is that some will go to the extent of sending their wives, children away from the house there-by exposing then to dangers. Also, holding to the fact that some women has run into Christianity that made most husband to be violent over their wives for refusing the responsibility on them. This effect has been the worst insubordination against the husband and his ancestors and in some cases has led to divorce. In effort to make traditional wife do the cooking, the traditional husband exercised his superiority over the wife to the extent of strangulating the wife. This is done because the man will be taken as weak man by his fellow men and even by his ancestors who would say he is unworthy representative. In order to run away from this responsibility, such women and their children resorted to running to the church to hide for some period of time. Most churches in Oshiri has been led to keep night vigils at such night when these festivities are done, so as to keep the members safe from harm by their husbands and fathers. Some children has been abandoned together with their mother to fend for themselves and would have nothing in common with the fathers again. Many families have been torn apart during this period and is therefore generally known to be a period of family persecutions in Oshiri both to traditionalists and to the Christian in their faith. These two parties were not willing to listen to each other even in the family, one sees the other as enemy of his/her progress. In the event of any evil occurrence in the land, the traditionalists would accuse the Christians that this happened because of the desecration of the land that such calamity has befallen them, whereas the Christians would accuse the traditionalists for being responsible because they patronize deities and idols and refused to repent.

New Yam Festival

Another area of conflict is the area of the new yam festival. As said earlier on, Oshiri traditional year begins ending of August and first week of September each year. It follows that at the end of the year and before the dawn of the traditional New Year, the oldest man in every family is to announce and usher-in the New Year, making some pronouncement and rituals on behalf of family for the year. This rituals and pronouncements is made in the yam barn, at the base of *Ogirish tree*.

There at the base of the tree you will see a small god called Njoku-Barn (*Njoku-Oba*). This is the origin of the some people's sure name *Njoku* and *Nwanjoku*. This *Njok-Oba* is just a small earthen-pot with water and other mixtures. This god is regarded as the god responsible for yam, and to appease it with cola nut, blood of animal and wine means that the year yam produce is good and following year yam produce will be better. ObajiObasi Alias NwokeEzuike (Personal communication, 12th November, 2011), "before in Oshiri community, nobody was expected to come out mid-night to meet face to face with the spiritual men during the traditional rites of ushering the new yam festival. And if a virgin girl mistakenly come in contact with them, she will cease from child bearing (that is she will become barren throughout her life time)". This being the case, some Christians chose to defy such tradition by hosting night vigil in their churches and going out from there for morning cry by such time as was forbidden for anybody to walk along the road. So, the activities involved in the practices of Oshiri cultural norms make it difficult for Christians to cease from functioning during this period. It means that Christians do the opposite of what some culture of Oshiri demands due fetish art involved.

Age Grade System

Age grade system mark another area of conflict between Oshiri traditional praxis and Christians in the area. The Christians frown at it because of some activities in the Age Grade which do not agree with their faith. For instance, most of their meetings usually fall on Sunday morning and some of the dances, songs and other activities which does not give glory to God were reasons why Christian disliked it. In other words, since majority of the things they do are not Christian, a lot of damages has been caused due to absenteeism of some members to their meeting. Some families, brothers are no longer relating well due to the misunderstanding encountered during one of the Age Grade meetings. Seeing the evil nature of Age-grade, Ugbo(2009) confirms that:

Unhealthy jokes and characters that may wound the Christian spirit are rampant in our age grade system. Fetish practices abound which often lure age mates to consult mediums, e.g. native doctors to settle those problems. In such situations, they make contributions to subsidize the venture. (p.103).

In concurring with the view of Ugbo, the same practices are applicable in the most age-grade system in Igbo-land. The age grade members go to the extent of moving to a member's house who did not meet up with the demand of the group and cease some household items, at time they beat up the person to stupor.

Marriage Life

Looking at the aspect of marriage in Oshiri community, Christian belief does not encourage and support polygamous type of marriage rather they preach monogamy that is 'one-man-one -wife'. Some families today in Oshiri are divided as a result of no male child born in the family. On this, the man who is not a Christian may like to marry another wife just to ensure continuity of the lineage when the first wife give birth to only female children, but the woman who is a Christian may not buy the idea with the husband. The woman will only be on the view that the husband be patience to wait on the Lord to give male child (children) to the family. Since both Christians and traditionalists hardly see something wrong/right in this aspect of tradition, both need topay attention to each other in order to understand and learn each other's perspective of reasoning. This advent of new wives in some homes has been too problematic to those who were there before the new wife. Again some Christian believers in Oshiri are also against using palm wine as rite of marriage. Is not for anything than the fact that after getting drunk with palm wine, people go about fighting and some men go about fighting their wives and children for no reason. Sometimes a father of responsible wife and children will be found lying on a gutter just for been drunk.

Burial Ceremony

Considering the burial rites accorded to death. Traditionally, when one dies, if the death is suspected to be induced by someone, the family or relation of the diseased go to the extent of adding things like broom, knife, phone, nail et-ceteral inside the casket of the diseased. The implication of this is for the diseased person to be able to go and look for who killed him/her. Christians forbids all these practices as one cannot take vengeance rather God. In the same vein, gun shooting is another prevailing practices to the death. Sometime a well-known traditionalist may die, and the family been Christians may not allow such rites to be given to their father because to them it is fetish in nature. Some families in disguise may go out and employ a man of God who will come and officiate the burial for the family. And the traditional adherents who already knew the important of giving such rite to the man will come up at the scene insisting that some sacrifices, gun shooting and other traditional ceremonies must be observed in honour of the dead. This disagreement continue to the extent that both parties will start exchanging words, fighting, murmuring and even creating division among family members.

Oath Taking (*Ita-Mgbu*)

This is a crucial procedure for ascertaining the truth about a matter between two individuals or families. It is usually done when one has disagreement between his fellow on land matters. In Oshiri culture, it is believed that when an Oath is taken, sequel to the stipulated number of days, weeks, months, years given for the oath to react, life is always taken as a result of its reaction. But Christians are not in support of it even when they are involved in any mater that such should be done, because it is diabolic in nature, and cannot by any means help for the progress of families even the entire communities. Christian disagreeing vehemently with oath-taking, quote the bible as being against such, and that God will vindicate the just. Today some take advantage of Christians by imposing some crime on them as the cause of some evil action since they cannot accept taking oath on issues they are involved.

Idolatry (*Ikpere-Erishi*)

Idolatry is from the Greek word *eiko,n* and it means likeness of someone or something, most often in another medium. Ferguson (1998) says "idolatry as a statue is a likeness of a great personage" (p.329). Idolatry practice in Oshiri is forbidden by Christians due to the fact that their belief condemns it. In addition, Idowu (1973) reiterates that: "the trouble about most approaches to subjects as delicate as this is that people tend to employ words in current use without due regard to their basic meanings" (p.122). Actually, people worship images due to its traditional nature without knowing the source and implication of it. Moreover, considering the impending statement on idolaters, Fuller (1994) affirms that:

Idolatry and worship of other god is called prostitution or harlotry in the bible. It is urging peoples love and devotion, which is supposed to be reversed for God alone on other beings unlawfully. A good passage on this is Jeremiah 3:6-14. That is why idolatry arouses God's jealousy, and is one of the reasons why he wants all people delivered from the worship of false gods. (p.42).

Deuteronomy 27:15, says, "Cursed is man who carves an image or casts an Idol – a thing detestable to the Lord, the work of the craftsman's hands – and sets it up in secret" (NIV). Paul also warned that people who practice idolatry are among those who will not inherit the kingdom of God (Galatians 5:21).

Ways Forward to the Conflict between Traditional Praxis and Christian Faith in Oshiri Community.

In attempt to overcoming conflict, Nwankwo (2002) posits that "there is no conflict that is without a solution, likewise, there is not trouble or problem that cannot be resolved. The solution of a problem or its resolution depends on the management principle applied to the said conflict" (p.79).

With the courage given, it then stand to mean that there is a solution on how to overcome the prevailing trait of Oshiri traditional practices and Christian faith in Oshiri community. Otite (1999) says that “conflict is a negative means not only of limiting people’s desire and expectations, but also a way of promoting the happiness of individuals and groups in a plural society” (p.337). However, we are different from one another, but we are not distant from one another. Christians and traditional adherents need to learn much about each other. “**Togetherness**” that is active and proactive manner, will help both adherents to feel the need for the other. Unity of Christians and traditional adherents in Oshiri can be achieved through **Benevolent Indifferent** or with a sense of **self Sufficiency** of a truth this is no longer a faithful way of relating with each other. We all need to know more because our knowledge of the truth is only partial, at least. Truth is more than what we understand it to be or know it to be. A classic metaphor has been used to describe this situation. We are, each in our own religions traditions, like the five blind men who touched different parts of an elephant and described the elephant accordingly,

According to Thangaraj(1999), one touched the tail and said that the elephant looked like a giant brush, another felt the leg and thought that the elephant looked like a pillar and so on. They were all right in what they said, but only partially. Religions are like this in the knowledge of the truth. All religious beliefs and views are only approximations of the truth. The only problem in this metaphor is that it implies there is no person who has seen the whole elephant, and that person is able to make the judgement that every vision is partial. Who could that person be? None of us who belong to these religions are in a position to have a look at the whole elephant and make judgment. Nevertheless, the idea that our concepts, ideas, and views are only approximations is well taken. If that is the case, we do need that other for our knowing more and for progressing toward the whole truth.

Secondly, another aspect under which this conflict could be overcome is by “**TOLERANCE**”, according to Macdonald (1978), tolerance has to do with ability to endure, disposition or willingness to tolerate or allow permissible range of variations” (p.1418). Fubara(2007) says that one must listen to what the world has to say, it should as well be registered in our mind that a true religion is that one that is open to all, so that if there is any way they need amendment in their way of doing things that could be made. For things to work better, the Christians must listen to the traditionalist, and the traditionalist should as well listen to the Christians. Both parties should endeavour to study each other’s area of weakness and strength so as to know how to approach each other. Ugbo(2009) opines that “Christians should bear with them. One things is certain, that among two things one is greater and better” (p.111).

Thirdly, in order to sail through in this problem, our people need to be “**EDUCATED**”, through education, our people could be taught about the right in which an individuals had in a given society. Considering the important of education, Francesca and David (2015) reiterate that education aids in decision making process. Level of one’s enlightenment affects to a large extent the decision that person make in life. Iwe (2002) in the voice of freedom posits that:

Every person shall be entitled to freedom of thought, conscience and religion, including freedom to change his religion or belief and freedom, either alone or in community with others and in public or in private, to manifest and propagate his religion or belief in worship, teach, practice and observance. (p. 270).

Oshiri people need to be educated on how to tolerate and accommodate difference people with different opinion and belief. And everyone in the area has to worship anything he/she likes without any external influence. Following this will help to eradicate religions conflict in Oshiri community. Considering the importance of dialogue in resolving the differences between traditional adherents and Christians in Oshiri, Anyacho (2009) says that “the ultimate goal of dialogue is to create avenue through which peace can be promoted in the society” (p.163). In every step to attain cultural level in Oshiri, there is need for dialogue, and that should be with elderly consensus.

Conclusion

Culture has been discussed differently by different scholars. Culture with reference to what scholars said could be taken to mean way of life of a people, a way of life that reflects their distinctive genius and spirit, their fundamental character or ethos, their values orientations, world view, institutions and achievements in various fields of human endeavours, legal and literary, artistic and scientific, religious, philosophical and technological. Christianity penetrated into Oshiri community through Oshiri culture, the culture of the people was of good help in making it effective. But along the line, some of the cultural practices like marriage system, festivals, the issue of age grade system and other practices began to conflict with the practices of the Christians in the area. This dialogue was not caused by anything other than the different belief of the people in various aspects of cultural praxis. In attempt to quite the misconceptions between culture and Christian faith within the axis of Oshiri community, cultivation of the spirit of tolerance, been educated, togetherness and true knowledge will help to accommodate each other. Today in Oshiri community, most of the menace depicting Christian’s faith are fashioned in a way that its solutions are defined. Considering the problem among culture and Christian faith in Oshiri, if both religions will come to

understand the differences in belief system, practices, and the way each group understand its own religion. It will be of good help for the people to work together without having any misconceptions. Therefore, both culture and Christianity can rub mind together to build up a peculiar society, if only they will both come to love each other, cultivate peace among themselves, going after the development of the community in terms of encouraging innovation and strengthening democracy.

Findings

The following findings were made in the cost of the research:

- The traditional culture of Oshiri community deny any man who is not initiated into age grade (*Iphuluvu*) his vital rites in the clan and family via the community as a whole.
- Christians frown at some traditional praxis because of the rituals that are involves in its process.
- There will be strong unity of both Christian belief and traditional belief if only if both will understand background of each other and respect each other as well.

Recommendations

Following the trend of behavioural approaches of traditional adherents in Oshiri community, the research recommends that:

- ❖ Two outlines be drafted as a procedure for marriage rites in Oshiri community; one for Christians and the other for traditional adherents.
- ❖ The issue of denying a man who have not been initiated into age grade (*Iphuluvu*) be a thing of the past as that has nothing to contribute in the building capacity of youths and development in the community rather bringing intense shock on the emotion of young people of the community.
- ❖ Christians in Oshiri need to be accorded the rite of approaching the tradition of the people following the method that will not infringe on their own faith. For instance using soft drinks for marriage rites instead of paying money for the alcohol.
- ❖ Christians need to obedient to the traditional culture of the people in as much as that has nothing to do with their faith.
- ❖ Traditional adherents as well be open minded to go into dialogue and bearing in mind that both religion have different method of handling their issues.

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List of People Interviewed Through Phone Conversation

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- John, Okoro Egbe. Interviewed on 18/1/2018 born on 2nd February, 1945.
- Obaji, Obasi Alias Nwoke Ezuike. Interviewed on 12/11/2011, born on 10th Friday, 1940.
- Egbe Julin interviewed on 15th January, 2018 born on 6th July 1967
- Price Emenike Nwogo interviewed on 13th January, 2018 born 1971
- Chief Eyeke Nwelebe interviewed on 13th January, 2018 born on 20th January, 1932
- Egbe Jude interviewed on 13th January, 2018 born on 14th April, 1963.

The Belief in Non-Belief Ethical/Religious Exploration of Atheism

By

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Atheism as a philosophical stance of total non-belief in God and His reality for humans is often associated with the West. It is peculiar to the West because Africans are so incurably religious that the term atheism is simply a meaningless concept. For the African, to live is to believe and to believe is to live religiously. This paper attempts to underscore the claim of western atheism that a human being could exist with absolutely no commitment to anything fundamentally in terms of basic belief. It is the conviction of this paper that a complete and total non-belief is impossible. Hence atheists are simply “other-believing-people” concerned with “False Absolutes”. In a way, atheism is therefore a religion; though a pseudo-religion. Our method in this paper is explorative and critically analytic.

Keywords: Atheism, Religion, Belief, Way of Life, God’s Existence**Introduction**

I fully agree with John Blanchard in affirming that the most fundamental questions anyone could ask are the questions: “Who am I?”, “Why am I in the world?”, “Where am I heading to from here?” Most scholars agree that these questions dealing with a person’s identity, the meaning of human life, a person’s worldview and destiny are religious questions. And scholars are equally almost unanimously agreed that these questions lead to an even more fundamental question: “DOES GOD EXIST?”³³

Once involved with such questions, we are already in the domain of religion (whose realm does not exclude any human being) and what it means for humanity. So the question of the existence of God (which atheists normally answer in the negative) is also the question of the existence of man who makes out the place God occupies in his life. The most important question in religion is therefore not simply whether God exists or not, but rather whether God also exists for man. Such are issues of religious belief; issues bordering on theism and its counterpart atheism. Extreme atheism professes the denial of the God-reality in human life, a reality which inspires a particular lifestyle in the believer. But this paper is poised to demonstrate that complete non-belief in the God-reality is not human and therefore not tenable. Such involves misdirected beliefs wrongly channeled to intra-worldly realities. The totally religion-invested day to day life of a typical African provides an excellent tool for this demonstration.

Religion: Truth for All

Religion can be classified into its subjective and objective categories. Subjectively, religion may be conceived as internal sentiment about the sacred, with belief and faith in its divinity. It is mostly in this subjective sense that the faith phenomenon is properly highlighted. The aforementioned sentiment anchors on faith such that without faith nobody can really talk of any religion. We must mention here that the term “sentiment” does not in any way connote irrationality as when one is said to be sentimental or too emotional; that is opaque to reason. This would amount to this popular formula attributed to the Christian author and apologist, Tertulian: *Credo quia absurdum est* – I believe because it (the religious issue) is absurd; that is not clear to reason.³⁴ Rather, sentiment in this context refers to a deep sense of assent, a commitment to, a total trust in and surrender to the One that one acknowledges, loves and adores as the source of one’s being; the anchor of one’s existence. This Sacred, as it is called in some quarters, to use

³³ Blanchard J. (2000) *Does God Believe in Atheist?* (Wales: Evangelical Press) 15.

³⁴ Ducat P. & Montenot J. (Ed.) (2004) *Philosophie, Le Manuel* (Paris: Ellipses Édition Marketing S. A.) 263.

the expression of Omoregbe, *is only believed to exist*.³⁵ Thus the proof of God's existence is not a priority to the believer or a necessary part of the believer's preoccupation. God is not a problem to be solved by the believer, but a mystery to be lived. The Sacred is believed to exist and is accepted as the believer's ALL in ALL. Faith therefore entails a fundamental and perpetual dialogue with the Absolute. In this sense, religion is truth for every man. Even objectively, that is when religion is portrayed as an institution, it still amounts to the community of believers, committed to the totality of practice and rites relative to the sacred as opposed to the profane.³⁶ Whether considered objectively or subjectively, religion is truth, a commitment for all the living without exception. This justifies the appellation *Homo Religiosus*, applied to all humans in time and space.

Religious Belief

Faith is the only link, the only bridge in this event of love between the human and the divine. This is because God is God and man is man; each in his own tent. God and man are not on the same footing. Therefore there is need for this connection and the only liaison between the spiritual and temporal in this regard is religious faith.

*One who thinks that he can know God as we know any physical object is a dreamer. In other words, our knowledge of the deity is not scientific in the ordinary sense of the term. It is not empirical.... Here lies the source of the imaginary conflict between knowledge and faith, mathematical certainty and religious conviction, scientific proofs and religious proofs.*³⁷

Faith is sometimes referred to as religious knowledge. It is not purely objective yet not by that very fact completely sentimental. Given that religion is like love we cannot totally rule out sentiments or emotions. In a way, there is a trustful self-surrender. As I. T. Ramsey affirms, "Belief (a major component in religion) is like love; we fall in love, we don't scheme ourselves into love."³⁸ Yet religion can never be reduced to complete emotionalism, often referred to as blind faith characterized by irrationality.

Faith establishes a bond of partnership between the believer and the Sacred; the knower and the Known to the extent that inadvertently and in a manner, the knower is always struggling to become the known. This is a stance in philosophy of religion. Religious knowledge is more than mathematical conviction, because no sane person (even the greatest mathematician in the world) would agree to give his life in defense of his mathematical conviction, no matter his level of certitude. But many have shed their blood for the sake of their faith in martyrdom, defending their religious convictions.

*Faith... involves a stance toward some claim that is not, at least presently, demonstrable by reason. Thus, faith is a kind of attitude of trust or assent. As such, it is ordinarily understood to involve an act of will or commitment on the part of the believer. Religious faith involves a belief that makes some kind of either an implicit or explicit reference to a transcendent source.*³⁹

Through faith, the believer is in a way overpowered and made to surrender in love to the One recognized as his Author. As the saying goes, to live is to believe. Others prefer the version, "man lives by faith." Applying this to atheism, one is faced with this inevitable question: Since it is obvious that one cannot do away with belief and still remain humanly alive, what do atheists actually believe and believe in?

What is Atheism?

An eighteenth-century French philosopher, François-Marie Arouet, popularly known under the pen-name as Voltaire, is quoted as saying: "If any man will reason with me, let us first define our terms". Hence, to be on the safe side I think it would be necessary to look deeply into the meanings of the term atheism. This is because atheism as a term, just as its collateral theism, is far from having a univocal meaning in all domains. In this paper however, atheism would always refer to the negation of the Christian God or the traditional gods of African religion.

³⁵ Omoregbe, J. (1993) *A Philosophical Look at Religion* (Lagos: Joja Educational Publishers) 3.

³⁶ Russ, J. (1991) *Dictionnaire de philosophie* (Paris: Bordas) 246.

³⁷ Umoh D. (2012) *A Philosopher looks at Religion* (Port Harcourt: University of Port Harcourt Press) 32.

³⁸ Cf. De Pater W. (1988) *Analogy, Disclosure and Narrative Theology* (Leuven: Acco)46.

³⁹ Russ, J. (1991) *Dictionnaire de philosophie* (Paris: Bordas) 246.

“Whereas the agnostic says, “God may exist, but we shall never know,” the atheist says categorically “God does not exist; there is no one there.”⁴⁰

*Atheism differs from agnosticism in that the agnostic simply admits not knowing enough to make an absolute truth commitment, where the atheist holds that such knowledge is impossible. Atheism is negative in the sense that it denies the possibility of the prevailing religious explanations and arguments and thus the conclusions drawn there from.*⁴¹

For now, suffice it to say that atheism is one of man’s attitudes towards God and God- related issues. By God-related issues here I mean the total and comprehensive talk about God, his nature and attributes, activities in the world and for the world, his worth and relationship for the world and humanity. This is what is meant above by “prevailing religious explanations., arguments and conclusions drawn there from.” All these are contained in the very meaning of the word “God” as far as believers are concerned. Atheism is the denial or the negation of these God-related issues; a disbelief in the existence of God or gods. Hence it is rightly called godlessness. In this regards Austin Cline has it right when he affirms that atheism lacks one of the basic characteristics that define religion - the belief in the transcendent being: “Perhaps the most common and fundamental characteristic of religion is a belief in supernatural beings - usually, but not always, including gods. Few religions lack this characteristic and most religions are founded upon it.”⁴²

*The essence of god-less-ness or a-theism as the negative syllable “less” and “alpha privatum” “a” indicate is a negation. Now a negation takes its meaning only from the idea it opposes.... Atheism so conceived, is negative because it is defined by referring to theist. ... However, this negative conception consists in the denial of God’s presence and existence in human life and history. Godlessness is a doctrine or attitude which consists in denying every representation of a personal God.*⁴³

The above is atheism negatively conceived. It is the denial of theism and all that it stands for. Today, types of atheism abound depending on what the atheist turns down in the God-related issues. As Nietzsche (himself a tough self-proclaimed atheist) once pointed out, there are some who do not explicitly deny God’s existence but who for one reason or another are too distracted to be bothered about God. Various people have various reasons for proclaiming themselves atheists and denying God-related issues. A typical example is well portrayed in the citation here below. I have taken this example because of its moral relevance to our topic:

*A student once told me I had satisfactorily answered all his questions (about religion and perhaps its relevance to human beings). Are you going to become a Christian?” I asked. “No,” he replied. Puzzled, I asked, “why not?” He admitted, “Frankly, because it would mess up the way I’m living.” He realized that the real issue for him was not intellectual but moral.*⁴⁴

Yes the point in question is that religion must oblige the believer to adopt a certain style of life and in the case above, the individual considers such too demanding and too exigent for perhaps his carefree and laissez-faire type of existence. The easiest way to disentangle oneself from god-related encumbrances is to undo, deny or at least ignore the source of its provenance. That is to deny the very existence of the Deity and then one is totally free from all God-related obligations. This is the sentiment predominant in the West right now which conceives God as an interferer in one’s liberty and therefore a reality to be done away with. It is an adoption of a *laissez-aller* attitude with regards to life.

P. Angeles has two definitions for religion: one is full supernaturalism, conceiving religion as “the belief in and worship of a divine transcendent reality that creates and controls all things without deviation from its will” while the other anchors on humanistic ideals conceiving religion as “any attempt to construct ideals and values toward which one can enthusiastically strive and with which one can regulate one’s conduct.”⁴⁵ Basically atheism rhymes very well with the second, according to which the individual non-believer propounds his own personal ideals and theories

⁴⁰ Chapman C. (1975) *Christianity on Trial* (Wheaton, Illinois: Tyndale House) 175.

⁴¹ Williamson, W. (1984) *Decisions in Philosophy of Religion* (New York: Prometheus Books)172

⁴² Cline A. (2017) “Is Atheism a Religion?” atheism.about.com/od/aboutatheism/p/AtheismReligion.htm

⁴³ Umoh D. (2012) *A Philosopher looks at Religion* (Port Harcourt: University of Port Harcourt Press) 38.

⁴⁴ Little, P. (1975) *Know Why You Believe* (Wheaton: Victor Books) 16.

⁴⁵ Angeles P. (1981) *Dictionary of Philosophy* (New York: Barnes and Nobles) 246.

about his life, its origin, import and objectives and thereafter strives towards them to the point of converting them into his personal gods.

However, there is a positive understanding of godlessness. This category emerges as an answer to this all-important question: If the atheist does not believe in the Sacred and does not have time for it, in what does he believe and toward what does he strive? These compound questions are the consequence of a particular assertion and conviction very crucial to this paper: As human beings, we are all believers in one thing or the other – the thing(s) your mind or attention switches on to spontaneously. This means there is no absolute non-believer; someone who has nothing to hang on to as fundamental to his existence. Hence the atheist believes in man, his world, his history, the absolute absence and non-existence of God. God's inactivity and joblessness in man's affairs; human existence including man's very origin are core issues in godlessness. An important point that we should never lose sight of here is that even genuine God-believing people also believe in man, his world and his destiny **but they can never brush aside the presence and actions of God in human life, in human universe and in human history.** That makes all the difference. Frans Vansina has created a separate camp for such people, the so-called total non-believers. He labels it the camp of "OTHER-BELIEVING-PEOPLE." Members of this camp, usually designated as atheist and quickly categorized as absolute non-believers in any Absolutes, are truly speaking "believers in what they do not know."⁴⁶ Without knowing, they have their own Absolutes and their own ideals to which they inadvertently surrender their will and endeavours. This is the origin of the pseudo religion of atheists. This attitude draws from "The God is dead" philosophy propounded by F. Nietzsche. According to him, God is dead in human heart or rather man has killed him in his life and heart. This extract from his 1882 writing creates a picture of the "infinite nothing" that reigns after God has been "killed", "buried" and therefore eliminated from human affairs:

Are we not running incessantly - backwards, sideways and forwards, in all directions? Is there still an above and a below? Are we not wandering through an infinite nothing? Is not the void yawning ahead of us? Has it not become colder? Is it not more and more night? Do the lamps not have to be lit during the day? Do we hear nothing of the noise of the gravediggers who are burying God? Do we smell nothing of the decomposition of God? The gods are decomposing! God is dead! God is dead! And we have killed him!⁴⁷

From the above, one can see the origin of Nietzsche's non-belief: People living and behaving as if there were no God and more so God not intervening to save his cause. This is the type of atheism emerging from God's silence in the face of blatant injustice, immorality and persecution of the innocent by the godless. Atheism signified for Nietzsche that the death of the old God in the hearts of his contemporaries in Europe would pave way for a new era and open a new horizon with a new sanitized vision for the world.

Atheism: A Pseudo Religion

What actually is religion? What characteristics can best define religion, distinguishing it from other types of belief systems, of which atheism? Religion involves a committed and unconditional concern about divine beings and other supernatural realities. It is a belief in and commitment to these realities. From this presupposition, it has become obvious that atheism qualifies as one of the creedal systems. Its claims of absolute non-belief are therefore contradictory to its actual practice.

According to Frans Vansina, if this committed and unconditional concern characteristic of religion relates to a merely *intra-worldly sense-giving* and healing ground, as Nature, Life, Humanity or an all-round Liberation of Working People, we speak of religion in a broad sense: ecological religion, humanistic religion, Marxist religion. If however, the same concern relates to an ego-transcending totality hiding a personal divine mystery, then we use the term religion in a strict sense. Religion in a wide sense may be openly a pseudo-religion, if the ultimate and absolute meaning-giving being manifestly implies an unauthentic reduction; nation in nationalism, race in racism, matter in brute materialism, or personal enjoyment in hedonism.⁴⁸

One can now see that atheism is a misplaced value, fabricating false absolutes to replace divine transcendent realities. In this sense atheism, even the most enlightened one, is a form of idolatry. It involves misdirected beliefs which are wrongly channeled to intra-worldly affairs. When Karl Marx was attacking Christianity, his unflinching belief in economic revolution was so prominent that it turned into a religion for him. Moreover with what he

⁴⁶ Steeman, T. "Psychological and Sociological Aspects of Modern Atheism" in *Concilium*, vol. 23, 47.

⁴⁷ Chapman C. (1975) *Christianity on Trial* (Wheaton, Illinois: Tyndale House) 176.

⁴⁸ Vansina F. (1986) *Ancient Symbols and Modern Myths* (Leuven: Acco) 75

considered an unholy alliance of the church with the bourgeoisies of his time, at the expense of the proletariat, he could not but consider religion as opium tranquilizing the people and rendering them insensitive to their pathetic economic plight. There is in Marxism a shift of belief from the Christian God to the god of economic and social liberation that would overturn the oppressive economic system of the proletariats.

As Marx saw it, religion caused people to think in terms of an afterlife in another world, when they should be working to change the one in which they now lived. They were driven to this, not by any inherent spiritual dimension, but by social injustice and the inhumane use of material power. What the masses failed to see was that the ruling classes were drip-feeding them with 'pie-in-the sky' religion as some kind of consolation in their down-trodden condition. When social and economic oppression had been removed by communism, religion... would disappear and man would live contentedly in a classless society in which the supernatural would play no part in his thinking.⁴⁹

Atheism: Positive Role

Paradoxically atheism has something positive to contribute even to the lives of authentic religious believers. Godlessness awakes believers to the challenges of their religious commitments. In speculative philosophy atheism is a challenge to the believer to represent his God correctly by making a clear distinction between the intention of the believer and his actual representation of God. "It compels man not to see and live God simply as an intellectual and existential Gap-filler (The Great Provider), but also an Inspirer of human and worldly commitment. Existentially, godlessness helps to portray belief also as a tension between critical questioning and a bold self-surrender."⁵⁰ Ernest Nagel notes a positive role for atheism in the formulation of a sounder world view to replace that of the rejected theism. In this case it compels believers to review their negated and rejected creedal system. From this, Nagel strongly advocates that atheism is not necessarily an irreligious concept and that the denial of theism is logically compatible with a religious outlook up life. This is because atheism is not to be identified with sheer unbelief, or with disbelief in some particular creed of religious group. Here is how he accounts for some of the positive "doctrines" that philosophical atheism seems to propagate: Firstly, they reject the notion of incorporeal but causal entities in favor of the study of identifiable and specific bodies and plural processes of nature – "a form of materialism." Secondly, "atheists generally manifest a marked empirical temper, and the methods employed in the sciences." Lastly, atheists "have generally accepted a utilitarian basis for judging moral issues this-worldly rather than other-worldly, individualistic rather than authoritarian. Accordingly, atheistic moral reflection is vigorous call to intelligent activity for the sake of realizing human potentialities and for eliminating whatever stands in the way."⁵¹ In a way some thinkers are of the opinion that atheists may be both sincerely religious in the broad sense of the word and highly ethical.⁵²

Atheism: The African Perspective

Here, my mind goes right back to an uproar during one of my Master's Degree defenses in Belgium in 1988. The panel of judges burst out jeering at me because I appeared too illogical to be sensible by affirming that "Atheism is a non issue in African." Actually, by that I meant the type of self-acclaimed atheists that were prevalent in Belgium at the time. During the time in question, many apparently illustrious scholars were making a lot of noise in the media declaring their non-belief in God and in the God-affairs and canvassing for associates. They even had an Association of Non-Believers with registered members. In my own case, after my remark and consequential outburst of laughter, it took a chunk of philosophical arguments on my part to restore the calm necessary to re-establish dialogue with them trying to convince them that in traditional Africa, to live was to live in a religious world and therefore that it would be difficult to find professed non-believers on the African continent. The issue at stake is very simple: In Africa, religion infiltrates into all nooks of the people's lives and activities to the point that it may become practically impossible to envisage any dimension of the African life that is religion-free. Therefore in the nutshell, in Africa everybody appears to be a believer in one thing or the other. Here an expert in African traditional religion agrees:

⁴⁹ Blanchard J. (2000) *Does God Believe in Atheism?* (England: Evangelical Press) 66.

⁵⁰ Umoh D. (2012) *A Philosopher looks at Religion* (Port Harcourt: University of Port Harcourt Press) 40

⁵¹ Nagel E. (1961) "Philosophical concepts of Atheism," in *Basic Beliefs: The Religious Philosophies of Mankind*, ed. J. E. Fairchild (New York: New America, Library) preface, p.1.

⁵² Robinson R. (1964) *An atheist's Values* (Oxford: Clarendon Press).

*Religion is a universal part of human life. It must, therefore, have a great and important value otherwise by now most people in the world would have abandoned it completely. In the case of African Religion ... (it) goes all the way back into African history. It is as if African peoples do not know how to live without religion.*⁵³

There is one peculiarity about African culture: It is entirely religion-oriented, too religion-friendly, too religion-infiltrated and too religion-infested. Because of this, there is hardly any sector of African culture that is completely free from religious entanglements. In fact, religion infiltrates into all nooks and crannies of the African life: Its socials, politics, agriculture, commerce, recreations, marital affairs, family, child birth and child rearing. To substantiate a bit, let us look at the names of our weekdays and market days. They are all named after gods, goddesses or deities. Personal names of individuals are also drawn from such weekdays and market names. Kinship relations are co-extensive with religion, for one's religion is always the religion of their forefathers. That is why African traditional religion does not preach canvassing for converts, for one is born into the religion of his ancestors. Hence without exception everybody in each community is bound to the same belief system: about life, death and afterlife, ancestors, deities, spirits and spirit possession, religious specialists and divination, sacrifice, sins and expiatory offering, cause of sickness and curing process, barrenness, fertility, child birth and child rearing, ecology and agriculture etc.

African indigenous religion has its own peculiarities, the greatest of which is that it is inseparably mixed up with the socio-cultural life of the people. Unlike Christianity or Islam, it has no founder and no date of origin. *In illo tempore* – “Once upon a time” is its stance. Due to the absence of the art of writing before the arrival of the Europeans in the 19th century, this religion has no written scriptures; it has no Bible or Koran. As the African culture itself, it is handed down by means of oral tradition from one generation to another. Religion is ingrained and engraved on the community life of the people. Hence African religion is inseparable from the day to day life of individuals, such that there seems to be no atheists. The Africans are said to be incurably religious. As J. Mbiti has it,

*Chapters of African religions are written everywhere in the life of the community, and in the traditional society there are no irreligious people. To be human is to belong to the whole community, and to do so involves participating in the beliefs, ceremonies, rituals and festivals of that community. A person cannot detach himself from the religion of his forefathers, for to do so will be detaching from his roots, his foundation, his context of security, his kinships and the entire group of those who make him aware of his own existence. To be without one of these corporate elements of life is to be out of the whole picture. Therefore to be without religion amounts to a self-excommunication from the entire life of society, and African peoples do not know how to exist without religion.*⁵⁴

Religion cuts across the entire spectrum of African life. Hence wherever the African is, there is his religion: He carries it to the farm – sowing and harvesting new crops. The new yam festival is just one of such episodes. Among the Annangs of South-eastern Nigeria religious features abound in the *ikon*, *ifang*, *abire*, *ndok* agricultural festivals. In fact their very essence is to bestow abundant blessings of God, of other deities and ancestors on their farmlands and farm products. Even community festivals as title-taking, initiations are religiously couched. In many African languages there is no word for religion as such, for religion is co-extensive with community. There may be shrines or groves where sacrifices can be offered, but there are no churches or cathedrals in traditional African societies; religion is in the community enshrined in the lives of community members. The spiritual world of the African people is very densely populated with spiritual beings and the living dead (ancestors). This spiritual universe is a unit with the physical. These two intermingle and dovetail into each other, such that it is not easy to draw a dividing line.

The African Worldview

The world for an African person is a single entity. The heaven hangs so low that it embraces the earth. There is no sharp demarcation between entities and denominations. Rather there is a mutual blending among the various types of being, parts of the universe and their respective departments. There is also what J. Mbiti calls ‘Compenetration’

⁵³ Mbiti J. (1975) *An Introduction to African Religion* (London: Heinemann) 195.

⁵⁴ Mbiti J (1980) *African Religions and Philosophy* (London: Heinemann) 40

depicting the various layers of hierarchical structure of the same entity and the co-extensive nature of being from the outermost to the innermost level. The onion normally provides the best illustration of what Mbiti means here.

*Because traditional religions permeate all the departments of life, there is no formal distinction between the sacred and the secular, between the religious and non-religious, between the spiritual and the material areas of life. Wherever the African is, there is his religion: he carries it to the fields where he is sowing seeds or harvesting a new crop; he takes it with him to the beer party or to attend a funeral ceremony; and if he is educated, he takes religion with him to the examination room at school or in the university; if he is a politician he takes it to the house of parliament.*⁵⁵

The implications of all these for our topic are enormous. Primarily, man finds himself caught up entirely in a religious web from which it is practically impossible to disentangle himself. And in such a scenario, how can anybody be considered a non-believer?

Conclusion

We have just rounded up our itinerary exploring philosophical non-belief and its impact on the religious and moral behaviour of people. We were exploring the belief harboured in non-belief. From our expedition we have come face to face with certain facts resulting from the atheistic trend. Prominent among these facts is the impossibility of complete incredulity as propounded by radical atheism. Hence the position of this paper is that total non-belief is absolutely not possible. It does not augur well with the very nature of man who is said to live by faith. Philosophical atheists are those who, perhaps inadvertently, profess their adherence to intra-worldly absolutes idealized by them as substitutes to the God of theism or any supernatural reality for that matter. Such a belief pattern inevitably leads to idolatry. We have also discovered that atheism and its consequential moral/religious attitudes are mostly prevalent in the West. The reason for this is simple: it is the result of secularism which found its solidarity in the scientific revolution of the 17th century. From here I dare affirm that when, or rather if the economic situation in Nigeria improves, there will be a dramatic cut in the excessive belief that is in vogue right now. Prosperity gospel preachers would lose a chunk of their members.

In the same vein our research discovered that Africans are too religious and sometimes too sheepishly religious to survive without belief. In their economic desperateness some seem “to give their hearts” to just any preaching by way of faith. Hence our conclusion is that in Africa there appears to be no atheists. But are Africans by this very fact more advantageous in moral/religious terms than the West? Very ironically No! The incredulity of the West wears the same ethical/religious mask as the extreme credulity of many African believers. Not believing at all leads to the same religious and moral consequences as believing too much. In philosophy of religion one would say that credulity mars authentic religious belief as incredulity. Therefore there is need to strike the balance.

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⁵⁵ Idem.

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**Amaziah's False Prophecies and Contradictions in New Year Prophecies amongst Nigerian Ministers
(Amos 7:10-17)**

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Abstract

Amos 7:10-17 presents Amaziah who prophesied to gain king Jeroboams favour. The paper examines the implications of contradictory prophecies among Nigeria ministers in the light of prophet Amaziah and Amos. New Year's Eve has been beehive with the verbal prophetic acrobatics of Nigerian ministers. It cast shadows on the truism that there is one God in Christianity. The paper discovered that these prophecies have a political undertone. The narrative analysis was used as the approach to the study text. As part of counsel, prophecies should be based on revelations from God and should be said directly to leaders concerned.

Keywords: Prophecy, Amaziah, Minister, Amos, King Jeroboam

Introduction

Prophecy is a concept that pervades the very fabric of Old Testament theology. The Old Testament tells of prophets who pronounces judgments as well as admonishes kings on the ways of the Lord. Darrell (1987:36) notes that "prophecy did have a role of substantiation and also a role of ethical demand in this milieu." Events dictates or discovers the prophecy, and there is relationship between even and OT prophecy where the event plays the decisive role.

The people of Israel have been committing so many evils that evil in the sight of the lord, just like they have been doing in before the settlement and during the settlement. The Lord usually uses prophet to warn the Israelites about the wrongs of their actions. They "foretold the future, of whom the best."

It was at this point of Israel's corrupt practices that the Lord sent Amos, a vine dresser to go prophesy in Israel. He was not a prophet. Blenkinsopp (1996:23) notes that "dealing with Amos 7:14 ("I am not a prophet nor the son of a prophet") . . . Amos did not deny that he was a *nabi*, that is a professional cult prophet, but he meant that he had been called to deliver a message entirely different from what might be expected from a cult prophet." However, Amaziah a colleague of Amos, in prophetic parlance, refuted the prophecies of Amos, telling King Jeroboam that they were false. It is on this premise that this article examines the divergence in the prophecies of the two prophets (Amos and Amaziah), who portrayed themselves as the Lords prophet.

In Nigeria, no doubt, the end of every year has witnessed prophecies from different ministers of God. Their prophecies note doom for Nigerians as well as their leaders. Apiori most of their new year promises has never come to past, yet each succeeding year there is a handful of prophecies of doom coming from the clergy in Nigeria. Worst still, these prophets find it difficult to note that mere mentioning their prophecies of the lords anger upon corrupt leaders on television does nothing. Instead of mustering courage to withstand leaders whenever they have the opportunity, due to lack of confidence in their prophecies they resort to cheap ecstasy and show of spiritual rascality. It was in this light that this paper uses the Amos 7:10-17, as roadmap towards solving the false and naive nature of New Year prophecies in Nigeria.

A Study of Amos 7:10-17

In this section, the Hebrew text would be given followed by a translation which is based on the researcher's literal rendition. This is important so as to bring out the salient words and phrases which the researcher feels is important for a balanced exegesis of the study text.

Hebrew Text

10 וישלח אמציה פהו בית־אל אל־ירבעם מלוד־ישראל לאמר קשר עליך עמוס בקרב בית ישראל לא־תוכל הארץ להקיל את־פל־דבריו:

11 כי־כה אמר עמוס בקרב מות ירבעם וישראל גלה וגלה מעל אדמתו: ס

12 ויאמר אמציה אל־עמוס חנה לך ברח־לך אל־ארץ יהודה ואכל־שם לחם ושם תנבא:

13 ובית־אל לא־תוסיף עוד להנבא כי מקדש־מלך הוא ובית ממלכה הוא: ס

14 ויען עמוס ויאמר אל־אמציה לא־נביא אנכי ולא כו־נביא אנכי כי־בוקר אנכי ובולס שקמים:

15 ויקחני יהוה מאתרי הצאן ויאמר אלי יהוה לך הנבא אל־עמי ישראל:

16 ועתה שמע דבר־יהוה אתה אמר לא תנבא על־ישראל ולא תטיף על־בית ישחק:

17 לכן כה־אמר יהוה אשתי בעיר תזנה ובגיד ובגלד בקרב: פלו ואדמתה בתבל תחלק ואמה על־אדמה טמאה תמות וישראל גלה וגלה מעל אדמתו: ס

English Text

10Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. 11For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. 12Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: 13But prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court.14Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycomore fruit: 15And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel. 16Now therefore hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, and drop not thy word against the house of Isaac. 17Therefore thus saith the LORD; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

Textual observation of Amos 7:10-17

The study text in v.14 reveals a phrase which requires scrutiny. The phrase aybin"-!b, al{w> ykinOa' aybin"-al{ , nā-bî-benwəlō 'ā-nō-kî nā-bî -lō (I am not a prophet and not a the son of a prophet) was made to Amaziah by Amos. Literarily it seems that Amos was saying that he was not prophesying neither was he given birth to by a prophet. However, Amos failed to realize that he was a prophet from birth. Thus, this has led to “scholarly preoccupation with the ethical aspects of the message of the prophet...and lack of interest in the religious polemics of his preaching” (Hans 1984:6). The phrase “I was [am] no prophet and I was [am] also not a son of a prophet” (7:14) has been interpreted as an indication of the distinct nature of Amos’ prophetic ministry (Klingbeil and Klingbeil, 2007:166).

Delimitation of the text

Delimitation of a biblical text entails a segmentation of a given biblical text with each having sub-themes. This segmentation could “show that the text in question is a distinct literary unit from what precedes it and from the one that follows it” (Poucouta, 2012:33). Amos 7:10-17 is the climax of Yahweh’s warning to the Israelites through Amos. Vv. 10-17 tells of the discourse that ensued between Amos, Amaziah and Jeroboam. Vv. 1-9 was concerned about the revelation that the Lord was showing to Amos. The characters include Amos, Amaziah and King Jeroboam. Klingbeil and Klingbeil (2007:166) went further to say that “The two protagonists of this narrative involve Amos himself and Amaziah, the priest of Bethel (7:10) who sends a message to Jeroboam II, king of Israel, complaining about the prophetic ministry of Amos in that particular location.”

The context of the study text

The context of the study is observable via the remote context and the immediate context. From the context of historicity, Israel has done so many things that the Lord hated. This ranges from social injustice to religious hypocrisy. With regards to religious hypocrisy, Amos termed them ‘cows of Bashan’. This is because they engaged

in Idolatry. According to Hans (1984:44) the cows of Bashan was “determinative for the inhabitants of Samaria worshipping deities other than Yahweh and partaking in the sacred meals of the mrzh, one would expect the particular use of prh, “cow”, found in this verse to have its background in Canaanite mythological conceptions.” Amos addresses the absence of true worship and also the lack of justice that was in the land of Israel. Scheele (1984:2) reveals that in the northern kingdom of Israel “these sins were increased by the calf worship, which was still practiced there. Amos was sent to Bethel, the center of this idolatry, to rebuke their sins and announce the approach of God’s judgment. Faithful to his calling, Amos went thus to a people who had been highly favored by God, but who were unspeakably wicked and ungrateful.”

From the immediate context, the Lord showed Amos in a vision that he was going to destroy the people of Israel. Another Prophet, by name Amaziah, came to the king to downcast the prophecy of Amos, and Amos the political undertone of Amos’s prophecy. Amaziah projected Amos as “an intruder and foreigner whose message is not appreciated and who does not have the right certification”(Klingbeil and Klingbeil 2007:167). Amaziah falsely accused Amos that he was sponsoring and pronouncing the death of King Jeroboam.

The structure of the study text

The structure of a text refers to the organization of the narrative in that given text. The first part is vv. 10-11. It concerns that discourse between Amaziah and Jeroboam. The later was been hinted of the supposed mischief of Amos against his rulership. The second part vv. 12-13 explains the warning of Amaziah against Amos. He was warning Amos to go the Judah and prophesy there rather than northern Israel. Vv. 14-15 tells of an autobiography given by Amos to Amaziah. Amos was bold to take his stand even in the presence of King Jeroboam and Amaziah. Amos educated Amaziah that his prophecy meant no political attack, but instead the Lord chose him to correctly foretell coming events in Israel. Vv. 16-17, Prophet Amos prophesied against Amaziah for doubting the prophecy of the Lord due to the material gains he is getting from the king.

Closing reading of the text

In vv. 10-11, Amaziah told Jeroboam that Amos has rv;q' ‘qā-šar’ (has conspired), to destroy the land of Israel. rv;q' is a verb which means ‘he conspired’. Amos was able to confront and deliver the oracle of the Lord, hook line and sinker. Some of the Israelites were fully convinced that the prophet was delivering the oracle of the Lord, hence, Amaziah speaks of it as a conspiracy. Clark (1831) observes that Amos had not conspired against the king - had not said that Jeroboam should die by the sword - and had not said that Israel should be carried away captive, though this last was implied in God's threatening and afterwards delivered by this prophet.

In vv. 12-13, Amaziah who had been blindfolded by the Kings material benefits accused Amos, instructing him to go over to Judah and carry out his oracle pronouncement. %le, lêk was used meaning ‘to go’. It was pursuing Amos to go out of Israel with his prophecy of Israelite cum King Jeroboam’s doom. Amaziah knew that if Amos is allowed the stay, the king would know the lies which he has told against Amos. According to Coffman (1999), Amaziah's report was false for these reasons:

1. It falsely reported who was to be killed.
2. It falsely attributed the prediction to Amos, instead of the Lord.
3. It is false in that it omitted any mention of the sins of Israel which were the reason for this prophecy.
4. It is false in that it made no mention of any call to repentance, or to the hope extended if they did repent.

In vv. 14-15, Amos rebuked Amaziah. Amos was not afraid even in the midst of king Jeroboam. In v. 15, Amos said that God asked him %le (to go) to the house of Israel and prophesy. %le, lêk was used to show that it was a command from the Lord. When use in its context, ‘And the LORD took me as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel’, it illustrates that Amos was neither part of a guild nor any religious establishment. Part of his legitimacy as a prophet is that he comes from outside the establishment -- a herdsman and a dresser of sycamore trees (Giere 2010).

In vv. 16-17, a curse was laid on Amaziah for wrongly instructing the King, for attacking Amos, and for compromising in his oracles as a prophet. In v. 17 !kel' lā-kên (therefore, now) was used to showed the resulting action of Amaziah’s negation of the prophecies of the Lord through Amos. Amos told Amaziah that now his wife would metamorphose into a harlot. Furthermore, his children would be killed. Not only that, the prophecy that Israel going into captivity would come through, but would not be witnessed by him. This is why Giere (2010) explains that Amaziah's meddling attempt to stop Amos' prophecy returns as judgment upon his wife and children, his land, himself, and all of Israel. The result for Amaziah the priest is destruction, desolation, and impurity, and for Israel it is exile.

New Year prophetic oracles of the clergy in Nigeria

Prophecy is the prediction or forecast of what will come to pass in the future which may be through inspiration or revelation from God or god. Merton (1948:193) injects that prophecy affects “subsequent developments” in any situation. This study focuses on royal prophecy. This is a prophecy made to kings and rulers.

Royal prophecy according to Matthijs (2007) is one of the means of the God or gods to support and to criticise the conduct of a king and the God or god could even go as far as taking side of the king's adversary. New Year prophecies are predictions made by the clergy concerning the development of things in the political sphere in Nigeria, in an upcoming year.

Nigeria has witness as a sequential New Year Prophecies from several clergy that cuts across the several denominations in the country. These New Year prophecies are usually done to usher in the New Year. The emergence of 2018 was not void of this; just of the preceding year 2017 was flooded with some many prophecies during its ushering in the eve of 2016. Gbenga (2017) observes that many of the prophecies were based on what catches their fancy and on the spur of the moment and also based on intuition or pressure from society.

So many cases abound. For events scheduled to happen politically in 2017, Gbenga (2017) reveals that Olagorioye Faleyimu who is the founder of Mountain of Blessing and Miracle Church of Christ, prophesied that in 2016 that in the year 2017, the Yoruba and the North would 'soon' form a new party to take over from the ruling All Progressives Congress. Omega Fire Ministry founder Apostle Johnson Suleman prophesied that Nnamdi Kanu's detention will cause international crises and that God is angry with Buhari for the continued detention hence, Buhari will be removed. Wale Olagunju the founder of Bishop of Divine Seed of God Chapel Ministries in Ibadan, Oyo state said that in 2017, Obasanjo and Buhari will fight dirty in public.

With regards to the predictions for the events of 2018, which were made in the eve of 2017, Jannah (2018) notes that the founder of the Divine Hand of God Prophetic Ministries International, Abuja, Prophet Emmanuel Omale prophesied that serious prayers for some political office holders including President Muhammadu Buhari and his wife, Aisha Buhari. Nwachukwu (2018) writes that the General Overseer of the Christ Apostolic Deliverance Evangelic Ministry, CADEM, Mowe, Ogun State, Apostle S. S. Aderigigbe, prophesied that in 2018 Nigerians should pray for President Buhari so that the plans of enemies will not re-visit him in 2018. Also, he advised Nigerians should also pray very well for President Buhari for him to return if he travels back for medical treatment in 2018. The Senior Pastor, Dunamis International Gospel Centre Abuja, Dr Paul Enenche, according to 2018 report of News Agency of Nigeria, prophesied that the year would mark a new beginning for the nation and its people as well as supernatural opening of new opportunities. Enenche was also quoted as saying that 2018 would also be a year that God would release severe judgment upon the wicked and those holding the country to ransom.

Problems of these Prophecies

Some of the inadequacies which have been observed in these prophecies include:

1. **Don't warn directly:** These prophecies don't warn directly the person who needs it. The way that the prophecy was made has no clear cut receiver. They generalize their prophecy.
2. **Don't address burning issues:** Some of these prophecies fail to address the issues on ground. Contemporarily, there is the Fulani menace and other sundry issues such as human right abuses, social injustices and nepotism. Instead, they are busying sayings things that does not correlate what is on ground.
3. **Mark of hubris:** Most of the prophets try to show their self confidence and arrogance, hence, the display of prophetic skills. These in seen in the type of prophecies that the give. For instance, in Nigeria, and in Benue state in particular where herdsmen have murdered and maim hundred, Pastors from the region has resorted to solace, sitting hand in hand with melancholy.
4. **Filled with fear:** Due to fear, many prophecies were made wrongly. Also, fear of intimidation has made prophets to prophesy false prophecies, and to divert their prophecies to those that need it.
5. **Divergence in the oracles:** Also, there are incidences of contradictions in oracles. Prophecy is supposed to be uniform due to the perception that it is from one God, however, the reverse is from God.

The application of the text to the Nigerian context

From Amos 7:10-17, Amos was not afraid to tell the king and his clique of corrupters and idolaters the prophecy which the Lord has given to him. He bluntly revealed to the king the dangers that await Israel, if she continues to remain in her false worship, and social injustice. It is sad to note that in Nigeria, the reverse is the case. Prophecies are made in televisions, radios, and *watsaps*. Prophets in Nigeria cannot warn a corrupt president, face to face, and utter the oracles of the Lord without fear or favour. Such direct shaping is what the present formulation of the social-inculcation hypothesis apparently predicts" (Lerner and Korn, 1972:909).

Amos faced oppositions during his prophesying. Dorothy (1956) notes that Amos was one of the prophets who are moral and intellectual leaders who have the administrative ability and a good critic and regenerator working within the social order. Amaziah told King Jeroboam that Amos was pronouncing his death. Amaziah was close to King Jeroboam because, in Louise's thesis (1995:106) it was due to the extremely close relationship between kings and prophets, they issue from different cultural and political perspective. Real prophesying in Nigeria has received

so many condemnations from those that are sycophants of the government and the government itself. This has led to intimidation by DSS, army, Police, (at the instruction of the government) against those ministers who prophesy doom for leadership in Nigeria. Osagie (2017) writes on the harassment and intimidation of Apostle Johnson Suleiman by DSS over his comment against the government partaking in the destruction of lives and social injustices against some people base on religion.

Amos in order to prove that his prophesy was from the Lord, caused the household of Amaziah. According to Ritenbaugh (2013:1-2)

Amaziah's wife and children are included in the curse for two reasons.

First, as shown earlier, a leader determines the course of those under him. Any curse that fell on Amaziah would also, to one degree or another, affect his family. Second, it is a biblical principle that families are often unified in belief. The saying, "Blood is thicker than water," concedes that family ties often prove stronger than the influence of God's Holy Spirit. Frequently, if one leaves the church, others in the family will leave too. As one member of the family rises or falls, so do the others. Because of his bold denunciation of God's prophet, Amaziah would suffer, and his family would suffer with him. God would see to it that this priest of Bethel would witness in a personal way the coming destruction of the nation as it fell upon his family with a vengeance.

In Nigerian situation, was a prophet is threatened by the secular government, they hide into their shells. It might be that their prophecies were born from personal espionage.

Recommendations

The way forward hereunder stated would help regain and restructure the activity of prophesying in Nigeria.

1. Prophets should prophesy according to the spirit of the Lord and not according to the personal institution.
2. It is not a must that a every clergy must prophesy. Struggling to prophesy is born from the fact that one does not understand his calling. Those that are called to be prophets should not force themselves.
3. Prophets should not be afraid to deliver oracles to leaders directly, and close as they can. The method of prophesying against or for leaders during sermon only amounts to prophetic acrobatics and hubris.
4. Prophets, after their prophecy (must be divinely inspired) must be prepared to face persecution and opposition. However, they should know that they have the backing of God just like Amos.
5. Furthermore, those who are aides to leaders should not be hindering better policies and warnings from prophets from reaching the leaders concern. For in so doing, just as Amaziah and his household were called, they will suffer the consequences in the nearest future.

Conclusion

Amos exemplified a courageous prophet trait, which in the midst of intimidation from leadership authorities remained resonate in delivering his divine prophecy. He was bold in the presence of the King and his cabinet to warn them of the judgment of Lord upon them due to their false religion and social injustices. Nigeria prophets should see divine guidance in prophesying and delivering of divine oracles. They must not allow themselves to be driven by political gain or to gain cheap popularity. Prophesying must not be a struggle instead should be an inspiration from the Lord.

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School Community Relations Strategies for the Effective Implementation of the Universal Basic Education Programme in Junior Secondary Schools in Enugu State of Nigeria.

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Abstract

The poor and ineffective implementation of educational programmes in Nigeria indicated by increase in mass illiteracy, high rate of school drop-out, high rate of out of school children, low students' academic achievements and poor educational development is one of the major problems confronting stakeholders today. The problem was caused by the inadequacy or nonexistence of critical resources crucial to policy implementation in most Nigerian secondary schools. This paper seeks to determine school-community relations strategies to enhance community participation in the provision of critical resources necessary to achieve the effective implementation of the UBE programme. It adopted descriptive survey research design. Multi stage sampling technique was used to select the sample of 58 principals and 344 teachers drawn from two educational zones of Enugu state. A 2-part, 12-item, 4-point Scale instrument known as school-community relations strategies questionnaire (SCRSQ) was used to generate data to answer the 2 research questions. Findings reveal among others that communities to great extent provide human and material resources, counseling services to students, land and vigilante for housing and protection of school facilities and that allowing community members use school facilities, organize training and social services for community members, invite community leaders to participate in school activities, among others could enhance community participation in the effective implementation of the UBE program. It concluded that effective school-community relation can be used to achieve the effective implementation of the UBE program. It recommended that efforts be made to encourage community active participation in the effective implementation of the UBE program and academic performance of students.

Keywords: School principals; School-community Relations strategies; Community participation in school activities; Educational programme implementation

Introduction

1.0 Background of the Study

Nigeria has implemented several educational policies and programmes to give her citizens quality education but these efforts have not achieved the desired results. For example, the Universal Primary Education Programme launched by the Federal government of Nigeria in 1976 was abandoned mid-way in the programme implementation (Adeyemi, 2009), the National Policy on Education that was launched in 1977 and translated into 6-3-3-4 system of education in 1982 (Ajayi, 2007) but much was not done to ensure effective implementation (Adebanjo, 2012), the military government degree 31 of 1988, degree 2 and 3 of 1991 and degree 96 of 1993 (Adegbesan, 2010). These policies and programmes, though put in place to solve one educational problem or the other, suffer poor implementation and failed to achieve its objectives.

Again, on 30th September, 1999, the Federal Government again formally launched the Universal Basic Education (UBE) programme. The UBE programme is meant to provide free, compulsory and continuous 9-year education in two levels: 6 years of primary and 3 years of junior secondary education for all school-aged children, nomadic education for school-age children of pastoral farmers and migrant fisherman and literacy and non-formal education for out-of-school children and illiterate adults (UBE digest, 2005). It is envisaged that at the end of nine years of

continuous schooling every child that passes through the universal basic education (UBE) programme should acquire appropriate levels of literacy, communication, manipulative and life-long skills and be employable, useful to himself/herself and the society at large, by possessing relevant ethical, moral and civic values (Ayeni, 2012). It is therefore a 9-year programme for children between the ages of 6 and 15. Youths and adults, who were not able to fit into the regular school but have joined adult literacy and non-formal education classes are also integrated into the UBE effort irrespective of their ages (UBEC, 2008).

Schools were set up to provide the physical and human environment necessary for effective teaching and learning to take place in the educational implantation processes (Aruma, 2010), provide curricular and co-curricular activities to help students acquire appropriate level of literacy, numeracy, manipulative, communicative and life coping skills in academic, games and physical development (Adeyemi, 2012) and provide formal and non-formal activities to students aim at equipping recipients with skills, knowledge and attitudes they need to sustain their future economic and social development (Adasu, 2009). One major step in the achievement of these laudable objectives is the enrolment of students into junior secondary school education where they are exposed to the UBE curriculum. According to National Policy on Education (2013) junior secondary education is the education which a child receives immediately after primary education. It is the education received in the first three years of secondary education and is the foundation upon which all other higher levels of education are built. In the context of this study, junior secondary school education in South-East Nigeria refers to first three years of secondary school and an education which a child receives immediately after primary education for the purpose of achieving the aims and objectives of the UBE programme under the headship of the school principal.

The school principal is the administrative head of secondary school, charged with the responsibility of running the day-to-day activities of the school (FME, 2005), takes decisions daily that affect the lives of students and the personnel he/she manages (Shama & Sandana, 2008), decides what is going to be done, who is going to do it and when it is going to be done (Lumenburg, 2010), promotes conducive environment for teaching and learning to take place (Ogbonnaya, 2004) and in-charge of the implementation activities that go on in a school (Makinde, 2005). In the opinion of the researcher, the leadership role of the school principal is very crucial in the effective implementation of educational programmes in schools. Effectiveness refers to the extent to which goals are achieved (UNESCO, 2005). Effective implementation, therefore, is a measure of the extent of goals attainment (Ogunsaju, 2006), the extent to which the set goals and objectives of the UBE are accomplished (Ovwigho, 2004) and it is when the education at the UBE level is capable of achieving the specific goals of the UBE program as enunciated in the UBEC annual report, (2008) page 34. In the context of this study, effective implementation is the provision and utilization of human and material resources by the school principal to put into practice the UBE curriculum to students in an organized manner to achieve the desired positive change in the behaviour of students and the UBE objectives.

However, seventeen years of the launch of the UBE programme, there are indicators that the implementation of the UBE programme is going like past educational programmes launched in Nigeria that suffered poor implementation and failed to achieve its objectives (Ajayi, 2006). These indicators are infrastructure facilities, equipment, instructional materials, among others needed for effective execution of the U.B.E. are inadequate, and in some places, they are totally absent (Lawanson & Gede, 2011), mass illiteracy and high rate of school drop-out children (Aguba, 2009) and decayed, deteriorating infrastructure, declining male enrolment, absenteeism and truancy by both teachers and students (Igwe, 2007). According to the United State Embassy in Nigeria (2012), Nigerian educational system suffers from deteriorating quality and insufficient investment to keep pace with the country's growing school age population. Unfortunately, the problems have not only remained but have also grown beyond the capacities of schools to resolve.

Research findings have stated that the problem was caused by poor funding and investment in education by government. For example, the federal government of Nigeria expenditure in education seems to be below 10% of its overall budget expenditure (Yusuf, 2010), the financial situation is further worsened by the fact that what is released at the end of the budget year is often lower than the actual budgetary provision (Bagudo, 2014) and the chronic underfunding crises results to poor teaching-learning process as result of the absence of the critical human and material resources necessary for effective implantation of the UBE programme coupled with frequent strikes and disruption of academic calendars in Nigerian secondary schools (Yusuf & Alabi, 2013). Therefore, wherever critical resources crucial to policy implementation are missing in any school system, there is bound to be implementation problem (Edward III, 1980) and the desired educational objectives are far from been achieved (Mathibe, 2007). In the face of inadequate provision of school facilities and its non-existence in some U.B.E. schools, it is difficult for the school principal to effectively implement the U.B.E. program and achieve the desired objectives.

It is obvious that school principals appointed to manage the Nigerian secondary schools are incompetent and lack the capacity to mobilize alternative sources of resources to augment the poor funding by government to the extent that

Nigerian secondary school system has been characterised by a number of serious problems, the important ones of which relate to poor and deteriorating infrastructure, curriculum, out of school children, dropout rates and declining male enrolment. Today, the situation is so bad that schools seem to be teaching without teachers (Obanya, 2010). By almost any measure, junior secondary schools in Enugu State of Nigeria are failing to provide adequate education to students as student achievement, promotion rates, and retention of teachers have all continued to decline and the job of improving schools has been left primarily to the school management alone.

There is no gainsaying the fact that schools situate in a community. Most schools are built by the community and handed over to the government, inputs in the form of funds, personnel, ideas, societal norms, values and ethical beliefs are sent to the school by the community that prescribes conditions for the control of the school activities (Emenalo, 2008). School does not exist in isolation of its community and needs continued support of host community to meet its financial, human and material needs. A symbiotic or mutual relationship needs to exist between the school and its community as neither can do without the other (Okorie, Ememe & Egu 2009). School–community relations is a series of planned public relation activities through which schools seek to learn about their community, inform the community about school programmes, problems and needs and involve the community in school management (Benedetto, 2009), the degree of understanding and goodwill existing between the school and the community (Oboegbulem, 2004) and a two-way healthy symbiotic relationship through which the school and the community cooperate with each other to achieve the school's objectives (Nwadam, 2005).

Effective school-community relationship raises student persistence and achievement (Nieto, 2004), transforms public education to ensure that it serves all children and prepares them to be citizens, earners, and life-long learners (Abraham, 2003) and is an effective vehicle for building community capacity and plays critical roles in school reform (Henderson, 2002). Through effective partnership the school principal brings together a group of people in a community who are concerned about an issue and mobilizes them to take action and they work to address the range of issues schools face—such as attendance and absenteeism, overcrowding, deteriorating facilities, inadequate funding, high turnover of staff, high rate of school dropout, lack of up-to-date textbooks, and children who perform below grade level (Rogovin, 2001).

Effective student-community relations enhance community participation in school activities. According to USAID/CSPP (2008), Community participation is defined as a social process whereby specific groups with shared needs often living in defined geographic area pursue identification of their needs, make decision and establish mechanism to meet their needs. It is the collaboration between the school and the community with the aim of improving students' achievement (Schaefer, 2005). Effective community participation in school activities enhances access and provision instructional materials to enhance education quality (UNESCO, 2008), improves teaching-learning process such as creating conducive learning environment, encouraging/rewarding students, helping them with their studies at home, urge their children to behave better and let school staff know what their children are thinking and feeling (Davis & Julia, 2007), promotes the formulation of school policies and practices which are more responsive and sensitive to the needs of the community they serve (Oboegbulem, 2008) and enhances child outcomes, including higher academic achievement, lower dropout rates, and more positive student attitudes (Nzinga-Johnson, Baker, & Aupperlee, 2009). Nieto (2004) contends that student achievement is positively associated with parent involvement in school, and that schools that encourage high levels of parent involvement outperform their counterparts where there are lower levels of involvement. Epstein (2001) concluded that schools that work well with communities show improved morale, produce higher ratings of teachers by parents and have better reputation in the community. He further stated that where schools are open to parent and community participation in decision-making, teachers implement more innovative practices and students do better academically—at least at the elementary level.

According to Akinsolu and Onibon (2008), Nigeria started School Based Management (SBM) in 2005 to ensure that local communities participate in the school decision-making process. Yet even with the legal and well-defined structure for meaningful community participation in decision-making, community participation in particular schools activities in Nigeria has been very negligible. Research efforts have shown that the gap between the community and the school has remained large, while community involvement in redressing school needs problems remains negligible. The community will not ordinarily come to assist the school in one form or the order if the school principal does not maintain a friendly and respectful relationship with the community. The researcher observed that effective school-community symbiotic relationship hardly exist in the public secondary schools in Enugu State Nigeria and school management hardly interact with its host communities beyond inter-house sports, instead the school misunderstands Parents Teachers Association (PTA) to mean community (Oboegbulem, 2011) due to capacity deficiency.

This suggests that it takes more than an institutionalized structure, such as the local school based management committee, for effective school community relationship to exist and full community participation in school activities

to occur. Therefore effective school-community relations depends on the management strategies of the school principal employed to tap the vast untapped educational talents within the community and opportunities outside the traditional formal classroom structure that could be useful to schools (Rogovin, 2001), build trust, goodwill and effective symbiotic collaboration between the school and the host community (Davis & Julia, 2007) and to address the issues of funding, attendance, dropout rate, equity, sustainable school-community collaboration, improves curriculum and instruction and the school climate (UNESCO, 2006) for the effective implementation of the UBE programme. It is in this context of the widening deterioration of quality education schools' can provide and the vast untapped resources in the communities that the researcher decided to study school-community relation strategies school principals can utilize for the effective implementation of the UBE programme and make schools work for their children.

The school principal's strategies determine his/her ability to cope and achieve a compromise between community expectations and available resources. Therefore, the principals must choose strategies to create conditions to achieve the justifications for establishing good school community relations such as the improvement of the overall student-learning (World Bank, 2001), the use of untapped community resources to enrich school work (Rogovin, 2001), an increase in the sensitivity and relevance of schools to the people they serve (Karen, 2004) and sharing of responsibility for student behaviour and learning (Schaefer, 2005). Therefore, to achieve these objectives the school principal mobilizes, organizes and coordinates the efforts and activities of the various stakeholders to ensure that effective teaching and learning take place in the school. The community will not ordinarily come to assist the school in one form or the other if the school principal, through his/her strategies does not maintain a friendly and respectful relationship with the community and sustain community interest in school activities and programmes.

Therefore, effective school community relations strategies to provide the critical resources necessary for the effective implementation of the universal basic education programme in areas of adequate classrooms, personnel, infrastructural facilities, accommodation for staff and students, among others is lacking in public secondary schools in Enugu state of Nigeria. The problems of these schools are further heightened by decay and dilapidations caused by lack of attention and maintenance of these facilities. The truth is government alone because of lean budgetary allocations cannot provide all these requirements. The result is that schools in Enugu state have not met some of their vital implementation needs. The solution to the problems lies in the school's relationship with the local community and friends of the school to ensure that the needs of these schools in the area of classrooms, personnel, finance, facilities and other resources are met. The challenge in public secondary schools therefore is the school community relations strategies of school principals to improve community participation in the provision of the critical resources required for the effective implementation of the UBE programme in schools. In the light of the foregoing therefore, the determination of the school-community relations management strategies of the school principal for the effective implementation of the Universal Basic Education programme in junior secondary schools in Enugu State, Nigeria is the problem this research intends to solve.

Purpose of the Study

The purpose of this study therefore is to:

- 1) Determine the extent of community participation in the effective implementation of the UBE programme in junior secondary in Enugu State.
- 2) Determine school-community relations management strategies of the school principal for effective implementation of the UBE programme.

Research Questions

The following research questions guided the study;

- 1) What is the extent of community participation in the effective implementation of the UBE programme in junior secondary in Enugu State?
- 2) What are the school-community relations strategies of the school principal for the effective implementation of the UBE programme?

Significance of the Study

The findings of this study will be of immense benefit to the school principals, teachers, students, parents and the entire members of the host community, educational planners, curriculum experts and school management government agencies because it will expose the level of community participation and strategies school principals could utilize to build effective school-community relations management in schools.

Research Method

This research adopted descriptive survey research design. Descriptive survey research design, according to Nworgu 2006 is one in which a group of people or item is studied by collecting and analysing data from only a few people or items considered to be representative of the entire group. The design was used questionnaire to determine the

school-community relations management strategies for the effective implementation of the Universal Basic Education Programme in secondary schools in Enugu state of Nigeria.

The population of the study comprised all the 285 principals and 1724 teachers in public secondary schools in Enugu state, Nigeria. (Federal Ministry of Education Statistics Unit, 2010-2014). The sample of the study was 58 principals and 344 teachers drawn from the two educational zones of Enugu state. Multi stage sampling technique was used to select the sample for the study. In the first stage, two zones were purposively sampled from six educational zones of Enugu state. The next stage was using proportionate sampling technique (20%) to obtain the sample size of 58 principals and 344 teachers from the two zones of Nsukka and Obollo-Afor educational zones. Finally simple random sampling technique, involving balloting without replacement, was used to sample the schools from the two zones used in the study. The 58 principals and 344 teachers make a total of 402 respondents were chosen as the sample of the study.

A 2-part, 12-item, 4-point Scale instrument known as school-community relations management strategies questionnaire (SCRMSQ) was used to generate data for answering 2 research questions. The instrument was face validated by a team of experts at the department of Educational Foundations, University of Nigeria, Nsukka and a reliability value of 0.86 established using Cronbach Alpha method. Descriptive and inferential statistics were used in the analysis of data collected for the study.

The mean of any item obtained in this study is interpreted by the use of limits of real numbers. In taking decision on the mean values, the real limit of numbers was used as follows; 3.5 to 4.00 Very Great extent; 2.50 to 3.49 Great Extent; 1.5 to 2.49 Low Extent; and 0.5 to 1.49 No Extent. The standard deviation was used to determine the closeness or otherwise of the opinion of the respondents from the mean and from one another. Any item with a standard deviation of 1.96 or below indicated that the respondents were close to the mean and therefore valid. Any item with a standard deviation of 1.96 or above indicated that the items were not close to the mean and therefore the item was not valid.

Results

The data for answering research questions were presented in table 1 and 2.

Research Question 1

What is the extent of community participation in the effective implementation of the Universal Basic Education (UBE) programme in Enugu State of Nigeria?

The data for answering research question one were presented in table 1 below.

| Cluster 1: item statement | | Principals N = 58 | | Teachers N = 344 | | |
|---------------------------|---|----------------------|-----|---------------------|-------------|-------------|
| S/N | Extent of Community participation in school activities | \bar{X} p | SD | Decision | \bar{X} t | SD Decision |
| 1 | Communities provide land for housing school facilities | 3.68 | .83 | VGE | 3.48 | .86 GE |
| 2 | Communities form vigilante to protect school facilities | 3.34 | .68 | GE | 3.28 | .69 GE |
| 3 | Communities provide accommodation to teachers | 2.74 | .94 | GE | 2.50 | .59 GE |
| 4 | Community members serve as resource person in the school. | 2.80 | .68 | GE | 2.66 | .65 GE |
| 5 | Community equips the laboratory for students use. | 2.86 | .81 | GE | 1.96 | .78 LE |
| 6 | Community employs teachers in core subjects | 2.48 | .95 | LE | 2.40 | .59 LE |
| 7 | Community equips the laboratory for students use | 2.76 | .68 | GE | 2.66 | .69 GE |
| 8 | Community donates books to the library. | 1.68 | .62 | LE | 1.64 | .62 LE |
| 9 | Community gives counseling to students. | 2.54 | .94 | GE | 2.50 | .59 GE |

| | | | | | | | |
|----|--|------|-----|-----|------|-----|-----|
| 10 | Community leaders participate through P.T.A in the school's decision making. | 3.58 | .79 | VGE | 3.52 | .68 | VGE |
| 11 | Communities tax themselves to provide funds to school | 2.32 | .81 | LE | 1.96 | .72 | LE |
| 12 | Communities supply water and light to the school | 2.28 | .86 | LE | 2.18 | .78 | LE |

key: \bar{X}_p = Mean rating of principals, \bar{X}_t = Mean rating of teachers, SD = standard deviation
 Decision: VGE = Very Great Extent, GE = Great Extent and LE = Low Extent
 N = 402 (58 principals and 344 teachers).

Data in table 1 above show the mean responses of principals and teachers on the extent of community participation in the effective implementation of the UBE programme in Enugu state. The data indicate that Principals rated items 1 and 10 with mean scores of 3.68 and 3.58 respectively which fall within the response category of very great extent, rated items 2 to 5, 7 and 9 with mean scores ranging from 2.54 to 3.34 which fall within the response category of great extent and rated item 6, 8, 11 and 12 with mean scores ranging from 1.68 to 2.48 which falls within the response category of low extent. Data also indicate that teachers rated items 10 with mean score of 3.52 which fall within the response category of very great extent, rated items 1 to 4, 7 and 9 with mean scores ranging from 2.50 to 3.48 which fall within the response category of great extent and rated items 5, 6, 8, 11 and 12 with mean scores ranging from 1.64 to 2.40 which falls within the response category of low extent.

The highlight shows that principals indicate that community contribute to very great extent in the effective implementation of the UBE programme on items 1 and 10, to great extent on items 2 to 5, 7 and 9 and to low extent on items 6, 8, 11 and 12. Also teachers indicate that community contribute to very great extent in the effective implementation of the UBE programme on item 10, to great extent on items 1 to 4, 7 and 9 and to low extent on items 5, 6, 8, 11 and 12.

The twelve items had their standard deviation range from 0.59 to 0.94. This indicated that the respondents were homogenous, not far from the mean and from one another in their responses on the extent of community contribution for the effective implementation of the UBE programme. This added values to the reliability of the means.

Research Question 2

What are the school-community relations management strategies of the school principals for the effective implementation of the Universal Basic Education (UBE) programme in Enugu State of Nigeria?

The data for answering research question two were presented in table 2 below.

| Cluster 1: item statement | | Principals N = 58 | | Teachers N = 344 | | |
|---------------------------|---|----------------------|-----|---------------------|-------------|-------------|
| S/N | School-Community Management strategies of School Principals | \bar{X}_p | SD | Decision | \bar{X}_t | SD Decision |
| 1 | Approves school facilities for communities use | 3.58 | .74 | VGE | 3.74 | .46 VGE |
| 2 | Interpret school programmes to the community | 3.44 | .62 | GE | 3.38 | .62 GE |
| 3 | Holds PTA meetings regularly | 2.54 | .94 | GE | 2.48 | .32 LE |
| 4 | Invite some community leaders to chair some important events in the school. | 2.74 | .48 | GE | 2.60 | .44 GE |
| 5 | Communicate with the parents through pupils, media and group conference | 2.96 | .68 | GE | 2.84 | .38 GE |
| 6 | Solicit help from community for development of the school | 3.64 | .54 | VGE | 3.40 | .46 GE |
| 7 | Invite the community to participate in school | 3.46 | .62 | GE | 3.10 | .56 GE |

| | | | | | | | |
|----|--|------|-----|-----|-----|-----|-----|
| | activities e.g. inter house sport and send forth | | | | | 6 | |
| 8 | Provides employment opportunities to members of the community | 2.68 | .64 | GE | 2.6 | .68 | GE |
| 9 | Honour invitations from the community | 3.54 | .74 | VGE | 3.5 | .62 | |
| | | | | | 0 | | VGE |
| 10 | Give proper account to the communities on matters that concern them through P.T.A. | 3.68 | .54 | VGE | 3.5 | .46 | |
| | | | | | 8 | | VGE |
| 11 | Initiate and organize social services to the host community. | 3.32 | .66 | GE | 2.9 | .78 | GE |
| | | | | | 6 | | |
| 12 | Establishes recreational programme for students and the community | 3.28 | .36 | GE | 3.1 | .58 | GE |
| | | | | | 8 | | |

key: \bar{X}_p = Mean rating of principals, \bar{X}_t = Mean rating of teachers, SD = standard deviation

Decision: VGE = Very Great Extent, GE = Great Extent and LE = Low Extent

N = 402 (58 principals and 344 teachers).

Data in table 2 above show the mean responses of principals and teachers on the extent school-community relations management strategies of the school principal could improve community participation in the effective implementation of the UBE programme in Enugu state. The data indicate that Principals rated items 1, 6, 9 and 10 with mean scores ranging from 3.54 and 3.68 which fall within the response category of very great extent and rated items 2 to 5, 7, 8, 11 and 12 with mean scores ranging from 2.54 to 3.46 which fall within the response category of great extent. Data also indicate that teachers rated items 1, 9 and 10 with mean scores ranging from 3.50 to 3.74 which fall within the response category of very great extent, rated items 2, 4 to 8, 11 and 12 with mean scores ranging from 2.60 to 3.40 which fall within the response category of great extent and rated item 3 with a mean score of 2.48 which falls within the response category of low extent.

The highlight shows that principals indicate that school-community relations management strategies of the school principal in items 1, 6, 9 and 10 to very great extent improve community participation in the effective implementation of the UBE programme while items 2 to 5, 7, 8, 11 and 12 to great extent improve community participation in the effective implementation of the UBE programme. Also teachers indicate that strategies in items 1, 9 and 10 to very great extent will improve community participation in the effective implementation of the UBE programme while items 2, 4 to 8, 11 and 12 and item 3 to great extent and to low extent respectively improve community participation in the effective implementation of the UBE programme.

The twelve items had their standard deviation range from 0.32 to 0.94. This indicates that the respondents were homogenous, not far from the mean and from one another in their responses on the extent school-community relations management strategies of school principal improve community participation in the effective implementation of the UBE programme. This added values to the reliability of the means.

Summary of Findings

From the data analyzed, the following findings emerged:

1) Principals and teachers were of the opinion that Communities to a great extent provide land and vigilante for housing and protection of school facilities respectively, serve as resource persons, provide accommodation to teachers, give counseling to students, equip the laboratory for students use and participate in decision making in the effective implementation of the UBE programme.

2) Principals and teachers also were of the opinion that the following school-community relations management strategies could improve Community participation in the implementation of the UBE programme: allowing community members use school facilities, hold PTA meetings regularly, organize training and social services to community members, invite community leaders to participate in school activities, among others.

Discussions

Findings reveal that communities to a great extent participate in the effective implementation of the UBE programme by the provision of land and vigilante for housing and protection of school facilities respectively, serve as resource persons in imparting skills to students, provide accommodation to all categories of staff, give counseling to students, equip the laboratory for students use and participate in decision making in school, among others.

These findings agree with the findings of Nieto (2004) who stated that school depends on the community for a number of things such as water, land, skilled and unskilled manpower, accommodation for staff and sponsorship in

times of financial need. Nieto further stated that Schools draw from the rich array of untapped resources in the wider community which increased the educational experiences and opportunities students receive. The findings also agree with the work of Rogovin (2001) who maintained communities work to address range of issues schools face—such as absenteeism, overcrowding, deteriorating facilities, inadequate funding, provision of land for building and housing of school facilities, maintenance of facilities, provision of materials and furniture. The findings also agree with Emenalo (2010) who stated that communities through their town unions and the PTA engage in the building of secondary schools to make education accessible to the rural dwellers and participate in school's decision making and management. The findings also agree with views of Oboegbulem (2011) who stated that school needs the continuous support of the community in order to carry out its functions of finance, human and material resources' management. It also agrees with the findings of Okorie, Ememe & Egu (2009) who stated that communities have been known to organize social activities and local vigilante groups to protect school property. The findings also agree with the findings of Adewunmi (2005) who stated that the community, through the PTA is involved in the sensitization and mobilization of parents on enrolment attendance, and retention of their children or wards in schools to achieve the UBE objectives.

On the school-community relations management strategies school principal can use to improve community participation in the effective implementation of the UBE programme, principals and teachers agree that allowing community members use school facilities, holding PTA meetings regularly, organizing training and social services to community members, inviting community leaders to participate in school activities, among others are strategies school principals could utilize to improve school-community relations and community participation in school activities. The findings of this study agree with the study of Oredein (2006) who stated that the school should willingly make its hall and classrooms available to the community for adult education classes, church programmes and other community occasions as strategies school principals can use. He further suggested that school field can be used for sporting events and crusades and the community can allow the school to use church halls as classrooms. The community can provide houses for teachers. They can provide land for buildings and farmland for schools. Town hall can be used to supplement classrooms for schools that lack buildings. It is agree with Barbara (2011) who revealed that strategies such as employing nonprofessional staff from the community, decentralization of administrative power to embrace communities, sharing of information and decision making with communities, and involving the P. T. A in school disciplinary committee can be used to involve communities in active administration of secondary schools. Principals who educate the community members, help them (in a facilitating manner) in their community development and cultural activities, encourage them to take a more active role in their children's education, draw community talents and other community resources to the school and allow community members to use the school resources and the like are most likely have healthy and effective school-community symbiotic relationship. The findings of the study also agree with the findings of Koko and Nwiyi, (2006) who stated that organizing school staff and community opinion leaders, a principal can through school community interaction strategies, such as reporting progress, organizing special occasions for parents, employing community talents in the teaching- learning process, involving parents in school based decision-making, forming parent-teacher organizations, establishing networks of community agencies, making parents patrons of secondary schools and inter-community school projects development, among others are some effective strategies for improving community participation. They further stated that donations from clubs, age grades, etc. and launching ceremony are popular ways to raise fund and some of the ways community provide resources, manpower and funds to the schools in their areas. The above scenario has far-reaching implications for the continuous community assurance of academic performance and the provision of amenities in the school to ensure that effective teaching and learning take place in school, leads to the achievement of the goals and objectives of the UBE programme and the community will be happy for it.

Recommendations

It was recommended that:

1. Communities should be encouraged to actively participate in addressing the major indicators of ineffective implementation of the UBE programme like school enrolment, out of school children, school drop-out rate, drop in male enrolment and other disciplinary problems so as to create comfortable atmosphere for effective teaching and learning in school.
2. Communities should be allowed to supervise and monitor school activities. This will create accountability and ownership of the school and her properties and check incessant school vandalism.

Conclusion

Communities play active roles in the effective implementation of the universal Basic Education programme by making sure that academic performances of students are enhanced by the provision of free accommodation to teachers within the community, provision of counseling services to students and the provision of land and vigilante services for housing and security of school facilities. Communities also provide and equip laboratory and library services and provision of furniture to the students. School principals' strategies is critical in ensuring the success of this kind of school-community relationship and sustainable community contribution to effective school management and the achievement the objectives of educational programmes.

Therefore, strategies like to allow community members use school facilities, hold PTA meetings regularly, organize training and social services to community members, invite community leaders to participate in school activities will result in drawing the members of the community to the school and enhance good school-community symbiotic relationship. The success of this symbiotic relationship depends largely on creating a "welcoming-environment" in schools. Effective school-community relations can contribute a lot towards the achievement of major indicators of effective implementation of educational programmes in school upon which the future Nigerian depends. It is hoped that active community involvements in the effective implementation of the UBE programme in Enugu State will go a long way in addressing the problems of poor implementation of educational programmes in Enugu State.

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Information Technology and the Propagation of Terror in Nigeria: A Case of Boko Haram.
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Abstract

Information technology which is a phenomenal development that enhances correspondence, relationships, and the spread of information has been unscrupulously utilized by Boko Haram terrorists in Nigeria to gain wider coverage in their escapade. This paper therefore investigates the link between information technology and Boko Haram in Nigeria with a bid to find out how technology has aided the spread of terror and how this can be ameliorated. Insights and information were gotten from books, dictionaries, journal articles, internet materials, media news and observations. Investigations show that Boko Haram employs information technology in their spread of terror and are apparently modeling themselves after ISIS which has successfully usurped technology to propagate terror. The media also are culpable in aiding the course of Boko Haram with the manner and content of their reportage. This study therefore suggests that special security agencies should be legally empowered by government for cyber espionage and hacking of computers, phones and other technological devices used by Boko Haram and the government should launch counter-terrorism and deradicalization campaign on the internet. Finally, the government, telecommunication service providers and makers of the technological devices used by these terrorists should work in synergy to frustrate their course.

Key words: Information Technology, Terrorism, Boko Haram, Cyber-terrorism, The Media

Introduction

It is a common parlance among people in contemporary times that the world has gone 'tech', meaning that technology has taken the center stage in the affairs of men. Technological innovations have tremendously reduced the stress and strain of day to day living. In other words, technology has made life and living easy. It has palliated almost every human endeavour. There have been gigantic improvements in health science, correspondence, information dissemination, transportation, education, and so on as a result of technology.

One area of technology that has grown in leaps and bounds and is being appropriated by millions of people in Nigeria and elsewhere is information technology. Through this technology, the dissemination of information, correspondence and networking of all kinds has been enhanced. Like every other kind of technology, information technology has its strengths and pitfalls. It has been used for ethical, worthwhile, beneficial and benign purposes as well as unethical, harmful, unbeneficial and malignant purposes.

For instance, the unrestrained use of information technology in Nigeria and elsewhere has prodded the perpetuation and spread of terror. Boko Haram, which is a religiously motivated terror group mainly based in the North Eastern part of Nigeria has employed information technology severally to perpetuate and foster terror in Nigeria. Shekau, the said leader of this terror group has on several occasions released videos either to threaten an attack, claim responsibility for an attack, display their training sessions, state the group's fidelity to other terror groups outside Nigeria or to taunt the federal government's ineptitude in fighting them. They also make use of mobile telephony in corresponding. Apparently, these information technologies have greatly aided the spread of terror in Nigeria inadvertently.

With the adoption of the qualitative method of study and insights from published works, empirical observation and discretion, this study intends to explore the nexus between information technology and the spread of terror by Boko Haram in Nigeria. More importantly, this study intends to proffer proactive measures to nip this ugly trend in the bud.

The rest of this study will follow the following sequence: analysis of concepts – information technology, terror and Boko Haram; information technology and the propagation of terror elsewhere; information technology and the propagation of terror by Boko Haram in Nigeria; the existing state of affairs and prospects as regards information technology and terror propagation in Nigeria; the media and terror propagation and finally, proactive measures to combat the misuse of Information Technology by Boko Haram. At that point, conclusions will be drawn.

Conceptualizations

Information Technology (IT): according to Rouse (2000:1), “information technology is the use of any computers, storage, networking and other physical devices, infrastructure and processes to create, process, store, secure and exchange all forms of electronic data.” It has to do with the manipulation and transmission of information using technologies/electronic media such as television, video and telephones. IT is often expressed through the media. For Business Dictionary (2016), office automation, multimedia, and telecommunications are also parts of information technology. Information technology could be run as a programme in order to learn how to use the computer to meet the technological needs of schools, businesses, governments and so on. Haralambos and Holborn (2008:741) describe the aspects of the media that deals with Information and Communication Technology as the new media. In their words, “these new forms of media are becoming increasingly diverse and interactive, generating different types of engagement.” They further argue that the media or information technology influences particular social groups as it passes through different phases. The passage through these phases is known as the message trajectory. According to Haralambos and Holborn (2008:728), the message trajectory includes “1 The media institutions and the message formulation stage. 2 The media message content: the nature of the ‘text’. 3 The audience: behavior and reception. 4 The effects or impact of the message.” While distributing information or message using varying electronic media, concerns about privacy, security, reliability and efficiency come up as there are usually loopholes that could lead to hacking. In all, modern information technology has enhanced communication, broadcasting and distribution of data and messages in modern times.

Terror: Merriam-Webster (2015:1) defines terror as “a very strong feeling of fear; something that causes very strong feeling of fear; ... violence that is committed by a person, group, or government in order to frighten people and achieve a political goal”. This is the device used by unscrupulous people, groups or even states to instigate fear among people. A lot of other circumstances could cause terror. In this study however, the terror that is meant is that which is caused as a result of terrorism. Terrorism itself is a very dicey term to define. It has been used to describe enemy activities by state actors and non-state actors and one cannot distinctively state what constitutes terrorism because some actions that stirred so much terror has been described as freedom fighting while others have been described as terrorism depending on who is defining it and for what purpose. Hoffman (2000) as cited in Nmah (2012), however argues that the description of terrorism depends on one’s sympathies.

Furthermore, Nmah (2012) argues and persuasively so, that the problem of defining terrorism is a political one and not a semantic one. The meaning of the word is unequivocal but situating the word in real life situation usually makes it problematic to unravel its meaning. However, admitting that terrorism is difficult to define, Chukwuemeka (2011:49) defines it as, act of violence or threats of the use of violence that are intended to create fear (terror), which are deliberately perpetrated for religious, political, economic or ideological reasons on military/security, state institutions and officials, and civilian targets, with the intent to achieve stated objectives by state and/or non-actors in domestic and international relations ... these acts are destructive and characteristically resistant to another power whether dominant or emerging.

There is a plethora of definitions of terrorism. Sometimes these definitions do not agree. Be that as it may, terrorists use intense and indiscriminate violence which instigates ‘terror’ to pass their message across so as to force the government to respond favourably to their agitations.

Boko Haram: This is a ‘jihadist’ terrorist organization based in the North Eastern part of Nigeria and refers to themselves as people committed to the propagation of the prophet’s teachings and jihad (Arabic: السنّة الهى جماعة والجهاد ل لدعوة, *Jama’atu Ahlis Sunna Lidda’awati Wal-Jihad*). It is an Islamist movement which strongly opposes ‘man-made’ laws. However, Boko Haram literally means ‘western education is sin or forbidden’ in Hausa language. Buba (2015:5) states that “this name was given to the movement in the early 2000s by the local population in Maidugri, the capital of the northern Nigerian state of Borno where the movement originated.” He further argues that Boko Haram does not really crystallize the objective of the movement which is to abolish the secular system of government and establish sharia law in the country. The expression cum nomenclature ‘Boko Haram’ was however made popular by the media. This group was founded by Mohammed Yusuf, an Islamic scholar in 2001 or 2002. Following their nefarious activities, Yusuf and many other members of the group were captured and killed by the government in 2009. This led to the accentuation of the group’s machinations in northern Nigeria since that year. Abubakar Shekau was said to take over the leadership of the organization in 2010 at the death of Yusuf. He has been allegedly killed too by the Nigerian military forces in 2013 even though he or a ‘pseudo Shekau’ keeps resurfacing in their video releases. Citing the estimation of the Nigerian police in Nigerian Tribune (2009), Ukanah (2011) states that their numerical strength is not less than 1.5 million. This movement has gone through ebb phases and flow phases but has endured till date and according to Buba (2015) is responsible for more than 13000 deaths from 2009

till 2014. More so, Gardner (2014), as cited in Buba (2015) states that there is a lot of speculations that this group has links with foreign jihadists. As a matter of fact, Abubakar Shekau openly declared their allegiance to ISIS on the 7th of March, 2015 on their twitter account. Their modus operandi include to set and detonate bombs on strategic and crowded places like markets, commuter parks, schools, churches, and even mosques. Sometimes they employ suicide bombers and other times, shoot sporadically with fire arms. They also engage in abductions, especially women and girls who they use as sex and domestic slaves.

Information technology and the propagation of terror elsewhere

Terrorism seems to be a ubiquitous phenomenon. Many nations are dealing with it in varying degrees, with preponderance in the Middle East. Terrorist organizations around the world seem to be maximizing information technology and the electronic media in their propagation of terror. For instance, Islamic State in Iraq and Syria (ISIS) network, recruit members, publish threats and air their ferocious activities using the instrumentality of information technology. According to The Hacker News (2015:1),

ISIS most interesting aspect is how it leverages the enormous power of social media platform to radicalize young people, spread its message around the globe, recruit foreign supporters to its fight and shock people into taking notice of its actions.

The aired brutality and decapitation of James Foley and John Sotloff, Americans and David Haine, a British in September 2014 prompted fear/animosity in Europe, France and other parts of the West. It was also alleged that a substantial number of French and British citizens had traveled to Syria and Iraq to join this militant group, justifying their fear. The recruitment of these French and British citizens was for the most part, done online even though some got radicalized during their visit to Syria, Iraq or any other country that houses deadly terrorist groups. Some must have perhaps volunteered because of their sympathy for ISIS' course which has been sufficiently publicized using information technology. Such is the effects of information technology on terrorism. In November 2015, ISIS released a chilling video purportedly threatening to attack New York City. This spread fear all over the city and preemptive steps were quickly taken by the US government to avert any such intrigue. One can say without fear of ambiguity that Information Technology gives a leeway for terrorism to have a far-reaching effect.

Presently, the coalition against ISIS has been able to displace and defeat them as a caliphate. Their surviving members are now dispersed all over the West and are still as much threat as they were as a caliphate. They may no longer be there as an organization, but their members still allegedly correspond via IT and could plan deadly terror attacks or lone wolf attacks from their various destinations.

Al Qaeda, Taliban and other terrorist groups also used similar technologies like ISIS to proliferate and propagate terror. Through their use of computer networking, they have on several occasions, inspired lone wolf attacks. The media as well as the terrorists themselves seem to be in a race to report these attacks with gory images and videos. This exacerbates the effects of terrorism. Referring to terrorists, Jarab (2005:2), reporting the recommendations of the Committee on Culture, Science and Education of the Council of Europe and its Parliamentary Assembly succinctly states that; "not only do they now own the necessary technical equipment such as video cameras and internet facilities, they also usually know how to time and create those images which can guarantee a maximum impact through the media".

Information technology has not only fostered the spread of terror but Islamophobia too. Even places where moderate and liberal Muslims preponderate, people still tend to have this irrational fear of them because of the diabolic acts that have been purportedly carried out under the auspices of Islam elsewhere which they got to know about through the media. Wariboko (2015) explicates the concept of Islamophobia and how it diffuses fear around the world. This term which is a coinage of two words – Islam and phobia became popular after the Osama Bin Laden masterminded attack on the US twin towers of the World Trade Center and Pentagon on the 11th of September, 2001. This is coupled with the activities of other terrorist groups that supposedly disparage the Islamic religion with their claim to be Muslims fighting the jihad. However, it is a known fact that there are different strands and sects in Islam as well as adherents with different degrees and shades of persuasion and piety. One can therefore say that contrary to Islamophobia, not all Muslims are terrorists. In fact some Islamic clerics have denounced terrorism and claim they do a bitter disservice to Islam which is essentially a religion of peace. In a nutshell, the effect of Islamophobia is far reaching as a result of information technology.

Information technology and the propagation of terror by Boko Haram in Nigeria

The situation is not any different with Boko Haram in Nigeria. As earlier stated, Boko Haram mostly makes use of the new media such as mobile telephones, video and audio recordings, and the social media in spreading terror. Jarab (2005:2) in his report rightly states that "terrorists have learned how to use information technologies in order to disseminate their own audiovisual recordings, electronic messages or web sites on the internet." Boko haram is usually quick to release gory, debilitating and exasperating videos of their activities which include training, threats, actual attacks, claims and so on. Apparently, Abubakar Shekau, the leader of this group that took over from Yusuf

has a penchant for releasing videos. Ukanah (2011:253) graphically describes the video he released after he took over the leadership of the sect. In Ukanah's words, "dressed like Osama bin Laden he had the effrontery to produce a video-taped interview in which, flanked on either side by an AK-47 rifle, he promised more bloodshed to mark the anniversary of the 2009 massacre by his sect in which about 1000 people were killed." Almost after every of their major attacks, he releases a video to claim responsibility and threaten worse attacks. Most of the videos are still there on the internet and social media. These include the video released to claim responsibility of a deadly bomb attack in a bus station packed with commuters in Abuja in April 2014, the video of the Chibok girls in hostage, and so on. These and more propagate fear among the Nigerian citizenry.

As it is, it does not appear that Boko Haram has started recruiting members online and so far, there is no record of any lone wolf attack elsewhere in Nigeria inspired by them. It does not also appear that they have a good grip on 'cyberterrorism' and online radicalization as has been achieved by their more established ISIS counterparts. However, considering the fact that they apparently mimic ISIS and other terrorist organizations outside Nigeria in their modus operandi, one could forecast with some degree of certainty that with time, if they are not wiped out, Boko Haram could imbibe these traits, usurp information technology more and have a wider coverage and stronger impact in Nigeria and even beyond.

The media and terror propagation

The media have inadvertently contributed in no little way in peddling terror around the world. It appears that terror groups have been able to stage-manage the media to aid them. Jarab (2005:1) categorically states that "modern terrorism is media terrorism". In the same vein, Bilgen (2012:5), states: "needless to say, terrorism is an attractive boon for media coverage, mainly because terrorist attacks make viewer rating surge and profits increase". More so, Wogu (2011:209), citing Nacos (1994), in agreement with Jarab's and Bilgen's views, states that "terrorist organizations use the media as a channel for relaying their messages and interests to target audience, while their activities provide substance or news which the media disseminate to remain in business".

Media houses seem to scramble to be the first to report terrorist activities and graphically so. The reason, according to Bilgen (2012) is because of the proliferation of television and radio channels and competition among them. More so, such shocking and sensational reports captivate and fascinate audiences. Hence, most of the reports are scarcely censored. To lay credence to this point, Sampson (2012) argues that sensationalism in media reportage provokes fear. Often times, the media exaggerates details of terrorism. Etaghene (2010), Kukah (2011) and Sampson (2012) accuse the media of fanning the embers of violence in Nigeria by their provocative and emotive reports. Alarming news headlines, coupled with published gory images of victims of terrorism often trigger fear and chaos. Wogu (2011:220) therefore concludes that "the media and terrorist organizations are unfortunately and unintentionally drawn into a mutual and symbiotic relation that tends to sustain the actions of terror that threaten the existence of mankind."

On a different ball game, Wogu (2011) alleges that the media seem to have simplified terrorism with terms and nomenclature that tend to cushion its criminal character. For instance referring to them as freedom fighters instead of murderers and referring to murder as revolutionary justice or attack as operation. The media is known to be very influential and people tend to make their judgment using the content of media reportage. This makes such media contents that seemingly sympathize with terrorists dangerous. Wogu (2011:214) shares the above sentiments in the following words; "through this, the public are swayed to justify some of the terrorist attacks that would have attracted great public outcry and anger against the group that perpetuated such act."

In his report, Jarab (2005:1) acknowledges the fact that journalists owe the people especially in democratic societies the duty to inform them on matters of public concern and have to necessarily do that. However, if it is done without discretion, it could blow the effects of terrorism out of proportion and have a very strong and negative impact. Wogu (2011) suggests that "the international community should as a matter of urgency ... evolve policies and templates that weaken the media-terrorist relations." Such policies should however be thoroughly thought through so that they will not impinge on the freedom of expression and/or the core duties of journalists. Balance should be stricken. Attention should be paid more on censoring graphic videos and images, avoiding sensational reports or embellishing stories.

More so, Nmah (2012) argues that it is imperative to edit international news broadcast in Nigeria for security purposes. This position is perhaps premised on the fact that some international news contents are able to foster terror and/or lead to 'copycat' violence. One however wonders how effective this could be in a globalized world where international news contents are just a click away. Ibrahim (2014:406) rightly states that "globalization has enabled good and bad ideas and practices to disperse across borders with little government control." Often times, people read or watch international news on the internet before they are even broadcasted by the Nigerian media. One would therefore suggest that in a globalized world that is ruled by technology, efforts should rather be made by also using technology to nip the activities of terrorist groups in the bud.

Further analyzing the unfortunate relationship between the media and the audience, Haralambos and Holborn (2008:727) underscore the fact that media reportage has the propensity to trigger or encourage violence in viewers. They state that “the phrase ‘television violence’ is often used to express the common fear that violent imagery in programmes breeds aggression in viewers.” This speculation that there is a connection between the media and violence is called ‘copycat violence’. They argue that the media influences particular social groups as the messages pass through the message trajectory which includes: the message formulation stage by the media, the message content or the nature of the message, audience reception and how it affects behaviours and finally the impact or effect of the message.

Proactive measures to temper the effects of the use of Information Technology by Boko Haram

Jarab (2005), reporting on the Parliamentary hearing on media and terrorism held in the French senate on the 17th of March 2005 states that;

The media face a complicated task to strike the right balance between their duty to inform the public and the danger of becoming tools in the hands of terrorists. They have to manoeuvre between obstacles to access to information ... They have to make painful choices involving their own conscience with regard to decency and respect to dignity of the victims of terrorist acts and the demands of media market competition.

Having bared the unholy romance between the media and propagation of terror and ways terrorists, Boko Haram in this case, employs information technology in perpetrating terror, the need for proactive measures to halt this trend cannot be overstated. Boko Haram takes advantage of the media to orchestrate palpable terror to the audience/viewers. They are usually so palpable that they could stir instincts similar to the ‘fight or flight’ instinct in children when they are startled.

No doubt, information technology enhances communication and information dissemination but it has also been abused to propagate terror. Since it has been made a weapon in the hands of terrorists, the government needs to sit up and use the same weapon to fight terror. The government should provide adequate support and training to internet experts that could ‘hack’ the websites and accounts of Boko Haram, if any yet, and thwart and frustrate their correspondence and networks. In France for instance, a group of ‘hacktivists’ known as ‘Anonymous’ declared cyber war against ISIS. According to The Hacker News (2015), they claim to have taken down 20,000 ISIS-affiliated Twitter Accounts. The truth is that in as much as hacking is illegal, Anonymous has been effective in this cyber war. Hence, appropriate legislations should be put in place in Nigeria to train and empower Special Security Agencies to hack terrorists’ websites and internet accounts in Nigeria and also monitor information technology records of suspected terrorists. This should be done as a matter of urgency because Boko Haram is learning fast from their masters ISIS and other terror organizations that have mastered the art of online radicalization and support and are in fact doing it with great success. Nmah (2012) also shares this thought. He believes that empowering security agencies to hack the phones of terrorists will contend insecurity and terrorism.

In the same vein, there is need for collaboration among government agencies, telecommunication operators, smart phone makers and other stakeholders. With the emphasis on SIM registration by telecom operators, owners of SIM cards that are used for unscrupulous activities will be identified. Smart phone makers such as Apple, Samsung, Blackberry etc should have an understanding with the government to unlock phones that are associated with terrorist activities for the perusal of appropriate authorities and painstaking investigations. There was a battle between the Federal Bureau of Investigation (FBI) in the US and Apple, makers of smart phones and other electronic devices. Following the San Bernardino shooting in February 2016, the tech giants appealed a US court order to unlock the shooter’s phone. Apple claimed that it would compromise the security and privacy of their customers. When stakeholders collaborate in the fight against terrorism, such issues are not expected to emanate. For instance, the owners of facebook and twitter seem to be working in synergy with governments to frustrate ISIS’ cyber terrorism. On the 25th of February 2016, CNN’s correspondent, Zain Asher reported that ISIS threatened the Chief Executive Officers of Facebook and Twitter (social media outlets) for blocking its recruitment efforts online.

The government can also launch an internet campaign for deradicalization. The deradicalization program has proven to be considerably effective elsewhere. This will serve as a counter campaign to that of Boko Haram and will help dissuade people who sympathize with or are perhaps considering identifying with the group.

Muslim groups and concerned and patriotic citizens of Nigeria can also join this cyber or information technology war against Boko Haram to denounce their bellicose and ferocious activities. Muslim groups are particularly indispensable here because Boko Haram claims to be Muslims and fighting the cause of Islam. They could borrow a leaf from a British Muslim group that has popularized the #notinmyname campaign on the internet. They publicly denounce the activities of terrorist as unIslamic and therefore not in the name of Islam. With campaigns such as this

flooding the internet, Boko Haram will lose sympathizers regardless of how much they manipulate the media to garner and sustain sympathy from vulnerable people.

Conclusion

Technology has made life easy for man in every sense of the word. Technology has made it easy for man to do good, perpetrate evil, create, destroy, build as well as harm fellow men and the society. Against this backdrop, Boko Haram, which is a terrorist organization in Nigeria, has hijacked information technology which of course is a veritable tool that lubricates the wheels of society for a smooth flow and has turned it into a weapon of terror diffusion.

This trend is a conspicuous strategy by major terrorist organizations outside the shores of Nigeria which include Al Qaeda, ISIS, and the Taliban. Apparently, the strategy is paying off and they seem to be advancing very fast as technology advances and now resort to online recruitment of members and radicalization. They have also successfully inspired many through information technology.

In Nigeria, Boko Haram, which is confessedly against western education and civilization, did not refrain from using this technology which is a production of western education. They seem to be learning very fast from terrorist organizations around the world and unleashing what looks like 'copycat' terror in Nigeria. Presently, they use mobile phones in their networking and video recordings to spread terror. Perhaps, they are still mastering the art of using the computer to radicalize people, recruit members and garner sympathy.

It also appears that the print and electronic media aid the course of these terrorists. This aid is perhaps an unanticipated consequence of reportage race among different media houses. It is therefore pressing to put measures in place to counter the use of information technology to disseminate terror. This battle should be fought using information technology too. The onus is therefore on the government to be proactive in this fight before the situation exacerbates and gets too complex. The media should also endeavour to be professional in their reportage of terrorism in Nigeria. Technology must not be allowed to be misappropriated to hold Nigerians in ransom and perpetual phobophobia.

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The Interdependency Of Direct And Indirect Speech Acts In Classroom Discourse

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Abstract

This study examined the existence of the interdependency of direct and indirect speech acts in classroom discourse. The inseparability of direct and indirect speech acts were explored through discourse acts from the continuous delivery mechanisms and reception of the classroom participants in lesson cooperative, interactive and student-focused discourses. Through qualitative approach, the study used empirical data from two selected secondary schools in Lagos State. The method of gathering data was observation. Two schools (Debest International Colleges and Ransom Kuti Memorial School, Yaba) and two subjects (Chemistry and Government) were selected through simple random technique. The sample population was taken from students and teachers from the selected secondary schools. The total number of students from the selected secondary school was 450 and the selected number of teachers was 2. These constituted our sample population. The researcher tape-recorded lessons from two subjects in the selected secondary schools, listened to them, extracted the excerpts and analysed them using Jefferson's (2004) transcription convention. Frequency count was used to determine the number of acts prevalent in each lesson. The study confirmed that there is the interdependency of direct and indirect speech acts in classroom discourses.

Keywords: Discourse participants, The Speech Act Theory, interdependency, classroom discourse

1.1 Introduction

Classroom discourse has been a subject of interest to very many scholars such as Dalglis et al (2011), Osisami et.al (2005), Blook and Pouriran (2009), Cazdens (2001), (Siddiqui 2005) , Osipeju (2009), Kaplan (2007), McMillan (2001, Carter and Nuana (2007), Upadhya and Singh (2008) Cottrel (2001), Woolf (2009), Maduekwe (2007) , Oakes, and Lipton (2007), Zhang (2008) and Palmer (2007). The interest in classroom discourse is borne out of the fact that classroom life is crucial in shaping man's future. On the one hand, if classroom discourse is well organised and exhibited all the participants will benefit positively from it. On the other hand, if it is disorganised and mishandled, classroom discourse beneficiaries (especially the students) may become useless to themselves and the society at large. Therefore, it is pertinent to do everything possible to organised and exhibit classroom discourse appropriately.

Classroom discourse is also known as classroom interaction; it is the lesson taken directly as the teacher stands before his/her class and delivers lesson. Lessons are replete with direct and indirect speech acts and many discourse analysts such as Olateju, (2004), Dairo and Onadeko (2008) and Osisanwo (2003) have been interested in direct and indirect speech acts over the years. Direct speech act contains only one speech act (function) while indirect speech act has more than one interpretation. Interdependency of direct and indirect speech acts is the inseparability of two acts (direct and indirect speech acts). It is obvious that once there is an indirect speech act, automatically, there is first of all, the direct act before the indirect act or acts. Therefore, there are some utterances that both direct and indirect speech acts are not detachable.

This paper establishes the existences of the interdependency of direct and indirect speech acts in classroom discourse. The classroom participants (especially the teachers), consistently and continuously use both direct and indirect speech acts in classroom discourses. To the best of my knowledge, no serious and comprehensive work has

been done on the inseparability of direct and indirect speech act before now. Therefore, this work will be beneficial to the classroom participants and researchers.

2.1 Direct and Indirect Speech Acts

Speech acts are actions done by people through utterances. Yule (2010) explains that they are actions performed by a speaker with an utterance. Speech acts can be direct, indirect and interdependent. Direct speech acts perform only one act (function) while the indirect speech acts perform more than one speech act. Dairo and Onadeko's (2008) observe that the speech act is direct "when the various structural types are used to perform their normal functions" and indirect "when a statement is used as a question or a question is used as a command". Dairo and Onadeko (2008) explanation of indirect speech act seems to be an affirmation of Searle's definition of indirect speech acts. According to Searle (1975 cited in Nicolas and Alex 2001) an indirect speech act is an utterance in which one speech act is performed indirectly by performing another. Viewing indirect speech act in another dimension, Finnegan (2004) maintains that an indirect act is the one that normally violates the cooperative principle (CP) but indirectly cooperative. He identifies the characteristics of indirect speech acts (INDSA) as follows:

- (i) Indirect speech act violates at least one maxim of the CP;
- (ii) The literal meaning of the locution of an INDSA differs from its intended meaning;
- (iii) Hearers (Hs) and Readers (Rs) identify INDSA by noticing that an utterance has character (i) (i.e. violates at least one maxim) and by assuming that the interlocutor is following the CP and
- (iv) As soon as the Hs and Rs have identified an INDSA, they identify its intended meaning with the help of knowledge of the context and of the world around them.

Contrasting Finnegan's view, Showman and Biehler (cited in Finnegan, 2004) observe that there are instances where indirect speech acts do not violate any maxim as in law court, church and even classrooms. The participants are urged to understand appropriate application of Indirect Speech Act (INDSA). The maxims, they maintain, can be used without violation if relevance, orderliness and truthfulness are applied.

2.2 Theoretical Framework

This paper adopts Austin's (1965) The Speech Act Theory as its theoretical framework. The aspect of The Speech Act Theory that is relevant for this work is the illocutionary act. The illocutionary act is the function or functions performed by speech acts. Classroom discourse of direct, indirect and the interdependency of direct and indirect speeches are suitably identified using The Speech Act Theory. It is quite relevant in identifying, analysing, evaluating, assessing and doing other serious businesses with classroom discourses. In other words, Austin's classification model is suitable for any type of research work in the classroom discourse. Although there are recent works on The Speech Act Theory such as the work of Allan (1986), Austin's Speech Act Theory is suitable and relevant to this work; therefore it is adopted and its detailed explanation is presented below.

2.3 The speech Act Theory

The Speech Act Theory began with two philosophers, John Austin and John Searle. They developed this theory from the basic insight that language is used not just to describe the world, but also to perform a range of other actions (Schiffirin, 1994). The Speech act or the act of speaking becomes a reality because someone performs the act of speaking. Austin explains that in every utterance, the speaker states a fact, denies or confirms something; makes a prediction, gives advice, or commands or asks questions.

It is worth stating that a series of lectures compiled by Austin in *How to Do Things with Words* (1962) is acknowledged as the first presentation of what has come to be known as the Speech Act Theory. He propounds two major types of speech act: the performatives and the constatives. He starts by explaining that some utterances seem to lack what it takes to be the property of statements (i.e. what he calls a truth-value). He observes that such statements that lack truth-value can neither "describe nor report" anything nor the uttering of such be described as saying something. These types of utterances, he calls performatives. He distinguishes performatives from constatives (declarative statements) whose truth or falsity can be judged). Performatives are utterances that are said to be felicitous or non felicitous (i.e. happy or unhappy) whereas constatives are utterances known to be true or false.

There is always confusion in demarcating performatives from constatives. Austin also considers utterances by shifting emphasis from both performatives and constatives to utterances. The emphasis on utterances is the "issuing of the utterances and not on utterances per se". All utterances, he maintains, perform speech acts and these comprise a locutionary act, an illocutionary act and a perlocutionary act. A locutionary act is the production of the sounds and

words that are meaningful; an illocutionary act is the conventional communicative force, the action achieved by “saying a word” while a perlocutionary act is the actual effect achieved by saying. For example, if a man says to a lady that she should not worry that when he returns overseas he will marry the lady. The locutionary act is the fact that the man makes a meaningful sentence to a lady. The illocutionary act is the steps he takes to approach the lady and the promise he makes while a perlocutionary act is the feeling of hope that the lady expresses. She is optimistic that one day she will be married. This study is concerned with the illocutionary acts.

These acts produce a total speech act that is studied in the total speech situation. The words used in some instances are to be explained by the context in which they are designed to be or have been actually spoken in a linguistic interchange (Schriffin 1994).

Seale (1975) builds his Speech Acts upon Austin’s work. He introduces ideas that provide basic ideas for the application of The Speech Act Theory to discourse; although he insists on the claim that conversation is governed by constitutive rules.

Also, in his work in (1969), Searle maintains that, “the Speech Act is the basic unit of communication”. This notion places speech acts at the crux of the study of language, meaning and communication. Again, Searle’s principle of expressibility: what can be meant can be said, allows the integration of speech act theory into linguistic theory. The consequences of the principles of expressibility are highlighted in Searle’s words:

The principle of expressibility enables us to equate rules for performing speech acts with rules for uttering certain linguistic elements, since for any possible speech act, there is a possible linguistic element, the meaning of which (given the context of utterance) is sufficient to determine that its literal utterance is a performance of precisely that speech act.

Searle’s distinction of utterances into speech acts is very similar to those proposed by Austin. The uttering of words (Searle calls morphemes and sentences) is an utterance act. Prepositional acts are called referring and predicating acts while illocutionary acts are acts like stating, commanding and promising.

Illocutionary acts constitute the rules that are responsible for speech acts. Searle calls this special type of rule, constitutive rule. Searle believes that constitutive rules create and define new forms of behaviours. He also observes that apart from being rule-governed, illocutionary acts are intentional; they have names and are what the speaker (S) is doing with words in relation to the hearer (H).

The perlocutionary acts are the consequences of illocutionary acts (i.e. the effects of actions, thought and beliefs of hearer. The illocutionary act that is subject to conditions and rules is central to Searle’s framework. Searle classifies illocutionary acts into five basic types namely; representative, directive, commissive, expressive and declaration. REPRESENTATIVE: The speaker is committed to the truth of a proposition, e.g. believe, affirm conclude, deny and report. DIRECTIVE: The speaker tries to get the listener to do something as in challenging, asking questions, commanding, insisting and requesting. COMMISSIVE: The speaker is committed to a certain course of action as in pledging, promising, swearing and guaranteeing. EXPRESSIVE: The speaker expresses an attitude about a state of affairs such as apologizing, deploring, thanking, welcoming and congratulating. DECLARATION: The speaker alters the condition or external status of an object or situation such as in uttering the following: I resign, I hereby declare. You’re fired and I baptize.

Besides these, other scholars such as Sinclair and Coulthard (1975) classify illocutionary acts into five classes. These are representatives (e.g. assertions), directives (e.g. requests), commissives (e.g. promises), expressives (e.g. thanks) and declarations (e.g. appointing).

Furthermore, Allan (1986) classifies illocutionary acts into two major parts: interpersonal illocutionary acts and declaratory illocutionary acts. Interpersonal acts have subgroups namely; constatives, predictives, commissives, acknowledgement, directives and interpersonal authority. Declarative illocutionary acts also have subgroups and these are effectives and verdictives.

This study focuses on the illocutionary act (and not locutionary and perlocutionary acts). The reasons for my choice are that illocutionary acts are suitable to the analysis of our data and that they are core acts for any discourse in classroom situations such as direct speech acts, indirect speech acts and the interdependent speech acts (INTERSA).

3.1 Data Presentation 1 (Government): Excerpt from Duties and Obligations of a Citizen.

- T: (A) We want to bring this topic to an end
 (B) We have treatedalmost ()
 (C) We look at duties and obligations of a
 (D) Who can tell the definition of a
 duty?
 S: (E) Duties are.....as a members if
 a State
 T: (F) Thank you.
 (G) Someone think (sic) there is no
 different between duties and
 obligation
 (H) That is for the lay man.
 (I) There, we are going to look at duties
 and obligation of a citizen to a nation
 (J) Who can attempt a definition of a
 duty of a citizen?
 (K) Yes! Yewa
 (L) Duties, duties of a citizen are what
 is (sic) expected of a member
 [of a State
 S: (M) [of a State
 T: (N) as a member of a State
 (O) Thank you
 (P) Yes, Alimako is that what you
 wanted to say
 (Q) So put it in your way
 (R) The way you want to say
 (S) Let it come out from you also
 (T) What is a duty of a citizen?
 Ss: (U) Duties of a citizen are those things
 that are expected of a citizen to do
 T: (V) I mean examples of a duties (sic) of
 a citizen
 (W) Yes, Michael
 S: (X) To be an ambassador of a country
 anywhere he is
 T: (Y) What about obligation?
 (Z) Obligation of a citizen
 (A1) Obligation, obligation, Yes
 obligation
 (A2) Adeyanju, Adeyemi, Adeyanju
 Ss: (A3) To abide by.....
 T: (A4) Okay, the principle of a rule of law
 is to abide by the law
 (A5) ehe, eh, you

3.2 Data Analysis on Duties and Obligation of a Citizen

This excerpt opens with (A), a focus which acts as a directive . This helps the students to know the progress of their lesson. It summarises the previous lessons and sets the students ready for a new topic. (B) is an incomplete elicitation which cannot be comprehended in isolation except (C) is uttered. (C) is an explanative summary of the previous lesson; it also acts as a reminder to the students. In order to ensure that the students participate in the discourses, the teacher issues an elicitation in (D). This also acts as a demand or a request intending to solicit answer from the students. One of the students attempts to answer the question ,(D), by offering an incomplete elicitation in (E). This necessitates the teacher to now issue an expressive in (F) in order to motivate the student who responded in (D). The expressive nature of (F) is not detachable for its motivational purpose, hence the interdependent speech act. Again the teacher utters a representative in G, (a direct speech act). (H) is equally interdependent as it offers two non-separate interpretations: one, denotatively, as ignorant people and two, connotatively, as the definition of duties and obligation for the layman. (I) is interdependent, its possible meanings are: one, what the citizens are expected to do and two, what the classroom participants are considering in the classroom at a specific time. Again, the utterance, “there” at the initial position of (I) is quite confusing and ambiguous. There is no correlation between it and the utterance before and after it; it is quite odd.

Another transaction opens in (J) where the teacher makes a requests and asks a question. The students do not respond readily and this necessitates his utterance in (K). This functions as an elliptical elicitation, a nominative and a directive (inseparability between the direct and indirect acts). (L) is an explanative and a response to (K). The students respond in (M) and this ensures the attainment of their full participation. The teacher now repeats (L) in (N) in an incomplete representative. He further utters (O) which functions as an expressive that is motivational in nature. (P) is an elliptical elicitation, a nominative and a “requestive” elicitation. The teacher also encourages the students to be independent by issuing (Q). This functions denotatively and connotatively. Denotatively, to mean the way someone works (which is not related to this context) and connotatively, to mean the way someone understands what the teacher means. This is also interdependent in nature.

Having encouraged the student to be independent, he (the teacher) gives a follow-up elicitation and an explanative in (R) to assist the student he nominates in (Q). (S) is an indirect repetition of (R), an imperative and a demand. It is interdependent. The teacher now asks a question in (T) which also acts as a request from the students to provide answers. One of the students responses in (U) and this functions as a response (a direct speech act). The use of the utterance, “those things” renders the utterance, ambiguous. “Those things” may stand for activities, duties or things generally. (V) is an emphatic representative as well as an imperative used in order to ensure that the students

respond to the imperative, he utters in (W). (W) is an elliptical elicitation as well as a nominative. The student obliges to the demand in (x). This functions as an elliptical representative and an attempted response. The teacher is unsatisfied with the student's response and this necessitates (Y) which is an elliptical follow-up elicitation and an imperative (an interdependent speech act). (Z) and (A1) are elliptical representatives. (A2) is a nominative, (A3) an affirmative representative, (A4) an elliptical flip flop and (A5), an incomplete representative (direct speech act),

A total of thirty-one (31) speech acts were used by the classroom participants in Government lesson, of which fourteen (14) were DSA (B, E, G, M, N, O, R, U, Z, A1, A2, A3, A4, and A5; nine (9) were INDSA (A, C, D, L, P, J, V, W and X) and eight (8) were INTERSA (F, H, I, J, K, Q, S and Y). The study establishes that there is the existence of the interdependent speech acts.

3.3. Data Presentation 2 (Chemistry): Excerpt from Carbon and its Allotropes

- T: (A) Carbon and its allotropes (A2) = they use it in drilling because
(B) = Carbon is one of the non – of the hardness
metals (Rep) (A3) = Diamond is in () form
(C) = It occurs as diamond and (A4) = We call it Ulster A 1
graphite (Rep) (A5) = Ulster means A, that is, it is
(D) = It occurs in form of wh[at? very very hard
- S: (E) = [Diamond (A6) That made it not to be easy
(F) It exhibits the phenomenon of (A7) = to have free flow of electrons
[allotropy (A8) = Because there is no free flow
of electrons
- S: (G) [Allotropy (A9) = in stage A, as we can see
(H) = That is, it can exist in various (A10) = the whole country is big in
forms in the same physical state downward part
(I) that is the ability to have earlier() (B1) = Have you ever seen charcoal
(J) = to return to earlier form. power
(K) We have crystalline allotrope (B2) = If you watch the downward
and non-allotrope part, there will be hole
- T: (L) = which one is the crystalline (S : (B3) Yes
allotrope?
(M) carbon dioxide, monoxide and T : (B4) = The whole country is big in
diamond downward part, that is the A
(N) These are crystalline allotropy there
(O) = and non crystalline allotropy (B5) = The whole country is big in
(P) = We have charcoal downward part
(Q) = We have coal (B6) that means for the reaction of A
(R) = We have lamp black (B7) = that is why diamond is a poor
conductor of electricity
- (S) = We have carbon black (B8) = And because of its hardness
(T) = We have animal charcoal (B9) = It has very high temperature
(U) We have black charcoal (B10) = At the temperature of 900 °C
(V) Then the diamond (C1) What of dioxide?
(W) = Diamond is the hardest (C2) = Dioxide has a free flow of
substance known on earth electron
(X) = Diamond is very very hard (C3) = that is why a big conductor of
electricity
(Y) = that is why it cannot cut any
other thing on this world (C4) = And its burns at a temperature
of 700 °C
(Z) = unless you use diamond to cut, (C5) = Diamond, ehe, dioxide is very,
cut diamond very strong
(A1) = And diamond is useful in
drilling industries

- (C6) = Dioxide is colourless
(C7)= Carbon dioxide is what?
S: (C8) Colourless
T: (C9) [Again
S: (C10) [Yes
T: (D1) A state, dioxide is a state
(D2) = Dioxide is a state of life
(D3) Diamond is ()
(D4) = It is such a badly [colour
(D5) = [colour
(D6) Then non- crystalline form
(D7) We have charcoal, coal, carbon
black , lamp black, sugar coal
and animal coal
(D8) = As you all know, charcoal
(D9) = How many of you have seen
charcoal
(D10) = Or if there is anyone in
Lagos or Nigeria that says he
has seen charcoal
(E1) Yes
(E2)=And if you're not (sic)seen it
before
(E3) You will see it now
(E4) And you can see charcoal power
on the board and the reaction
(E5) = This is the structure of
charcoal power
(E6) = And it has three (3) stages
(E7) We have stage A, stage B and
stage [C
S: (E8) [C
T: (E9) () in stage A ()
(E10) = your carbon reacting with
your [oxygen
S: (F1) [oxygen
T : (F2) And that gives us CO₂
(F3) And for the body, that is stage B
(F4) Here is very, very minute
(F5) And sometimes it doesn't give
black coal
(F6) That is CO₂ reacts(sic) with your
carbon here to have your CO,
which is your carbon monoxide
(F7) = And your carbon monoxide is
poisono

3. 4 Data Analysis on Carbon and its Allotropes

This excerpt opens with the teacher's focus in (A); this functions as a directive representative. The students are now given explanatives in (B) and (C) (direct speech acts). The teacher now issues (D), an elicitation to ensure that the students understand what she teaches. This is also a teaching method to get students to participate in the ongoing discourse. The teacher's intention is addressed immediately as the students chorus a unanimous elliptical representative in (E). This is also a response; a typical case of the interdependency of direct and indirect speech act. The teacher's intention and the students' response are not detachable. Satisfied that the students are attentive to the lesson, the teacher utters (F) is a representative and this overlaps with the students' response in (G); another elliptical representative (a direct speech act).

Having received the response from the students, the teacher issues an affirmative, an explanative and an additive in (H). She further issues (I) and (J) which are continuous explanatives. (J) also functions as a boundary terminator (an end of a transaction).

(K) opens another transaction and the teacher quickly applies a pseudo-elicitation technique in (L) to ensure the free flow of her lessons instead of using it to solicit question from herself or from the students. She now utters an elliptical elicitation in (M); a representative in (N) and an elliptical representative in (O). These are direct speech acts. (P), (Q), (R), (S), (T), (U), and (V) are emphatic explanatives and informatives (interdependent speech acts). (W), (X), (Y) and (Z) are explanatives and informatives.

The teacher further gives additives, informatives and explanatives in (A1), (A2), (A4), (A5), (A6) and (A7). (A3) is an incomplete representative. The teacher now utters a causative in (A8) and this complements with (A9) and (A10) to give a complete explanative and representative. (B1) is a rhetorical and illustrative elicitation. (B2) is a continuous explanative and elicitation. The students respond to (B2) in their elliptical representative in (B3). This necessitates the teacher's utterance in (B4). This is an additive explanative. It is repeated in (B5) for emphasis. (B6) is an explanative; it also complements with (B7) and they become additive and explanatives. (interdependent speech acts). (B7) terminates this transaction.

Another transaction opens in (B8); it is an additive explanative. The teacher further explains her lessons in (B9) and (B10) which are explanatives and informative. Again, the teacher employs her pseudo/self elicitation delivery technique in (C1) to sustain the continuous flow of her lesson. She further explains her lesson in (C2), (C3), (C4), (C5) and (C6). These function as additive explanations. Again, she employs a question technique in (C7). This one is not just an empty, false or pseudo-elicitation used for continuous delivery but it actually fulfils the sincerity condition as reflected in (C9). The students' response in (C8) does not satisfy the teacher's request and this is why (C9) is necessary. (C9) is also an elliptical elicitation which equally acts as a request (an interdependent speech act). Again, the students respond in (C10), a confused elliptical representative.

The teacher further opens another transaction in (D1) and this functions as an explanative. Its follow-up explanative is (D2.) (D3) is an incomplete representative; (D4) is a representative and this overlaps with the students' participatory slot in (D5). The teacher reemphasises her lesson in (D6), (D7) and (D8). These are elliptical representatives. (D9) is an elicitation and its follow-up, (D10), is an elliptical representative. The teacher now expects the students to respond to it in (E1), an elliptical elicitation. No one responds to it and she goes ahead to utter (E2), (E3), (E4), (E5), (E6) and (E7). These are explanatives. The students interrupt in the teacher's ongoing discourse in (E8). (E9) is an explanative and it complements with (E10). This overlaps with the students' participation in (F1). (F2), (F3), (F4), (F5), (F6), and (F7) are teacher's additives, informatives and explanatives; other typical examples of the interdependent speech acts.

Again from the analysis above, a total of eighty-three (83) speech acts were employed by classroom participants of which fifty-seven (57) were DSA (A, B, C, D, F, G, I, J, K, L, M, N, O, A1, A2, A3, A4, A5, A6, A7, A8, A9, A10, B1, B3, B5, B8, C1, C2, C3, C4, C5, C6, C7, C8, C10, D1, D2, D3, D4, D5, D6, D7, D8, D9, D10, E1, E2, E3, E4, E5, E6, E7, E8, E9, E10 and F1), nine (9), INDSA (H, W, X, Y, Z, B2, B4, B9 and B10) and seventeen (17), INTERSA (E, P, Q, R, S, T, U, V, B6, B7, C9, F2, F3, F4, F5, F6 and F7). There is the existence in this classroom discourse. A grand total of sixty (60) DSA, eighteen (18) INDSA and twenty-five (25) INTERSA were uttered in the two lessons. This establishes the fact that speech acts are direct, indirect and interdependent in nature.

4. 1 Discussion on Findings

Having investigated the interdependency of direct and indirect speech acts, the researcher discovered that classroom discourses in secondary schools are replete with direct speech acts. And that indirect speech acts are rarely used by discourse participants. She also found out that there is a significant existence of the interdependency of direct and indirect speech acts. These interdependent speech acts are quite ambiguous because they have two or more

interpretations: the direct speech act and the embedded non-separate indirect speech acts. She equally discovered that students did not use the interdependent speech acts probably because they rarely participated in the classroom discourses.

5.1 Conclusion and Recommendations

This study investigated the interdependency of direct and indirect speech acts against the backdrop of previous discourse analysts and classroom experts who had concentrated on classroom discourses of direct and indirect speech acts over the years. They had unanimously observed that DSA has just one meaning or interpretation and INDSA has its two or more interpretations, the primary and the secondary meanings or interpretations.

To the best of the researcher's knowledge, none of the related literature reviewed so far has focused on the interdependency of direct and indirect speech acts. This study therefore has been able to establish the existence of the interdependency of direct and indirect speech acts in classroom discourses. It is also considered as a further step from the previous attempts towards the study of the speech acts in classroom discourse.

The researcher therefore, recommends that students should be motivated through structured elicitations and imperatives to participate fully in classroom discourses. Also, researches should be carried out on the relevance of the interdependency of direct and indirect speech acts in classroom discourses.

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