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Conference Proceedings

10th International Conference

Date:
4th to 7th February 2019

Venue:
Princess Alexandria Auditorium
University of Nigeria, Nsukka

Contact
080634650

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Adama, Theophilus PhD
Kogi State College Of Education, Ankpa
&
Okafor Ikenna Emmanuel Ph.D
Department of Christian Religious Studies
Peace Land College of Education, Enugu
&
Ahmed, Sampson Ph.D
Department of Christian Religious Studies
Kogi State College of Education, Ankpa,

Abstract

Religious pluralism is a situation where people of different religions and faith live together within a given social structure and interact at all levels. The three main religious groups in Nigeria include Christianity, Islam and African Religion. The relationship among these religious bodies has generated the problem of persistent prejudice, suspicion, distrust, intolerance, aggression, destruction of lives and property as we oftentimes experience in several parts of the country. These conflicts had left trials of political, social, economic and psychological looses which have also injured and poisoned established relationships among Nigerians. In this paper, after the examination of the dimension and causes of religious crises in Nigeria, the study observed that Nigeria is a diverse country with over 150 million people; it is multi-cultural, multi-ethnic and multi-religious. It is widely believed that there are differences in understanding and projection of the religions which resulted into the various religious crises in the country that led to the destruction of lives and properties worth billions of naira. The method used in this study is historical phenomenology. This paper was aimed at reducing or putting an end to religious crises in Nigeria. The paper recommended that Government should create more job opportunities for the youths in Nigeria, religion and moral education should be made compulsory at primary and secondary school level of education in Nigeria in order to have good understanding of each other's religion, government should set up religious councils at both the state and local government areas and Challenges of poverty should be addressed in a more creative manner.

Key Words: Religious Pluralism, Challenges, National Development, and Nigeria.

Introduction

Sir Federick Lord Lugard with Florence Shaw who later became his wife gave birth to an entity known as Nigeria on 1st January, 1914 through the proper unilateral amalgamation. When the Northern and the Southern protectorates became amalgamated, Sir Lord Lugard became the Governor General of the unified entity called Nigeria (Nwaoga, Nche and Odibe, 2014).

Nigeria is a diverse country with about 150 million people; it is multi-cultural, multi-ethnic and multi-religious, largely pluralistic and clearly heterogeneous (Umar, Ahmed, Musa and Abdulahi 2014). Three major religions are distinguishable in Nigeria and they include Christianity, Islam and African Religion. As a religious pluralistic society, religion has a place in addressing and analyzing national issues, but based on the increasing rise of religions bigots and extremists, one may be tempted to suggest that religion is not relevant to societal development hence should be extricated from human life. Religion has been used, abused and misused by political elites and unfortunately by the so called clerics of Christianity and Islam so much that it has continued to cause conflagrations in Nigeria. Even in the so-called secular societies, religion has not only penetrated but has also continued to be a source of concern as a result of its damaging nature in those societies. Nigerian society is witnessing Islamic extremists' senseless killings and maiming of innocent lives (Gbadegesan and Adeyama-Adejolu, 2016).

Religious issues play roles in crises generation and resolution. The plural religious identities may lead to persistent prejudice, suspicion, distrust, intolerance, aggression, destruction of lives and property as we oftentimes

experience in several parts of the country (Ekwete, 2006). The pluralistic religious nature of Nigeria as well as the seemingly incompatibility of the diverse religious groups has immersed the country in cataclysmic religious conflicts that have mollified any attempt at achieving national development. These conflicts had left trails of political, social, economic and psychological looses. It had also injured and poisoned established relationships among Nigerians. Therefore, this paper examines the dimension, causes and effects of religious crises on national development in Nigeria with the aim of putting an end to religious crises in Nigeria.

The paper adopted historical phenomenological method for proper articulation of the subject matter. The research made use of secondary source of obtaining pieces of information. The data were derived from existing published works. These include textbooks, journals and newspapers and the unpublished work including seminars papers, project, internet and periodicals. The information gathered was presented using descriptive method for easy comprehension.

The Concept of Religious Pluralism and National Development

A pluralistic society refers to one in which there co-exist more than one ethnic and religious groups and there are some degree of recognitions by all the parties concerned (Laguda, 2013). It is the existence of diverse cultures within the same society. It is the harmonious and enriching co-existence within one political community of people of divergent, at times incompatible views, establishing and promoting their common goals (Idakpo, 2016). Religious pluralism according to Idowu-Fearon, (2009) is a situation where people of different religions and faith live together in a given social structure and interact at all levels. It is an attitude or policy regarding the diversity of religious belief systems co-existing in society. It therefore, enables a country made up of people of different faiths to exist without sectarian warfare or the persecution of religious minorities. Religious pluralism is an attitude of policy regarding the diversity of religious belief systems co-existing in society.

The concept of development has been a controversial issue. This is so since the 18th century when it was transformed from a scientific to an ideological issue in defense of the inequalities within and among nations (Dana, 1987). Development is also multi-faceted and is closely related to the ideas of 'progress' and 'growth'. Rodney, (1990) defines development as the improvement and ability of a society to influence its environment technologically, economically, politically and culturally for the advancement and living condition and well-being of all in the society. Odiba, (2007) defines development as "a process by which man's personality is enhanced" (p49). Ireogbe, (1996) defines development as a progressive realization of the fullest possible balanced flourishing human and natural resources. From the above definitions, national development can be described as the overall development or a collective socio-economic, political as well as religious advancement of a country or nation. This can best be achieved through development planning strategies mapped out by the government of such nation.

Developed nations are generally categorized as countries that are more industrialized, enjoy industrial growth and flourishing economy. They are not characterized by shortcomings. Developed countries have higher per capita income levels. In general, per capita income of developed countries is above $12,000 and has an average of $38,000. The population of developed countries is more stable and it is estimated that they will grow at a steady rate of around 7% over the next 40 years (Sunningham, 2017).

Developing nations are nations that are less industrialized and are characterized by shortcomings. Developing countries have lower per capita income. Developing countries are categorized into moderately developed and less developed. Moderately developed countries have an approximate per capita income between $1,000 and $4,000. The less developed countries are characterized by having the lowest income, with a general per capita income of less than $1000 (Sunningham, 2017).

Nigeria as a nation is among the developing countries. Specifically is in the group of moderately developed countries. There is need for the government to boost the economy through diversification if not, poverty and various form of moral decadence will linger.

Dimensions of Religious Pluralism in Nigeria

Nigeria is a diversified society with the people practicing three major religions; African Traditional Religion, Christianity and Islam. However, the most two dominant religions are Christianity and Islam. The two dominant religions are foreign to Nigeria. Inspite of their alien nature their advent not only suppressed the original traditional belief but caused dissension, consternation and upheavals that had consequently led to the loss of lives and property.

The history of religious crises in Nigeria runs like a colossus. Nigeria has witnessed about fifty (50) religious crises from 1980 to date. When these riots occur, numerous lives are lost, property worth hundred of

millions of naira are destroyed. When religious crises occur there use to be reprisal attack on other people and in another place or town. The following are examples of religious crises in Nigeria.

S/N	Date	Town or State	Cause of Riots/Irritators	Number of casualties	Government response
1	December, 1980	Kano	Abubakar, Rimi Formar civilian Governor of Kano State issued quit notice to Muhammed Maitasine to leave the area illegally occupied by his group.	About 4,177 people were killed	Government paid N8 million as compensation to victims
2	1982	Bulukutu Maiduguri	Maitasine sects attack under the same guise of quit notice	400 lives were lost and property worth N3 million were destroyed	Military and police were used to quell the crises
3	1984	Jemita and Gombe	Maitasine sect attack under the quit notice	763 lives were lost and about 5,913 people were displace	Military and police were used to quell the crises
4	April 26th 1985	Bauchi Gombe	Maitasine sects attack under the quire of quit notice	More than 100 people died after about ten hours fighting	Government intervene using armed force
5	1986	Ilorin	Muslim attack Christian palm Sunday procession	None	Government intervene
6	May 3 1986	University of Sokoto	Muslem student society attack Christian students	Injured but no death. VC office set on fire	Government intervene
7	1986	University of Ibadan	Uni-muslim community opposed to position of crucifice on campose	None	
8	1987	Kafanchan, Kaduna, Zaria and Funtua	A new Christian convert made comparism between passages in the Bible and Quran	Over 19 died 61 injured	Government intervene
9	1990	Kano	Triggered by an Igbo Christian, Gideon Akaluka who was alleged to have defecated on the Koran	Many people died and properties were destroy	Government uses police and military to quell the crises
10	1991	Kano	Triggered by Muslim Fanatics who claim to be protesting the Christian religious crusade of evangelist Reinhard Bonnke	People died, churches and mosques burnt	Soldier deployed to quell the crises
11	1992	Kaduna	Between Zango Kataf Christians and Zango Muslims	300 people died	Panel of inquiry was set up
1	10 September, 2001	Jos	A Christian woman attempted to cross a barricaded street. This led to a scuffle between her and a group of Muslims.	300 people died a reprisal attack in Aba, owerri and Umauahia	Obasanjo visited the scene
13	2006	Maiduguri in Borno State and Onisha in Anambara State	Reprisal attack by the Igbos on the House indigene as a result of killing of innocent citizens under the guise of protesting against a publication of prophet Muhammed by Dannish newspaper	Over 50 died in Maiduguri over 30 churches and hotels were burnt	Governor Ngige and Borno counterparts intervened
14	December 4, 2010	Potiskum	Consequent upon the conversion of one Cathrine Abbans to Islam	2 lives were lost	Government intervene
15	January 17, 2010	Nassarawa Gwon	Muslim youths attack Christians worshipers on Sunday	Over 100 people died and properties worth millions of naira destroyed	Government intervene
16	July 26, 2009	Teshim in Bauchi and later spread to Kano, Yobe and Borno State and other parts of Nigeria.	Boko-Haram crises started	Many lives were destroyed and properties worth millions of naira were destroyed	Government have been trying to put an end to the activities of the sect but to no avail

Sources: Nwadoito, 2012, Ibenwa and Ngele 2010 Ekele, 2007

Factors Responsible for Religious Crises in Nigeria

Several factors are identified as source of religious conflicts. Religious intolerance and fanaticism is one of such factors. In Nigeria the problem confronting the relationship between Christians and Muslims is attempt to interpret and impose the various doctrines by the various religious groups. To this effect, Umar, Ahmed, Musa and Abdulahi (2014) observe that;

> … Describe the religion or ethnic group as majority or minority for the sake of access to resources. Huge energies are expended and wild argument thrown around on who is the majority, minority etc. Through careless handling, some of these arguments degenerate into violent ethnic or religious conflicts that tend to be extremely savage and bloody with no end, because either group can effectively, let alone permanently neutralize the other (p. 113).

Oral or written statements made by the adherents or leaders either to show the superiority or inferiority of other religions leads to conflicts (Ezeh, 1999).

Poverty is another factor causing religious riots in Nigeria. The vast majority of Nigerians are desperately poor. They are simply living from hand to mouth. In many families, parents are out of work, children school fees cannot be paid, rents have accumulated and food is in short supply (Voice of the voiceless, 2002). The poverty rate of the North East and North Central zones are 70% and 50% respectively (UNICEF, 2001). In 2004 the North West zone recorded 71.1% North East 72. 1% and the North Central zone 70% (CBN, 2004). World bank 2017 Atlas of Sustainable Development Goals shows that 35 million Nigerians are living in extreme poverty in 2013 than in 1990 which is defined as less than \$1.90 per day (Documentsworldbanks.org/crolated/en/ 27571493883555677latlasofsubstaninabledevelopment). According to Ejeh (2007) "poverty manifests itself in insecurity as people are forced to take certain actions to sustain themselves. Poverty has the cumulative effect of raising tension that easily explode on the slightest excuse" (p. 305).

Unemployment is another factor. Unemployment is at all times very high in Nigeria. Every year, hordes of young people graduate from secondary and tertiary institution with no prospects of employment. Onwubiko (2012) observed that;

> Unemployment occurs when people are willing and able to work but find it difficult to get a job because the supply of labour outstrips the demand for labour. Unemployment becomes a problem when there is a saturation of labour market with labour to the extent that the supply of labour is far higher than the demand of it (p. 19).

The increasing rate of unemployment has made many of the youths to be ready-made tools and vulnerable to the manipulation of agents to commit all form of vices. Unemployed especially the *Almajiri's* can easily be mobilized to cause mayhem especially in the northern part of the country.

The heterogeneity nature of Nigeria is another factor. The pluralistic identities lead to persistence prejudice, hatred, lack of trust, suspicion, aggression, uncompromising attitudes, intolerance and destruction of lives and properties.

Effects of Religions Pluralism on National Development

Religions pluralism in Nigeria leads to the polarization of Nigerian Christians and Muslims as most of the Christians lives in the south and Muslims in the north. This religious pluralism causes religious conflicts and division among the adherents of the two religions. Religious crises in Nigeria have led to the destruction of lives and property. According to Elaigwu (2004) between 1976 and 2009 over 100,000 had lost their lives and property worth billions of naira has been destroyed in more than fifty recorded ethno-religious crises in northern part of Nigeria. Some of the people killed in these ethno-religious crises will no longer contribute to the development of Nigeria. The losses that come in the destruction of property affect the economy of Nigeria.

The continuous escalating of religious crises in Nigeria is gradually creating and conditioning people to habour bitterness, hatred, rancour and grievances against each other, which has the potential danger of bursting into serious crises. Lack of peace will affect foreign investment which would have contributed to national development.

It is a fact today that where religious crises have occurred, a lot of arms have been stockpiled as a measure to either checkmate potential "opponents" or as deterrent to opposing religious foes in the feature. This scenario has serious security implications for the peaceful co-existence of Nigeria (Gwamna, 2010). To this effect Ejeh (2007) stated that; "no meaningful development can take place in an atmosphere of insecurity and a breakdown of law and order" (p. 306).

The image of the Nigeria nation in the international community has been smeared. The dislocation and relocation of people as a result of religious and ethnic crises have created socio-economic problems as some are thrown out of jobs. Some of these settlements have also become a haven of idle hands which constitute potential hands of armed robbers and other Social vices (Adama, 2016).

Recommendations

The following recommendations are put forward.

Religious and moral education should be made compulsory at all level of education in Nigeria in order to have good understanding of each others religion. The curriculum should seek to inculcate religious tolerance. Government should create more job opportunities for youths in Nigeria. Government should set up religious councils at both the state and local government areas. Government should finance the council thereby consolidating understanding and co-operation. Challenges of poverty should be addressed in a more creative manner. The conditions of the poor must be ameliorated in order to reduce the vulnerability of the poor to mischief making.

Conclusion

Religious crises are problems and a bottleneck to national development in Nigeria. Peaceful practice of religion is a pre-requisite to national development. These crises bring about hatred, rancour, bitterness and insecurity which are not indices for national development. The general knowledge about Nigeria should be promoted among the people. This paper identified religious intolerance and fanaticism, poverty, unemployment and heterogeneity nature of Nigeria as the causes of religious crises in the country. The various religious crises led to lost of lives and property, lack of peace, the image of the country is dented in the international community. No meaningful development can take place in a country with the problem of insecurity and break down of law and order.

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An Analysis of Nigeria Politics with Particular Reference to Religious Remedy
By

Dr. Ahmed, Sampson
&
Mr.Akanletayo Dare.
Department of Christian Religious Studies
Kogi State College of Education, Ankpa.

Abstract
This paper intends to amplify the general feelings among Nigerians, especially the educated ones and the watchers of the socio-political, economic and religion currents that the treatment of religion and perhaps only religion can make the nation survive and bring National development. The aim of this paper is to discuss the fundamental issues involved in the relationship that exist between religion and politics in the face of National development. The methodology used in this work is historical phenomenological. The finding shows that nearly all academic discipline has their root in the Bible, politics not an exception. The paper examines the negative attitudes of adherent of religion to politics and political development which invariably has affected National development. The paper also reveals how religion (GOD) through useful recommendation could help salvage the present situation and bring about National development.

Key Words: Nigeria politics and National Development.

Introduction
It is often asserted that it is Impossible to divorce completely Religion from politics in any society. This is because moral values which is the bedrock of any religion, often appeal to the conscience of the political actor. Okogie. (1988) corroborates that in Nigeria today, the burning desire is that since the country is a "secular state", religious influence should be completely taken off from political decisions and activities.

As a matter of fact, in principle, the idea appears possible but in real practice, it seems impossible since political actors in Nigeria are human beings with religious conscience even when religious elements are removed from political actors since such moral traits are integral parts of their upbringing. In an ideal situation, mutual relationship between religion and politics in any society is expected to lead to positive development. Our point of argument here is that religion has the tendency of helping political actors to arrive at more rational decisions that are capable of promoting National development. The aim of this paper is to discuss the fundamental issues involved in the relationship that exist between religion and politics in the face of National development.

In Nigeria, there exist three main religions: African Traditional Religion, Islam and Christianity. Among these religions, African Traditional Religion is the original religion of the Africans while the other two are imported from the Middle East. The pity of it all is that these foreign religions have almost sent the original religion to oblivion. It is like a stranger coming to drive the owners from their ancestral land. This paper will however, not consider religion in totality, that is, it will not be considering all the three religions mentioned above. It will rather focus specifically on Christianity and Islam, which we consider have negative attitudes towards political participation. As a corollary to the above, Adeniyi(1993) noted that religion and politics had played andcontinued to play vital roles in the socio-cultural and geographical development of many activities of biblical leaders. They are a good example of political leaders who used Religion to achieve National development in their own time which this paper will examine in details.

God as The author Of Politics: Biblical and Quaranic Evidence
On Christian participation in politics, It has long been a serious question among Christians in Nigeria whether they should actively participate or not. The generality of Nigerian Christians believe that politics in the world in general and contemporary Nigeria in particular is a dirty game that does not befit a devout Christian. In more recent times, however, due to the deplorable socio-political and economicsituations, everywhere in the nation is about politics. Hence, we therefore see the need for Christian's participation in politics now more than before for the purpose of national development.

From the Christian point of view It is very clear that from the beginning of creation, God has not condemned politics, from the book of (Genesis1:28), man as a spiritual being was created to dominate all creations

and to control and administer the natural resources of the world created for him. In order for man to achieve this goal, God doubtless, gave him the wisdom or power of intellect and organisation. Christians should believe that this power has been fully sanctified in them. Biblical evidence of men who God had used to participate in politics in their era such as Daniel, Esther, Joseph, Moses and Joshua should serve as a potential source of inspiration to any devout Christian in politics.

Time will not permit us to take their political account one after the other, but of noteworthy is the case of Daniel. Daniel asserted that God sometimes put the best men in authority (Dan. 4:13:17) so that at the end, the living may know that the most High God rules the kingdom of men and gives it to whom He wills and sets over it the lowliest of men. Daniel was a Jewish exile who became a state man and who on account of his faith in God, distinguished himself above all the other states-men during the reign of King Darius and Cyprus of Persia and Babylon. As prime minister in Babylon, he was Jealous and held at great esteem by the unbelievers among whom he worked.

Obviously, if not for Daniel who was in the cabinet of the king, the Jewish in exile wouldn't have known peace during their captivity. He was strong in his religious beliefs refusing to compromise with corrupt influences to the extent of been thrown into the lion's den. (Dan.6). There abound examples of outstanding biblical characters of sterling qualities that in their own time, actively participated in governance of kingdoms and performed credibly to the glory of God even in the midst of unbelieving and rebellious citizens.

From the Islamic point of view too, Islam as a religion cannot be divorced from politics for there are many injunctions in the Holy books of Islam that cannot be implemented without a constituted authority to implement them. Cases like adulterers if caught with four witnesses are to be stoned to death as commanded and practiced by prophet (SAW), while fornicators be given hundred strips(Q24:2). The Muslims used Quranic laws, while the Christians use the Gospel. These are indications that both the Muslims and Christians recognise that God is the author of politics.

Recent trend in politics had made many devout Christians to shy away from politics because prevailing situations appears to make them compromise their faith. Few among this recent trend are; Nigerians generally began to see politics as a do or die business as a result of this, Nigeria has become a raw display of crude power acquired illegally through electoral malpractices such as rigging, thuggery, intimidation and victimization of political rivals. Cases abound of politicians who are often hired either by political parties or the contestants. Apart from this, the electorates demand bribe from the political aspirants while different political parties demand very high non-refundable deposits from anyone that seek nomination into any elective political post. A very good example is the two dominant political parties in this forth coming election in 2019.

All these practices are essentially at variance with real religious principles. This system automatically closes the avenue for any capable Christian who may want to serve. In the face of these, any devout Nigerian Christian is bound to abhor politics especially as practiced in contemporary Nigeria and they even justifiably refer to it as a 'dirty game'. Also, the political leaders no longer see honesty, patriotism, accountability, justice, equity, fair play as vital ingredients for efficient governance of the people.

Rather, what we often see being displayed and perpetuated in the most frivolous manner by these political actors are vices such as corruption, nepotism, tribalism, oppression, injustice, selfishness, greed and ostentatious display of wealth at the expenses of the masses. This kind of attitude negates national development.

Conceptualization of Religion

Religion is a social phenomenon which concerns every human being. It has been with man and he could not survive without it. Most scholars have expressed conceptual difficulties involving the definition of religion as a result; there is no acceptable universal definition that can accommodate all the disciplines such as sociology, theology, anthropology, psychology philosophy and so on. Religion can mean one thing to a theologian which will make him to develop a different meaning. The way each of these discipline understands religion will determine their approach to it.

Afolabi(2015) affirms that many scholars have postulated several definitions of religion. However, there is no concise meaning for it because there are problems in defining religion. In fact, Idowu (1973) argues that religion is a difficult topic to handle, whether we are considering its connotation, its origin or its definition. Another author Wali (1989) asserted that religion is a people's way of life including both their tradition and social interaction. Religion controls man in its entirety. Man cannot do without religion regardless of what man beliefs in.

Madu (2003) observed that "religion means man's recognition of power or powers beyond himself, who as it were created the universe, sustain, preserves, provides for the universe". Generally, religion is a matter of believe and practice, the common element in the mind of adherent of religion is that all believe in a supernatural being.Ayantayo (2009) corroborates that religious beliefs are evident in religious dogma, creed, conviction and

principles Adesina (2005)on the other hand observed that religion ethics are the moral principles which guide religion and set standard for what is and what is not acceptable behaviours. Religion being a belief system must be held by a group of people who admittedly share its teaching.

Religion constitutes one of the living springs of human life which has influenced and will continue to direct the course of people's lives in diverse ways. Religion is seen as the belief in an ever living God. From the Platonic Philosophical point of view, religion is the belief in the form of God, a divine Mind and Will which is central to the existence of the universe and holds moral relations with human kinds. Religion is also seen as that which grows out of, and gives expression to experience of the holy in its various aspects.

Religionin a Greek word *'euse' bei-a* meaning devotion or reference towards God. It holds promise of the life and that which is to come. Looking at religion from this view point, makes religion to be a universally acclaimed concept in all cultures in any political system world over.

Emil Durkheim observed that religion is a unified system of belief and practices relative to sacred things. For Durkheim, religion act to pull people together; mentally and physically in the form of religious services or assemblies. By so doing, religion is able to reaffirm collective morals and belief in the mind of all members of the society.

Hughes et al (1999) on the other hand asserted that the sacred has to do with that aspect of social realities that are set apart and forbidden while the profane are those aspects of social realities that are everyday common place. For the purpose of this study, religion relate any group of people with common beliefs and practice which unite into one single moral community and those who adhere to them as a religious body.

Religion has been indispensable phenomena in Nigeria. It has become an important factor in political discuss, the influence of religion is not only limited to politics but its power influences virtually all other facets of life. All over the country, religion plays an important role in the daily life of our citizens, the way they interact with one another, our choice of dressing, food and politics are mostly affected by religion.

Politics

Politics is a methodology and the activities associated with running a government, an organization or a movement. Politics can also be seen to be the profession of conducting political affairs. It can also be seen as a political manoeuvres or diplomacy between people, groups or organizations especially involving power, influence or conflict. The two proponents of these word 'Politics' were Plato and Aristotle. To them, the term politics in its traditional Greek sense means quest for what is good in the governance of the people or the society. They believe that ethics cannot be divorced from religion and politics. It means that Ethics refers to the best way to live and interact with people in a society.

Politics is further viewed as the activity through which people make, preserve and amend the general rule under which they live. As such, politics is an essentially social activity, inextricably linked on the one hand to the existence of diversity and conflict, and on the other hand, to a willingness to co-operate and act collectively. Politics requires a constitution and the political parties. It involves ideologies, it requires people's opinion and the public and the state which constitute an individual.

From the time immemorial, religion and politics have co-existed and have even been experienced and practiced as one entity in the history of mankind.Before delving into the main discussion, it is pertinent to examine these two key words 'religion' and 'politics' in their original or ideal situation. In other words, it has become impendent to understand the context that these words were used and put into work as understood by those who put them forward. This will enable us to understand whether the way these two words are understood and practiced today is the same as what the proponent meant. Having viewed it this way, we can now judge for ourselves whether the part, the executors of these two key words, the Nigerian politicians and the various religious leaders especially Islam and Christianity will foster national unity.

Political Development in Nigeria Since 1960

Nigeria became an independent Nation on 1st October 1960. Since then, the country has been ruled by sixteen leaders. The first being the late President Nnamdi Azikiwe while at the time of writing this paper, the Nigerian leader is President Muhammad Buhari. These leaders include both the civilian and the military. The country has not had it peaceful since she attained her independence. Ethnicity, Favouritism, Religious inclinations, corruption on the part of the leaders and the led, thuggery, and embezzlement of money, immoral behaviours, rigging of election results and all other vices characterized the Nigerian Nation. For example, Nigerians are expected to go to the poll on the 16 Feb 2019 to elect the President, Senators and members of the House of Representatives. On the night of the election, the INEC suspected a foul play that the election has been rigged; she postponed the

election to the following week. These have caused instability in Government, hence the change in baton from civilian (Democracy) to Military and Military to Civilian Government

Religion and Politics in the Nigerian Context: Negative Application of the Concept and Challenge to National Development.

From the various views expressed and that of the protagonist politics explain earlier, it would seem that politics as played in Nigeria today has deviated from the normative standard it is said to achieve. Manus (2006) observed that in our case here in Nigeria, people have jettisoned the traditional ethical dimension and responsibilities of politics that Greek civilization had bequeathed to the world. Political scientist believes that man is a political animal. This means that we cannot do without politics as well as religion in our everyday life. Afolabi (2015) affirms that therefore since we make use of each of them in our daily activities, we tend to politicised religion and religionized politics. Onyekpe (1998) corroborates that the struggle for power which itself is the authority to determine or formulate and execute decision and politics, which must be accepted by the society… it is the struggle for power of governance especially executive authority. Politics is all about control, authority and supremacy. In every area of human life, politics is played either in the home, church, school, mosque, office, organization and so on.

Harold Lasswell, also affirmed that "politics is who gets what, when and how". Examining the position of Lasswell, applying it to Nigerian political experience, one can summit that the politicians have been using various means including religion to hold on to power. Politics has therefore been use for the promotion of self-aggrandizement in the name of gets what, when and how?

Dell (2002:8) sees politics as having to do with efficient organisation and judicious administration of the collective affairs of the organised human community. This was the conception of ancient philosopher such as Plato (470:399 BC). These early views emphasized what politics is ought to be rather than what it actually is. Olateye (2008:35) sees politics as a science or act of management of public affairs. These politicians naturally form themselves into groups called parties, each with different ideals of its own and divergent methods of realizing those ideals. Kolawole (1998:25) holds the view that in a democratic society, citizens entrust their representatives with the management of affairs by voting in candidates of their political choice. This therefore connotes that, for national integration and development to be attained, politics must be fairly played to accommodate the verdict of the electorate. However, the reverse is the case in Nigeria political trend

According to Abogunrin (2001) today the national Assembly, the state house of Assemblies and the local government councils have become a boxing arenas and centres of hooliganism where thugs are occasionally brought in to deals with political opponents. In most cases the fight is over thesharing of funds and positions. He further asserted that members of these assemblies commit crimes with impunityand arrogances, as if being in position of authority is synonymous with being above the law. The senseless display of power, ego, arrogance and ill-gotten wealth has become the way of demonstrating importance in Nigeria; though in most cases there is nothing to show to justify their election.

It is an eye-sore if one watches the Television to see what happens in our state and National Assemblies. Legislators that are expected to make laws to guide the conduct of human behaviours in the Nigeria society breach the law. They fight and rein all sort of insults on each other, the irony of it is that this groups of people are supposed to be the light and salt of the society as stated in (Math 5 v 13-14).The present National assembly under the regime of President Muhammad Buhari is the most hard hit in this direction. Right from the unset, the Senate is bisected with the problem of Senate leader, Bukola Saraki which nearly wrecked the Senate. Again is the problem of Senator Dino Melaye, master minded by Governor Bello of Kogi State. The problem of the Cabals who are the men behind the mask is another that is wrecking the ship of the nation. The present Buhari Administration is insensitive to the popular voices. In preparing for the 2019 general elections in the country, he has made sensitive changes in the government the recent being that of Independent National Electoral Commission (INEC) leader and the removal of the chief Judge of the Federation Onuoghen Samuel Walter which has attracted condemnation from Nigerians and International Organisations including the United State of America.

Ethnicity, partisanship, religion and others are brought to bear in the politics of this nation. Our political leaders surround themselves with all manners of security agents such as the police, the soldiers and thug, because their policies and actions don't go down well with the governed, they had to look for protection even spiritually from cultic powers to avoid being killed. Our politicians fail to acknowledge that protection belongs to God for if the Lord does not watch over a house, the watchman watches in vain and if the Lord does not build a house the builder builds in vain

Sycophancy, boot-licking and hypocrisy are some of the features of Nigeria politics today. To be a successful politician today, one has to learn the act of deceiving the followers and must be a successful liar,

promising the people what they know that when they are put in the desired office, they will not fulfil. The irony of the whole thing is that because of the level of poverty in the country especially during the regime of president Buhari, the electorate knowing that these politicians are bad yet, they sell their vote to them not minding the demands on the effect of their action on them in the future. Like Esau in the holy bible (Gen 25v31). When they eventually win and come to the throne, their behaviours will be like that of Pharaoh of Egypt that dealt cruelly with the Israelite (Exodus 1v8). Such politicians bite the fingers that fed them.

Abogunrin (2001) corroborates that many people no longer vote according to their conscience, rather, most of the votes quite often go to the highest bidders. Internal rankling, divisions and lack of party discipline weakened each of the existing political parties. These have affected objectivity and fairness in treating some important national issues. Some issues that are of interest to the populace are stamped in law courts treated with levity because of the personality involved. A good example is the impounded goods by the Nigerian Customs and Exercise sometimes in 2017. Among the contents are arms and ammunitions, police and army uniforms and shoes. It was alleged that those items were ordered by Governor Bello of Kogi State. To the best of our knowledge, Kogi state has not being authorised to establish a state police and army, why did he purchase those items on a large scale diverting the money meant for the salaries of civil servant and development of infrastructure in the state into an act that will perpetuate him in the office? Because he has the backing from a superior power, nothing is heard about a matter that could have ended his crimes. No wonder when president Buhari returned from his overseas medical check-up, Governor Bello of kogi state was the first and only the governor that declared a public holiday in the country.

Favouritism is the order of the day in Nigeria today. The Buhari administration fight against corruption is targeted towards his opponent. The hullaballoo about Senator Dino Malaye is all because he says the truth about the evils going on the state and the incumbent governor is the right hand man of the President. Evidence could be seen in the number of times the president took him along himself on overseas trips and his loitering around Aso Villa as if he is the vice president.

Our politicians are blind as they pay deaf ears to the yearning and aspirations of the people they lead. Instead of looking for ways to solve the malady the country has been plunged into, our political leaders resorted to religious and tribal politics because that is the easiest way of diverting attentions from the real issues at stake, Many examples abound. The problems of insurgency, the Boko Haram is said to have both political and ethnical and religious undertone. Even though mosque is sometimes burnt down by the perpetrators of this satanic act, the Christians bear the major brunt. For example, all the Chibokgirls whisked away by the fake soldiers were all Christians. The enforcement of Sharia law in Zamfara and some parts of the country has religious undertone. The aborted move though still in the pipeline to join the Organisation of Islamic Countries (OIC) has both political and religious inclinations. Today, the activities of the Fulani herdsmen are a household discussion. There is no nook and cranny of this country that the Fulani herdsmen menace is not felt. One of the Nigeria leaders once said; Nigeria is our country, we have no other country to go, so we must stay to salvage the country together.

Each tribe in this country has their own land. The Hausa/Fulani to the north, the Igbos lives in the east, the Yoruba's lives in the west, others in the middle-belt and the south-south. It is not godly that because you have the power and backing of a superior power, you forcefully occupy and drive people from their ancestral land. Land tenure is highly valued in Nigeria as it was in Israel as seen from the story of Ahad and Naboth1king21v2-3. In Nigeria today, the Fulani herdsmen palaver is everywhere. They have sophisticated weapons, they carry their AK47 in the open as if they are licensed to display it that way and nobody check them. The government seems to be silent on the injuries inflicted on the law abiding citizens of this country by the Fulani herdsmen. Many examples abound such as the Agatu/Fulani rivals in Benue state, the killings of the Tivs in Benue state, the attack on the people of Abejukolo in Kogi State, the incessant rivalry between the Fulani and the people of Adamawa state to mention but a few are good examples of how religion, politics and perhaps ethnicity could be employ as instruments to govern the Nigerian nation. This could be seen as a system of divide and rule. Other area that the Fulani co-habit with the indigenes that trouble on a large scale has not escalated is just a marriage of convenience.

Many families cannot afford the three square meals. There are cases of food theft in most part of the country especially in Kogi state under governor Bello administration supported by a higher authority. Many parents could not afford sending their children to schools. Millions of Nigerians including family heads are unemployed and have practically no source of livelihood. Many are ejected from rented houses. According to Ebeh (2006) today, the average Nigerian family cannot think of owning a house of its own even the most senior officer in government service has no prospect of owning a house if he/she were to rely on his/her honest income. Our youth today are parading the street and offices with their hard earned certificate seeking for a means of livelihood. Many have joined bad groups in an attempt to succeed in life. Many are mentally insane as a result of hard things they take to give them boldness to make ends meet. Ebeh further asserted that today, there is a high dropout rate amongst our youth.

Worst today, we see our universities, polytechnics, and colleges of education graduates also hawking for these menial jobs. Many of them have become security guards, okada and taxi drivers to make ends meet. The situation of things in this country is that the minimum wage of Nigerian workers is seventeen thousand naira per month. The Nigerian labour congress in 2018 demanded for an urgent implementation of thirty thousand naira as minimum wage, the struggle to actualize this demand is still on. It is on this note that the Nigeria Labour Congress (NLC) is fighting for increase in wages.

In the face of this ugly situation of our nation, what are our religious leaders doing to avert the crises situation? How ready are they to proffer solutions to this situation, to this ungodliness in our national life? Instead of facing the reality of life, our religious leaders join the things of secular world. They amass wealth by living on the toil of the followers and use this wealth affluently. They, like their secular counterpart, send their children to elite nursery/primary schools and secondary schools where they pay as much as one hundred thousand and above. They think that the acquisition of knowledge is consequent on the amount of money one pays as school fee. These children have all the modern educational facilities at their disposal including computers and video projectors. The children are fed very well and have enough recreation in schools and homes and within Nigeria sometime enjoy leisure outside Nigeria. Such children live in different Nigerian society and are often out of touch with our present reality.

The above analysis is an indication that religious wars are bound to take place given the situation of things as they are. The leaders of two main religions in the country, Christianity and Islamic religions are also not helping matters. The well to do leaders lives and acquires their wealth from the toils of the lead. They live a life of affluence in the midst of the poverty stricken, dejected and frustrated members of their various organisations. Jacob in Ogungbile and Akinade(2010) corroborated that it is true that prosperity gospellers do not care about the source of wealth of their adherents provided they donate bountifully to the coffers of the church. We discover that religious leaders are caught powering blessing on non-entities of yesterday who were by virtue of the fact that they found themselves in public places acquiring vehicles overnight

Adegbesan (2010) in his own submission on legitimization of crimes which has pose challenges to national development observed that it is over contention that the criminal state of affairs was made possible because of the attitude and activities of some religious leader which have considered being collusive and permissive: usually, the proceeds of such successful ventures were shared with the religious leaders. Abogunri on his own part maintained that the unfortunate thing is that most of these hardened criminals who killed, wound, and defraud are the big men and women of the church and mosque. Moreover, many church leaders and imams are bad examples for we worship and will avoid saying anything on the pulpit that will prick the concept of these donors.

Religious Remedy to the Situation

Despite the rather gloomy picture of politics in Nigeria today, it is the contention of this paper that Christian should not shun politics since the well-being of our God-given Nation lies in the hand of God himself and He uses people for this purpose. Therefore Christians need not to be scared away from participating actively in the current Democratic process in the country because of the general nature of politics in contemporary Nigerian and the problems this has created. It has to be appreciated that some of these problems are characteristics of a developing people while others are world-wide. And those who have the well-being of the society at heart have been spiritually called upon to fight against such problems or vices since time immemorial. The destruction of all the obnoxious aspect of politics thus needs truly committed and devout politicians who are religiously aware that they are answerable to God for all their works here on earth including their political act.

As we have earlier pointed out, it was God himself who institutionalized politics and He made the kings of Israel to rule over Israel and other outstanding biblical characters of sterling qualities in their own days who actively participated in the act of government of kingdoms and performed creditably to the glory of God even in the midst of unbelieving, corrupt and rebellious citizens. Therefore despite the negative aspect of politics, Christians should emulate and follow the footstep of such God fearing rulers of biblical times, who felt called upon by God to actively involved in the act of government of their own people in the way they did.

As we are told, leadership is a call just as a Pastor is a call to the pulpit, and the teacher to the classroom, the Doctor to the Hospital, the accountant to the financial matters, the maker of all things who knew all things beforehand. God has equally called the political gladiators to the position of leadership. Through devout Christians or those spiritually motivated to step into the political arena of Nigeria for selfless services. God could restore the lost image of Nigeria and put the country on the part of survival and development as in the case of the Israelite. For Christians not to allow themselves to be used by God for achieving this purpose is invariably shaking Christian responsibility and challenge. The impact of the Church on the Nigerian society is generally observed to be diminishing today unlike the Missionary days. This is primarily as a result of the unwillingness of the Church and

the devout Nigerian Christians to face the challenges of the society thinking that Christian's activities should be confirmed only the spiritual realm.

Nigerians are proclaimed theists but there seems to be a grossly inadequate translation of this proclamation into action. We wear garment of religion but by life style we deny the power of religion. Without sounding like the prophet of doom, We dare say that unless members of the two religious groups retrace their steps to living their religious tenets, the world may witness another Soviet Union here, national disintegration. The reason will not be because we are anti-religion but because we ignore our religious tenets. Nigerians present emphasis on science and technology is a noble philosophy and deserves support; its objectives shall be seen in no distant future.

Then we shall become a developed Nation and we will feel that we have arrived. But it is worthy to caution at this juncture that the achieved objectives may serve no useful purpose for the Nation so long the government and the people continue to pay lip service to the importance of religion in our educational system. One such lip service is the declaration by many top government officers that religion is important in our development, but religion remains an optional subject at the Senior Secondary School level.

Achebe (1983) has argued that the trouble with our nation is simply and squarely a failure of leadership. Achebe emphatically analysed the trouble and vices present in the nation as tribalism, false image of ourselves, leadership style, indiscipline and corruption. He emphasized that keeping an average Nigerian from being corrupt is like keeping a goat from eating yam. Such a gloomy picture of the politicians and of politics in Nigeria obviously put off devout Christians from participation in the political process. The destruction of all the obnoxious aspects of politics thus needs truly committed and devout politicians who are religiously aware that they are answerable to God for all their works here on earth including their political acts.

Therefore, despite the negative aspects of politics, Christians should emulate and follow the footsteps of God-fearing rulers of biblical times as mentioned earlier, who felt called upon by God to be actively involved in the art of government of their own people in the way they did. Through devout Christians and others who may also feel concerned or spiritually motivated to step into the political arena of Nigeria and put the country on the path of survival and development as in the case of the Israelites. It is worthy of note that Nigerians have preferred to leave their fate and that of their generation unborn in the hands of those whom they themselves consider to have no respect for truth, justice, dignity of man and sanity of human life. Believers ought to understand that the roles of the church and state are complementary as both institutions owe their origin to God.

A religious politician is expected to exhibit very high moral standard and should be spiritually guided in his political activities. In politics, he should see himself as a steward answerable to God. His influence in politics is expected to be massive. This is bound to bring transformation to the nature and pattern of politics in the country. Hence, Tam David West (1991) rightly argued that if we take religion into politics and politics out of religion, we would have purer, cleaner, healthier political culture.

Both Christian and Muslims should individually go into politics guided by ethics or rule and affairs of the state, with the biblical understanding that there is no authority except from God and those that exist have been instituted by God (Rom. 13:1). It is in this understanding that Richard (1974) argued that a Christian by his exemplary life, behaviour and devotion to duty, deserves and obtains the approbation and esteem of the whole of society. Certainly, there abound names of outstanding Christian personalities who have been actively involved in the politics of their countries either in Africa or in other parts of the globe, and performed creditably. Doubtless, a few of such Christian politicians do exist in Nigeria but contention is that in order to make a radical impact in Nigeria politics, we need more of such devoted Christians to participate actively in the political process of this country that faced the problem of survival and development largely because of the corrupt and selfish attitude of many of our politicians.

The situation in Nigeria today is such that Christians can no longer close their eyes, shut their mouths and only pray, hoping that things will change for the better. Indeed as a crusade, we need Christians with armour of God to be actively involved in the political process of this country to ensure social justice. This they can do by actively participating in the formulation of government or party policies. By policies we mean, in this context, plan of action, statement of aims and ideals made by government or political parties, then we need honest and God fearing people to make the right policies that will make the nation righteous before God and so be exalted and blessed. This will consequently put her on the path of meaningful and enduring development for the bible says "righteousness exalts a nation but sin is a reproach to any people" (Proverbs 14:34).

It is true that in an unjust society, silence is a crime (sin). There is no doubt that the price honest people pay for keeping silent and not getting involved in the politics of their society is to be ruled by dishonest men. The book of proverbs made it clear that when the righteous are in authority the people rejoice but when the wicked rule the people mourn (Proverbs 29:2) Proverbs also says that when the wicked are in authority transgression increases but the righteous will look upon their downfall (Proverbs 19:11).

Today, the economy of the nation is in a mess while the educational system is at the verge of total collapse. In this situation, devout Christians should see themselves as those divinely called upon to judiciously manage part of the Lord's earth and its resources for the common good. This will lead to a positive change that will pave the way for socio-economic and political development that will ensure national development. It should be emphasize that Christians should now take up the challenge of giving solutions to religious, socio-economic and political issues by showing good examples not only in their individual lives but in the political arena. The glamour for National unity cannot be achieved in a situation that the nation found itself. In a country where the fear of God is removed, where mutual distrust reign and there is no love for others, nation and integration leading to unity will be a mere preaching. Economically, if the fire of religious intolerance is put off today, the Nation will achieve economic growth since Nigerians will have full confidence to trade to the north, south east and west without fear of losing anything to religious "fanatics". Contract awards will no longer depend on what religion or where one comes from. Religious harmony will determine not only internal cordial relation but also determine the kind of relationship Nigerians will foster with the outside world.

It will discourage the night cover of registering the Nation with a club which would suggest religious preference. Above all it will ward-off the seemingly one sided economic orientation towards one religion. Religion harmony or mutuality will discourage the thought of the adoption of a state religion. As a Burmese cabinet Muslim leader noted; "The adoption of a state religion will open the door to extremist to make more and more demands base on religion."

Recommendations

Our discussion so far has revealed that there could be no solution to the nation's malady since both the religious leaders are both involved in the problems the country finds itself. National development in this ugly situation is far from attaining. It is like a spiritual bondage from which only God can deliver us. For national development to take place, we advise that there is a need for genuine repentance and change of heart on the part of every citizens of the country in order to avoid blood-shed and ultimate disintegration. By so doing God will be reverend, humanity will be valued, harmonious existence among our citizens will be achieved and national development would be a reality.

In this country, there must be a positive change of attitude as people turn to God. Abogunr incautioned that those who have stolen should like Zachaeus returned what they stole (Luke 19v8–9) as political and religious leaders, we must come together to fashion out programmes that will lead to national development. Ebeh rightly observed that the prophets in Nigerian society today (both in Christianity and Islam) that is "the voice of the voiceless" such as the pastors, Priests, imams and leaders of religious groups are duty bound to preach the truth to their immediate subjects and the entire Nigerian society. By so doing, they are exhibiting their call by God to such offices.

Religious and political leaders should show good examples they should not compromise with evildoers, they should evangelise the nation not only with their sugar coated tongues but by their actions for they are supposed to be light of the world, this will enhance national development. Nigerians should first and foremost realise that they have a creator (God) to whom they are going to give account on the last day. This will serve as a guide in whatever decision they will take for national development.

We also recommend that the basis of gaining political power must be based on the ability to perform with good moral standard. It should not be based on religious identity. Religious leaders should act as watch dogs to political office holders by guiding them against unacceptable practice that can jeopardise political development not mending with politics.

Conclusion

This paper has observed the role Religion and Politics play in the National life. We discovered that the compromise reached between Religious leaders and Politicians to perpetuate evil does not augur well for National development. The fear of God is not seen in both the leaders and the led and as a result, we put forward some useful suggestions which if followed, will bring about National development. We advise that all hands be on the deck to ensure that everybody does what is right so that the nation will grow. This will enhance national development.

All human effort to inculcate morality and the fear of God which will lead to human and spiritual growth has failed. We grope in the dark looking for the way while God is the way, the truth and life. Nigerians needs to turn to God in earnest, abide in His word, doing His will. If our religious and political leaders and the generality of the people in this great country Nigeria will sincerely repent from doing evil of all sorts that are highlighted in the paper, will turn to God, He will forgive Nigerians and heal our land. (2 chron. 7v14) If my people which are called by my

name shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins and will heal their land. This will link well for National development.

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Religious Bigotry and Politics in Nigeria: Threat to National Development.

By
Akila, Esther Katampe.
Department of Political Science
Federal University Lafia, Nasarawa State

Abstract

Poverty, death, underdevelopment, crisis and a host of societal challenges have no religion, rather the players' in the society do. The political and religious lifestyle features in the kind of development eminent in Nigeria. The prevalent religions practice in Nigeria are Christianity and Islam, the traditional worshippers are present with traditional practices that have an aspect of impact in the lifestyle of those practicing it. The two major religion have played vital roles in the disposition and development ofthe country.This paper is focusing on the political impact of the major religions practice in Nigeria in terms of their contributions to development. The paper uses secularism theory to analyze how religion can be usedto affect the development of Nigeria. In conclusion, the paper recommends the shifting from the umbrella of religion to the acceptance of the existence of humanity first, respect for human relation that sees the good and gains of each other which will harness the resources of each region irrespective of its religious practice for greater development.

Keywords: Religion, Politics, Bigotry, Threat, National development.

Introduction

Nigeria holds political and economic prominence in Africa. A major oil producer with a population of 180 million (2015) and more than 250 ethnic groups, Nigeria is home to millions of Christians, Muslims, and adherents of indigenous religions. With complicated relations between Christians and Muslims in the Northern and central regions of the country, Nigeria is one of the world's major laboratories for the study of religious-based conflict and reconciliation… Muslim and indigenous religious structures are integral to the formation of the modern Nigerian state and society(Vaughan,2016, p. 1)

The sojourn of religion into Nigeria met traditional mode of worship being practiced differently at all regions. This is where conversions started withteaching and practicing of how to read and write. The Christian missionaries are accused of paving the path for colonial masters. Islam had a sweep of Northern Nigeria with Sokoto Jihad establishing the Islamic rites and dealings. The groaning of the Nigerian level of development hangs on the religious beliefs of the populace, this is shown in the kind of education, politics played around the various regions.Since the colonial masters left Nigeria, the leadership tussle hasbeen dragged around the three major regions who share differentfaith. The problems of religious intolerance have continued to grow in Nigeria, most crisis with different outlooks ends up settling on the basis of religious differences.

The paper examined the political impact of the major religions on the development of Nigeria and alsoto see how religious conflicts have affected the areas mostly affected by such conflicts. Most of the conflicts happen along side the destruction of environment and the loss of human life.The paper using secondary method of data collection scouted journals, texts and internet materials.

The political, economic and social development undergone in Nigeria cannot be separated from the religious background of the people. The paradigm of measuring the political awareness of each region in Nigeria must be traced to their religious exposition. Notwithstanding, there are elections in Nigeria that crisscrossed the religious scepter in Nigeria. The election of 1993 of Moshood Kashimawo Olawole Abiola and Bashir Tofawas one of its kind, Abiola won across all the regions becoming one of the most accepted elections that Nigeria witnessed without regional nor religious bias and consideration. Also, the 2015 general elections had an acceptable outlook even with the circumstances that surrounded the elections which were overlooked base on the majority will of the populace.

The politicization of religion by the state has shown the support for an unending crisis scenario, especially in states where there exists high intolerance in the sharp divide within the dominant regions. Until there is deep acceptance and consideration of different faith, there will continue to be suspicion with great features of an endangered society.

Conceptual clarification

No doubt, religion is ubiquitous. Nevertheless, attempting to offer a definitionof religion which captures all and only what are taken to be religion is notoriously difficult. Central to some religions is a personal God and other spiritual entities; for other religions, there is no God or spirits at all. Some religions view the eternal, personal existence of the individual in an afterlife as paramount to understanding Ultimate Reality and much more important than temporary earthly existence. Others see what we do in *this* life as fundamental, with little if any consideration of thehereafter. Other differences among the religions abound. But as diverse as religions are, several components seem to be central to the world religions: it is a system of beliefs, the breaking in of a transcendent reality, and human attitudes of ultimate concern, meaning, and purpose. Given these three elements, the following perhaps captures what most take to be the essence of the concept of religion: *a religion involves a system of beliefs and practices primarily centered arounda transcendent Reality, either personal or impersonal, which provides ultimate meaningand purpose to life*.(Meister,2009p. 6.)

Religion as man's intuition of the sacred and ultimate reality and his expression of that awareness in concrete life. (Ejizu (1993p.1).

On the other part, politics like religion means different things to different people but with specific agreement on some features. According to Laswell's famous definition, politics is "the process of who gets what, when, and how.". The society depends on the sharing formula the leadership adopts to enjoy resources when bias indices are employed, it calls for serious conflict.

According to David Easton politics is "the authoritative allocation of values in the society".

Ojukwu, C.etal,(2003, p. 12) defines politics as all activities that are directly or indirectly associated with the emergence, consolidation and the use of power.

These definitions points to the interest that exist in the society not minding the religious background of the players. Religion is quick to determine how politics is directed in most cases in Nigeria.

Development can be viewed in two direction, as a state or a continuous process. Development is not a purely economic stance but also a multidimensional process involving reorganization and reorientation of the entire economic and social system.On the side of National development encompasses the whole aspect of development.

Bigotry is a word that defines the activities of a bigot, Webster's dictionary defines it as the state of mind of a bigot, also, acts or beliefs, characteristics of a bigot. A bigot is a person who obstinately or intolerantly devote to his or her own opinion and prejudices; especially one who treats or regard the members of a group (as a racial or ethnic group) with hatred and intolerance.

The population in the religion will continue to grow into generations, if the population grows without acceptance and harmony, the inherent nature of peace and cohabiting values predisposed at early stage to all, then humanity will lose existence to the protection of religion.

According to Ejenobo (1993p. 21.) "one is forced to ask whether religion is meant to be a destructive element in the life of a developing nation. What should be the relationship between religion and politics? Can the two be married together for the socio- economic and political growth of a nation? Or should they be separated since religion has been perceived in certain quarters as a destructive factor in the political evolution of this country.

The multifarious nature of religion makes it difficult to know why the believers of some religion never accept or tolerate others. This alone has resulted into so many deadly conflicts in Nigeria that people died in great numbers. The reality remains that Africa and Africans have divided lines in religion but are also connected at different ends that makes life meet their growth and development.

To achieve greater development, the understanding and acceptance of interreligious traditions must be emphasized to allow the values inherent in each religion to be exhibited in political system.(Frans 2001. pg. 32.) Africa is a continent where 40 percent of the people are Muslims, 40 percent are Christians (14,5% Catholics) and 20 percent are adherents of Indigenous Religions; where religious extremism is growing,both in Islam and in Christianity, but where dual allegiance (syncretism) is the religious orientation of the majority; where Christianity grows fast but Islam grows faster; where there is a real battle raging between Islam and Christianity to win the hearts of the 'untouched', but where Indigenous Religions remain the foundation of most people's everyday lives.

Theoretical Framework

This paper usessecularism theory to analyze the expectations of how the Nigerian society can live and accept each other's religion without suspicion. Secondary method of data collection was employed, books, journals and internet materials where consulted to expose useful information about the necessities of peaceful coexistence.

Secularism theory in the 21st century has called for diverse dimensions, in the context of this paper, the opinion of Philips (2011 p. 6) Secularism is a political philosophy that addresses the relationship between religion and the state: put briefly, it advocates the separation of religion from the state.

From Wikipedia, the free encyclopedia Secularism is a political philosophy that addresses the relationship between religion and the state: put briefly, it advocates the separation of religion from the state. **Secularism**, as defined in the Merriam-Webster dictionary, is the "indifference to, or rejection or exclusion of, religion and religious considerations." As a philosophy, secularism seeks to interpret life on principles taken solely from the material world, without recourse to religion. In political terms, secularism is the principle of the separation of government institutions and persons mandated to represent the statefrom religious institutions and religious dignitaries (the attainment of such is termed secularity). Under a brief definition, Secularism means that governments should remain neutral on the matter of religion and should not enforce nor prohibit the free exercise of religion, leaving religious choice to the liberty of the people. One manifestation of secularism is asserting the right to be free from religious rule and teachings, or, in a state declared to be neutral on matters of belief, from the imposition by government of religion or religious practices upon its people.Another manifestation of secularism is the view that public activities and decisions, especially political ones, should be uninfluenced by religious beliefs or practices.

To separate religion, the state is to allow the expression and freedom of people in the society without picking offence in their way of life. There should be strict adherence to the rights of individuals rather than beliefs.

The criticisms of this theory are that, secularism seeks to exclude all religion from having a say in the public debates or a place in public life. Another criticism is that secularism seem to take side with Christianity as being the most persecuted religion. Philips (p. 13,14. 2011)

Brief history of religious conflicts in Nigeria.

According to Gwamna, (2010), the quest for political space and influence, competition for scarce resources and conflict of values have expressed themselves even in religious conflicts. The 1970s marked a watershed in Nigeria, while some see the collapse of oil boom years as partly responsible for religious conflicts. The 1980s sparked off the Maitasine riot in Kanoas intra-religious conflict among Muslims which later spread to other northern cities. The death toll and general carnage in the Maitasine riot introduced the very violent and brutal execution of religious conflicts later in Nigeria. It was the 1987 Kafanchan religious riot which introduced a dangerous dimension of religious crisis between Christians and Muslims, this was referred to as the civilian equivalent of a coup d'état. The Kafanchan riot shook the foundation of interreligious peace in Kaduna State and some parts of northern Nigeria.

The 1990s on the other hand marked another face in Nigeria. Bauchi (1991), Kano (1991, 1994), Zangon-Kataf (1992), and other crisis using sophisticated weapons, and hired machineries from neighboring countries. Most analyst see the long military presence in Nigeria as responsible for the brutality exhibited in religious crisis. The recent radicalization of religion through violent killings and ethnic crisis using sophisticated weapons, points to the negative hangover of the on the Nigerian polity.

The new millennium started on a violent note in respect of religious experience in Nigeria. Most of these crises have been sharia related, with Kaduna and Tafawa Balewa crisis of 2000 and 2001, the most devasting. The 2001 Jos September crisis was also a religious conflict which shook on other factors of ethnicity to dangerous dimensions, resulting into loss of lives and property. Religion also played a major role in the November 2008 crisis in Jos. In fact, within the middle belt region, Kaduna has emerged the hottest boiling point of religious crisis, even 2018 was very hot in crisis.

Vaughan (2016, p. 17) opined that "The history of the communities in this West African region is characterized by interwoven religious, social, and political strands that reflect entrenched hi-erarchies of power integrated into communal, kinship, gender, and class identitiesand conditioned by spatial and demographic factors. In this dynamic process, Nigeria's formidable Muslim and Christian structures are at the centre of the country's history, expanding Nigeria's chronology to fully incorporate the critical religious, social, and political developments of the turbulent nineteenth century into the processes of Nigerian state formation. The critical foundation in the making of modern Nigeria was constructed on the convergence of two monumental world religious movements that transformed the Nigerian region, starting in the nineteenth century. These were the celebrated Islamic reformist movement that established the Sokoto Caliphate in the Hausa region of Northern Nigeria and a Christian evangelical missionary movement that gave impetus to the social transformation of coastal southwest Nigeria, beginning in the second half of the nineteenth century. Although shaped by regional and global forces, these religious movements had enduring consequences for the diverse peoples of the Nigerian region because they were also products of the internal dynamics among the local communities that would later constitute the modern Nigerian state and society.

Usman Dan Fodio was looked upon for both religious and pollical direction. He approved the giving of pollical power to only those who will rule in accordance to Islamic laws and injunctions, these formed the habit of

the northern religious leaders even those who succeeded him traded more stringently along these paths. The activities in the northern area in politics has a direct link to the religious leadership. Most conflictual cases are preferred to be addressed from the emir's palace.

(Kukah1993 p.13) Being the basis for the foundation of the caliphate as has been pointed out, its importance in political competition remains unrivalled. The realization of its potency led the ruling elite to cast political opposition in religious terms. Those who were outside the orbit of the Nigerian People Congress (NPC) were considered were cast in demonic idioms, they were traitors. The religious ideals of the caliphate had become incarnated within the NPC and its political manifesto. They were accused of departing from God.

The religious leadership in the west and eastern region had little or minute influence on the politics, the decentralized system in operation particularly in the eastern region made it difficult to super impose any decision on conflictual political matters and otherwise. The ability to challenge the authorities was prevalent.

Interplay of religion and politics
The past three decades in Nigeria have witnessed diverse conflicts, some, of the very violent type. From political to economic conflicts, Nigeria has been characterized by communal conflicts often times with ethnic and religious underpinning. While politically motivated or even economic crisis could easily be understood and explained, religion and ethnicity have emerged as the constantly used elements in fueling crisis in Nigeria. Religion is becoming a divisive issue, and constitutes a growing conflict flash point. Religious ideologies and commitments are indisputably central factors in the escalation ofviolence and evil around the world.(Kimball, 2008 p. 4)

Today religious competition between Christians and Muslims is without doubt a single and most significant political challenging issue in the country. It has become a major factor of political identity. Nigeria has witnessed more religiously rooted crisis than any kind, whether political, ethnic or economic. Elite manipulation and quest for political power has often triggered the populace against each other. Religious fundamentalism has denied any form of prowess in the entire political setting of the country.

The manipulation of the populace is better stated by (Usman 1987, p. 21) who argued that, controlling the action of a person or group without that person or group knowing the goals, purpose and method of thatcontrol and without even being aware that a form of control is being exercised on them at all, then an essential precondition for it is ignorance on the part of those who are being manipulated. The particular aspect of social and political reality to be obscured and mystified depends on the purpose of the manipulation. It also depends on the structure of the economy and society within which this manipulation is taking place. In the case of manipulation of religion in Nigeria today the purpose of this manipulation is found in the purposes and function of the classes who do this manipulation. Nobody denies that the class responsible is the intermediary bourgeoisie.

This manipulation becomes very easy to carry out with the level of illiteracy the people are exposed to, the people follow based on the cover of Christian or Muslim not capacity

The intrusion of Islamic sect Boko Haram to the government of Nigeria have posed so much threat, belittling the capacity of the state to over come them which in turn categories Nigeria as almost a weak or failed state.What are their beliefs and demand? This brings us to the drawing board that amidst religious differences. there exist also intra religious differences.

This notwithstanding, the stern of conflicts in Nigerian politics has a base in the use of religion by politicians to instigate support\voting. Considering the picking of candidates that will represent political parties, religious combination and consideration becomes necessary in states with dual faith dominance. The picking of same religious faith advocates for great failure and might pose tension in the polity as it's the case in Kaduna state 2019 APC candidates. That is to project how sharp divide along the faith cannot be toiled with.

In fact, as settings have become religiously diverse, we find that religious leaders, especially those who represent long-dominant religious majorities, have often discouraged the religious tolerance that characterizes liberal democracy in hopes of preserving or gaining a privileged place for their religious institutions. However, over time, religious leaders decided that they would be better off if they promoted the growth and influence of their own religious institutions by encouraging civic engagement, respect for religious freedom, and separation of religious and state authority than by seeking cultural and political dominance. In this way, Christian and Muslim religious leaders in religiously diverse and integrated settings have contributed positively to the prospects for liberal democracy. (Dowd 2015, p. 2,3)

The effects of religious conflicts to development in Nigeria
The various religious crisis in Nigeria have left negative imprints on the polity. These crises have caused the death of several people with great dreams and visions, it has led to loss of property and disruption of socio - economic life of the Nigerian citizens. This is in addition to threatening the security of lives. The religious crisis in

Nigeria have left enduring legacies of tension, insecurity, mutual suspicions, arms buildup and negative inter-religious relationships. Investors relocating out of the country to mention the critical ones.

Since the 1980s when religious crisis heightened in Nigeria, people relocated to where they consider safe areas. These relocations are based on ethnic and religious borderlines, which have serious security implications in future. This is because battle lines are already being drawn for potential war in times of crisis. Today many cities are patterned along Christian-Muslim divides in Nigeria. (Gwamna 2011 p. 11)

Thisis not all in terms of effect to development, also Gwamna says that these dislocations and relocations have created socio-economic problems as some are thrown out of their jobs. Some of these settlements have also become a haven of idle hands who constitutes potential bands of armed robbers and other social vices. The continuous escalation of religious crisis in Nigeria is gradually creating and conditioning people to harbor bitterness and grievances against each other which has the potential danger of bursting into serious civil war. The obvious spill over or hangover effects of these crisis have also been the weaponization of the Nigerian state. It is a fact today that where religious crisis has occurred, a lot of arms have been stockpiled as a measure to either checkmate potential "opponents" or as deterrents to opposing religious foes in the future. This scenario has serious security implications for the peaceful coexistence of Nigerians.

Notwithstanding there are political parties that have presented candidates who are from same faith to stand in for the 2019 elections where the population percentage between the major religion is almost equal, states have presentedthe playout of non-qualified candidates in terms of having to seek reelection,imposing themselves without their performances speaking for them.(Having Jos Plateau state and Kaduna state in mind).

Recommendations

The secular nature of the Nigerian state is rarely known and understood by the citizenry, to first accept the secularization is to go along way in the premise of reducing the tension, hate and intolerance of other religions. There must be a level playing ground from all the sect who enjoy the patronage of government to carry out unjust act against each other.

Politicians must be faced with the punishments and indictment in any attempt of using incisive speeches against other religion, there must be strict monitoring of the activities of such politicians.

Religious leaders must reiterate the importance of accepting other religion to their worshippers, instances where religious leaders are the once instigating their worshippers to call them names must be totally rejected. They should be peace promoters not otherwise.
The future of the country should be paramount

Conclusion

The systematic use of religion to manipulate the people at the expense of the existence of Nigeria as an entity, must be disaccustomed with all vigor.If the daily activities of people in a country does not allow the interrogation of religion to determine if they will buy from a particular person when in the market place, even when seeking political office in most instance. Poverty, hunger and death do not consider religion to strike. National question is paramount to the harnessing of the country's natural resources for development. Nigeria has witnessed devasting clashes that have made its retrogression gone deep down the drain and catching up with developmental indices is becoming almost impossible. It is important to know that peaceful coexistence goes along with development. The environment must accept its differences and get to use it to its advantage adding to the multiple direction it has to build up development in pyramid. The low level of national integration must be addressed with frankly paths that generations will build on to secure a future with greater acceptance of humans first before any other means of consideration.

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Critical Evaluation of Religious Syncretism among Igbo Christians of Nigeria

By
Emmanuel C. Anizoba
Department of Religion & Cultural Studies
Faculty of the Social Sciences,
University of Nigeria, Nsukka
&
Simeon Iember Aande, Ph.D.
University of Mkar, Mkar
Benue State

Abstract
Religious Syncretism has been a persistent issue among Igbo Christians of Nigeria. This is observable in the double allegiance of faith among many Igbo Christians, particularly in Christian and African traditional beliefs and practices. Many Igbo Christians consult diviners for various reasons: for security and prosperity, to find out the cause of illness and death, to seek assurances of life situations, to discover ways of preserving life, and to discover the mind of God for the future and for one's destiny. Also the practice of charm alongside Christian faith could be for different reasons such as: for personal security, protection against childlessness, for protection against sudden death, sickness and misfortunes, for enhancing ones progress in business. Traditional oath-taking, among other traditional practices, is also practised by many Igbo Christians. This paper sets out to critically examine the factors that are responsible for the persistence of religious syncretism among Igbo Christians. Data for this work are collected from both primary and secondary sources. It adopts phenomenological descriptive approach which brackets researcher's bias and allows data gathered to speak for themselves in the course of analysis. The work reveals that paramount among the causes of religious syncretism among Igbo Christians are lives threatening factors such as sickness, disease, insecurity and fear.

Key word: Critical Evaluation, Religious Syncretism and Igbo Christians

Introduction

Religious syncretism which refers to a process of combining different religious practices or beliefs has found its place in Nigeria especially in Igbo land. One needs not to go extra mile before one discovers this mixture of religious practices especially between Christianity and traditional religious practices among our people. Ejizu (1992) pointed out that while on the one hand, our Christians denounce the belief in and use of charms, and vigorously campaign against indigenous religious institutions and practices, most of them positively encourage certain basic attitudes and values that clearly stem from the traditional perception of reality. For the purpose of this research, we examine critically some of the syncretistic practices among the Igbo and why these practices still persist after so many years of Christianity. Authentic catechesis of faith and intensified theological enlightenment remain the best response to syncretistic practices among our Igbo society.

According to Got Questions (n.d) Religious syncretism often takes place when foreign beliefs are introduced to an indigenous belief system and the teachings are blended. The new, heterogeneous religion then takes a shape of its own. This has been seen most clearly in Roman Catholic missionary history. Take, for example, the Roman Catholic Church's proselytizing of animistic South America. Threatened with the fear of death, natives were baptized into the church by the tens of thousands without any preaching of the Gospel whatsoever. Former temples were razed, with Catholic shrines and chapels built on the same spot. Natives were allowed to substitute praying to saints instead of gods of water, earth and air, and replaced their former idols with new images of the Roman Catholic Church. Yet, the animistic religion the natives had formerly practiced was never fully replaced—it was adapted into Catholic teachings, and this new belief system was allowed to flourish.

The Meaning of Religious Syncretism

The word "syncretism" according to Asogwa (2008) is first attested in English in 1681, and is derived from modern Latin *syncretismus*, which draws from the Greek *synkretismos*, meaning "a union of communities".

Conveniently, it is traced to plutrach, with reference to cretans' readiness to sink differences to oppose an enemy. The term shifted its focus in the 17th century from "unification against a common enemy" to concern about the "incompatibility of different forces". It was carried out in an attempt to reconcile Aristolelian and Platonist philosophers, and catholic and reformed theologians. Later the term, in 19th century, shifted in meaning and usage to mixing of religious ideas and names of deities in the study of Greek and Roman religion.

From the above notion, syncretism comes to be held as a mixing of religions, with its negative connotations. Against this background, the definition of the word "syncretism" becomes very unrealistic and inadequate. At best, we can only attempt a description of it. Thus, while Droogers (1989) sees syncretism as contested religious interpretation. Asiegbu (2000) describes it as a process of combining different religious practices or beliefs which may lead to (a) a new synthesis or (b) a strengthening, (c) weakening or (d) dissolution of old allegiances. It is an incorporation of incompatible beliefs from one religion to another, a reconciliation or fusion of different systems of belief. Religious syncretism therefore, often takes when place when foreign beliefs are introduced to an indigenous belief system and the teachings are blended.

Patterns of some Syncretic Practices among certain Christians in Igbo land Practice of Divination among some Christian

From the survey made by Asiegbu (2000) one discover that 50% of Catholics, 55% of Anglicans, 48% of Methodists and Presbyterians, and 30% of Christians from independent churches are involved in the practice of divination. Some Christians have reasons for the practice of divination as follows:

- To find ways of consolidating personal security and prosperity.
- To find causes of illness and death.
- To seek assurances of life situations.
- To discover ways of preserving life and making progress.
- To discover the mind of God for the future and for one's destiny.

Divination therefore, illuminates suffering, alleviates doubts, and restores value and significance to their lives especially in times of crisis. Practice of divination is an age-long problem that is not only found Igbo land but in all cultures in different ways and various forms and therefore is not something new among human beings. Moses, for instance, warned the people of Israel against the practice of divination in the Old Testament.

> There must never be anyone among you who makes his son or daughter pass through fire, who practices divination, who is a soothsayer augur or sorcerer, who uses charms, consults ghost or spirits, or calls up the dead. For the man who does these things is detestable to Yahweh your god (Deut. 18:9-14).

The catechism of the Roman Catholic Church also short listed other forms of divination to be rejected:

> Recourse to Satan or demons, conjuring up the dead or other Practices falsely supposed to "unveil" the future. Consulting horoscopes, astrology, palm reading, interpretation of omens and lots, the phenomena of clairvoyance, and recourse to mediums all conceal a desire for power overtime, history and in the last analysis, other human beings, as well as a wish to conciliate hidden powers. They contradict the honour, respect and loving fear that we owe to God alone (n.2116).

All forms of divination as listed above, stem from the desire to go beyond human limitations and to penetrate the unknown and the future with certainly, for Zuesse (1987) divination is an art or a practice of discovering the personal, human significance of future or more commonly, present or past events. This shows that divination aims at inquiring into the existential meaning of human lives which can only be achieved through manipulation and guidance of supernatural forces. Kasomo (2012) observed that Diviners, witch-doctors, or medicine-men also played a key role in protecting life from being diminished by its enemies. Their knowledge and power would enable them give medicine for curing diseases, exorcism, making an enemy sick, seizing thieves of garden crops or trapped forest animals. They would also give medicine for good fortune, love, success, security of person and property, and also medicine against sorcery and witchcraft (Peek, 1991: 103). This medicine could be in form of herb, parts of animals or birds, charms and amulets. The medicine could be drunk or applied, or hang on certain parts of the body as in the case of charms, amulets and talisman.

In Igbo land, divination arises from the failure of individuals to cope with their life-crises and insecurity. This generates the desire in some Christians to sort out their situation and to obtain information about things of the future from the diviners who are regarded as the agents of unveiling mysteries of human life. For Parrinder (1949), 'the diviner seeks to interpret the mysteries of life, to convey the messages of the gods, give guidance in daily affairs, and settle dispute to uncover the past and look into the future' (p.152). For the Igbo, divination is called

"igba afa" and it represents a pivotal aspect of traditional religion. According to Metuh (1985) the role of the diviner is indispensable for the social, political, religious, and the personal life of the Igbo. This explains why it is always difficult for some people to shrug divination off even after conversion to Christianity. Hence, some Christians resort to divination, not only to obtain knowledge about the future, but also to discover ways of dodging or avoiding misfortunes, averting dangers, sudden death, illness and placating angry or revengeful ancestors.

However, Christians' participation in this practice underlines a crisis of faith and the difficulty of making Christian faith part of their daily lives. While some people see it as a sign of poor Christian missionary method, others give the impression that Christian churches lack the power to address their material-spiritual problems and cannot provide directives in times of crisis. Majority of the Igbo writers, blame the seeing dryness of Christian spirituality, and contend that Christianity has failed to satisfy the spiritual desires of its members. one agree with Asiegbu (2000), that the problem lies in how to make Igbo Christians true Christians with their beliefs, and how to make the rich Christian faith relevant to their material-spiritual world view. Provided this gap between the two exists, the practice of divination will continue to be a standing testimony of the crisis of Christian faith.

Practice of Charms alongside Christian faith and sacraments

Asiegbu (2000) carried a survey on the number of Christians of different denominations who support or make use of charms. The result shows that 60% of 400 Anglican, 60% of 300 Methodists and Presbyterians, 45% of 700 Roman Catholics and 200% of 100 Christians from independence churches make use of charms. The reasons for the use of charm by certain Christians include:

- Personal security
- Protection against childlessness
- Protection against death
- Prevention of sickness and misfortunes
- For enhancing one's progress in business
- For attracting immediate intervention of God and other useful mystical powers of the universe.

This shows that in Igbo land, there is the use of charms alongside Christian faith and sacraments which is a strong syncretistic practice among our Christians. For these Christians, charms are unavoidable in an environment where life is insecure and always under constant threat from unknown forces, evil men and women. Njoku (2013) observed that since religion provides new values and new satisfactory social groupings in an environment where the old ATR had been demonized, individuals searching for affiliation with communities found syncretistic practices appealing and helpful for dealing with their uncertainties.

Practice of Traditional Oath-taking against Christian Oath-taking

The survey carried out by Asiegbu (2000) on this, reveals that 4% of 700 Anglicans, 40% of 300 Methodists and Presbyterians, 20% of 500 Roman Catholics supports traditional rites of oath-taking. The prominent reason for adopting such a practice as given by some of Christians is based on the fact that traditional rites of oath-taking brings about immediate results and instant justice. The most essential point about oath-taking is that it obliges the parties concerned and instills fear of misfortunes, punishment or death in them should there be any breach or break of it. Some Christians prefer to swear on a divinity or on traditional religious sacred object rather than on the Bible. They contend that the divinity is more prompt in exacting punishment if one breaches an oath than the Bible or Christian God. Although this claim remains to be verified, it poses a lot of problems for Christian church and often leads to division between Christians and other members of traditional religion. some afraid of ridicule of swearing on the Bible which some believe is only a means of an escape from punishment resort to swear on both the Bible and the divinity, in which case, the support of both sides is firmly secured.

Responsible factors for these syncretic practice In Igbo land

Obiefuna (2003) discusses the possible factors responsible for the syncretistic practices in Igbo land under the following headings:

- A spirit-conscious people
- A world that lives in constant fear
- A sin-conscious world
- A people world very close to nature

A spirit-conscious people: The Igbo are traditionally spirit-conscious. Men and spirits interact. Everything in the world has a spirit dimension in it. The spirit is always there when we eat and drink and even when we see. Thus,

when people with such spirit-conscious mentality are faced with certain problems, they find patronage in fortune tellers, makers of charms and diviners when they feel that Christianity cannot be of essential help.

Humans in the world live in fear: In Igbo land, there is a belief that spirits are more powerful than ordinary men. Dead men who have gone to the spirit are more powerful than men still living in this early existence. Men in this world who have given themselves over to the spirits by some magical rites are more powerful than ordinary people. The ordinary Igbo man in this type of environment searches everywhere for security. one is aware that there are evil men in the world full of evil spirits. One is aware that there are evil men in the world full of evil spirits. One is aware that there can be jealous men who acting under the influence of evil spirits can wish and actually harm when things go well with him. One is therefore in constant fear for as good men and good spirits there are also bad men and bad spirits and they interact. Bad spirits work with bad men and bad men can be as harmful as bad spirits. Hence, for some Christians, the best way to be safe in the face of such people is by use of charms and amulets.

Umoh (2013) observed that Superstition can then be conceived as the belief that particular events happen in a way that cannot be explained by reason or science. "Basically, superstitions are the beliefs which are not at all backed by science, and far from rationality." Abhijit Naik (2010). This point is important, because religion itself as we know must be reasonable. Hence superstition towing the line of unreasonableness is sometimes described as an attitude of „jumping where there are no huddles". Superstitious believers obviously would prefer mysterious or semi magical explanations to scientific ones, even in cases where the latter are the most obvious and the most plausible. The superstitious fulfills this attitude sometimes assigned to deism: "Credo quia absurdum"- "I believe because it is absurd." This means that the only reason persuading one to embrace a particular creed is Superstition and Syncretism: Setbacks to Authentic… www.ijhssi.org 33 | P a g e because the said creed is far from being clear and meaningful. It is absurd; meaning that it is opaque to reason. In a sense, the superstitious gives in not because of conviction, but because he has no choice since the issue is beyond the explanatory aptitude of reason. As Umoh observes, this involves trusting the truth of something simply because it cannot be rationally or empirically supported.

Hence Umoh (2012a) affirms: "Our religious inclination in this country is very syncretistic." (90). Some people call it syncretism, but it may be more like dual religious allegiance, where Christianity is practiced in the daytime and occult [practice] is done at night. Many of the pastors will preach from the pulpit that this type of thing is wrong, but secretly take part in it at night. There is the mentality, especially in African Initiated Churches, where the prosperity gospel is preached, that you do what you"ve got to do to get ahead. You rely on the powers available to you. You are hopeful that Christ will help, but when he can"t come through on Sunday, you may take out a different insurance policy at night." frjody.com/tag/superstition

As sin-conscious world: The Igbo has a worldview that is sin-conscious. There is a high level of community consciousness in Igbo society. Sin in Igbo's cosmology is any infringement of those laws and observances that exist in the community, such as laws about burial, about marriage, about title societies, new yam festivals, about priesthood over particular shrines and idols, about installation of chiefs, laws about some local celebrations. Breaches of these laws become sins and create anxieties in unenlightened minds.

In such a society, sin becomes automatic to the extent that one can sin without knowing it. One become conscious that one have sinned either when the community imposes it on you or when on inquiry on the cause of some mishap in your person or family, you are told by those influential diviners that you are guilty of some offence in a world of men. You must therefore do reparation or face further repercussion. The divinity must be appeased through some sacrifices or other rituals.

A world very close to nature: We witness world very close to nature which is deeper and more mysterious and exercises much more impressionable influence on us than the technological world. Man everyday inquires into the world of nature. Those things that our not explainable by people tends to weigh much influence over them. Such influences are witnessed because man allows himself to be carried away by passions and to be affected by cosmic influences.

Nature has made it so that we associate with the people who live around us. A Christian that lives and mingle with non-believers can easily be influenced by their modes of thought and the ways of life of the people around them. In order words, some Christians have not fully absorbed Christianity; rather they remain in the non-Christian world in which they were born. They require extra courage and extra catechesis to remain in that atmosphere and environment in the full the demands of their Christian calling.

Responding to some of these syncretism practices among Igbo People

Onuzulike (2008) observed that African Traditional Religion is intertwined with African culture. It may be difficult for some Christians to maintain some African traditional culture because of their Christian faith, which is contrary to African Traditional Religion. This has created confusion among many African Christians who want to maintain

some of their traditions. For one to respond and solve the problem of syncretistic practices among Igbo people, certain measures are to be invoked. There is need for authentic catechesim on faith: Religious syncretism attacks faith at its roots. For us to meaningfully respond to this religious syncretism in our society there should be first and foremost a proper orientation of our catechesis o faith. This catechesis on faith must include those already there as Christians and those to be received into the Christian fold. This is because our problem is not only with those yet to be baptized as Christians but also with those who have being baptized and received into the Christian faith. We must acknowledge the efforts made by the missionaries to Christianize our people. However, the fewer numbers of the missionaries and the problem of language contributed in the poor internalized of their messages. The knowledge of the faith was imparted sporadically during the long treks. The circumstances under which churches were established must also be re-examined. In various communities, the church-schools grew up with mixed intention. The question was whether what they wanted is Christianity or was it the book in order to get the book, they accepted the church. These school-churches were built more to get what the neighbouring town has not. The prestige of the community was at stage if the school-church was not built.

The pertinent question that needs to be asked is having got people through these means how much solid knowledge of the faith was communicated to them? How is the profundity of their faith? Did they understand faith as God's gift? Did they understand it as a personal call? In all ages and all peoples, faith remains very essential for authentic Christian living. No stone should be left unturned in renewing this faith. Religious syncretism in all its ramifications, whether among the whites or among the blacks, can be conquered only be solid faith in Christ.

Obstacles and challenges

In responding to some of the syncretistic practices among the Igbo, some obstacles and challenges abound.

Indifference to the traditional world-view, culture and sense of God:

Culture is the totality of people's way of life. Christianity has to operate in Igbo land with the ambient of our traditional cultural beliefs, world-view and sense of God. In most Christian Churches, our traditional sense of belief and worldview are still tagged as "superstitious" and devilish with little or no interest given to its heritage. Many Christian Churches in Igbo land evade some of these issues because they are indifferent and therefore not part of the Christian progamme. Development of Christian spirituality can only be achieved from within the culture of the people. Madueke (1991), a prominent proponent of this view has this to say:

Leveling the nations of the world as one nation culturally is definitely not God's intention. The church is universal, not in cultural uniformity but in cultural diversity with unity of faith. Until this truth is well understood and put into practice, the unity which we ardently pray for will not be fulfilled (p. 4).

Reflection, study and dialogue may be of great help in facing up to indifference to traditional worldview, culture and sense of God. As the Christian church immerse themselves in dialogue with non-Christian religions and cultures, the old fashion of trying to save the sin-filled religious culture will no longer be obtained.

Fear of change in Nigerian Christianity:
According to Asiegbu (2000), there seems to be an unreasoning fear of change and new ideas especially with reference to developing Christian spirituality from within the people's sense of God. It seems that certain Christians and their leaders are contended with where they are. It does appear, they do not bother so much about the situation neither are they interested in going forward or finding new pastures in their Christian lives. This lingering fear makes it almost impossible for the development of Christian spirituality and for allowing it grow out of the missionary perspective. It hardly allows for the study of the old or improvement on the old. Hence, we do not enjoy much change from the missionary Christian spirituality in Nigeria especially in Igbo land. The old patterns of Christian spiritual formation are still part and parcel of the methods of the mainline Christian churches, and little effort is being made to enrich or to improve on them.

Recommendations

The way out of this religious syncretism of people is by making Christianity take root in the cultural aspirations and religious responsiveness of our people. This call for urgent need for intensified theological education of our Christians to enhance proper understanding of the nature of Christianity and its interactive modality with elements of culture and tradition. Such theological enlightenment must have to begin with the church's leader, moving down to religious educators and to all other Christians in Igbo land.

- The church in Igbo land must teach members the type of Christianity that calls for a paradigm shift in which God is known to them through Christ as their only savior. Here Christ is the center of our lives. This is a radical shift that makes Christ the Lord and center of our lives.

- As Christians, we live in this world of problems, but we are not to be of the world. We are people who are transformed by the saving power of Jesus Christ to show and preach to the world a new worldview, one that brings about eternal salvation and manifests itself in love, joy, peace and gentleness. Here no room for hate, war and oppression.
- It is also important that the church itself periodically undergo revitalization movements to check and renew its commitment to living in the light of the true gospel in Jesus Christ to avoid syncretism in the Church.

Conclusion

Our major concern in this research has been to determine how authentic we are in the practice of Christianity in Igbo land today. The question is "to what extent are Christians in Nigeria committed to the faith they received and profess, amidst continued influence of traditional values. We are also concerned with the Christian missionary method which some people believed to be inadequate. Oko (2004) is of the view that basic and indispensable elements of the traditional religious belief system and practice were simply taken over, transposed and transformed into corresponding elements of the new found religion (Christianity).

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Five Hundred Years of Reformation: The Impact Of Archbishop Cranmer on the Church of England

By
George C. Asadu Ph.D
Humanities Unit, School of General Studies,
University of Nigeria, Nsukka

Abstract
This paper examined the issues and the process of Reformation in England. It also appraised the role of Archbishop Thomas Cranmer, whose impact has remained indelible in the history of the church. The establishment of Anglicanism, and the use of local vernacular in church worship, were in a sense pioneered by Cranmer. But quite often when the reformation in England is discussed, Cranmer is mentioned in passing and sometimes even in danger of being completely obscured, by the attention given to the English Monarch, whose political structure over-shadowed Cranmer's personality. Hence, many have poor knowledge about the English reformation. This paper therefore, provided information about Cranmer and his role in the Reformation of Church of England using the historical approach. The findings made clear the fact that some principles of Anglicanism are being neglected toady by some uninformed Anglicans.   Therefore, it recommends, apt teaching of foundational structure of Anglicanism among members.

Keywords: Reformation, English, Church. Impact, Cranmer

Introduction

Thomas Cranmer goes down in history as the first Archbishop of Canterbury and a leader of the English Reformation who built the fundamental structures of the Church of England. Though it was a herculean task, Cranmer stood firm amidst men of diverse opinion and interest to carry out his reform work. In spite of the fact that he worked with hard people at difficult times of his episcopacy; he was able to initiate some reforms that were necessary for the church.

Indeed, Cranmer's views of the reformation were diametrically opposed to that of the conservatives. Hence, they pushed for the abolition of the changes he initiated. A number of times such changes were reversed, but Cranmer doggedly re-established them firmly.

Cranmer's influence spanned the reigns of three monarchs – Henry VIII, Edward VI and Mary I. While working with the Henry VIII, Cranmer displayed high level of flexibility which enabled him to establish a good amount of influence on the King and the Privy Council. Though under Henry he did not achieve much, due to power struggles between religious conservatives and reformers; his major reform works were achieved during the reign King Edward. During the reign of Mary, Cranmer was put to death for promoting Protestantism. (Trurman, 2017).

Cranmer's role in the English reformation brought him into global limelight. His life story was told from his uncontroversial theological standpoint, with varying interpretations and serious criticism, "Particularly those biographers and historians who belong to the Roman Catholic Church or sympathize with it have tended to assume that, since Cranmer led the way in a reform of which they disapprove, his motives in doing so must have been dishonourable" (Roger Beckwith http://archive.churchsociety.org).

This paper critically examined the process of Reformation in England with special interest in Cranmer roles using the historical approach, and basically depended on secondary data. The purpose of highlighting Cranmer's sacrifices in English reformation is to clearly make people understand the rigours Cranmer went through to establish those reforms. To this end the story is simplified so that even someone who is not familiar with the Reformation will come to feel that he or she has become well acquainted with the meaning reformation and appreciate.

The author's choice of this topic bothers on the fact that in the recent times, the Anglican Church has witnessed cases of deviation from Biblical truth which Cranmer stood for. Indeed, some of the issues that prompted the English reformation are prevalent in the church today; it must be addressed and that is the aim of this paper.

Reformation; an Overview

The word reform means "to make an improvement, especially by changing person's behaviour, or the structure of a something" (Cambridge Advance Learners Dictionary 3rd edition). Reformation refers to the 16th century religious idea and activities in Europe which were an attempt to change and improve the Catholic Church, and resulted in establishment of Protestant Church. Therefore, Reformation was a serious attempt to return the

church to its original state where the scripture is the final court of appeal, where no man claimed sole authority over the entire congregations and churches. It was indeed, an effort to revive the ailing church.

While writing on some factors that aided Reformation Hanks (1992: 119) opined that, "The most important factor in preparing the way for Reformation, apart from religion was the Renaissance. On the other hand Hulbert (1970: 118) identified the arising in Europe a spirit of nationality as a factor that aided the Reformation. Besides, the invention of printing in Gutenberg in 1456 was another strong factor that aided the reform. It made writing and disseminating of information easy, cheep and faster. Consequently, various translations of the Bible were easily printed, thereby making the Bible available to the common man at affordable prize. In this wise, Reformation in Europe took different times and had different causes.

Although English Reformation which is the focus of this work was achieved in the 16th century it began generations before. For instance, in 14th century John Wycliffe, an Oxford brightest scholar of his time, and a theologian of outstanding repute led the movement. Hence, he has been described as "the morning star of reformation". He lived (1329 to 1384), at which time in Europe "various government wanted control over the civil and societal affairs of their countries, and they were fighting the papacy for that control" (Liardon, 2003). About a century before Wycliffe, English has shown resentment against Papacy for his inordinate ambition to rule England. King John of England's unwillingness to pay homage to the papacy warranted his excommunication by the pope. According to Liardon (2003),

> Even after this king died, the papacy continued to demand payment from the king –taxes for the right to rule in England. The English was opposed to papal taxations and the manner in which he ruled their economy. England was searching for a way to break from papal control

This and some other similar issues were the reason Shelley (1995: 264) remarked that "Reformation in England began as a political rather than a religious movement". Though Wycliffe was branded a heretic while John Hus who came under his influence was murdered, and the lollards grounded, still the struggle to reform the church continued until sixteenth century; when according to Diara (2005: 35), "The spirit of reform broke out in Europe with much intensity...occasioned by Martin Luther's 96 theses against some of the Roman traditions of the Catholic Church that were clearly repugnant to the doctrine of Christianity in the light of scripture".

Interestingly, at that time the English Monarch was not ready for the reformation. Even in 1521 when Martin Luther attacked the seven sacraments of the Roman Catholic Church, Henry VIII wrote a 'Defence of the seven sacraments in which he castigated Luther as a 'poisonous serpent' and a 'wolf of hell'. In gratitude to the king, the pope bestowed to him the title 'Defender of the Faith' (Shelley 1995). Ironically, Henry's friendship with Pope came to an abrupt end when Henry married a second wife in total disregard of papal order. Thenceforth the two men wrestled each other with vigour. Some claimed the case was a doctrinal misconduct, others attributed it to political issue, but the fact remains, it was the finger of God in action. Besides, Diara (2005: 35) quipped, "The Reformation in England stemmed out of that marital problems of Henry VIII, King of England". Igwe (2013: 67) corroborated this fact thus:

> As politics is said to go together with religion, so it was during the reign of Henry the VIII. Henry was second in line to throne; his father Henry VII had a son Arthur who was older. For political reasons an alliance between Aragon (a country now part of Spain) and England was important and so a marriage was arranged between Catherine of Aragon and Arthur, the heir to the English throne.

Unfortunately, in 1502, Prince Arthur the elder brother of Henry VIII died. Their father, Henry VII in order to carry through the alliance with Aragon betrothed Arthur's widow, Catharine to the future king; a woman who incidentally was considerable older than Prince Henry. The betrothal immediately raised questions related to the biblical prohibition (in Leviticus 18 and 20) against marriage to a brother's wife, but this was ignored (Igwe 2013).

After eleven years of marital relationship (1502 to 1520) the couple could only produced a daughter Mary, in 1516. "By 1520s Henry still did not have a son to name as heir and he took this as a sure sign of God's anger and made overtures to the Vatican about an annulment" (MacCulloch 1996: 42). The matter was exacerbated by the fact that England was in no mood to accept a girl as heir to the throne, because according to Shelley (1982: 265), "the nation's only previous queen had occasioned bloody wars of succession". Yet Pope would not grant him divorce. Consequently, the relationship between the Pope and Henry got strained, thereby creating opportunity for Cranmer and his like, who was dissatisfied with papal frivolity and had desired a national church in English land, to strategize for the independence of the English Church from Roman dominance.

Early years of Cranmer (1489–1527)

On Sunday 2nd July 1989, in Aslockton in Nottinghamshire, England; Thomas Cranmer was born to his parents, Thomas and Agnes (*née* Hatfield). His parents were of modest wealth and were not members of the

aristocracy. Their oldest son, John, inherited the family estate, whereas Thomas and his younger brother Edmund were placed on the path to a clerical career (MacCulloch 1996: 109). Cranmer lost his father before he was twelve; at the age of fourteen he went up to Jesus College Cambridge. Cranmer's interest and duration of study was highlighted by Selwyn (1993: 63-65) who quipped that "After eight years of studies in logic, classical literature and philosophy he bagged his Bachelor of Arts degree". In 1515, he completed his master's degree with "special interest in the humanistic "Jacques *Lefevre d'Etaples* and Erasmus" and enrolled as a fellow of Jesus Collage" (Ridley 1962: 16).

Sometime after Cranmer took his MA, he married a woman named Joan. Consequent upon his marriage he was asked to forfeit his fellowship. Unfortunately, his wife died during her first childbirth. Jesus College had compassion on Cranmer and reinstated his fellowship Jesus College had compassion on Cranmer and reinstated his fellowship. He was admitted to theological studies and by 1520 he had been ordained. He bagged his Doctor of Divinity degree in 1526. For the thirty years Cranmer taught in Cambridge, he showed enthusiasm for biblical scholarship which prepared him for the adoption of Luther's ideas, which were spreading during the 1520s (Ridley, 1962).

Due to Cranmer's ingenuity his service was sought by the English monarch who was in distress and needed help. Cranmer and some English theologians and scholars from university were invited to appraise the case. Geoffrey R. Elton (2017) noted that,

> From about 1520 he (Cranmer) belonged to a group of scholars who met regularly to discuss the theological problems raised by Martin Luther's revolt; known to be inclined to the new way of thinking, they were dubbed "Little Germany." Among the group that was to lead the English Reformation were William Tyndale, Robert Barnes, Thomas Bilney, and, above all, Cranmer, who by 1525 included among his prayers one for the abolition of papal power in England.

The above statement suggests that Cranmer had been influenced by the protestant reformers who opposed papal authority over the church in England and condemned some of the doctrines formulated by the pope. They insisted on going back to the ancient part where the scripture is the final authority an act that made them to incur the wrath of the papacy and in 1520s, many of the reformers were murdered publicly and some banished.

Cranmer appointed an Aid of the English Monarch (1527-1532)

Cardinal Wolsey was the prosecutor of King Henry's case. He consulted with university dons in Cambridge; where he identified Cranmer as an interested party and engaged him in the annulment plan of the king's marriage with Catherine. In 1530, Cranmer compiled documents arguing that, historically, the King of England had imperial power similar to that of the Holy Roman Emperors and was therefore not subject to the Pope's jurisdiction (Ridley 1962: 25-33).

Cranmer grew in favour with King Henry VIII, and the king appointed into various positions. "First he was in 1532, appointed a resident ambassador at the court of the Holy Roman Emperor Charles V and was sent to Germany to learn more about Lutheranism" (MacCulloch 1996: 60). This appointment undoubtedly exposed Cranmer to the outside world and broadened his view about the reformation. For instance, he travelled with the emperor throughout his realm. It was at the Lutheran city of Nuremberg that Cranmer first saw the effects of the Reformation; and came under the influence of his new friends Andreas Osiander the champion of the Nuremberg reforms. Hall, Basil (1993: 19) remarked that

> During that July Cranmer took the surprising action of marrying Margarete, the niece of Osiander's wife. This was all the more remarkable given that the marriage required him to set aside his priestly vow of celibacy. He did not take her as his mistress, as was the prevailing custom with priests for whom celibacy was too rigorous. Scholars note that Cranmer had moved, however moderately at this stage, into identifying with certain Lutheran principles.

This was a milestone in the sense that his priestly vow of celibacy which the reformers believed should not be a condition for ordination was set aside. It was a demonstrated of his desire for a reform.

Appointed the Archbishop of Canterbury (1532-1534)

The death of William Warham, the Archbishop of Canterbury in 1532 paved way for Cranmer's elevation to the citadel post of the Archbishop of England. "It was probably Cranmer's belief in the royal supremacy, the idea of a 'godly prince' over the Church that led to his appointment" (Hanks1992:123). According to MacCulloch (1996: 637-638)

Henry personally financed the papal bulls necessary for Cranmer's promotion to Canterbury. The bulls were easily acquired because the papal nuncio was under orders from Rome to please the English in an effort to prevent a final breach. The bulls arrived around 26 March 1533 and Cranmer was consecrated as archbishop on 30 March in St. Stephen's Chapel.

It was not surprise that Cranmer's first function in office was the validation of the secret marriage between Henry and Anne. He considered solving the Crown's family problem which by extension was British problem to be a priority. Hence he was not bothered about the excommunication treat issued by Pope Clement VII who was annoyed with Henry's divorce. Cranmer also supported the principle of Royal Supremacy, in which the king was considered sovereign over the Church within his realm. "It is difficult to assess how Cranmer's theological views had evolved since his Cambridge days" (Dowling 1993: 102).

Archbishop Cranmer and the English reformation

Under Henry's rule, Cranmer did not make many radical changes in the Church, due to power struggles between religious conservatives and reformers. Besides, Henry VIII was a man of quirk character; wavering between two opinions "Protestantism and Roman Catholicism". This inhibited the envisaged change in England despite the growing resentment in the country to papacy. All that Cranmer could achieve was that he published the first officially authorised vernacular service, and Exhortation and Litany. When Edward came to the throne, Cranmer was able to promote major reforms which have greatly impact on the church. Some of his impact is discussed below.

1.   Impact on Political Structure of the English Church

Cranmer was able to separate the Catholic Church in England from the Catholic Church in Rome. Anxious to preserve the autonomy of the English Church, the parliament gave its backing by proclaiming "The Act of Supremacy" in 1534, which recognised not the pope but the king of England as the supreme head of the English Church on earth; thus, fortifying its independence till date. By implication, religious appointments in England were no longer confirmed by the pope but by the British Monarch. Papal political authority was repudiated in England and his bulls were nullified. He could no longer enthrone or dethrone a prince in Europe as his imperial power diminished. Rome was no longer relevant to congregation in the English church. The Archbishop of Canterbury became the principal religious minister in England with his see in Lambeth from where religious doctrines and liturgy were formulated.

Thenceforth, England regained its economy control from Rome and taxes were no longer paid to Rome. Monastery which was a money venture for Rome was closed and its land and property were taken over by the English government. Some of the land and property were sold while some were kept for government use. This is not surprise because right from the time of John Wycliffe, reformers has accused the pope of disguising himself using religion to amass wealth in the foreign lands.

Cranmer's success in the establishing a national church that is independent of the Catholic Church in Rome, paved way for other nations that could not have ordinarily fought for independence from papal authority. They took advantage of the weakening papal influence in Europe, to establish their ecclesiastical autonomy. Each nation prefixed its name to its own church, just as it was before Constantine's interference with the church affairs. There were Church of Antioch; Galatians' Church, Church of Corinth etc. Hence, Catholic Church in Rome prefixed Rome to its national church "Roman Catholic Church", while in England the English Church affixed England to its name "Church of England".

Sequel to subsequent reforms occasioned by growth and development of the church, "The Act of Supremacy" which read: "The King's majesty justly and rightly is and ought to be and shall be reputed the only supreme head in earth of the Church of England called *Anglicana Ecclesa*" (Shelley 266); has been watered down so that other nations would be incorporated.

Thus, the Church of England and all other churches that are in communion with the see of Canterbury do not recognise any one person as the sole head of the church, not even the Archbishop of Canterbury. Hence, neither the English Monarch nor the Archbishop of Canterbury have ecclesiastical jurisdiction outside England. They have no constitutional role in Anglican churches in other parts of the world. "The Anglican Episcopal family comprises tens of millions Christians who are members of 46 different Churches. These make up 40 member churches (also called provinces) and six other national or local churches known as *Extra Provincials*, spread across the globe" (Anglican Church Membership). None of these Churches has authority over any other, no central administration: no Pope, no Patriarch, and no overall director. There is no Parliament or Congress'. There is a structure for doctrinal centralization, but in the absence of central authority the doctrine is followed by consensus and not by mandate.

There is a set of beliefs, and if a church holds those beliefs and meets certain other requirements, it is welcome to be in the Anglican Communion. This is distinctiveness of Anglicanism.
(Anglican Domain (http://www.anglican.org/church/NoCentral.html).

In England where the Crown has a function, his duty in the Church is practically limited to the appointment of bishops, including the Archbishop of Canterbury, and even this role is limited, as the Church presents the government with a shortlist of candidates to choose from. This process is accomplished through collaboration with and the consent of ecclesial representatives. (http://www.anglican.org/church/NoCentral.html).

2. Anglicanism

To say that Anglicanism is one of the greatest legacies Thomas Cranmer bequeath to the contemporary church is to state the obvious. Anglicanism is the term used to express the unique Anglican principles and practices which includes its doctrine, religious belief, faith, system, and structures. The term at its broadest "includes those who have accepted the work of the English Reformation as embodied in the Church of England or Churches which in other countries have adhered substantially, to its doctrines, its organization, and its liturgy". According to Robert Allen (2017), "Anglican worship is organized and ritualistic… Key elements of Anglican worship include prayer, Bible readings, music, a homily and the Eucharist". It would not be exaggeration to say that Anglican worship is the centre of Anglican life. Its liturgical worship is expressed in The Book of Common Prayer.

The Book of Common Prayer (BCP) is Archbishop Cranmer's work which was written in English and in June 1549. It became the only legal form of worship in the land as a result of the 1st Act of Uniformity. The Book of Common Prayer contained the order of worship for various services. It has played a major role in shaping the spirituality of the Anglican Church and   has remained relevant to Anglican worshipers all over the. Anglican Domain (www.anglican) described BCP as a liturgy of the Bible. Though it "It was radically revised in 1552, with subsequent minor revisions in 1559, 1604, and 1662. The prayer book of 1662, with minor changes, has continued as the standard liturgy of most Anglican churches of the British Commonwealth" (**Encyclopedia Britannica**). The Church of Nigeria's version of the Book of Common Prayer was first published in 1996 while its revised edition was published in 2007. This versions hold to the essential, historic elements of the prayer book but incorporate local idioms.

2.2. Article of faith

Sequel to the reformers activities in the sixteenth century, the Catholic Church was engulfed in doctrinal and theological crisis. It was therefore, important to state publicly the faith Anglican Church. To this end Cranmer in 1553, produced an "Article of Faith" called Article Forty-two, which is the summary of Anglican doctrine. The Articles recalled the ancient Christian doctrine of the sufficiency and primacy of the scripture. Indeed, Crammer's endeavour was to a large extent a journey back to the Scriptures. The word of God is above the church, was the principle laid by Cranmer, and in that principle consisted of the whole Reformation (Aubigne, 1962 437). So the faith of Anglicanism is to be found in the Bible, and the prayer book. According to (Elton),

> The forty-two Article of (1553) was a set of doctrinal formulas defining the dogmatic position of the Church of England on current religious controversies. All clergy, schoolmasters, and degree candidates in the universities were compelled to subscribe to the articles, which were later reduced to 39 and officially accepted by the Anglican Church.

Anglicans understand the Old and New Testaments as "containing all things necessary for salvation" and as being the rule and ultimate standard of faith. Other structures and heritage listed by the Encyclopaedia include the Apostles Creed as the baptismal symbol, the Nicene creed as the sufficient statement of the Christian faith, the Holy Eucharist as the central worship, the Book of common prayer as the order of worship, and the 39 Articles of faith of which Article VI on the sufficiency of the scripture has been the most influential.
The Article did not repose much confidence on any of the councils; rather, it gives credence to the Holy Scripture". Article XXI (Of the Authority of the General Councils of the Church of England) quips that:

> General Councils may not be gathered together without the commandment and will of princes. And when they gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God,) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

This Article has been the main basic of the exegesis and hermeneutics of the church of Nigeria (Anglican Communion) which has principally informed her stand on the lesbian, Gay, Bisexual and Transgender (LGBT) – Homosexual- divide in the Anglican Communion worldwide. Indeed the.

3.   **Cranmer's Impact on Church Doctrine**

Doctrine refers to the beliefs and teachings of the church. From the time of the apostles the church had developed some doctrines from the scripture, which the apostles and church fathers believed and taught with zeal and passion. However, at certain point in history some doctrines not in accordance with Scripture crept into the church. Cranmer made profound effort to determine the true doctrine of the church using Scripture as a rule. "Throughout his life Cranmer was deeply interested in the health of the religious community in England, and held the conviction that Scripture was the basis of all education. He incorporated the importance of Scripture into all of his writing" (Sophia Ridgeway www.christianmovementsproject.)

Thus, purgatory, indulgence, penance, and images, veneration of saints and auricular confession, altars and shrines were all removed from churches; the doctrinal changes are contained in Cranmer's Forty Two Christian Articles of religion. Corroborating this fact Hanks (1992: 125) wrote, "They (39 Articles) emphasised the authority of Scripture and justification by faith, and excluded the doctrine of transubstantiation". He added that "what was not taught in the scriptures, such as pilgrimage, offering of money or candle to images and saying prayers over beads, was avoided; they also warned against unnecessary holy days and the abuse of images and relics...".

The imposition of celibacy on the ordained as a condition for ordination was also removed. "Cranmer adopted Bucer's draft and created three services for commissioning a deacon, a priest, and a bishop" (Ayris 2005: 97–99). Crammers stand on celibacy is expressed in Article of Religion thus, "Bishops, Priest, and Deacons, are not commanded by God's Law, either to vow to the estate of single life, or to abstain from marriage: therefore, it is lawful for them, as for all other Christian people, to marry at their own discretion, as they shall judge the same to serve better to godliness" (Article XXXII).

Impact on Local Vernacular

Before the reformation, the official language of the church was Latin. No other language was used for Mass even in the foreign countries where Latin was not known. Rome permitted the translation of the Bible to Latin alone. Whoever that wants to read the Bible must learn Latin language. English was one of the local vernaculars in the Roman Empire. Cranmer introduced the use of English language in Christian worship 1538. Subsequently, Cranmer developed an English worship book. He published a *litany* in English 1545, as a prelude towards an English language prayer book.

The use of local vernacular in church services was more effective than Latin in communicating the gospel to the local people; it made church services meaningful to the English worshipers. Therefore, the use of English language was made compulsory on 9 July 1549. This triggered a series of protests in Devon and Cornwall where the English language was not yet in common usage (Now known as prayer book rebellion) (Hanks 1992).

In 1553, King Edward enforced the use of English language as enshrined in Cranmer's 42 Articles of 1552, which states that: "It is a thing plainly repugnant to the word of God, and the custom of the primitive church to have public prayer in the church or to minister the sacraments, in the tongue not understood by the people" (Article XXIV). This Esperanto provided for the English speaking people a cohesion. When the English missionaries moved to foreign lands for mission, they taught the converts in English. Church ceremonies and services were rendered in English; this helped to spread the use of English language in the world. For instance in Anglophone West Africa, English language became the official language of the church and by extension, the government. The effort of the Church of Rome to maintain Latin as official church language was dashed, following the shattering of the Western Europe and the disintegration of the Catholic Church in the late Middle Ages.

Challenges

It has been five centuries after the Reformation and the church seems not to have learnt its lessons from the past mistakes. Hence, issues much worse than the ones that prompted reformation in Europe are prevalent in the church today and if nothing is done the condition of the church might degenerate. For instance, in Europe and America there are several instances of ordained men and women being involved in homosexuality and lesbianism. In 2003 Gene Robison a homosexual priest was elected bishop in Episcopal Church, USA, under the watch of Archbishop of Canterbury Rollin Williams who saw nothing wrong in it. Besides, England and other European countries in their slumber voted in favour of same sex marriage (Bates, 2003). It would not be exaggeration to say that the acceptance of gay by the church betrays Cranmer's, assiduity in establishing which is embedded on the supremacy of the scripture.

Certainly, this deviation from biblical truth has divided the Anglican Communion. For instance, Episcopal Conservatives haves left the church and formed a revival church, the "Anglican church in North America" while the Africans and the global south has abandoned Lambeth Conference for GAFON in search for Biblical Truth. It is amazing how the church is driven away from its fundamental principles.

The problem is that biblical truth is no longer taken seriously. Hence, the gospel is being merchandised, and prayers commercialised in Nigeria and some other places in the globe. The world is looking for people who understand the word of God, to show the way out of this theological quagmire. The Anglicans church in Nigeria took the responsibility to lead the way out of this theological quagmire.

Interestingly, some Pentecostals in Nigeria who should align themselves with GAFCON to salvage the church are busy criticism Anglican liturgy. For instance, Gbile Akani expressed his dissatisfaction with Anglican worship when he said, "This day I hear people praying from books. Are we returning to Anglicanism where they use the Common Book of Prayers?" (Living Seed p. 16). What is more worrisome is that even among the Anglican clergy who should know the principles of Anglicanism, only very few are acquainted with Crammer and his work. Hence, some Anglicans historical heritage is fest being eroded.

In their ignorant they try to jettison the use of the Book of Common Prayers in church services. They complain that it is boring; others claim, it is difficult to understand. Venerable Bello (2018: 32), lamented the situation thus: "It is painful to note that some of our priest in Anglican Church and some other important fathers of church were condemning our rich liturgical heritage". It is a pity that the priests, who should know, are ignorant about Anglicanism. Bello identified some of the problems that are militating against Anglican liturgical heritage to include: "Conceptualization, socialism, syncretism, modernization and multiple Pentecostalism has eroded into the mode of liturgical worship in the churches". Bello concluded by saying,

> The way in which we are doing our liturgical worship toady is nothing to write home about. It is either adulterated, mixed with other denomination liturgy or most of us our liturgical worship is now either corrupted or corroded with others than our own.

The problem is a global phenomenon that needs urgent attention; it began from the middle of last century when Western society became increasingly secular in nature. Since then Christian values and heritages are fast being eroded as the church is forsaking the clear teaching of the Bible and conforming to the prevailing culture. "This became particularly evident with sexual ethics, and so at the Lambeth Conference in 1998, the worldwide assembly of bishops reaffirmed the Bible's teaching on sex" (https://www.gafcon.org/jerusalem-2018/introduction). They reaffirmed that:

Recommendation

Therefore, this work recommends that a memorial lecture should be held annually in the honour of Archbishop Cranmer. Such lecture will educate people on Crammer's role and impact in Reformation, thereby spurring them to appreciate him.

Crammer's notion about the sufficiency of the Holy Scriptures of the Old and New Testaments as containing all things necessary for salvation, through which humanity has been saved by grace through faith in Jesus Christ by the power of the Holy Spirit should be held unto tendentiously.

Only those who are trained and certificated should be licensed to preach, this will help to curtail heresy, while the Bible should be read, preached, taught in the peoples' native language for better understanding.

The Thirty-nine Articles which contains the true doctrine of the Church and which is agreeing with God's Word and as authoritative for Anglicans today should be aptly taught to members to enhance their knowledge. Besides, Anglican sacramental and liturgical heritage which is an expression of the gospel, should be uphold as contained in the 1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture as has been re-emphasized by GAFCON.

Summary/Conclusion

Thy study investigated the causes and effects of reformation in the Catholic Church with special interest on the Catholic Church in England. It highlighted the sacrifices made by Cranmer to reform the church in England. As a believer in the supremacy of the scripture, he was convinced that everything must be tested by Scripture. He was not going to let any stone unturned; hence, he repudiated all the Romanist doctrines which he found to be incongruous with the scripture.

His doggedness is highly commended and his victory is victory for all those who long and cherished a return to Biblical Christianity. Though he is dead, his longevity is on the survival of his work

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Contending Perspectives on Religion and Secularization in Global Context

By
Baiyeri, Hezekiah B.
Dept. of Christian Religious Studies,
Federal College of Education,
Eha-Amufu, Enugu State.

Abstract
Contemporary contending abstraction opines that the 'corrective' role of religion vis-a-vis reason is not always welcomed, though, partly because distortion of religion, such as sectarianism and fundamentalism, can be seen to create serious social problems themselves. Secularization is not only a global challenge that confronts all religions in all contexts; there is a widespread belief that religion and secularization are incompatible. In other words, one contending view hypothesized the death of religion in a secularized society; the second contending view hypothesized the co-existence of religion and secularization. This paper presents contending perspectives on religion and secularization in global contexts; aiming at examining global perspectives on religion and secularization in contemporary time. The work applies qualitative research with emphasis on the use of secondary sources of data collection; materials used included internet materials, journals, encyclopedia, field reports on research in religion, social and political development. The paper discovered the following namely;- one, religion can be seen to create serious social problems; two, the world of secular rationality and the world of religious belief – need ongoing dialogue; three, systematic dialogue between the secular and religious worlds helps us to recall our roots, improves our understanding of whence we came, and can provide pointers to the paths we ought to follow in the future. The paper recommends the following:- one, multi-religious state should recognize the co-existence of different religious traditions; two, multi-religious state should not allow any religion to take precedence over the other ones.

Key Words: **Religion, Secularization, Dialogue, Typologies, Societies.**

Introduction
Scholars do not agree on whether religion and secularization are compatible in multi-religious societies of current information age. In global context, scholars and writers such as Tahirli (2005), Kang'entu (2017) and Tony Blair Faith Foundation (2013) reported some of the contending perspectives on compatibility and incompatibility of religion and secularization in multi-religious societies globally. For instance, contemporary contending abstraction, according to Tony Blair Faith Foundation (2013, p.1) asserts that "the 'corrective' role of religion vis-a-vis reason is not always welcomed, though, partly because distorted forms of religion, such as sectarianism and fundamentalism, can be seen to create serious social problems themselves".

In addition, "distortions of religion arise when insufficient attention is given to the purifying and structuring role of reason within religion", according to Tony Blair Faith Foundation (2013, p.1). The position above can further be construed as a symbiotic relationship, in which case, religion should purify the secular world of reason as much as principle of secular rationality should assist in structuring religious belief system; this is somehow illustrated in philosophy of religion, when revealed religious traditions subject their belief system to rational analysis, a case in point is systematic theology in Christian religious tradition.

In the symbiotic relationship continuum, the irrationality of the secular world was once put to its extreme during the subjugation of humankind to slavery and slave trade in Africa; Church historians (Diara, 2010), of-course, would remind scholars that it was in the "spirit" of corrective role of religion, that Christian tradition, specifically, fought to exterminate slavery and slave trade in Sub-Saharan Africa. Ukaoha (2013) noted that, "…in England there was a group of Christians made up of politicians, bankers and business men who took up the challenge to abolish slave trade" (p.44). Agha (2013, p.10) remarked that, "the Church Missionary Society was instrumental to the settlement of the Liberated African slaves in Sierra Leone"; moreover, Agha (1999, p.61) argued that an African slave,OttobahCugoano, called for the "extension of Christian religion to African because he was convinced that it would be an ally in the fight against slave trade and slavery". Nwadike (2008) stated, "…having liberated the slaves in their territories …the Christian missionaries accompanied these liberated Africans to their new home to minister unto them lest they relapsed into traditional worship"(p.10). The positive role of religion is

further exemplified in the work of Gbenda (2010, p.168) thus, "The World Council of Churches… expresses a deep moral obligation to promote ecological justice by addressing our debts to peoples most affected by ecological destruction". As such, the relationship between religion and secular world is supposedly a symbiotic, two-way process. Tony Blair Faith Foundation (2013), further adds,

> …without the corrective supplied by religion, though, reason too can fall prey to distortions, as when it is manipulated by ideology, or applied in a partial way that fails to take full account of the dignity of the human person. Such misuse of reason, after all, was what gave rise to the slave trade in the first place and to many other social evils, not least the totalitarian ideologies of the 20th century (p.1).

Asobie (2008) critiqued one example of secular political ideology that constituted a distortion (of-course, in dare need of the corrective role of religion, if human dignity is to be preserved). It was an aspect of secular ideologies of Niccolo Machiavelli (in his work, *The Prince*, on the *The Twelfth Law of Power*) thus, "Do not make honesty a principle of governance; rather use selective honesty and generousity to disarm your victim"; in his remarks, Asobie (2008, p. 5) commented that, "once those in authority begin to steal public funds, they start to feel insecure, and then develop a preference for the application of the tactics of intimidation to silence potential critics".

Conversely, some scholars opine that secularization is a global challenge that confronts all religions in all contexts (Kang'entu, 2017, p. iii). This assertion is succinctly exemplified in multi-religious Kenyan society.Kang'entu (2017) recently captured the situation thus,

> There has been an increase of secularism, for instance, in Kenya, that has continued to erode the ecclesiastical authority of late especially in the urban centers. Open criticism of the church by the public, government and atheists were rampant. In this regard, I was motivated to explore how secularism is impacting lives of Christians in Nairobi given that the abovementioned traits are more vivid in the city. Research findings have indicated that various tendencies and factors are responsible for the rising secularism in the country of which has had various effects to the lives of Christians especially in Nairobi, and dichotomizing clearly between sacred and secular remains cumbersome in Kenya (p. iii).

The contending perspective of Kimathi as it relates to multi-religious Kenyan society is indicative of the negative perception of the role of religion, which is quite contrary to the positive corrective role of religion asserted by Tony Blair Faith Foundation (2013) earlier stated above. Why religion is under attack of secularism and secularization remains a task for investigative study as its being attempted in this paper.

Similarly, other scholars argue that there is a widespread belief among many researchers that religion and secularization are incompatible (Tahirli, 2005, p.3).Tahirli(2005) equally exemplified this claim with incidences observed in some countries of the Middle East thus,

> Obviously, in the Eastern world and in Muslim countries in particular, the problematic relationship betweenreligion and democracy still shows itself intensively. The current lack of democracy in most Muslimcountries derives in part from this mindset contending that Islam is incompatible with secularization. So theapplication of the concept of *secularization* to studies of the Muslim countries in the Middle East has often been moreproblematic than enlightening (p.3).

The instances illustrating contending perspectives on religion and secularization cut across varied cultures, countries and continents of the world, thus justifying this investigation in a global context; it is worthy to note that the western societies of Europe, United Kingdom and United States of Americado have similar experience. It isnot certain if sufficient examinations of these issues had been done in the recent past with cross-cultural scope in mind.This study, therefore, presents varied perspectives on religion and secularization in global context; aiming at examining the issues to great details.

The paper applies qualitative research method with emphasis on the use of secondary sources of data collection; materials used included internet materials, journals, encyclopedia, theological dictionary,and field reports on research in religion, social and political development. The method accords with the view ofEjisu (2013, p. 29) on the use of multi-dimensional technique in qualitative research thus, "since reality is complex and people have differing viewpoints, the multi-dimensional approach seeks … many perspectives as possible in the effort to expose fully the different layers of meaning and explanation of all sides". In like manner, Janvier (2013) emphasized the importance of textual analysis in qualitative research method, which was equally applied in this work. This form of textual analysis is what Okpoko and Ezeh (2005, p.81) refer to as "documentary research", which involves analysis of written sources of information beyond mere published work. In the same vein, it was what Marcionis (1989) also termed secondary analysis, which entails "independent analysis of data originally collected by other researchers' (p.52).

Contending Perspectives on Religion and Secularization

This section articulates the contrasting views on religion and secularization. One contending view hypothesized the death of religion in a secularized society; the second contending view hypothesized the co-existence of religion and secularization.An attempt is made to examine the prediction of the death of religion by some 19th century social science scholars against the background of the continued existence of religion and co-existence model of secularization in post-modern information age; thus indicative of the failure of the postulations of social thinkers concerning the death of religion. Most of the earliest social thinkers (such as Auguste Comte, HerbertSpencer, Emile Durkheim, Karl Marx, and Sigmund Freud) of the nineteenth century believed that religion would gradually fade in importance and cease to be significant with the advent of industrial society; in the same vein, Spencer (2003), of Harvard University, USA, reviewed secularization debate in which he stated that,

> They were far from alone; ever since the Age of the Enlightenment, leading figures in philosophy, anthropology, and psychology have postulated that theological superstitions, symbolic liturgical rituals, and sacred practices are the product of the past that will be outgrown in the modern era.The death of religion was the conventional wisdom in the social sciences duringmost of the twentieth century; indeed it has been regarded as themaster model of sociologicalinquiry, where secularization was ranked with bureaucratization, rationalization, and urbanizationas the key historical revolutions transforming medieval agrarian societies into modern industrial nations (p.1).

It must be noted, however, that Max Weber took a different position, according to Tomalin (2007, p. 3), "Weber, however, was reluctant to posit any definition that imposed any 'outsider' understanding upon the meaning of religious behavior for individual". In other words, Weber took to exception in contrast to the ideologies of some of the earliest social thinkers (Auguste Comte, Herbert Spencer, Emile Durkheim, and Karl Marx).

Similarly, Mills (as cited in Spencer, 2003) summarized the hypothesized process of secularization thus,

> Once the world was filled with the sacred –in thought, practice, and institutional form. After the Reformation and the Renaissance, the forcesof modernization swept across the globe and secularization, a corollary historical process,loosened the dominance of the sacred. In due course, the sacred shall disappear altogetherexcept, possibly, in the private realm. (p.1).

Contrary to the views on the proposed death of religion, Rahim (2011), while commenting on Post-Islamist Religious Secularism in the Muslim World, stated that,

> An overwhelming number of Muslims support democracy believing that it is the key to a more just society and to progress. Muslims indicate that the lack of political freedom is what they least admire about the Islamic and Arab world.The majority of Muslims would like to see a religious form of democracy with the sharia as one source of legislation, albeit a restricted source.Most Muslims desire a system of government in which religious principles and democratic values co-exist. A significant majority in many Muslim countries say religious leaders should play no direct role in drafting a country's constitution, writing national legislation, determining foreign policy, deciding how women dress in public or what is published in newspapers.Most Muslims do not want a rigidly secular or Islamic state (p.8).

Contrasting Marx, Durkheim and Weber's Conceptions of Religion

A clear understanding of the usage of the term religion, in the context of this paper, will facilitate meaningfulness of the foregoing debate and issues under investigation. The works of Marx (1818-1883), Durkheim (1858-1917) and Weber (1864-1920) in sociology of religion (Anyacho, 2005; Madu, 1996) become a good set of sources of reference points in defining religion for the purpose of this paper.Religion, as cited in Tomalin (2007) can be defined in various ways according to the aforementioned scholars. Marx sees religion as the opium of the people, a human invention that binds people to the source of their oppression while protecting the interest of the oppressor; as such, Marx hypothesized that religion would wither in socialist society while secularization will not only become desirable but would be inevitable replacement of religion. Ngbea (2012) remarks on negative attitude to religion that, "a general misconception is that religion and development do not mix" (p.103).Odetola and Ademola (1985) had long observed that the like of Auguste Comte (1798-1857) "had a great expectation for a new science which would disagree with…religious tenets of the traditional church"(p.16). Odudele&Akinlade (2006) noted what serves as illustration to the background of a social thinker (Auguste Comte)   with negative attitude to religion,

> Comte created sociology at a period when religion had a prominent influence in society. In the educational curriculum at that time, religion was a fundamental academic discipline. Thus, the students of History, Mathematics, Philosophy, Metaphysics, Biology and other sciences had to do some courses in theology. It was in this context that Charles Robert Darwin (1809-1882), a student of the University of Cambridge, had to pass an examination on

William Paley's Natural Theology before he was admitted for his B.Sc. degree in Biology. If Biology had a theological considerations sociology could not have been exempted. Because Auguste Comte did not want to subject sociology to any theological control, he launched a total attack on religion. He argued that religion has to be eliminated if sociology would flourish. This was the background to Comte's negative attitude to religion (p.178).

Natural theology, as conceived then, "teaches that the Christian religion consists solely of what nature and reason teach unaided" (Diara, 2009, p.67). In the same vein, Okwueze (2012, p.75) asserted thus, "…the danger is that in embracing scientific knowledge and its application, human beings erroneously think and act as if religion has become old fashioned and useless yet the most advanced societies have not been spared the corresponding challenges of developed societies". He contended that,…if it (developed societies are not) is not ravaged by corruption it may be ravaged by floods, tsunamis and tornadoes, windstorm and cyclones. Moreover, Okwueze (2012) noted that, "human problems are never completely eliminated by scientific advancement and economic empowerment' (p.75).

ForYinger (as cited in Ibenwa, 2011), religion is "…a system of beliefs and practice by means of which a group of people struggle with the ultimate problems of human life. It expresses their refusal…to give up in the face of frustration...." (p.50).Durkheim conceives religion as "a 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 called Church, all those who adhere to them"(Agha, 2012, p.61). For Durkheim, the religious or sacred and the social or profane or secular are dependent on one another. Cicero (as cited in Bucks, p.746) traced the concept of religion to its Latin root, rilegere, which means "to re-consider"; forServius (as cited in Bucks, p. 746), the Latin word,*Religare* means "to bind fast"; hence Bucks noted that, "if the Ciceronian etymology be the trueone, the word religion will denote the diligent study (of) whatever pertains to the worship of God,… that obligation which we feel on our minds from the relationin which we stand to some superior power" (p.746).

Meanwhile, Weber does not consider religion as the product of collective social consciousness or product of class interest; for Weber, "any definition of religion that imposed an outsider understanding upon the meaning of religious behaviourfor the individual" should be rejected (Tomalin, 2007, p.3). In other words, Marxian conception of religion and that of Durkheim amounted to reductionism and an imposition of outsider's view on religion aside empirical or experiential evidence for appropriate conception of religion. The implications are numerous but suggest that the perceived incompatibility of religion and secularization is wrongly placed; this is to say that secularization does not necessarily needs to push religion to level of irrelevance in social scheme if the proper meaning of religion is understood. Furthermore, Weber emphasized the impact of religious values on the society; for instance, his examination of Protestant Ethic and the Spirit of Capitalism (Tomalin, 2007) stipulates that,

> Religion was one factor explaining differences between occidental and oriental cultures. He attempted to show that Protestantism, particularly Calvanism, 'was part of the causal chain that led to the development of world-system dominance [and dominated] by Anglo-American capitalism'….He compared protestant(Calvinist) Britain with Protestant(Lutheran) Germany and Catholic Italy and Spain to test his view that ideas have an independent and determining role in society. He demonstrated that economic development was greater in Protestant than Catholic [Roman Catholic] countries, arguing that some link existed between Protestantism and capitalism. Moreover, the Lutheran view of German Protestantism was not conducive to capitalist development, since the individual was required to accept his/her position in life and to look forward to rewards in heaven. It was the Calvanist doctrine, by contrast, that fostered a this-worldly emphasis upon hard work that stimulated capitalist growth in Britain(p.5).

Explicating Typologies/Models of Secularization

Hornby (2000, p.1063) conceives of the word secular as an adjective meaning "not connected with spiritual or religious matter"; the term secularism, refers to the "belief that religion should not be involved in the organization of society, education, etc"; in the same vein, secularization means the "act or process of removing the influence or power that religion has over something". For Hornby, to secularize, therefore, means to "remove something from the control or influence of religion" (p.1063).It was Lubbe (as cited in Swator, Jr., 1975) who once noted that secularization is "a controversial concept because of its distinct use in different disciplines, such as philosophy, social sciences, theology, canon law (para. 1).The term secularization (or secularisation)refers to transformation of a society from close identification and affiliation with religious values and institutions toward nonreligious values and <u>secular</u> institutions; which means the <u>belief</u> that as societies progress, particularly through <u>modernization</u>and <u>rationalization,</u> religion loses its authority in all aspects of social life and governance. This can be explained as the historical process in which religious belief and institutions lose social and

cultural relevance in human society; or stated differently as a situation whereby religious organizations lose their authority and ecclesiastical power.

Tomalin (2007) outlined four categories (otherwise termed typologies or models) of secularization thus,

(i). **Disappearance Model** – this is otherwise known as hard version of secularization which holds the view that religion will disappear as societies modernise.

(ii). **Differentiation Model** - this is otherwise known as soft version of secularization which holds the view that religion will be less influential in the public domain such as in science, medicine and economy, though will still remain important in private lives of individuals as they search for meaning in their private lives.

(iii). **De-intensification Model** – this thesis proposes that religion will remain in weak position as societies modernise, in which case the regulated style of traditional religious traditions in pre-modern societies will permanently become loose and lost; instead, liberal style of religiosity will replace the former.

(iv). **Co-existence Model** – this model contended over the following; -one, that religion is central to processes of social change; two, that religion and secularization will continue to co-exist rather than decline; three, that religion has gained renew interest in recent times both in developing and developed societies; that while secularization takes place in certain circumstances religion retains its vitality in some other contexts.

Conceptualizing Dialogue in the Context of Religion and Secularization

Anyacho (2009) conceives dialogue as talk between two or more people or parties (p.46). It is a combined effort of persons belonging to different systems of belief to arrive at a working consensus on conceptions of transcendental and human values and ideals that may be responsive to the religious aspirations and concerns of contemporary man (Alfred de Souza as cited in Anyacho, 2009, p.46). For Umaru (as cited in Anyacho, 2009, p.47), inter-religious dialogue involves "the exchange of ideas, views or opinions…, it is the exchange of religious experience by people that have faith in their religious traditions for mutual enrichment; it entails a willingness to question one's self-understanding and openness to understand others".

Dialogue, as used in this paper, refers to exchange of ideas on contending views on religion and secularization.It presupposes a basic need for sharing ideas on co-existence model of secularization in contemporary multi-religious societies.

Religion, Secularization and the Need for Dialogue

Spencer (2003) is of the opinion that, "there is no question that the traditional secularization thesis needs updating. It is obvious that religion has not disappeared from the world, nor does it seem likely to do so" (p.2). Achunike (2017, p.4) has this to say, "…it had become obvious that instead of the 'death of God' some theologians pronounced not many years ago, or the waning of religion that sociologists had extrapolated, something   quite different has taken place". This justify the position of this paper, that, religion and secularization need dialogue; the issues presented below are meant to elucidate on this position.

(a). Co-Existence Model of Secularization in Nigerian Experience

Yesufu (2016) did a study on the impact of religion on a secular state, Nigerian experience; in which he noted the following:

(i). Muslims and Christians live together within the same community in Southern Nigeria. (ii). Over time, central government of Nigeria practically changed its policy of non-interference in religious matters to that of regulating the number of people performing Islamic and Christian rites inside and outside Nigeria.

(iii). Government interfered with religious freedom in other to have political control of the citizens by using religion as a weapon.

(iv). Government violated the constitutional provision of non-interference in the religious affairs ofthe people of Nigeria.Enem (2008, p.78) lent support to this when he remarked that, "Nigerian membership of O.I.C (Organization of Islamic Conference) was welcomed by the muslims…It sounded sour to non-muslims. For them the secular state of Nigeria has been put in jeopardy".

(v). Consequently, the Islamic faith protected her Islamic and political interests by setting up JamaatuNasril Islam (JNI) for the propagation of Islam in northern Nigeria, and to embark on an aggressive conversion of non-Muslims to Islam.

(vi). Similarly, Christian faith formed the Northern Christian Association (NCA) to shield the Christians (who were in the minority in the north) from the impact of an Islamic conversion campaign; later renamed Christian Association of Nigeria (CAN);"covering all Christians in Nigeria as a way of providing a platform for a national association capable of providing avenues for common interest, enlistment of strong bargaining power, generating more resources, and establishing a uniting bloc"(Yesufu, 2016, p.4).

Meanwhile, it is interesting to note that both CAN and JNI as religious tools have grown to capitalize on 2011Constitution of Nigeria, as amended(Section 10) to advocate and protect freedom of worship and non-imposition of State Religion; the Constitution states that, "The Government of the Federationor of a State shall not adopt any religion as a State Religion". This, by implication means that, there isprohibition of State Religion whose authority revolves around the term 'secularism'of the Nigerian State.

(b). Need for Dialogue between Adherents of Religion and Secularism in Multi-Religious Societies

While it is true that, sometimes, religion can be seen to create serious social problems; the world of secular rationality and the world of religious belief really need ongoing dialogue. It is apt to note at this juncture what Warren (as cited in Chinweokwu, 2018) observes thus, "…to make the most of your life, you must keep the vision of eternity continually in your mind and the value of it in your heart. There is more to life than just here and now" (p.20). In the same vein, Parrinder (as cited in Ugwu, 2014, p.10) had long asserted that "religion still wields greater power in the modern world"; just the same way Leonard (as cited in Ugwu, 2014, p.9) had remarked that African "...are a truly religious people of whom it can be said as it has been said about the Hindus that they eat religiously, dress religiously…religion is their existence and existence is their religion" (p.9). Systematicdialogue between the secular and religious worldshas the potential to help in recalling our roots, improves our understanding of whence we came, and can provide pointers to the paths we ought to follow in the future.

Recommendations

The paper recommends the following:

 (i). Multi-religious state should recognize the co-existence of different religious traditions. (ii). Multi-religious state should not allow any religion to take precedence over the other ones.

(iii). Contemporary social thinkers should embark on empirical research on state of secularization in post-modern societies, globally, so as to update and revise their hypothesis on the death of religion, which, no longer holds today.

(iv). Social scientists should update themselves with trend of events in the phenomenal growth of churches in contemporary society.

(v). Social researchers should do a re-appraisal of renewed interest in religion as obtained globally.

(vi). Further studies should examine how religion and secularization could enhance human wellbeing and societal development.

(vii). There is no need for apathy toward religion; rather,science, secularism, democracy and religion should remain focused on social, economic, moral, political and religious development of man.

Conclusion

The paper examined contending perspectives on religion and secularization in global context, considering contemporary scholarlyopinion that secularization is a global challenge that confronts all religions in all contexts. It was argued that religion and secularization adherents need to dialogue towards promoting co-existence model of secularization; moreover, that the hypothesis of earliest social thinkers on the death of religion is outdated and deserve revision in the light of empirical evidences pointing to renew interest and growth of religion in many cultures and countries of the world in recent past till date. Similarly, it was pointed out that multi-religious societies should uphold co-existence typology of secularization.

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Is Life Worth Living? Fixtures and Prevalence of Emile Durkheim's Typology in Online Reported Suicides in Nigeria

By
Ekpechu, Joseph Ogbonnaya Alo (Ph.D)
Sociology Department
Faculty of Managementand Social Sciences
Alex Ekwueme Federal University Ndufu-Alike Ikwo
Ebonyi State, Nigeria

Abstract

This study examined online reported suicides in Nigeria in order to find out the prevalence rate of each of the Emile Durkheim's types of suicide in the country. Historical research design was used to examine online reported suicides in the country from 2009 to 2018. It was found among other things that Durkheim's egoistic suicide (n = 9), altruistic suicide (n = 376), anomic suicide (n = 3) and fatalistic suicide (n = 3) fitted into the recurring incidences of suicides in the country (N = 391). It was concluded that the most prevalent form of suicide was altruistic suicide.

Key Words: Altruistic Suicide, Online Reported Suicides, Prevalence Rate of Emile Durkheim's Types of Suicide, Prevalent Form of Suicide, Suicide

Introduction

Life is a valuable resource provided to all living beings on earth. Once a person seizes from breathing automatically the person is in coma and/or dead. The later could be caused by suicide. This is so because some individuals try to take their own lives for reasons best known to them. Rates of suicide vary from one locality to another. It also varies from one community to another. This is also evident across regions and different countries of the world. The variations exist due to different reasons that make people to take their own lives.

The way people take their own lives were cause of concern to many especially to the residents of Nigeria. This was also a cause of concern to many agencies and non-governmental organisations, health workers and concerned individuals. It was also a cause of concern to many affected families, relatives and community members of suicidal victims as well. Efforts made by government, health workers, psychologists, counsellors, parents and concerned agencies to curb incidences of suicide seem to be yielding less result. Emile Durkheim tried to find a solution to the problem by working on suicide. However, his classifications did not fix the different suicides occurring in Nigeria into these types. Other researches carried out in the country did not go towards this direction either. This study therefore filled this gap in knowledge. This is because the knowledge of these figures would help concerned individuals, agencies and organisations to know where to apportion their help in times of need. It would also help readers to know the spatial distribution of suicides in Nigeria.

The questions following were asked as a guide to the study. What is the number of suicides occurring in Nigeria to each of the Emile Durkheim's types of suicide? Which of the Emile Durkheim's types of suicide is more prevalent in Nigeria? The study therefore examined the number of each online reported suicide to egoistic, altruistic, anomic and fatalistic suicides. The study also examined the type of suicide that was more prevalent in the country. Recommendations were given based on the findings of the study.

Recurring incidences of suicide had prompted many authors to have an interest in the study of suicide. Early work on suicide was conducted by Emile Durkheim. In his work he was able to classify suicide into four different types. These include egoistic, anomic and altruistic suicides (Durkheim, 1897. See also the 1951 edition). This entails that suicide could come from diverse factors and/or sources. One of such factors is the extent to which an individual is integrated in a place where he lives. At one time the level of the integration could be perceived to be low. At other times it could be perceived to be high. One of the determinants to each is what sociologists call "group ties." A good example is when a person's tie to his own group becomes weak or even very weak. Sometimes it could be seen as being broken, which occasions a type of suicide known as egoistic suicide. At other times when a particular society lacks the ingredients which enable it to be well regulated, it could also necessitate another type of suicide known as anomic suicide. A lack of social regulation could give rise to suicide. This could make some individuals in that society to take their own lives, simply because the gumming norms of the land seem to have been eroded. When societal regulation is seen as being very tight some individuals could become angry with the system. This special societal ingredient makes a person to value the society more than himself. It is good to be patriotic but

life is precious as well. In societies where this happens people could be seen dying in defence of a particular course. When suicide occurs in this way it is known as altruistic suicide. Society is good when well regulated but could be bad when over-regulated. This is because some people could hinge on it to take their own lives, which is known as fatalistic suicide. This could be reminiscent in countries experiencing severe economic hardships as contained in Giddens (2006). This creates differences in suicides across clans, communities, wards, local government areas, states, countries and different regions of the world. These differences could be clearly observed between men and women and marital status of individuals especially those involving the married and the widowed among others. Dissatisfactions to happenings in the environment are a major contributing factor to suicide as is evident in Trobriand Island (Igbo 2003, Joseph 2010, Giddens 2006 & Kottack 2008).

The phenomenon called suicide is one of the major factors that cause death in many societies of the world. People who were young constituted the higher number of suicide victims in most of the world societies ravaged by it. Their ages often ranged from fifteen to twenty nine years old. This is most worrisome because over seventy per cent of individuals had committed suicide in their countries of abode. It is very hard to see any country where suicide is non-existent. For example in the highly developed countries like USA people commit suicide as well as in the developing countries of Africa like Nigeria (WHO 2017). Being highly developed or being less developed are not yardsticks for preventing suicide. This may have prompted Lee, Roser and Ortiz-Ospina (2016), to have "identified those affected by suicide to be from fifteen to forty nine years of age with a staggering over sixty per cent rating." This is a confirmation of higher suicidal rates in many areas.

Many kinds of factors give rise to incidences of suicide. These include one's gender, one's age and evidence of economic recessions. The latter is most applicable to those who take their lives in times of severe economic crisis. Many countries of the world have witnessed recessions in their economies. This has necessitated economic hardships in same. Those who could not bear it then had an option of taking their own lives in order to run away from the problem. This is usually exacerbated by high unemployment rates. However, the actual number of people who had taken their own lives owing to this factor seemed to be lacking in academic literature especially in the works done in Nigeria. "The Asian continent has a higher percentage of suicide. More than fifty per cent of those who committed suicide were young persons with the remaining figure being for older persons"(Befrienders Worldwide 2018). "More males committed suicide in different regions of the world with varying ages. Suicidal figures therefore vary from one country to another" (Varnic 2009, World Bank 2018, Wasserman, Cheng & Jiang 2005, Suicide Survivors Forum 2018 & OECD 2018). Alabi, Ayinde and Abdulmalik (2014)'s postulation that "causes of suicide were not well known is an indication that different factors could give rise to it." This includes "when one is divorced, when one is not gainfully employed and when one is considered to be poor" (Recker & Moore 2014). These factors could lead to high incidences of suicide in a given area or otherwise depending on their rates of existence.

Many Nigerians had committed suicide in recent time. One of such deaths is that of a lecturer and a 300 level student who were in different institutions of higher learning (This Day 2018). Consequently the failure of two graduates to get employed caused the mother to commit suicide. Another female banker whose husband cheated on also committed suicide. In addition a twenty three year old individual was also reported to have committed suicide in the country. Whereas a female who was seeking admission killed herself for having a low score in university entrance examination, a police officer also killed himself for failing promotion examination. Notably, WAEC failure prompted two students to take away their own lives and another pupil for failing spelling test (Onyekakeyah 2018).

More worrisome was the death of a Medical Doctor in his early thirties by suicide. This clearly indicates that suicide could come from any source and could happen to any person no matter his profession. No reason was given for a student who hanged himself in his hostel room. Pressure to repay a loan made a bank manager to shoot himself to death with gun shots (Muanya & Ezea 2017). Many Nigerians have also lost their lives through suicide bombing. This includes 13 children (UNICEF Nigeria 2017), 145 girls (Young Metro News (2017) and Bada (2017), 83 children (AlJazeera 2017) and young boys (PM News Nigeria 2018). Also inclusive were an old man (Haruna 2018), three suicide bombers (NAN 2018), two female suicide bombers (AFP 2017), and twopersons (Sahara Reporters 2018). Others were two male suicide bombers (Sahara Reporters 2014), suicide bombers and 17 female suicide bombers."Four suicide bombers died in car explosion and a suicide bomber" (The Cable News 2015), a suicide bomber (Duku 2018), suicide bomber who was a teenager (ABC News 2017), a suicide bomber (Hindustan Times 2018), suicide attacks (PMUTC 2017) and two suicide bombers of the opposite sex (Odeyemi 2018). Others include suicide bombing (Ogunmade, Emejo & Sani 2018), female suicide bomber (Buhari 2017), 19 girls and young women (Ania 2015) and a suicide attack (Vanguard October 30 2017).This was a cause of concern to many Nigerians. This is because they killed themselves and also killed others in the process. Many people have lost their family members owing to this. Many families have also been displaced in the process.

Evidence abounds on suicide in Nigeria and elsewhere but no study in the former has actually focused on fixing the different incidences of suicide in the country into Durkheim's types of suicide. For instance, the work of Levi-Belz and Gamaliel (2018) dwelt on the "effectiveness of relative messages in suicide issues." Lin, Zhao and Zhang (2018) on their own observed "how impulsivity creates difference in suicides in communities in rural China." Lund, Schultz, Thomas, Nardoff, Chowdhury and Galbraith (2018) worked on "emotional impacts following suicidal clients." These works did not give the accurate figures involved and the actual number that fit into any of the types of suicide. Arendt (2018)'s work was apt but no accurate figures followed the study. The mere increase of suicide rates in many countries was not aligned to Durkheim's types of suicide. This is because the knowledge of these issues could help to see how the problem of suicide could be tackled.

"Competence in conducting suicide funerals" (Mason, Kim& Martin 2018) could have been more apt if factors that led to those deaths were known and then categorised. Akram and Batool (2018)'s link of different kinds of "impairment with prevalence of suicidal behaviour" is worthy of note. However, it failed to align same to Durkheim's types of suicide. This finding was supported by the finding of Lund, Nardoff, Thomas and Galbraith (2018), stressing that "disability could be linked to higher incidences of suicide."

Adinkrah (2018)'s finding in Ghana has also benefited the study of suicide in Africa. This is because it confirmed other scientific studies in other countries of the world of the prevalence of suicide among the elderly especially among the males. This goes to confirm that suicide is more among the males even though its focus was not hinged on linking the findings to Durkheim's types of suicide. "Treatment options could be beneficial to the suicidal survivors," (Monahan, Crowley, Arnkoff, Glass & Jobes 2018). Family members whose member(s) commit suicide could be helped to handle their grief by using "digital resources" available to them (Westerlund 2018). This could also be used by "survivors in overcoming their stressful conditions" (Andriessen, krysinska &Grad 2017). Help could also be sought from physicians (Feigelman, Sanford & Cerel 2017).

Altruistic suicide could be encouraged by cultural approval which could also be beneficial to the social system. This could be relative in that as it could be used to affirm a strong conviction in something. It could as well be detrimental to family members, friends and other individuals who may not believe in that course. This could be evident in societies where less value is placed on human life. In societies where life is more precious and valuable as well the individual would be valued and less number of individuals could be willing to die altruistically since the individual himself would also value his own life (Stack 2004). The strength of "social ties" (Condorelli 2016) in a given social setting could precipitate or hinder incidences of altruistic suicide. The level of "social integration and social capital" available to individuals could necessitate incidences of altruistic suicide or egoistic suicide as well (Moore 2017). Its higher availability i.e. capital could lead to suicide rates being lower in a particular area. Remarkably, Johnson (1965) concluded that Durkheim's four types of suicide could "be reduced to one due to non-belongingness and for not being identical.""Socialisation programmes" could be harnessed into reducing incidences of suicide in different societies of the world (Kang & Thosuwanchot 2016). There have been incidences of suicide in different parts of Nigeria. This has threatened the levels of inter-personal relationships. More worrisome is the stigma that would arise with the incidence of suicide. Family members of suicide victims could be stigmatised as well. More worrisome is the loss of lives emanating from suicide cases. Weakening power of social integration and regulation in the Nigerian society could be causes of concern to many. People were concerned with number of suicides that result from these causes in the society. There has been no work addressing suicide using Durkheim's typology in Nigeria. The works reviewed failed to fix suicide figures to Durkheim's types of suicide. The knowledge of these fixtures could help families, governments, agencies and other concerned organisations to address issues of suicide in society. Knowledge of the most prevalent type of suicide in Nigeria could help policy makers and social workers to address the issue of suicide squarely. These issues necessitated the need for this study.

The aim of this study was to examine the number of suicides reported online in Nigeria that fit into egoistic, anomic, altruistic and fatalistic suicides. This would help to examine the type of suicide that is more prevalent in the country. Firstly, the study sought to examine the prevalence of egoistic suicide in the country. Secondly, the study sought to examine the prevalence of anomic suicide in the country. Thirdly, the study sought to examine the prevalence of altruistic suicide in the country. Fourthly, the study sought to examine the prevalence of each type of suicide in various settings that make up Nigeria. Fifthly, the study sought to examine the associated factor(s) necessitating each type of suicide in Nigeria. This would help to showcase the policy implication of the study by providing salient recommendations. This study used a sociological approach to the study and therefore did not rely on psychological dispositions to suicide.

Methods

Historical research design was used to get information used for the study. This centred on suicides that took place in Nigeria which were reported on Internet from January 2009 to July 2018. The research was conducted on

monthly basis by typing suicides that occurred in a particular month in the computer and then sent online through the search engine. The first and second days of each month were used to research for the previous month. A note book was kept for recording the findings for each month. Each of the findings was analysed immediately in order to find out the type of suicide it fitted into. The categorisations for each month were reviewed three times each for clarity. Where the data was found to be misplaced it was subsequently transferred to the appropriate place.

In each preceding year the total figures were calculated. This process continued till July 2018. * was used to indicate none in each of the columns where no figure could be fixed. There are certain areas where no exact figures were given and it was represented with 2***. This means that since it was obvious that they were more than one, two was used to represent them. This was done to ensure that more and/or non-existing numbers was not assigned to any type.

Results

Suicide is a recurring incidence in Nigeria. People committed suicide owing to different factors ranging from self –related unresolved issues (n = 9), economic factors (n = 3), religious based factors (n = 376) and normlessness (n = 3).

The types of suicide given by Emile Durkheim wereevident in Nigeria. This is because people took their own lives for different reasons. This therefore gave rise to different number of persons who committed suicide fitting into egoistic (9), altruistic (376) and anomic (6)suicides; (N = 391; ES (n) = 9; ALS (n = 376); ANS (n = 6); ALS (376) > ES (9) > ANS (6)).

Altruistic suicide was committed more in North Eastern Nigeria. Egoistic suicide was committed in all parts of the country devoid of region. Anomic suicide was not peculiar to any region in the country. Altruistic suicide was therefore more prevalent in Nigeria than egoistic, fatalistic and anomic suicides.

Discussion

Nigerians who were less integrated to society had to take their own lives. Effective integration to the Nigerian society would have averted some of the suicides. Some parts of the country were well regulated while some were not. This was also a factor to suicide occurrence in the country. Suicides which took place in Nigeria which were reported online fell into Durkheim's types of suicide. Egoistic suicide (n = 9) was rampant in the country. People took away their own lives due to intra-personal problems. For instance, examination failure, promotion failure and test failure contributed to incidences of egoistic suicide.

People also selflessly took their own lives (n =376) in defence of the doctrine of their religious sect (Boko Haram). This happened because the people thought that Boko Haram doctrine should be propagated. However, those who were paid in order to indulge in the act could not fall into altruistic suicide. This is because they have an economic motive (let me die and my family would use the money). This is not a true form of altruism and/or altruistic suicide. They killed themselves quite alright but the killing was seemingly economic oriented rather than being selflessly oriented. However, there were no records of those who were paid to indulge in suicide bombing. Even if one is paid to indulge in the act, it is not enough for one to take his life. Life is precious and ought to be safeguarded and protected as well.

Faithfulness to the religious doctrine was the driving force to the issue. Because they were not in support of Western education they had no option than to fight for it by killing themselves. They also took their own lives because government officials were said to be corrupt. They tried to address this by killing others and killing themselves in turn. This could be a wrong approach to fight against corruption. There are many agencies legally established for that. One is Economic and Financial Crimes Commission (EFCC). The other is Independent Corrupt Practices and Other Related Offences Commission (ICPC).

Anomic suicide was less witnessed in Nigeria even though there were many anomic situations in same. This has been given rise to by the severe economic hardships being witnessed in the country. Many people were not able to feed themselves and/or their family members three times daily. Some were not able to pay school fees for their children. Some were not able to settle their debts. Salaries were not being paid promptly in some states. There were salary cut and there were reports of high level of unemployment for some graduates. This prompted some people to commit suicide (n = 6).Communal clashes, inter-tribal wars, kidnapping and religious violence ought to have made more people to commit suicide but the reverse was the case. The suicide bombings that took place were altruistic in nature and not anomic, since they were ready to die for a course. However, anomie was a contributing factor to it.

The least prevalent form of suicide in Nigeria (n = 6) was anomic suicide. The second most prevalent form of suicide was egoistic suicide (n = 9). The most prevalent form of suicide was altruistic suicide (n = 376) as contained in table 1.

The country is replete with altruistic suicide. The killings that went on in the name of religious sect were so alarming. This is because those who committed suicide were Nigerians. It is not good for the country to loose lives in this way. The killings that go alongside suicide bombing also provoked a lot of sympathy for the country. Many innocent Nigerians have lost their lives to the activities of the Boko Haram sect. This calls to question the extent of the strength of protection of lives and property by security agencies. A person who was willing to kill himself, kill others and then defend the doctrine of a sect could be averted by the security agents from on set. Should the leadership of the country rise up to their responsibilities this would become a thing of the past.

Nigerians need to be patient with themselves. Family responsibilities and the inability to solve strenuous problems is not enough for people to take their own lives. The second rank of Durkheim's types of suicide in the country (egoistic suicide = 9) is also quite prevalent in the country. Endurance and patience were lacking in the lives of those who took their lives. They needed to face their life challenges, which if they had surmounted them would have made them stronger individuals who would have been very useful to societal development. Taking away one's life creates more social and/or health problems for the society – family members, friends, relatives and neighbours. The problem which the people thought would have been solved by suicide would continue waiting for others to solve them. For instance, non-settlement of debt, non-payment of school fees and inability to feed three times daily would wait for others to get them solved. Besides physical problems, stigma may also follow suit. The family would be rated as one which had recorded a suicide case in the past. This may affect future inter-personal relationships with the family members by members of other families. Other family members would look down on them and may serve as an avenue for them to be castigated upon. Often times people would derogatorily refer to the family as that suicide family. This would affect their interpersonal relationships with them negatively. This could lead to stressful conditions among the affected families. It could also make some of them to be dejected in life. This could lead to more attendant health problems.

The various factors that trigger anomic suicide are prevalent in Nigeria. There is less value placed on human life any longer as people could kill others in the name of war. In such societies people had no recourse to the norms of the land at that point in time. This is an ugly development which on its own may make people to take their own lives. There were and/or are various economic hardships bedevilling the citizens. Unemployment rate is very high. There are many unemployed graduates. People owe huge sums of money which could not be redeemed at the appointed time. There are also high interest rates which make the amount to become higher above normal. This has also been encouraged and/or enhanced by high cost of goods and services.

Conclusion

Altruistic suicide was more prevalent in Nigeria than egoistic and anomic suicides. Online awareness programmes would help to reduce incidences of suicide in the country.

Recommendations

Egoistic suicide could be reduced by making online courses on suicide available to Internet users. There isan increasing number of Internet users in the country. This could be an avenue for awareness creation on preventive measures to be adopted in tackling involvement in suicide. The online courses should be in two phases. One should be for individuals and the other for government officials and community leaders. The first phase of the programme would target solely individuals from all facets of life in the country. This would include both Nigerians and non-Nigerians who reside in the country. Various strains of life and the different means to ameliorate them would be incorporated in this phase. This would go a long way to enlightening the people on suicide preventive mechanisms. This phase would help to reduce incidences of egoistic suicide to the barest minimum.

The second phase of the programme would educate government officials and community leaders on different measures of suicide prevention. Online courses would help to educate them on how to curb inter-communal clashes, suicide bombing and near presence of anomie in some localities. It would also involve segments meant to discourage politicians and some high ranking civil servants to shy away from corruption. Adherents of Boko Haram sect had accused government of being corrupt hence the incessant killings and the attendant suicide bombings.

In part it would create different measures that would help government to site industries in all the 774 local government areas. This would create jobs for the unemployed youths and the unemployed graduates as well. This would help parents who may wish to commit suicide to desist from that. It would also make the youths who get employed to remain busy at work and shy away from suicidal thoughts. Money would also be in circulation through this measure. Debtors can make some money in order to settle their debts. Efficient agricultural production and the siting of industries with constant power supply would keep the nation being economically viable.

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Table 1: Categorisation of Suicides into Durkheim's Typology

S/NO	CAUSE OF SUICIDE	EGOISTIC	ALTRUISTIC	ANOMIC	TOTAL
01	Religious Propagation	*	2 ***	*	2
02	Religious Propagation	*	2 ***	*	2
03	Religious Propagation	*	1	*	1
04	Religious Propagation	*	1	*	1
05	Religious Propagation	*	1	*	1
06	Religious Propagation	*	2	*	2
07	Religious Propagation	*	2	*	2
08	Religious Propagation	*	1	*	1
09	Religious Propagation	*	2	*	2
10	Religious Propagation	*	1	*	1
11	Religious Propagation	*	2	*	2
12	Religious Propagation	*	1	*	1
13	Religious Propagation	*	1	*	1
14	Religious Propagation	*	2	*	2
15	Religious Propagation	*	1	*	1
16	Religious Propagation	*	1	*	1
17	Religious Propagation	*	1	*	1
18	Religious Propagation	*	1	*	1
19	Religious Propagation	*	2	*	2
20	Religious Propagation	*	1	*	1
21	Religious Propagation	*	1	*	1
22	Religious Propagation	*	3	*	3
23	Religious Propagation	*	1	*	1
24	Religious Propagation	*	1	*	1
25	Religious Propagation	*	3	*	3
26	Religious Propagation	*	1	*	1
27	Religious	*	1	*	1

28	Propagation Religious	*	1	*	1
29	Propagation Religious	*	2	*	2
30	Propagation Religious	*	1	*	1
31	Propagation Religious	*	1	*	1
32	Propagation Religious	*	1	*	1
33	Propagation Religious	*	1	*	1
34	Propagation Religious	*	1	*	1
35	Propagation Religious	*	1	*	1
36	Propagation Religious	*	2	*	2
37	Propagation Religious	*	2	*	2
38	Propagation Religious	*	1	*	1
39	Propagation Religious	*	1	*	1
40	Propagation Religious	*	2	*	2
41	Propagation Religious	*	4	*	4
42	Propagation Religious	*	1	*	1
43	Propagation Religious	*	4	*	4
44	Propagation Religious	*	4	*	4
45	Propagation Religious	*	*	2	2
46	Propagation Economic Difficulty	*	*	1	1
47	Self	2	*	*	2
48	Self	1	*	*	1
49	Self	1	*	*	1
50	Self	2	*	*	2
51	Self	1	*	*	1
52	Self	1	*	*	1
53	Self	1	*	*	1
54	Religious	*	13	*	13
55	Propagation Religious	*	145	*	145
56	Propagation Religious	*	83	*	83
57	Propagation Religious	*	2	*	2
58	Propagation Religious	*	1	*	1
	Propagation				

59	Religious Propagation	*	3	*	3
60	Religious Propagation	*	2	*	2
61	Religious Propagation	*	2	*	2
62	Religious Propagation	*	2	*	2
63	Religious Propagation	*	2	*	2
64	Religious Propagation	*	17	*	17
65	Religious Propagation	*	4	*	4
66	Religious Propagation	*	1	*	1
67	Religious Propagation	*	1	*	1
68	Religious Propagation	*	1	*	1
69	Religious Propagation	*	2	*	2
70	Religious Propagation	*	2	*	2
71	Religious Propagation	*	2	*	2
72	Religious Propagation	*	1	*	1
73	Religious Propagation	*	1	*	1
74	Religious Propagation	*	19	*	19
75	Religious Propagation	*	1	*	1
76	Anomie	*	*	1	1
77	Economic Difficulty	*	*	1	1
78	Economic Difficulty	*	*	1	1
Total		9	376	6	391

Source: Online Materials

KEY

* NOT APPLICABLE

***SUICIDE BOMBERS WITH NO ACCURATE FIGURES = 2

Limitations

Many suicides in Nigeria were left unreported. This affected the number of suicides that would have been used for the study. Data from online social media platforms were not included in the study due to inaccurate records. In some cases suicide attacks were represented with suicide bombers with no specific number of persons involved in the attack. In few occasions there might have been some double or more reporting of suicides online. The reports were clearly checked to avoid double reports. It was only the accessible online materials that were used for the study. Hence, the study may not have included all the online reported suicides in Nigeria. Language barrier hindered the use of data from sites not written in English Language. Suicides that occurred before 1999 were not covered by the study. Besides, many suicides in Nigeria were not reported prior to the conduct of this study. As well in some months there were no figures to show due to its non-reportage via the Internet. Hence, only the available suicides reported online were used for this study. The findings of this study should not be used to represent other non-reported suicides, police reported suicides and eye or ear witnessed suicides in the country. There could be some suicides that could fit into more than one type of suicide at the same time. This was not covered by the study.

Acceptability of Veterinary Services in Rural Areas of Onicha LGA of Ebonyi State:An Approach to Diversification of Nation's Economy

By
Ibiam Sunday Mba
Department of Public Administration and Local Government
University of Nigeria Nsukka

Abstract
Virtually every country of the world is known for being great in one major economic sector. Such accounts for its exports as a nation. In Nigeria, apart from oil, agriculture has proved to reposition the country on the path of a well-diversified economy with its sub-sectors. This paper focuses on the acceptability of veterinary services provided by veterinarians and veterinary professionals. Making use of this available services by rural households can lead to improving the animal health, individual income and the revenue that accrue to the government. Data for this study was gathered from primary and secondary sources. Such that about twenty years practice experience was useful through observations. Focus group discussion was held and face to face interviews in order to arrive at the rate of growth in livestock farming, level of acceptability by rural population and the possible rise in the income of these rural dwellers. The table showing record of some years of animal care engagement helped in drawing conclusions. Also, secondary sources assisted the researcher in retracing views of scholars on the need to embrace agribusiness through its wealth creating sub-sectors as an approach to diversification of National economy. The findings and discussions tapped the knowledge of years of close contact with rural livestock holders and the result of their ability to accept innovation that leads to greater productivity in which they had benefited immensely. The recommendations is on the responsibility of government in playing its roles with greater commitment in order to improve on national economy which has a clear relationship with individual disposition geared toward multi-sectoral economic growth. Although the effort on the part of policy makers, had no or less impact at a time that oil price had promised to fall going by OPEC projections.

Keyword: Sub-Sector, Livestock-holder, contributions, Diversification, Economy, Income, Veterinary services, Rural and Growth.

Abbreviations

L/S	-	Livestock
FRD	-	Foot and rot disease
PPR	-	Pest-des-petisruminantum (pneunenia enteritis)
ND	-	National Diploma or equivalent
FAO	-	Food and Agricultural oganization
Vet	-	Veterinary
Rx	-	Treatment
EIDs	-	Emerging InfectiousDiseases
RVP	-	Rural Veterinary Practice
CAHWS	-	Community Animal Health Wokers
LSH	-	Livestock-Holders

Acronyms

Veterinarians: Persons registered or licensed by the relevant veterinary statutory body of a country to practice veterinary medicine/science in that country after passing through a prescribed programme of knowledge.

Livestock holders: Are rural people that have heard of livestock and take care of it.

One Health: The collaborative effort of multiple disciplines – making locally, nationally, and globally – to attain optimal health for people, animals and the environment.

Veterinary professionals: Persons who are authorized to carry out certain tasks in a country through a license from the veterinary statutory body, and delegated to them under the responsibility and direction of a registered or licensed veterinarian.

Productivity: Multiplication of herd by veterinary services acceptability.

Rural: Villages distant remote areas of OnichaLGA were where vet services has been provided people.

Introduction

We live at a time when virtually all human endeavours have greater challenges. In fact, different sectors of the economy today is faced with corrupting trends which militates against its productivity.   For instance, the crude oil industry as source of energy and foreign exchange has been slowed down by the advent of alternative energy sources such that nations who were known for that, are expecting sudden collapse of their economy. Another serious factor is the issue of climate change which had affected different subsectors of Agriculture such as, aquaculture, fishery, livestock, crop and cereals,manufacturing industry is best managed by the technologically and scientifically advanced economies of the world, just to mention but a few.

For countries not yet advanced in science and technology their minor achievement in that, quickly become obsolete. There is also high level of dependence on advanced countries of the world by these developing economies. This unequal economic relationship calls for going back to the drawing board and for States to look into their potentialities. These sectors or sub-sectors of rich comparative advantage be mobilized to generate income, prestige, employment and attract foreign exchange to such States.

Nigeria and other developing economies of the world should tow this line. One of such steps to be taken isrepositioning livestock farming a sub-sector which had proved to be very helpful to the growth of national economy. This can only be achieved by first recognizing possible threats to the development of this sub-sectors. From observations however, the era of new emergingdiseases (zoonosis) had also waged a war against livestock farming. Thus creating awareness for the rural farmers who suffer greatly the effects of this emerging diseases leading to low productivity, income etc. Acceptability of veterinary services in rural areas of Nigeria becomes a veritable measure towards diversifying nation economy.

It should be acknowledge therefore, that at all level of governance, there had been moves policy wise to ensure diversification of Nigeria's economy. And this can only be done by a painstaking approach taken by even individuals, cooperate bodies, government etc. at making all economic sub-sectors like livestock farming to bring its full potentials and contributions to the fore. With the rural acceptability of veterinary services, the result is that the impact on large animal production had been very great. In line with the above statement this have also positively affected immensely the rate of livestock production in Onicha local government selected to represent our focus area of the south east Nigeria. This approach of diversifying our economic sectors is highly welcomed to support the national policy in this direction.

Scope of the study

The study will cover the level of acceptability of veterinary services in rural areas taking a local government Onicha local government of Ebonyi state into consideration. This also represent all local government in Ebonyi state as a sample local government taken out of the thirteen (13) L.G.As.

The study also tries to point at the class of individuals in the society who accept more veterinary services and recorded benefits and results. This shows the level of improvement on individual income per annum which has a positive impact on national productivity as such results in an increase on the Gross domestic product.

Research Questions

The following research questions has been raised for the study;
  a. What effect has non-acceptability of veterinary services have on livestock farming among the rural farmers?
  b. How has accepting veterinary services resulted to an increase on the rate of livestock production in Onicha local government area of Ebonyi state?

c. Who among the population of rural people accept most the veterinary services in Onicha local government?

Research Objective

The aim of this paper is to ascertain the impact of accepting veterinary services to the rural farmer's productivity, income, growth and sustainability in business. It will also indicate a particular segment of the rural population that accepts this services more and size of their livestock.

Methodology

The data for this study was drawn from both primary and secondary sources. The primary data was generated from field survey carried out in seven (7) communities out of eight (8) communities of Onicha local government. Also information was sourced from resident rural farmers, focus group discussion and about twenty (20) years of practice experience.This was complemented by extensive review of literature on the topics veterinary services acceptability as a way of promoting livestock business in rural areas where such has been very critical.Absence and non-acceptability of such services had resulted to failure of the sub-sector which is needed to benefit in line with the diversification policies of government.

Literature Review

Nigeria has for many decades sort way of diversifying its economy. This means that the national consciousness is guided towards this orientation. In the south eastern part of Nigeria, livestock business finds a conducive environment that will ensure that such endeavour thrives. As such, for household rural farmers to respond to this diversification process, it becomes very imperative for them to accept veterinary services so that the life, health, growthetc. of their domestic animals be secure with gainful reflections on returns. That means an increased in profit, animal population, growth rate, income etc.

Agriculture a Veritable Sector for Multi-sectoral Planning

As important as this issue can be, sheep, goats,dogs, cattle etc. are though generally reared for meat production in Nigeria (Zahradeen et al in Adewumi et al (2015:2). The emphasis is on a critical sector for development which has fluctuated over the last 50 years or so (Ephram& Andrew, 2013:1). Retracing how rural places have co-operated in line with necessities of the time when essentially though industrialization is at the center of economic development, it must be accompanied by progress in Agriculture if the economy is guided from not running into serious difficulties as very sector's contribution is highly dependable. As such, no one need be rejected but expectation on maximum productivity by economic sectors or sub-sectors (Abott&Makeham, 1990:156).

However, the three criteria dominant in the distribution industries, speed flexibility and reliability. Technological innovations have impacted on each of them (Peter, 2004:475). If the livestock industry is not enhanced by relative growth, the speed and in fact reliability, that is, enduring to impact positively on the development via agro-diversification. This is because any sustainable steps taken in that direction depicts an innovative approach, as steps toward advancement.

At the present, it is necessary to note the way we raise animals has been transformed by industrialization. Production has also been highly centralized and animals are treated as just another industrial product. Meat at this era and dairy products in the industrialized countries come from factory farms in which the goal is to fatten animals as quickly as possible. The result is that one third of the world's grain is now feed to animals, mostly in rich and some developing countries. While ringworms, salmonellosis etc. this conditions are transferable to humans which if not through veterinary acceptability it becomes an increasing problem to animal and man (Peter, et al (1993:24).

One important thing is that they was a serious need for healthy line, and there also was an expected result when measures are taken for the multiplicity of livestock population via animal care services, a dual imperative. So on individual, corporate, co-operative, government basis etc. agro products should be controlled, and its stages be recognized. For the growth of this sub-sector going by what obtains in other lands. The trend had been until veterinary phase. Noted before 1950 which targeted the control of the major epidemic livestock diseases. (Gill, 1991: 205). This is a gradual understanding of our society scientifically (Ruth, 2005:8).

The time for realizing the phases helps rural farmers take advantage innovations to compliment government resolves in food production, economic reliance for both individual and organized bodies and self-worth. On a general note, agriculture remains the main source of livelihood for the majority of third world people. But records has shown that over the last twenty years and beyond, its relative importance and contributions has generally declined.

This single most important sector had remain the source of foreign exchange earnings, employment, food, security etc. with an appreciable impact on GDP. However, most third world countries has agriculture as the single

most important sector of production. So the livestock sub-sector of agriculture holds great potentials if harnessed as it is very critical to human thought of industrialization, a move from a subsistence rural farming to money economy (Thomas, et al 1979:44).

With the use of scarce resources of land, labour, capital and management to meet the needs of people which includes the consumer and rural farmer, the motivating factor guide this agri-business management (David & Steven, 1987: 101). The target or objective is to have satisfaction at the individual level and at the societal level with viability of economic sectors. However, it is very pertinent to note that Agriculture, since independence, held the key to Nigeria's rapid economic transformation, poverty alleviation, stable civic and good governance as well as national and food security. Agriculture employs about two-thirds of Nigeria's labour force, contributes over 40% of the Gross Domestic Product (GDP) and provides about 88% of non-oil earnings. The crops sector contributes 85% of the agricultural GDP, livestock (10%), fisheries (4%) and forestry (1%). Over 90% of the Nigerian agricultural output is accounted for by small scale and subsistence farmers. (Azih, 2008:7).

A good point to note is that agriculture is at the center as a viable sector that demand large scale investment by government, other organized authorities and individuals. With much chase for white-cola job, the 10% earlier stand of livestock needs to move to top other sub-sectors in agriculture. The livestock sub-sector of agriculture had the second ranking in its output, showing a committed disposition to lead the economy if harnessed. The demand from domestic, industrial and pet use of the sub-sector gives evidence of its prosperity in investment. As most young people finds this sub-sector a conducive scene of business at subsistence level as well. An effort aimed at effectively investing on diversification of the crop, livestock, fishery, forestry (wildlife) to develop a robust and stable economy because as at 1960 independence, the main source of the nation's revenue was agriculture (Anyaehie, et al 2015:1).

In as much as the most common characteristics used to define RVP was that agriculture was considered "a significant part of the local economy" which gives evidence of attainment on promoting even livestock farming. Then this integrated approach will be of use for surveillance of other health situations militating livestock production in Nigeria (CIRAD, 2017).

Many surveys had indicated that all countries had established an institutional, legislative and technical framework for organizing veterinary activities, yet there was a marked disparity between industrialized and developing countries, with chronic under investment in the less wealthy countries (Ayi et al 2017).

This, and some other impediments to agricultural resources makes the warning on improving on this sector a must. In order to overcome all odds in ensuring acceptability of veterinary services and the provision of such services by veterinarians, assistants or Community Health workers (CAHWs), (Mafwere, 2003; 10-3).

Why the emphasis is on doing much in other sectors, is that since early October, 2018, crude oil has lost around 30 percent of its value amid surging supply and fears that an economic downturn will erode fuel demand (Vanguard, October 6th 2018).

There had existed a serious distortions in the economy which accelerated the rate of migration of labour from agriculture (FMAWRRD, 2018:19,Kemi, 2016:1). This problem as stated above need be solved, thus the most promising sector of the economy which is Agriculture must be considered in the face of the possibilities of every household ready to engage in livestock production.

The previous mainstay of the economy is still very critical to the economy and national development (Suberu 2015:1-4). Livestock enterprise had been noted as most viable among other sub-sectors in Agricultural sector because it amounts to primary household assets (Marogi, 2012:316).

This makes easier for the sub-sector to attract more people into it as most viable at the present time. As there is critical projection that the demand for food from animal agriculture is anticipated to nearly double by 2050 (NAS 2015:1). For all these reasons, human need, industrial need, economic need, employment need and food security need, accepting and using veterinary services in our rural areas will respond creditably to those needs and encourage a growth in local animal production which contributes to national economic growth and development.

Public Policy Alternative for Productivity in Livestock Enterprises

The rise in sources results from efforts put forward by farmers to supplement their income from animal health to a reasonable extent empower the rural people (Silkin&Kasirye: 2002:10). This is because there is in addition the challenge of new diseases and new manifestations of existing diseases through changing epidemiological circumstances, livestock husbandry and trading pattern. (FAO, 2008). In this era of industrialization, smallholder sector of livestock production are expected to rise in size (Scholtz et al in Simela, 2012:14). That is only possible if states through policies ensures day-to-day disease management control (Frawley, 2002:7).

The emphasis is on the rural people to accept veterinary services for the health of their animals and to increase productivity (Mirajkar, et al, 2011:2). Scholars who had talked about diversification had always made direct

involvement of government in the business of agriculture a case of necessity (Eko, et al 2013:1) For this, Nigerian agriculture will be professionalized through education promotion and professionalized training incentives to encourage young people to embrace agriculture production, processing, extension services and marketing (Ejiofo, et al 2012:434).

Efforts at increasing productivity of livestock production should be scaled up in order to achieve the desired standard and output in the industry (Elehu, 2017:8). As the demand for information on livestock production is growing, both in the sense of demands expressed by the producers themselves, and in the more general sense of growing potential for increasing production through the delivery of information (Kwaghe et al 2015:6).

Opportunity for an Additional Income to Households

In boosting individual income through articulate policies which is implemented down the grass-root, holds something great for the future. For instance, the green revolution holds also a great promise advancement and growth of agricultural production (Gupta, 2012:197). On the other hand, as we we look intently the embarrassing crowdof youth graduates looking for jobs that are not there, livestock business brings empowerment and income generation which reduces the trend that accompanies joblessness among our teaming youth.

In most countries of the world, however, livestock rearing is a subsidiary enterprises for many rural households for generating additional income along with crop production (Sharma, 2010;147). At all levels the intensification of commitments is needed so that some specialized production with high level of input in on-farm and to the purchase point off-farm, in providing good example (Sanders,1996:93).

Attending to the health need of the flock is very important in checking livestock diseases (Gillespie, etal 2010:551, Kumor, 2016: 117). This amounts to steps to be taken if is to supply its value to the economy. Having seen the wealth of agriculture in line with government policy on diversifying the economy and making agriculture the base, such policies advanced for effectiveness (New Telegragh of April, 20th, 2018:24). The valued potentials of agricultural sub-sectors and its complimentary thrust in developing individual sub-sectors in agriculture, gives more impetus.

Results/Findings

Verifiable compilations within the period of our study revealed communities/villages of the livestock-holders and their capacity of stock and its type or specie of ovine mostly.

Table I
Years of experience in community vet. Services with householders disposition in livestock farming in Onicha LGA of Ebonyi state

Community	Villages	Name of L/S holder	Qual.	No of L/S	Specie/type
AniomaIsu	Isuachara	Peace Onu	ND	20	Goat
	Isuachara	Chief Idika	FSLC	6	Sheep
	Isuachara	NjokuUde	ND	2	Dog
	Isuachara	Chika United	ND	30	Pig
	Isuachara	Odi Oji	Non	8	Goat
	Isuachara	Madam Jukwaese	Non	10	Goat
	Isuachara	Chukwu Aja	Non	8	Goat
	Isuachara	NwinyinyaNjoku	Non	10	Goat
	Isuachara	Paul chukwu	FSLC	15	Goat
	Isuachara	Linus Ekwe	FSLC	20	Goat
	Isuachara	OgechiNjaoba	Non	8	Goat
	Isuachara	Joseph Ogudu	Non	6	Goat
	Isuachara	NwankwoOdi	Non	6	Goat
	Isuachara	Comfort Acha	Non	1	Dog
	Isuachara	Oziemeeze	NCE	4	Dog
	Isuachara	AniOkorie	Non	40	Goat
	Isuachara	AugustinaAni	FSLC	4	Goat
	Isuachara	Agnes Obasi	FSLC	4	Dog/goat
	Mgbom	Brother Odi	Non	40	Sheep
	Uhuobia	UdenweNdu	B.Sc	2	Dog
	Isata	EzekielNwite	Non	30	Dog
	Uhuobia	Simon Nwangwu	Non	20	Dog

	"	Emma Nwite	Non	8	Dog
	"	OdiOkorie	M.Ed	1	Dog
	"	EkweMkpokoro	Non	15	Sheep
	"	OkwyOdi	Non	20	Dog
	"	EmekaAni	FSLC	30	Dog
	"	FrancyOkorie	Non	6	Dog & goat
	'	OkoroEsu	FSLC	20	Dog & goat
	"	NwekeUdenwe	B.Ed	10	Goat
	"	NgoziOgbu	Non	3	Goat
	Mgbaeze	Papa Onyebuchi	Non	4	Sheep
	Mgbom	UkaNwachima	Non	7	Goat
	"	Angelina Odii	Non	8	Goat
	Isata	Esther Odi	Non	200	Sheep
	"	OgbonnayaNkwo	Non	30	Goat
	Obinegu	Joy Onwe	NCE	30	Goat
	"	OdiNjoku	Non	28	Dog
	"	Simeon Chukwu	FSLC	8	Sheep
	Obinegu	Collective village treatment	Non	100	Goat
	Amanato	BessiOkoro	Non	5	Dog
	Amanato	EzeNwata	SSCE	1	Dog
	Amanato	ChukwuOkike	Non	20	Goat
	Amanato	Constance Ogbu	NCE	25	Goat
	Amanato	Ngozi Kenneth	ND	20	Goat
	Amanato	NnennaOkorie	Non	8	Sheep
	Amanato	UzomaOffor	Non	5	Goat
	Akanu	NwanjaUka	Non	80	Goat
	"	DikoDiko	Non	4	Goat & dog
Isu Community	UmunikoIsu	PaulinusNjoku	FSLC	20	Goat
	UmunikoIsu	UzorNwachukwu	FSLC	20	Sheep
	Umunikoksu	Godwin	FSLC	120	Goat
	Umunikoksu	Fabian Okoro	TC II	20	Goat/Dog
	UmunikoIsu	NgoziOkoro	FSLC	10	Goat
	UmunikoIsu	Mama Ekenne	Non	4	Goat
	UmuntoIsu	Damian Ayaru	Non	1	Dog
	UmunikoIsu	OgbonnayaOffia	Non	2	Dog
	AgbeboIsu	Maxwell Eze	NCE	80	Sheep
	AgbeboIsu	Mama Onyearmy	Non	10	Goat
	AgbeboIsu	Mama Onyearmy	Non	12	Sheep
	AgbeboIsu	Igene James	SSCE	300	Pigs
	AgbeboIsu	Abaa Innocent	SSCE	15	Goat&Sheep
AmanatoOnicha	Ufuopoke	Chinedu Elder	Non	8	Dogs
"	"	Mama Sunday	Non	10	Goat
"	"	IchieUzor	Non	9	Goat
"	Ufuopoke	Agnes Agbafor	Non	23	Goat
"	Ufuopoke	Caroline Ogo	FSLC	10	Goat
"	Ufuopoke	Ifeoma Anthony	Non	8	Goat
"	Ufuopoke	ChukwuEze	FSLC	2	Goat
"	Ufuopoke	Chinero John	Non	6	Goat
"	Afoudo	Collective treatment		15	Goats
	Afoudo	Collective treatment		5	Shep
	Afoudo	Abaannenaya	SSCE	80	Sheep
	Afoudo	AbaaNnenaya	Non	160	Goat
	Afoudo	Bro Nwinyinya	Non	70	Goats

	Enugu	NnennaChukwu	ND	8	Goats
OnichaIgboeze	Exkporoke/ Akanu	Josephine Uzor	Non	108	Goat/sheep
	Amankwo	Chairman Amankwo	Non	20	Sheep
	Amankwo/ Ntiebo	Madam Akara	Non	30	Goat
	Amankwo/ Ntiebo	Rose chukwu	Non	40	Goats
	Amankwo/ Ntiebo	OgboOgbonnaya	Non	40	Goats
	Amankwo/ Ntiebo	Mama Dazoro	Non	2	Dogs
	Amankwo/	Mama Dazoro	Non	10	Goats
	Amankwo/ Ezekpor oke	Hon. Danis	B.Ed	30	Sheep
	Ezekporoke	UzomaEgwu	Non	100	Goat
	"	IkechukwuChinyere	Non	40	Goat
	"	AbaaOkorie	SSCE	150	Goat
	"	EneNweze	Non	49	Sheep
	"	Madam Uche	Non	5	Goat
	Akanu	Onyemechi John	Non	15	Goat
	Akanu	Akuruelo	Non	5	Goat
	Akam	Madam Paul	Non	5	Goat
	Akanu	Agnes Eze	Non	58	Goat
OnichaIgboeze	Enegu	Mbe Simon	SSCE	25	Goat
	Ezekporoke			60	Sheep/goat
		OkoroaforOgbo	Non		
	"	Ada Okorie	SSCE	20	Goat
Abomege	Ugwuekuma	Emmanuel Ogota	ND	12	
Ukawu	NwankwMkt	NwankwoUkawu collective Treatment	-	102	Sheep/goat
		OnwoshiUzoamaka	ND	5	Goat
		Joseph Eze	Non	30	Goats

Source:Field Survey 1998-2018

Note: Names usedare popular village names which the respondents and livestock holders are known.   It should be noted that table I above showed rural farmers who engaged the services of a vet professional. Within this years of our enquiry, those who have low level of education and those with no formal education were seen as having greater zeal to accept vet services. In terms of number of livestock owned by individual holder, the one owned and managed by those with low level of education was greater compared to that reared by people with higher education.

Sample of Communities, Villages and Livestock- holders Interviewed

Table 2

Community	Village	L/S holder	Edu	No	Female	Male
AniomaIsu	Izuachara	Peace Onu	ND	20	√	
AniomaIsu	Obinegu	Joy Eze	ND	15	√	
AniomaIsu	Isata	Ester Odi	Non	200	√	
AniomaIsu	Isata	Ngozi Kenneth	ND	50	√	
AmanatoOnicha	Amanato	AbaaNnenna	SSCE	60	√	
OnichaIgboeze	Enegu	UzomaEgwu	Non	100	√	
OnichaIgboeze	Ezekporoke	OkorieAbaa	SSCE	150		√
OnichaIgboeze	Ezekporoke	Josephine Uzor	Non	108	√	

OnichaIgboeze	Akanu	NwanjaUka	Non	80		√
Isu	Agbebor	Maxwell Eze	NCE	80		√
Total				863	7	3

Source: 2018 Field Survey.

As can be seen in table 2 above, the villages of the respondent livestock householders were also indicated. The names, level of educational qualification, number of animal/livestock treated/vaccinated and the sex of the householder.

It can be seen however, that women were higher in number among those who keep and care for livestock. Representing about 64%. While men who rear and manage livestock represented about 36 % of the total livestock enterprise in Onicha LGA.

The interview revealed that since they accepted veterinary services, the rate of multiplication (growth) had been very appreciable and high such that they no longer lose their livestock to some diseases like actnobacillosis (wooden tongue), acinomycosis (lumy Jaw), blackleg, bloat, Brucellosis, leptospirosis, listeriosis, malignant edema, pinkeye, sleeping fever, white muscle disease etc. (Gillespie & Flanders, 2010:551).

It was also highly indicative that from the results of the innovative era the level of acceptability of veterinaryservises had gradually risen. Also of note during the interview is that the total of ten persons (10) representing about 5.1 % out of the total population that have accepted veterinary services provision in Onicha local government areas of Ebonyi state from 1998-2018.

Table 3

Focus Group Discussions Conducted

Community	Village	No of participants	Rate	Remark (Acceptability)
OnichaIgboeze	Enegu	3	20/8/2018	Appreciable
AniomaIsu	Amanato	4	29/12/2018	Appreciable
Isu	Agbebo	3	29/12/2018	Appreciable
Anioma	Mgbaleze	4	31/12/2018	Appreciable
Onicha	AmanatoOnicha	5	18/1/2019	Appreciable
Abomage/Ukawu	Ugwuekuma	3	21/12/2018	Fair
Total		22		

Source: 2018 Field survey

The researcher interacted with the focus group, as can be seen in table 3 above. The focus group discussion referred to the three areas of concern, thus:
1. Ascertaining the rate of growth of livestock since the innovation,
2. The level of acceptability and

The relationship between the above outlined issues and householders income. All these will help get answers to the research questions recorded at the beginning of this paper. However, members of the group were selected from seven villages out of eight communities of the local government area, this includes three (3) from OnichaIgboeze, (Enegu), eight (8) in AniomaIsu, (Amanato&Mgbaeze). Others are Isu three (3) (Agbebo), Onicha, five (5) (AmanatoOnicha), AgbomegeUkawu1 and 2, three (3) (Ugwuekwuma). These discussions were carried out between August 2018 and 18th January 2019.

About 95 percent of them agreed that the acceptability of vet services provided by the government and other private veterinary professionals has improved productivity. Therefore the innovation is highly appreciated. So the awareness is high. About twenty two (22) persons were involved in the discussion.

Table 4

Respondent's View Growth&Mortality since the innovative era

Community	Villages	Name of L/S holder	No of animals	Loses
OnichaIgboeze	Enegu	UzomaEgwu	100	2
OnichaIgboeze	Ezekporoke	AbaaOkorie	150	2
OnichaIgboeze	Akanu	NwanjaUka	80	Non
Onicha	Amanato	NnennaAbaa	80	Non

|				
AniomaIsu	Isata	Ester Odii	200	2
AniomaIsu	Isata	Joy Onwe	28	1
AniomaIsu	Umuokpara	Constance Ogbu	25	1
AniomaIsu	Uhuobia	NwekeUdenwe	20	Non
AniomaIsu	Isata	Ngozikenneth	20	1
OnichaIgboeze	Ezekporoke	Josephine Uzor	108	1
Total			811	10

Source: 2018 field survey

Table 4 shows that there were only minor losses per annum. Such that in a total number of livestock of about hundred (100) only one (1) mortality will be recorded representing about 1% or 1.5% loss. This has been the case since the innovative era in the face of emerging infectious diseases (EIDs) (Babalobi, 2016: 8-11). So the treatment (Rx) also prevent other unidentified diseases in livestock leading to a greater advantage to the livestock holder, the study revealed.

Discussions and conclusion

Following the interviews, discussions and knowledge from years of practiceExperience,it is certain that the rural livestock-holders have accepted vetServices in order to avoid highmortality in their livestock. This will also mean thatAll the efforts put in place so as to supplement their income per a year by rearingAnimals like goat, sheep, poultry, pig, and cattle etc. will be of no value. The investigations also revealed some percentage of the population of the ruralPeople have notaccepted vet services provision for a mere reason that such drugsAnd treatments have no positive effects or that it will affect negativelytheConsumption of the food meat from the products. The result is that they had lostCompletely their livestock todiseases and have been discouraged from raising Animals.

As was shown in table 4, the discussions of the focus group brought out mostly an Appreciablerate signifying that those who had made use of vet services had hadadditional 50 percent income in the rate of livestock production in Onicha LGA ofEbonyi state. The discussion with respondents numbering about 22from seven (7) Communities of Onicha LGA.The rural people have no other source of income except the proceedsfrom their crops and good will from relatives. For that, the resources fromLivestock production whether in a large scale or at a subsistence level,Supplements very effectively. The age of these livestock-holders ranges from35 and 65 respectively. Traditionally, the value of goat, sheep etc.accounts for the main reason for keeping them in addition to the incomegeneration. Those who accept most vet services in Onicha LGA are those withouteducational qualification and those with low educational qualification. These groupare found most among rural livestock-holders. Figure 1 below indicates true resultsof vetacceptability. They also exist an increase in rate of growth, increase rise in the useof animal health services provision and a clear communication to the income riseto rural livestock-holders.

Figure I: Rise in Growth and Income through LSH's Vet Services Acceptability

Source: 2018 Field survey

■ Rate of growth
■ Level of acceptability of vet services
■ Rise in income
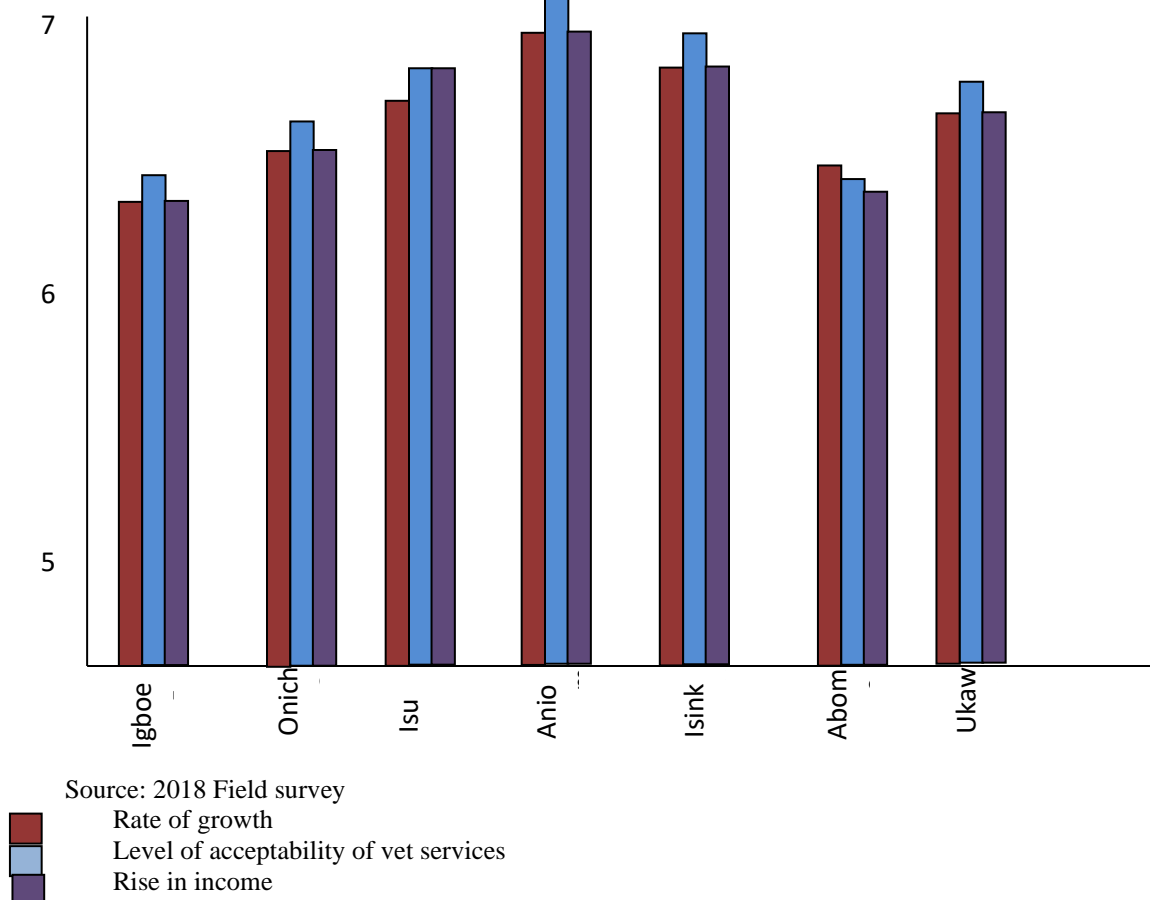
Recommendation

- Government should create a livestock intervention fund which will be given to the youth to enable them go into livestock business as a source of generating additional income. The use of such funds be monitored to see whether such youth have actually used that for the purpose it was made. The essence of encouraging the youth is because the enterprise is not as cumbersome as youth as crop farming.
- The elites and those educated householders who according to our findings are not much in livestock business should be encouraged by the introduction of improved breed through government assistance. This will encouraged their involvement in boosting the individual's income.
- Government should also ensure that the vet clinics are functioning and that all veterinarians and professionals are made to work in order to deliver the need professional animal care, advice and enlightenment to the rural livestock farmers. This they must do by motivating the rural vet workers for disease, control and prevention in order to increase income.

Conclusion

The issue of economic diversification calls for people and the government to finemany ways of increasing resources through different sectors and sub-sectors of theNational economy. More especially from sectors that had delivered greater economic value in past years but were abandoned or lesser interest paid to it. In most cases because of cash flows from petroleum industrialsector. To cushion the effect of an impending economic crunch occasioned

byinstability in petro-dollar prices, diversification by renewing the resourceContribution of all sectors will be very responsive.Economic recession had also been recorded mostly after every general elections in Nigeria, an indication that the national economy is porous. All these considerations tends to reawaken Nigerians on the danger of a monolithic economy and gains of improving other economic sectors and sub-sectors of agriculture.

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Evaluation of Classroom Performance of Uploaded Teachers in Abia State in Termsof Knowledge of Subject Matter and Evaluation of Student's Learning Outcome

By
Ijeoma Awa Kalu
Department of Educational Foundations
Alex Ekwueme Federal University, Ndufu- Alike Ikwo
Ebonyi State
&
Dr. Mrs. Chimuanya Pearl Ngele
Department of Foreign Languages and Literary Studies
University of Nigeria Nsukka

Abstract
The Nigerian policy of disarticulation of the junior secondary school to merge it with the primary school in 2004 brought about the dearth of teachers. To overcome this challenge, government upgraded some teachers from the primary school system to teach in the junior secondary schools, these teachers are termed "uploaded teachers". This study aims at evaluating the classroom performance of uploaded teachers in terms of knowledge of the subject matter content and evaluation of students' performance. Using the social systems theory, the views of a population of 458 principals and the vice principals in all the secondary schools in the three Education Zones of Abia State was analyzed. The instrument used in this study was a twenty item validated structured questionnaire which was divided into four sections. The questionnaire had a reliability coefficient of 0.82. Data collection was by personal hand delivery. Mean t-test conducted at a probability level of 0.05 was used for data analysis. The result of this research shows that the uploaded teachers have poor knowledge of their subject matter contents. However, the research discovered they have significant competence in the evaluation of their students' learning outcomes.

Key words: uploaded teachers, evaluation, school, disarticulation, re-articulation.

Introduction

Every formal education system actualizes its aims and objectives by working with teachers. Teachers, according to Schofield (1977:23), are people specially trained in the art of shaping behaviour. They interact with other people and direct their behaviours to suit the expectations of the society. Atanda and Lameed (2006:362) see the teacher as a professional who imparts skills, knowledge, information, attitude etc into the learner. Atanda and Lameed (2006:362) conclude by saying that "Effective Management of any classroom depends on the teacher – his characteristics, or qualities which include his knowledge, clarity, wittiness (awareness of everything happening in the classroom), organization, enthusiasm, endurance, friendliness, scholarship, fairness, dignity etc". While interacting with children, teachers imbue in them the habits that will enable them to function effectively, live happily and contribute towards the development of their societies.

Disarticulation is a term used to refer to the removal of the first three years of secondary education from the secondary school and merging it with the primary school system according to the requirements of the Basic Education as stated in the National Policy on Education, (FRN 2004:39).

The disarticulation of secondary schools in Abia State into Junior and Senior Secondary Schools in 2006 brought about teacher shortage problem. To overcome the problem, government resorted to transferring teachers in the primary schools to teach in the secondary schools, particularly, the Junior Secondary Schools. These teachers transferred from the primary schools to teach in the secondary schools were regarded as the "Uploaded Teachers".

Uploaded teachers (who are NCE holders) are particularly trained to teach in the Basic education level of the school system. This sets a limit to what they can do at the secondary school level. The limitation in qualification may reflect in the classroom performance of the teachers and calls for research to investigate the gravity of the problem and how to remedy it.The policy put in place to upload teachers to fill the gaps has been criticized for producing low quality teachers. One of such critics is Nwachukwu (2010:102) who raised an alarm that they should be downloaded to teach in the primary school. These teachers are criticized because they cannot function effectively at certain levels of the education system.

This study wishes to ascertain the performance of uploaded teachers using the views of principals. The problem of this research put in question form is: What are the views of principals regarding classroom performance of uploaded teachers? The primary purpose of this study is to evaluate the classroom performance of Universal Basic Education (U.B.E.) uploaded teachers in Abia State secondary schools. Specifically, the study examined the opinion of principals regarding how good uploaded teachers perform in two aspects: knowledge of the subject matter content and evaluation of students' performance. In terms of environmental scope, this study was carried out in Abia State. The content scope looked at teacher classroom performance variables like knowledge of subject matter and evaluation of students' performance. Decisions on the uploaded teachers' classroom performance in terms of the selected variables were made on the bases of gender and location (urban and rural areas). The population for the study consisted of 458 principals and vice principals in secondary schools in the three Education Zones of Abia State. However, the word principals will be used throughout this study to refer to both principals and vice principals.

The theory on which the study is based is the social systems theory. The school is an example of a social system. In the view of Obike (2010:58) "a social system can be defined as a plurality of individual actors interacting with each other in a situation which has at least a physical or environmental aspect". A social system is a system in which the components are people. Each individual's behaviour within the social psychological uniqueness and sociological attributes (Peretomode, 2001:94).system is shaped by his

Every social system has actors and roles which play within it. In the school system, students constitute both the inputs and the outputs, while the teachers constitute the processing system. Both the teachers and the students interact within the school environment and the environment of the larger society. This is why this theory is chosen as the theoretical background for this study.

The result of this research shows that there is a significant difference between the mean rating scores of male and female principals on the extent uploaded teachers have knowledge of their subject matter contents. At the end of the investigation done by this research, it was discovered that there is no significant difference between the opinions of the urban and the rural secondary school principals on the uploaded teachers' evaluation of their students' learning outcomes. This implies that the uploaded teachers have weak knowledge of their subject matter but are efficient in the evaluation of their students' learning outcomes.

The Policy of Uploaded Teachers

The problem of teacher inadequacy has been recurring in Nigeria in general and Abia State inclusive. Odeme (2014:40) conducted a research on wastage in secondary schools in Aba Education Zone and observed that there is acute shortage of teachers in secondary schools in Aba Education Zone to the extent of teacher/student ratio of 1:60 in some rural schools and 1: 50 in the urban areas. When such problems as the shortage of teachers occur, government attempt to solve the problem by laying her hands on what is available. In the 1970's, government opened the doors of the school for anyone who wished to become a teacher. This saw the employment of even market women as teachers in the primary schools, and what was called pivotal teachers in the secondary school, (Taiwo, 1981:94).

The establishment of UBE system, a policy which demerged the junior secondary schools from the senior also created a shortage of teachers in the upper basic level. To overcome the problem this time, government resorted to transferring some teachers in the primary schools to teach in the secondary schools, particularly, the Junior Secondary Schools. These teachers transferred from the primary schools to teach in the secondary schools were regarded as the "Uploaded Teachers". After rearticulating of schools in 2012 (that is re-merging of the junior and the senior secondary schools to become one school again), the uploaded teachers found themselves to be staff of the secondary school system rather of the primary school which their NCE training originally prepared them for. By the incidence of re-articulation, the uploaded teachers now found themselves teaching up to senior secondary level and even some of them teaching the examination classes of West African Examination Council (WAEC).

Since the original training conceived for these teachers was to equip them for the junior secondary or the Basic Education level and now they have circumstantially found themselves at the senior school, hence, there are doubts about their capabilities in coping with the lesson topics at the senior secondary school level. It is on the basis of doubts on the intellectual abilities and capabilities of the uploaded teachers to cope with teaching in all the classes in `secondary school environment that this research was embarked upon.

Methodology

The research adopted descriptive survey as its design. The population for the study was 458 male and female school principals all of which were used for the study. A set of 20-item structured questionnaire validated by

five experts and having a reliability coefficient of 0.82 was used for data collection. This showed that the instrument had a high value of internal consistency and could be used for the study. Data collection was by personal hand delivery. A 4-point Likert type scale of Very High Extent (VHE), High Extent (HE), Low Extent (LE), and Very Low Extent (VLE) was used in designing the instrument. Mean and t-test were used for data analysis. Two hypothetical questions were employed;

Ho1: There is no significant difference between the mean rating scores of male and female school principals on the uploaded teachers' knowledge of their subject matter.

H02: There is no significant difference between the mean rating scores of rural and urban school principals on the uploaded teachers' evaluation of learning outcomes.

The hypotheses were tested at a probability level of 0.05.

The results were presented in TABLE 1 and TABLE 2.

The result on TABLE 1 depicted the t-test Analysis of Mean Rating Scores of Male and Female Principals on Uploaded Teachers' Knowledge of Their Subject Matters.

Sources	n	$\overline{X}$	SD	Df	P	t_{cal}	t_{crit}	Decision
Males	150	2.44	0.20	456	<0.05	2.71	1.96	Reject H_o.
Females	308	2.39	0.15					

The results of hypothesis test presented in TABLE 1 show that there is a significant difference between the mean rating scores of male and female principals on the extent uploaded teachers have good knowledge of their subject matter contents.

From the table, the mean rating score for the 150 male principals is 2.44 with a standard deviation of 0.20. The mean rating scores for the 308 female principals is 2.39 with a standard deviation of 0.15. The degree of freedom is 456 with a probability of 0.05. The critical t is 1.96. The calculated t is 2.71. Since the calculated t is greater than the critical t, the null hypothesis is rejected.

Table 2.

The result on table 2.depicted the t-test Analysis of Mean Rating Scores of Urban and Rural School Principals on the Uploaded Teachers' Evaluation of Learning Outcomes.

Sources	n	$\overline{X}$	SD	df	P	t_{cal}	t_{crit}	Decision
Urban	253	2.60	0.19	456	<0.05	1.89	1.96	Do not reject H_o
Rural	205	2.56	0.25					

Results of the hypothesis test presented in table 2 shows that there is no significant difference between the opinions of the urban and the rural secondary school principals on the uploaded teachers' evaluation of their students' learning outcomes. This was observed from the calculated t (with value of 1.89) and the critical t(which has a value of 1.96). Since the calculated t value was less than the critical value, the null hypothesis was not rejected.

From the table, the mean score of the 253 urban school principals was 2.60 with a standard deviation of 0.19, while the mean score of the 205 rural school principals and was 2.56 with a standard deviation of 0.25. The probability level was 0.05. Hence, the null hypothesis was not rejected since the calculated t was less than the critical value.

Conclusion and Recommendations

This research was carried out to evaluate the classroom performance of the uploaded teachers in Abia State. This was against the backdrop of Secondary Education Management Board's (SEMB) refusal to accept more Junior Basic school teachers to teach in the secondary schools. To carry out the research, two research questions and two hypotheses were stated.

The findings of our investigation show that the uploaded teachers, according to the principals, were deficient in the knowledge of their respective subject areas of specialization. They were said to be efficient in evaluation of learning outcomes. Educational implication of the study is that the students taught by these uploaded teachers might not be getting sufficient knowledge from the teachers. This has consequences to examination malpractice and productivity among future Nigeria work force.

The research therefore recommends the following:

- That remediation programmes be organized for the uploaded teachers.
- There should be regular supervisions by the school principals
- There should be a standard and uniform entry requirement across the nation irrespective of ethnicity.

- The body concerned with the training of the NCE holders should provide them with adequate knowledge of their subject matter.

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Girl-child Education as the gate way to National Development: The Social Work Perspective.

By
Ikeorji Chika Rita,
Department of Social Work,
University of Calabar
&
Onyenemerem Nnanemerem Peter
Department of Social Work,
University of Calabar
&
Anayo Chike-Charles

Abstract
This paper explored the importance of girl child education as a gateway to national development with emphasis on the social work perspective. It examined the factors that hinders girl child education and the way forward. This is a theoretical research and secondary means of data collection was used. Findings revealed that girl child education is necessary as it empowers the girl child holistically. The paper recommends that policies on education should be fully implemented and concludes that, there is need to re-emphasize and re-awaken the mind of all on the undisputable importance of girl-child education which is a tool for national development in Nigeria.

Keywords: Girl-child, education, gateway, national development.

Introduction

Education is a fundamental human right that should be availed to all citizens irrespective of age, sex and nationality, and its importance cannot be over emphasized as it is like a light shone on the pathway of an individual to dispel the darkness of ignorance. Just as the saying goes "if you are not informed, you are deformed", indeed education is an important tool for nation building as a nation cannot make progress if its human resources are not informed.

The patriarchal nature of the African society sees the life of a woman as that which should be in the kitchen and of course the "inner room". Once a girl is up to puberty age (12-16 years old), she is being prepared for marriage. Most parents find it difficult to give the girl child quality education based on the belief that, it is a waste of money as she would practically end up in the kitchen of another man.

This study sees education of the girl child as important as that of their male counterparts. The society should be awakened to the fact that, every individual is important and resourceful regardless of gender. Education of the girl child exposes the girl to realize her full potentials, prepares her to become a good wife and mother with more room for self-improvement.

Furthermore, the songs of so many great women who have impacted so greatly towards the development and growth of the society such as Dr. Ngozi Okonjo-Iweala, Late. Dora Akunyili, Ms. Funke Opeke, Mrs. Winifred Oyo-Ita, Prof. Bolanle Awe, Mrs. Chimamanda Adichie and Mrs. Sola Borha is being sung in the national dailies to buttress the point that "what a man can do, a woman can do also".

The incidence of poverty, illiteracy and prostitution amongst the female folks is at an alarming rate. Women are being lured into prostitution unknowingly all in the bid to come out of poverty and become independent. Some die even before they pass the shores of Nigeria, some are used for rituals, others are abused as child labourers and sex workers.

On December, 14th, 2018, in Benue State of Nigeria, a 70-year-old man got married to an 18 years old girl. This shows the alarming rate at which girl child marriage is increasing. Is this not a tender age for marriage, especially that she is not matured enough to be a mother, with no skills, no information and even confidence to shoulder the responsibilities of a wife?.

Another negating problem to girl child education is the assumption that a woman's role is for sexual satisfaction of the needs of men, caring for babies, executing domestic chores and carrying loads. How is this possible for a young girl at that age who does not even have a full grasp of herself as a woman, talk more of understanding the bigger responsibility of a family life?

It is against these backdrops that, the researcher seeks to examine the causes, factors and impact of girl-child education to national development and also highlight the roles of social workers in addressing the issue of girl child education in Nigeria.

Conceptual Issues

- **Girl-child**

The girl-child is a biological female offspring from birth to 18 years of age. During this period, the young girl is totally under the care of the adult who may be parents, guardians or elder siblings. It is also a period when the girl-child is malleable, builds and develops her personality and character. She is very dependent on others on who she models her behaviour, through observation, repetition and imitation. Her physical, mental, social, spiritual and emotional developments start and progress to get to the peak at the young adult stage. Sutherland (2001).

The development of any society would be grossly lopsided if the girl child is not given quality education. Education in any normal society is accepted as an instrument to power, prestige, survival, greatness and advancement for men and women. The United Nations General Assembly (2001) adopted the Universal Declaration of Human Rights which stipulates that everyone has the right to education which shall be free at least in elementary and primary stages. Similarly, the National Policy on Education emphasizes among other things that there will be equal opportunities for all citizens. However, Osinulu (1994) lamented that the girl-child is discriminated against in terms of education and given out to marriage early thereby denying the girl-child the required competences for community development.

- **Education**

According to Akinpelu (2004) education is the process of providing information to an inexperienced person to help the individual develop physically, mentally, socially, emotionally, spiritually, politically and economically.

Education is the process through which individuals are made functional members of their society, Olawale (2016). It is a process through which the young acquires knowledge and realizes her potentials and uses them for self-actualization. It enables her to be useful to herself and others. It is a means of preserving, transmitting and improving the culture of the society. In every society education connotes acquisition of something good, something worthwhile.

Education is implicitly a part of culture as it is a life-long learning process that enables a person, irrespective of age; understand the relationship between the environment and his or her peculiar circumstances. Education, whether formal, informal or non- formal, helps towards the development of a complete balanced and rational personality. Consequently, the lack of education will have negative influences on the individual, family and society at large. According to Ferguson and Dickens (2003) Community Development (CD) seeks to empower individuals and groups of people by providing these groups with the skills they need to effect change in their own communities. They stressed further that CD involves changing the relationships between ordinary people in positions of power so that everyone can take part in the issues that affect their lives. It starts from the fact that within any community there is a wealth of knowledge, experience and creativity which can be harnessed and channeled into collective action to achieve the community's desired goals. Thus, education can rightly be said to be the key to effective participation in CD.

Marshal (2003) states that women make up more than half of the Nigerian population, and they have been known to have contributed in many ways to the development of the society. Hence, for the girl-child to face the challenges of our time, full participation requires they have access to the benefits of formal and informal education to the same level, and of the same quality as that given to the men. He stressed that it is the only way the girl-child can contribute maximally to the socio-economic development of their communities and Nigeria at large. In support of this, Schacter (2010) argued that children's intelligence could be significantly influenced by environmental changes and that early childhood was a key to improving later performances in various aspects of the individual's life. It is in the light of the above that Stronquist (2000) stressed that Girl-child education involves equipping girls who later grow up to women with the knowledge, abilities and mental powers with which they will be useful to themselves, the family and the society.

Literature Review

Girl child education has become a global concern because the girl child is not given equal access to education as the male folks, yet education has great impact on future mothers and sustainable development of a nation.

Report shows that Nigeria has one of the lowest spends per head foe education; 40% of children aged 6 to 11 do not attend primary schools while the Northern region records the lowest school attendance rate in the country, especially for girls.

Factors that impedes girl-child education

Schooling bequeaths on girls and women a disposition for a lifelong acquisition of knowledge, morals, attitudes, competence and skills. To achieve this and ensure equal access to education, the National Policy on Education states that access to education is a right for all Nigerian children regardless of gender, religion and disability. Recently, the situation with education has greatly improved, but there are still several issues with educating the girl child.

Okorie (2017) noted that, a study in the Southern part of the country revealed that fathers are deliberating not allowing their daughters to go to school because they consider investments in female education as unprofitable, since the girls are likely to end up in another man's house. Parental influence has been identified as an important factor affecting girl child academic achievement as parent's education and encouragement are strongly related to improved student achievement. In this study, we will be looking at some factors responsible for poor education of the girl child:

- **Poverty**

One great challenge of the girl child not getting educated is poverty. Poverty is a deadly disease that inflicts a lot of pain, sorrow and anguish on its victims. It has been so from generation to generation and until a decisive action is taken against it, it won't go. Education is a tool to ending poverty in the society and that is why we must not stop laying emphasis on the need for education, especially for the girl child. She is the most neglected concerning education in Africa. Ashley (2019).

Poverty is a tree with so many branches which has been fighting girl child education, exposing her to so many social ills in the society which hampers her optimal development and hinders social functioning as opposed to her male counterparts. Most girls come from very poor homes and the parents would not think of sending them to school since they have so many other children to take care of. Other family responsibilities and challenges could also make parents decide against educating the girl child as they see them as the ones responsible for taking care of the home and their younger siblings. Khadijat (2016).

Nigeria possesses a stark dichotomy of wealth and poverty although the country is rich in natural resources. Its economy cannot meet the basic needs of the people. National statistics report that the trend in poverty is on the increase and progress towards meeting the Millennium Development Goal of eradicating extreme poverty and hunger is slow and this has caused a steady increase in the number of poor families exposing them to undue hardship. Emmanuel (2016).

- **Early Marriage**

In a chat with one of the victims of early marriage, she revealed how she got married due to lack of funds to aid her go to school with the hope that her husband would put her in school and pay the bills. She said she ended up not being able to go to school because going into marriage only added to her responsibilities such as child rearing and taking care of her family which are time consuming and require energy that could otherwise be spent on schooling.

More alarming is the sad reality that the condition of the mother subjects the children to bad health conditions such as malnutrition, low weight and various illnesses because the young mothers are still at the stage of growth and their bodies are not fully ready to be sexually active for child bearing. An illiterate mother who does not understand the reproductive health of her children cannot provide the right sex education. Osinulu (1994).

This situation shows that girls between the ages of thirteen to fifteen are given into marriage and thereafter begin to face the challenges of child birth. One, they are denied the opportunity of formal education as they could not have any solid economic base or resources. With little or no education, capital, access to credit facilities, they are subordinated perpetually to their husband for almost everything, even the way they think and behave. This does not only affect the young women or rather the girl-children but also their offspring who due to the collapse of social and religious welfare services, are dumped with their unsecured mothers. These children are often faced with the problem of proper parental guidance. As a result, they could join some urban gangs or go into crime due to the nature of their upbringing. Khadijat (2016)

Poverty also contributes to making these girls financial providers to their families. They go into hawking on the streets, which exposes them to the risk of road accidents. They engage in menial jobs like house maid and lots more. All these exposes them to sexual abuse.

- **Teenage Pregnancy**

Girls often become pregnant at a very young age and abandon their educational carriers. According to statistics, many African girls particularly the adolescents have been thrown out of school due to teenage pregnancy. Often times some parents could not even support those that have put to birth let alone sending them back to school due to poverty and ignorance about the relevance of education. The young mothers on their part become frustrated and traumatized about raising their child especially when the father of the child is unknown or unwilling to shoulder the responsibilities of the child. This leaves the girl child with no other option than to look for menial jobs to take care of herself and the child. Alabi, O, & Isaac, O (2017).

Less than one half of all states mandate sex education and for those that do, the consent often falls on the parent, leaving many young teens uneducated about sexual intercourse, the female reproductive system, and outcomes of unprotected sex – to include pregnancy and sexually transmitted infections.

While there is one cause contributing to unintended pregnancy, there are many reasons for teenage pregnancy which include peer pressure, family dynamics, glamorization of pregnancy, lack of knowledge, sexual abuse or rape, substance abuse, barriers to contraceptives, etc. When looking at the statistics for teen pregnancy, the reasons leading up to a teen having sex must be addressed to get to the heart of the issue. Sarah (2018).

- **Religious and traditional misconception**

Various studies have shown that there is a strong link between girls' literacy rate and the religious /traditional belief system. In a highly religious country, people tend to live according to their holy books, be it Bible or Quran, and believe that girls do not need education to be submissive as expected of her. This is applicable in traditional societies where people still live with traditional biased view on life. It is traditionally believed that girls should have informal training to become good housewives and mothers in the future. This implies that, the idea of training a girl formally is considered a waste of time, as it is firmly believed that the place of the woman is in the kitchen and bringing up children, and girls do not need formal education to achieve this. Cultural misconception has been a tool that has been a hindrance to a lot of girls getting education. Okorie (2017).

In many states of the country that are predominately Muslim, there are still many parents who view western type of education as un-Islamic. Such parents view schools as institutions of conversion to Christianity rather than educating their children. Indeed, the religious impediments to girl child education constitute an important element that continues to hinder genuine efforts by government and individuals to improve girl child education. Parents are held responsible for the moral upbringing of their children. The Islamic religion holds parents responsible for the moral supervision of their children up to the time they marry husbands or wives. One big Islamic militating impediment to the girl child education is that Islam is opposed to the uncontrolled socialization of boys and girls. Ahmad and Najeemah (2013) also attests to initiation ceremonies which marks the transition from childhood to adulthood among communities in Sub-Saharan Africa as a militating factor against girl child education.

- **Socio-Cultural Expectation**

The sociocultural expectation of girls and the priority accorded to their future roles as mothers and wives have a strong negative bearing on their formal education. The girl-child is discriminated by virtue of her sex, the structure of the society, its values, traditions and institutions all have an in-built discrimination against women. The assigning of different expectations to male or female has made the traditional society in the past years to believe that it is not natural for a female child to be educated. As such, the illiterate parents prefer to have their female children doing some domestic works at home while the boys are given proper education with every available means as they are the one to carry and "retain" the family name in future. Eliza (2013).

In addition, some girl-children are withdrawn from school or denied access to higher education because of the belief that the higher the girls educational qualification the lower her chances of getting a suitable husband.

However, every individual in the society is important and has a unique role to play towards the growth and development of the society hence the need for education of all and sundry. The girl child education can be improved if all designated authorities play critical roles in making sure these issues are addressed through intensified efforts.

Impact of Girl Child Education on National Development

Esther, (2018) affirms that girl child education is a serious issue that should not be treated lightly as its impact in the society is numerous. She believes that a good quality education for the girl child is one of the most powerful tools to decrease poverty and inequality. In addition to its benefits for personal health, education also strengthens the nation's economic health by laying the foundation for sustained economic growth. Thus, girl child education benefits the individual, family, community, society and the world as a whole.

Again, Eliza (2013) also agrees that, a girl child with basic education has better and greater chances of being gainfully employed in the labour force of the country and can contribute not only to her family's income but to the National GDP, and when this happens. They provide financial support to their families especially during

economic recession hence and educated woman with a good earning power can help reduce the financial problems of the family and thus avert frustration and other financial problems.

The greatest favour one can do to himself or herself is "to get education" and to others "to give them education". According to a Chinese proverb, education is the best legacy to give a child because "giving your child a skill is better than giving him one thousand pieces of gold". This is in line with Khadijat (2016), who established the fact that educating the girl child translates to better health for the future generation, reduction in child morbidity and mortality thus triggering a snowball effect of achieving all other Sustainable Development Goals in a viable manner.

Education is a basic human right and has been recognised as such since the 1948 adoption of the Universal Declaration on Human Rights. Opuluwah, (2007) believes that a positive correlation exists between the enrolment of girls in primary school and the Gross National Product and an increase in life expectancy. It is evident that the rapid socio-economic development of a nation has been observed to depend on the caliber of women and their education in that country.

Education of the girl child is a vital tool for empowerment that allows meaningful contributions to society in the following areas:

- **Self Awareness:** Girl child education does not only bring the immediate benefit of empowering girls but it helps girls to develop essential life skills including self-confidence, the ability to participate effectively in society and their families or communities. Children of educated women are likely to go to school. Consequently, this has exponential positive effects on education and poverty level for the future generations. One very important aim of every family is to raise healthy and productive individuals who will contribute meaningfully to society. This can be achieved through the education of the girl-child who is more involved in the upbringing of the children as she becomes a mother to many children in the future. This goes a long way to reduce illiteracy in the society

- **Reduced Human Trafficking:** Women are most vulnerable to trafficking when they are undereducated and poor, according to the United Nations Inter-Agency Project on Human Trafficking. Through providing young girls with opportunities and fundamental skills, this billion-dollar industry can be significantly undermined.

- **Political Representation:** Across the globe, women are underrepresented as voters and restricted from political involvement. The United Nations Women's programmes on leadership and participation suggests that civic education, training and all around empowerment will ease this gap.

- **Safe Sex:** A girl who completes primary school is three times less likely to contract HIV. With these statistics in mind, The World Bank calls education a "window of hope" in preventing the spread of HIV/AIDS among today's children and as well other sexually transmitted diseases.

- **Income Potential:** Education also empowers a woman's wallet through boosting her earning capabilities. According to the United Nations Educational, Scientific and Cultural Organization, also known as UNESCO, a single year of primary education has shown to increase a girl's wages later in life by 20 percent. And this singular opportunity enables the girl child to become very supportive to the family and much later to the husband when married which leads to a happy and peaceful family life.

- **Thriving GDP:** Gross domestic product also soars when both girls and boys are being offered educational opportunities. When 10 percent more women attend school, GDP increases by three percent on average. This area is very important for any nation to thrive as the major labour force as the young individuals.
- **Poverty Reduction:** When women are provided with equal rights and equal access to education, they go on to participate in business and economic activity. Increased earning power and income combat against current and future poverty through feeding, clothing and providing for entire families.

These factors highlighted above shows that education is the right of every girl-child, a key to transforming her life and making her a responsible member of society. Without education, girls are denied the opportunity to develop their full potentials and play productive roles in the society. Although some efforts have been made to improve girl-child education in Nigeria, much still needs to be done if women must realize their potentials and fully contribute to the political, socio-economic and technological transformation of the country. Olawale (2016).

The Social Work Perspectives on Girl Child Education

According to Article 26 of the Universal Declaration on Human Rights, 1948, education is considered a basic human right no one should be denied of. In fulfillment of this, social work has several roles it could play in ensuring more girls are enrolled in schools and educated.

Social work exists in the society solely for the responsibility of tackling social problems that arise as a result of the complex nature of our modern society. Social work is the specialized services rendered to members of the society aimed at problem solving and social change. It is dedicated for the welfare of mankind. Suppes (2004).

According to International Federation of Social Workers IFSW (2014), social work is a practice based profession and an academic discipline that promotes social change, and development, social cohesion and the empowerment and liberation of people. Generally, social workers help people in need to address and face life challenges and enhance their social functioning.

As an enabling profession that helps with problems of living and human relationships and with dysfunctional complexities of individuals and social institutions, social workers are determined that social functioning is the central purpose of their practice and thus seeks to enhance and restore these in individuals, groups and communities. William F, Larry L, Scott W, (2010).

Social workers render services in diverse settings such as schools, hospitals, legal institutions, correctional institutions, industries, communities and religious organizations. They perform assigned tasks that distinguishes them from other professional disciplines such as administrators, educators, advocators, mobilisers, facilitators, analyst and brokers. All functions of social work help and contributes to the wellbeing of people and the society. Ngwu (2014).

Social workers perform the following roles in girl child education:

Advocacy

In Nigeria, about 5.5 million girls are out of school, and the number is predicted to rise. As a core value of social work practice, advocacy for the education of the girl child could see a reverse in the trend, as several girl rights groups in Nigeria over the years have struggled tirelessly for the course. Social workers can advocate for proper implementation of social policies such as the Universal Basic Education (UBE), which provides free and compulsory education for every child of school-going age.

Policy Formulation

Social workers can take part in the formulation of policies that reduces the number of uneducated girls in Nigeria. Practitioners are often charged to take part in policy formulation process, either as lobbyists, interest groups or lawmakers themselves as they are considered experts in the welfare of children.

Facilitation

In rural or smaller communities where there is often poor infrastructure, insufficient teachers and poor learning environment, social workers could assess community resources for education and mobilise them to obtain a minimum standard for providing education. Community members may put their resources and strength (in cash and kind) together, plan the entire process themselves to start up a school where children can attend. The project may not be sustainable and up to the standard set by the United Nations Educational, Scientific and Cultural Organization (UNESCO), but the community, through a social/community worker may solicit for fund from the government for the construction of classrooms and provision of education.

Education

Cultural values and traditions contribute to gender disparity in education in Nigeria. This creates a barrier for woman in accessing education, especially in rural communities. A prominent cultural view held that it is better for women to stay at home and learn to tend to her family instead of attending school Amaka (2014). Social workers have a duty to educate against such cultural stance and make aware the benefits of educating girls through public awareness campaigns, conferences, talk shows or through creative art, these challenge poorly conceived beliefs about women and education.

Case Managers

This is particular for complex situations. The social worker locates services and assists their clients to access them. If a girl child is out of school due to financial constraint, the social worker locates an organization or a philanthropist who can sponsor such a child's education and also ensures that the child is able to access all the basic educational services required for optimal development and learning.

Recommendations

This paper advocates for the education of the girl child as a vital tool for national development by recommending thus:

- Establishment of policies that will eradicate discrimination against women and girls in all sectors thus protecting the best interest and rights of the girl-child.
- Functional educational agencies such as the Libraries and Information centres as they are important tool that can help foster and improve girl-child education.
- The government, non-governmental agencies and philanthropic individuals should provide funding for public and school libraries to be well equipped.
- there is the need for a clearer articulation of the philosophy of education in the National Policy of Education so that the expected direction of education and indeed girl-child education in Nigeria became easily known and understood by all

Conclusion

Women though regarded as weaker vessels can achieve greater heights if given the opportunity necessary for such growth, just as an African proverb says "educate a man and you educate an individual; educate a woman and you educate a nation" Women have a way of transforming and bringing to birth great and innovative changes in every area they find themselves. The society need their talents, creativity and productivity to secure a stable and blooming economy, this can only be possible if the right step is taken from infancy when the girl child is nurtured and trained in such a way that when she becomes a woman, she will give back to society all the good fruits planted in her.

Thus, finding the right solution to the issue of girl-child education will not only move the girl-child forward but pushes the nation to a greater height. Considering the virtues embedded in the issue of girl child education, the issue should be rated very high. The Instructional Manual on the Advancement of Nigerian Women and the Role of National and International Agencies (1996) states that to promote the advancement of Nigerian women, it is important that individuals, groups, community and government at all levels have a duty to take action in reducing the rate of poverty among women; ensuring that girls and women have equal opportunities for training and education as boys and men; ensuring sure that girls and women have adequate opportunities for proper health care; preventing all kinds of violence against women and girls; When these actions are taken, the rights of the girl-child will be fully restored through her being educated and the development of the nation will take better shape.

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Tourism Cultural Festival Induced Population Pressures and Socio-Economic Implications in Calabar Metropolis, Cross River State - Nigeria

By
Brown Egbe Isokon (Ph.D)
&
Tangban, Egbe Ebagu (Ph.D)
Department of Social Work
University of Calabar, Calabar, Nigeria
&
Onyema, Okwu Augustina (Ph.D)
Department of Sociology
University of Calabar, Calabar, Nigeria

Abstract
The Calabar tourism festival attracts a lot of persons such as tourists, investors, business men and women among others, thus exerting population pressures on the socio-economic development of the study area. The population pressures yielded positive and negative outcomes. On the positive side, it influenced infrastructural development and triggered income generating businesses and government pro-activeness. On the negative perspective, it instigated inflationary trends as prices of goods and services soared high and brought about depletion of resources and infrastructural facilities as well as increased crime rates and immoral activities. To mitigate the effects of tourism cultural festival induced population pressures, government should increase her budgetary expenditures on tourism development and should provide modern tourism infrastructures that will accommodate increasing populations in subsequent tourism festivals. Besides, social work practice is imperative in terms of awareness creation, sensitization workshops and enlightenment campaigns as a means of cushioning the effects of the population pressures. Word count: 152

Introduction

The Calabar cultural tourism festival is usually celebrated in Calabar on December of every year as part of Christmas celebration. The Calabar tourism festival was officially established by the Cross River State Law Number 4 of 2006 and was managed by the Cross River State Carnival Commission. The agency however work hand in hand with the Cross River State Tourism Development Commission (CRSTDC) to oversee tourism activities and carnival festivals in the state. The Calabar tourism cultural festival is unique in several aspects. It features both carnival floats and cultural festivals, and each of these events was attended by series of sub events. The tourism cultural festival usually last two to three weeks. The carnival festival for instance, is usually celebrated on 27th and 28th December, each year. The 27th marks the outings of different orchestra, cultural dances and masquerades of different types drawn from all parts of the state. It also features the "children day" wherein children appear in colourful costumes, entertaining audience with all manner of talents and endowments (Esu&Arrey, 2009).

The 28th day being the grand finale, carnival bands, namely: Bayside band, Freedom band, Passion 4 band, Master Blaster band and Seagull's band were showcased. The carnival festival is also marked by the exhibition of different unique attires of varying colours and fashions, by groups of different kinds and parades. During the festival, the streets of Calabar were agog with many people, some as dancers or spectators, while many others are engaged in one form of trade such as hawking, sale of souvenirs.

As rightly observed by Edward &Usang (2013) Calabar festival is usually populated by tourists, investors, business men and women, politicians, coordinators, planners, researchers and consultants and is unique in the sense that the state is abound with traditional and cultural festivals which add colour and ardour to it. For example, traditional dances like the Ekeledi dance, the Obin dance group, Moni-Nkim, Giz-ammakwol, Ekombi, Ikpatimana, Abakpa and Abang which are found in different parts of the state are conscripted to participate in the Calabar tourism festival. During the cultural troop parade, different cultures in the state also expressed their unique traditional attires. The effect of all these cultural attributes summed up to make the Calabar tourism festival attractive, thereby pulling plenty of people to Calabar during its celebration.

Due to the increasing number of tourists' visitations during the Calabar tourism festival, the Cross River State government further reinforced the positioning of the state as a tourism haven where its various tourism potentials including its diverse cultural heritage are showcased. This made the state a touring destination with strong opportunities for outsiders to experience (Cross River State News Bulletin, 2013). They did this through special tourist phases and unique indigenous cultures through hundreds of annually scheduled festivals and events. All these increased the influx of people into the state on yearly basis (Cross River State News Bulletin, 2013). Tanogbani (2007) assert that the Calabar cultural tourism festival has become a rallying force for different kinds of people as well as the enhancement of a business booming environment, thus creating population pressures in virtually all areas of socio-economic development of the state.

However, Utibe&Effiong (2014) has identified places within the metropolis which are highly visited and experience population pressures. These include: Tinapa resort, Calabar Botanical Garden (Zoo), Old Museum, Marina Resort, Old Calabar Prison Brick wall to mention but a few. Inyang (2005) stated that the Calabar tourism festival has gained a lot of praises and admiration and has the spirit of love, joy, peace and unity coupled with its cultural rejuvenation, attracts people from all works of life. Tourism festivals generally pulls a wide range of people or groupings of people who may be tied to the same bond of socio-economic interests (Sherbinin, 2006; Robertson, 2014). In spite of its benefits and positive impacts on the socio-economic development of Cross River State, the Calabar tourism festival induced population pressures has its negative impacts. This is reflected in shortage of hotel accommodations, traffic congestions, and inadequate social amenities, high inflationary trends as prices of goods escalate, increased crime rates and other vices as well as poor security management. It is against this background this study examines how Calabar tourism cultural festival induced population pressures influence socio-economic development in Calabar Metropolis of Cross River State.

Research objective

To determine the effect of Calabar tourism induced population pressures on socio-economic development in Calabar Metropolis of Cross River State.

Research hypothesis

There is no significant effect of Calabar tourism induced population pressures on socio-economic development in Calabar Metropolis of Cross River State.

Literature review

Tourism festivals and population increase

Tourism events and tourism festivals all over the world serve as magnet that attracts people from diverse places. Like all attractive events, tourism festivals helps to showcase the culture of a people and reinforces the values that keep the people together as well as the celebration of their identity. It is therefore understandable that tourism festivals would continue to engage the attention of man as long as he breathes (Edward & Lieu, 2012). Agreeing to this view was Ekpo (2009)who in his appreciation of the beauty of tourism festivals, argued that its celebrations in any part of the globe is usually marked by a throng of diverse people from different backgrounds and ethnic nationalities.

Ekpo (2009) stated that people like to visit places where there can have fun and relax, invest and be secured. According to Pauline (2008) tourism festivals gives one the opportunity to behold other people's culture, lifestyles, products, values, beliefs and idiosyncrasies. Not only does tourism festivals stimulate the movement of people, it also influences the conveyance and borrowing of cultures from other people. Supporting this view, Wren (2005) stated that tourism festivals transports enduring lifestyles and cultures of most people to others. It is an event which some people use to express their values, tradition and customs. He further stated that tourism festival is a social event that people are keen to be involved and through which they borrow the culture of other persons. It has also been reported by Oju (2006) that tourism festivals are usually core attraction to tourists and investors. Examples are UgepLeboku new yam festival.

The study of Kozak&Rimmington (2010) revealed that tourism festivals encourages tourists' visitation and foster cross-cultural communication easily. In Nigeria, the government uses tourism carnival as a marketing tools to attract people from all works of life to Abuja (Harry &Odum, 2011). Frank (2009) stated that carnival celebration in Brazil has become a big business, making Brazil, the most visited country in the world. He added that it is during the period of the carnival festival that many tourists got to know how the people of Brazil lived in the ancient days, their craft works and culture.

Tourism festivals and population pressures

The number of people in a particular place relative to the available resources has been a major topic in demographic studies, especially as concerns the welfare and health of the people and society's development (Otieno, 2001). Analysis of the trends and differentials in population sizes suggests the dynamics of livelihood can be determined by the aggregation and dynamics of movement of people to and from that location (Maralani, 2004). In line with this view, Ednal (2011) reiterated that as more people gather in a tourism festival, they are more likely to exert some pressures on the growth process of the host community, as well as the limited resources of that community. In other words, a relatively large population in a particular tourism festival is believed to mount pressure on available scarce resources at the time of its celebration (Okon, 2010). That is why Charles &Abua (2013) recommended that governments and other stakeholders should ensure that social amenities and other resources are made available to support the population that grace tourism festivals.

Anderson, Prentice & Guerin(2007) reported that tourism cultural festivals may enhance tourists' visitations to tourists' sites and famous places such as historical buildings, museum, galleries, theatres, shopping, hotels, castles, sports and old towns and in the process, affect and change their original character and nature. Sofield& Li (2008) reported that the large population that attend the Chinese tourism festivals mount a lot of pressures on existing Chinese products and services to the extent that the Chinese felt challenged and began to plan towards meeting the needs of tourists at all seasons. According to Sofield& Li (2008) the Chinese utilizes their history, culture, traditional festivals, historical events, beautiful scenic heritage, historical sites, architecture, folk arts (music, dancing, and craft work) and cultural heritage to meet the needs of tourists' population at all seasons. Bioudun (2013) affirmed that the attraction of people to tourism festivals influences so many businesses to spring up, thus, reducing the unemployment ratio of the places where tourism festivals are hosted.

Jodice (2006) reported that in most tourism festivals, the influx of participants impede on the cleanliness of the city, facilities (lodging, parking space) and infrastructure (road, street light and medical facilities) as well as affects the attitude of the host community. On his part, Huh (2012) reported that arts, crafts, confectionaries, snacks, and food are usually on high demand during tourism festivals, especially if the population relative to the resources are on the high side. The Virginia Triangle cultural tourism for instance harbors more than 5 million people at a time, with lots of businesses which rarely meets the needs of the population (Huh, 2012). Crompton and Love (2009) reported that the ambience of the Victorian Christmas festival attracts a lot of tourists and investors such that much challenges are experienced, especially as regards shortage of accommodation, comfortable amenities, food and drinks as well as parking spaces.

According to Bessong (2008) countries like Bahamas, Fiji, Maldives, Seychelles, Trinidad and Tobago where tourism carnival celebrations have become a permanent tradition, attracting very high population is accompanied with a corresponding high government expenditure. Adidi&Attah (2009) investigated the impact of tourists' overall visitations on the socio-economic development of Nigeria. They used a sample of 1650 respondents and ten tourism festival attributes such as organization, promotion, facilities, shopping, refreshment, food, infrastructure, environmental ambience, safety and security. The findings revealed that these festival attributes were in short supply relative to the huge crowd of people who needed to be served. Evans &Edu (2012) maintained that tourism festivals are usually attended by huge turnout of people who also mount pressure on goods and services as well as the available infrastructural facilities.

The study of Gath (2007) showed that in Thailand the unavailability of adequate resources in terms of housing and infrastructural facilities and accommodation to cater for the large population during her tourism festival poses a great challenge to government. He added that the huge crowd of participants in Thailand's tourism festival exert enormous pressure on the country's resources, such that in 1998, the country suffered a huge economic deficit and had to draw support from international communities to mitigate the financial, emotional and time constraints associated with the tourism festival. Sherbinin (2006) reported that the success of a tourism festival in any context is dependent on the provision of infrastructure, production and wealth flows as well as the relative strength of the economy to cater for the expected population. Gomes (2014) reported that the effect of a large number of people in a tourism festival can be determined by the level of development, modes of production, access to resources and welfare of the people before and after the celebration.

Effect of population pressures on tourism development

Long &Perdoy (2000) posited that the number of people who throng tourism festivals not only helps to boost local economy but also stimulate the movement and spread of goods and services to wider destinations. To Ada (2010) tourism festivals attract viable customer groups and elicit high repeat visitations. Prentice & Anderson (2009) opined that the higher the population, the more the local regeneration and prosperity of tourism festivals.

Tourism festivals with a high population engenders the creation of new employment opportunities, generation of revenue and encourages the development of infrastructure which is visitor friendly and sustainable. Bachleitner&Zins (2012) asserts that tourism festivals with a great turnout of people, especially tourists boost the morale and pride of the host community, showcases ethnic identity, their character and businesses. It is also believed that high population in tourism events exerts some measures of influence on cross-cultural contacts and interactions on wider dimensions (Sdnali&Chazpi, 2007).

Peterpan (2007) posited that whether tourists migrate seasonally or permanently still exert pressure on the economy of the place visited. He argued further that some tourists contribute to or depend upon the resources of the places visited. It further implies that tourism festivals like social events attract networks of people, some of whom exploit the resources of the host community.

Kingstone (2007) asserts that the population in a tourism festival serve as human resources for development and the creation of more labour markets for the host community. It follows too that a large population in tourism festivals will lead to higher standard of living (Mueller, 2004). On their part, Bruce &Loyd (2007) reported that most countries of the world notably Trinidad and Tobago are functionally sustained by the huge population in her tourism festivals. This implies that tourism festival is uniquely important in supporting the economies of host countries.

Pam (2011) also reported that the population size of a tourism festival is very unique and distinct in tourism development, and that no matter the challenges encountered, the host community stands to gain at the long run. Otio&Obimbang (2011) noted that tourism festivals can bring about sustainable development both for the tourists and for the entire members of the host community. In most cases the variety of tourists' support enables the host community and her members to achieve their ends. However, Arumaye (2012) argued that while a large population of tourists in a tourism festival, help to bring about the development or growth of a host community, some may on the other hand be involved in illegal exploitation of resources at the detriment of the host community. The study of Odugba&Gerdy (2005) reported that the interdependence of population size and available resources would jointly determine the development and sustainability of tourism festival in a place.

Research methodology

The setting for the study is Calabar Metropolis, the administrative headquarter of Cross River State. It comprises Calabar Municipality and Calabar South Local Government Area. The survey method was adopted in carrying out the study. The population of the study consist of residents, tourists and investors in Calabar Metropolis. Examples of tourism events and sites in the area include Calabar festival (carnival attractions), Calabar zoo, Museum, Marina resort, Tinapa resort, and the Atlantic slave trade departure point.

Stratified and purposive sampling techniques were used to select participants for the study. The target population was stratified into seven, namely: officials of the Calabar Carnival Commission, Cross River Tourism Bureau, Calabar Carnival bands, and members of Calabar cultural festival, tourists, investors and residents in Calabar Metropolis. The purposive sampling method was adopted to select the sample of respondents. Altogether, a sample of 335 respondents participated in the study. University students were used as research assistants to facilitate the study and were properly instructed. Regression analysis was adopted to analyze the research hypothesis. Sample-by-sample distribution of respondents by their strata and selection is shown on Table 1.

TABLE 1: Sample-by-sample distribution of respondents by strata and selection

S/n	Strata	Number of respondents	Percentages
1	Calabar residents	60	17.91
2	Tourists	52	15.52
3	Officials of tourism bureau	47	14.03
4	Members of carnival floats	32	9.55
5	Cultural troops	55	16.42
6	Officials of carnival commission	43	12.84
7	Foreign investors	46	13.73
	Total	335	100

Source: Fieldwork, 2018

Results

H_o: There is no significant effect of Calabar cultural tourism induced population pressures on socio-economic development in Calabar Metropolis, Cross River State

H_1: There is significant effect of Calabar cultural tourism induced population pressures on socio-economic development in Calabar Metropolis, Cross River State

The independent variable in this study was Calabar cultural tourism induced population pressures while the dependent variable was socio-economic development in Calabar Metropolis of Cross River State. To test this hypothesis, simple linear regression analysis was carried out. The results are presented in summary as Table 1

TABLE 1: Regression of Calabar cultural tourism induced population pressures and socio-economic development in Calabar Metropolis, Cross River State (n=121)

	=	.851	Adj. R-Squared	=	.723			
Squared	=	.724	Std. error		=	2.101		

Source of variation	Sum of squares	Df		Mean square	F-value	P-value
Regression	11,506.664	4		2876.666	651.558*	.000
Residual	1,456.95	330		4.415		
Total	11,508,120.95	334				

Variable	Unstandardized coefficient		Standard coefficient	T-value	P-value
	B	Std. error			
Constant	3.451	.455		7.583*	.000
Calabar cultural tourism induced population pressures	.782	.031	.851	25.528*	

*Significant at .05 level. P < .05

From Table 1, an r – value of .851 was obtained, giving an r – squared value of .724. This means that about 72.4% of the total variation in socio-economic development in Calabar Metropolis is accounted for by variation in Calabar cultural tourism induced population pressures. The P – value (.000) associated with the computed F – value (651.558) is less than .05. Consequently, the null hypothesis is rejected. This means that Calabar cultural tourism induced population pressures significantly influences the P – values (.000) associated with the computed t –values 7.583 and 25.528) for the regression constant (3.451) and coefficient (.782) respectively are less than the chosen level of significance (.05). This means that both the constant (3.451) and regression coefficient (.782) contribute significantly to the prediction of socio-economic development in Calabar Metropolis using Calabar cultural tourism induced population pressures.

Discussion of findings

The finding of the study revealed that Calabar cultural tourism induced population pressures significantly affects socio-economic development in Calabar Metropolis of Cross River State, Nigeria in four different areas such as high government expenditures, inflationary trends, depletion of resources/ infrastructures, and increased crime rates. The finding of this study supports Edward &Usang (2013) who stated that tourist festivals are usually populated by people and somehow deplete the resources of the host community. It equally agrees with Sera, Manyo&Itam(2013) who posited that the Calabar festival induces the migration of people from the rural areas of the state to Calabar Metropolis, thus imparting on the living standard of the people.

It was observed that during the Calabar tourism festival, the population pressure in Calabar Metropolis was generally high, as Calabar, experiences influx of people who come in to grace the festival. This no doubt exerts some pressures on the growth process, especially on resources and infrastructure of the state. The study further agrees with Cain &McNicolli (2009) who in their study of the cultural festivals in Trinidad and Tobago reported that people with intense social and economic interdependences come together and exert a great pressure on the resources of the host country within the period of their stay.

The population pressures during the Calabat cultural tourism festival resulted to inadequate resources to cope with the population. For example, as a result of the population pressures, the transport system became porous, as many people were found stranded on the streets, caused by road blocks, packed cars beside the roads, and traffic hold ups. Consequently, many people walk long distances, and many persons unable to access certain places or even reach their destinations on time.Most visitors were found stranded, not able to secure hotel rooms. Hotels in Calabar became filled and more people found searching for hotel accommodation which they hardly find. Moreover, shortage of accommodations and hotel congestions were also experienced. Basic amenities like water and electricity were in short supply. It was also observed that tourism officials often experienced exhaustion, stress and heavy workload which were related to shortage of material resources, each day of the festival.

Also, inflationary trend became the order of the day, making standard of living expensive and unbearable for the common man as prices of goods and services went high. Hotel accommodations that hitherto cost ₦5000 rose

to ₦15000. Transport fares that use to be ₦50 were doubled to ₦100. Prices of goods like confectionaries, snacks, and foods also escalated.

The population pressures further stimulated increased government expenditures. In order to cushion the effect of the population pressure during the Calabar tourism festival, the government opens up new layouts in the city of Calabar. The winding and often narrow roads in the capital city of Calabar were reconstructed, and replaced with dual carriageways. The government also mapped out certain designated areas for certain events such as children cultural displays, cultural dances, and carnival floats among others. The transportation system also changed as motor cyclist were banned from the roads culminating to motor transportation becoming the only means of transportation.

The government expenditures in turn generated employment opportunities, increased output and growth and brought about income generating businesses for both the private and public enterprises, generating surplus revenue for the government and the people. It also stimulated the establishment of big, medium and small scale enterprises like hotels, transportation, accommodation, communication, and other marketing businesses such as shopping facilities, refreshment centers, standard hotels and a business environmental ambience to spring up. A lot of people seize the opportunity to earn a living by engaging themselves in personal selling such as hawking, and sale of fast foods. Also, to meet with the demands of the population, various companies, industries and other business outfits were established and became increasingly competitive, showcasing their products, services and other areas of needs.

The government also provided the Obudu Ranch Resort with modern facilities such as an air strip, a cable car and even reshaped the topography and also made provision for international mountain race tournament as a way of extending tourists accommodation and relaxation. Many tourists and investors who grace the tourism festival stay in Obudu ranch resort due to its serene environment. The slave departure point in Calabar which is a classic example of dark tourism was also built into the tourism cultural festival plan of the Cross River State government.

It was further observed that the population pressures during the Calabar tourism festival gave rise to increased crime rates. Cultism, thuggery, drug abuse, immoral behavior like sexual assault, rape, car snatching, kidnapping, theft and armed robbery became common scenes. It was also observed that population pressures rendered security resources including basic security equipment like security vans, communication gadgets, arms and ammunitions to be inadequate. In some occasions, the population made it difficult for security operative to protect lives and properties effectively. It was further observed that the increasing population rate also carries with it increasing rate of immorality, street children, and drug abuse as well as youth restiveness among others.

Conclusion

The Calabar tourism festival attracts a lot of persons such as tourists, investors, business men and women, politicians, among others, thus exerting great pressures on the study area. The population pressures yielded positive and negative outcomes. On the positive side, it influenced infrastructural development and triggered income generating businesses and government pro-activeness. On the negative perspective, it instigated inflationary trends as prices of goods and services went up and brought about depletion of resources and infrastructural facilities as well as increased crime rates and immoral activities.

Recommendations

It is imperative that government and tourism management agencies acquaint themselves with the dynamics of Calabar cultural festival and the problems faced by people in order to help prevent, solve, and resolve them. There is the need for proper tourism planning and development as essential tools towards mitigating the effects of population pressures that characterize the Calabar tourism festival. There is also the need to create awareness and sensitize the public and in such a way that tourists, investors and all those involved in Calabar tourism will benefit optimally from it. For these tasks to be carried out effectively, adequate resources and logistics should be provided and more training of tourism staff and security personnel should be carried out to enable them address problems that arises from the tourism cultural events. It is equally recommended that the government of Cross River State should increase her budgetary expenditure on tourism development in subsequent years in order to expand areas of need and that of the population. Government should also provide the necessary incentives, facilities and other enabling environment that will accommodate huge crowd of people in subsequent tourism festivals.

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Social Work Intervention Measures and Management of Tourism Security Challenges in Cross River State, Nigeria

By
Isokon, Brown Egbe (Ph.D)
Department of Social Work
University of Calabar, Calabar, Nigeria
&
Tiku, Oru Takim (Ph.D)
Department of Social Work
University of Calabar, Calabar, Nigeria

Abstract
The paper examines social work intervention measures and management of tourism security challenges in Cross River State, Nigeria. One research objective / research question was raised and translated into a research hypothesis to guide the study. Relevant literatures were reviewed in line with the direction of the study. The research adopted a descriptive survey design analysis, carried out on a randomly selected sample. Study population comprises officials of Carnival Commission, and Tourism Bureau, Senior Special Adviser on tourism and Calabar carnival, private sector partners and security operatives in Calabar. A sample of 121 respondents were selected through stratified and purposive sampling techniques. To test the hypotheses of the study, the linear regression analysis was adopted. The findings revealed that tourism security challenges became critical as a burden of social vices such as cultism, kidnapping, armed robbery, militancy, corruption, thuggery, molestation and drug abuse impede the sustainability of tourism development in Cross River State. Besides, tourism security management became poor due to inadequate security infrastructures. It is recommended that since all efforts made to curb social vices and their negative effects on tourism development had failed, social work intervention is imperative. The application of social work practices in terms of counseling, awareness creation, sensitization, behavioral change process and vigorous campaigns should be applied to engender attitudinal change and sustain tourism development. Word count: 220.

Key words: Tourism, Security-challenges, Social-vices, Social-work.

Introduction

The beauty of tourism and all what the industry offers to mankind and a country has become a rallying force for all manner of persons, including tourists, investors, politicians, and business menamong others. As the industry continue to expand, incorporating other tourism events like tourism festivals and promoting more tourism visitations, so are security challenges evolving, gradually becoming complex and complicated. Some of these security challenges include social vices and criminal behavior like thuggery, prostitution, rape, robbery, drug abuse, terrorism, and youth restiveness. This no doubt exerts a negative impact on a country's tourism industry.

It was observed that the rate of social vices in Nigeria, especially during festive seasons like the Calabar cultural/carnival tourism festival was high. The state has been experiencing social vices such as kidnapping, cultism, drug abuse, car snatching and armed robbery. As noted by Yushau (2010),despite the various security measures put in place to checkmate social vices in Cross River State, especially during the Calabar cultural / carnival tourism festival, youth continue to indulge in cultism, thuggery, kidnapping and drug abuse, killings, sexual harassment, fighting, and youth restiveness. Yushau (2010) further stated that if nothing is done to curb the menace of crime and social vices among youth, the tourism development efforts of the state will suffer dire consequences.

In order to protect the lives and property of tourists and investors and that of citizens during the Calabar cultural/carnival tourism festivals, the mountain race tournament in Obudu Range Resort, other cultural festivals such as Yakurr New Yam festival and all tourism events, the Cross River State government established a special security outfit called the "Homeland Security", to compliment the Nigerian police and other security outfits in their task of combating crime in the state.

However, in spite of all the security measures put forth to stem the tide of crime in the state, the crime wave still persists. A combination of factors tend to account for this. A greater number of youth are generally confronted with issues of poverty, misery and unemployment that induced them to crime. Indeed, the lives of many youth

were cut short at their prime, while many could not develop or progress beyond where they find themselves, not to talk of the deadly risksand health hazards they experience as a result of crime indulgent.To a greater extent, their strong belief on drug dependence and drug abuse governs their attitudes, behavior and moral framework towards life. There are also those who out of poverty and ignorance misuse their bodies in terms of sexual immorality and prostitution, thus, making life uncomfortable and miserable for others.

While the security agencies are aware of the facts and realities about crime and social vices, their behavior and methods of fighting and curbing crimestill remain a worrisome issue. Sometimes, their behavior results to irrational and discriminatory treatment given to suspects and criminals. Beside the victims are further exposed to stigmatization, neglect and abandonment.

It is however, notable that government and security agencies alike tend to be placing much emphasis on the management of security challenges through the operations of the police and other security outfits with little or no attention given to social work intervention measures such as behavior and value change skills, counselling, awareness creation and campaigns. Social work profession is relatively new in Nigeria, when compared with most other professions. It has the fundamental task to solve and resolve individual and social problems as well as ensure social functioning of individuals in the society. Social workers are indispensable in behavior change process and social engineering through advocacy, counseling, sensitization, conscientization and awareness creation skills. It is against this background that this study examines the impact of social work intervention measures on the management of tourism security challenges in Cross River State, Nigeria.

Research objective
To determine the influence of social work intervention measures on the management of tourism security challenges in Cross River State, Nigeria.

Research hypothesis
Social work intervention measures have no significant influence on the management of tourism security challenges in Cross River State, Nigeria.

Literature review

Social vices and sustainable tourism development
Despite the socio-economic benefits derived from tourism festivals, scholars have also observed some challenges confronting some of these countries that host them. Bamidele (2008), asserts that countries that celebrate tourism festivals are commonly faced with security risks. He stressed that many people who grace the occasion or even tourists may come with ulterior motives and if security is not properly managed, the host country may suffer regrettable consequences. Some countries were known for their peaceful and tranquil nature until they were declared tourists' destinations. In Nigeria, for example, Boko haram terrorists first entered the country disguising themselves as tourists and later began to unleash terror on the citizens of the country.Tourism festivals are capable of posing security risk to residents of a country if effective security is not put in place to keep watchful eyes on the activities of foreigners.

Okon (2007), posited that although the tourism industry is appealing, it is also becoming complex and complicated for comfort as many people take advantage of the period to defraud others, indulge in drug abuse and all manner of immorality, e.g., rape, prostitution, drugs, robbery, accidents as a result of drunkenness, sexual harassment and child abuse. This can tarnish the beautiful image and shape of tourism and force tourists to stay away from these festivals. Supporting the above assertion Ugbong (2013), reported that thuggery, molestation and drug abuse were common features of most carnival festivals in Africa.

However, Frank (2009), asserts that the police authorities from different divisions have all confirmed that the celebration of Calabar carnival festival is the time for the least crime rate in the city of Calabar. It was the time everybody is busy or gainfully employed, and therefore little or no crime. According to him, during the carnival, everybody has something to do, either as a dancer, a spectator or seller of souvenir, and that there is often no idle mind for the devil's machinations hence near zero crime rate.

Ekpenyong (2014), opined that during the period of the Calabar carnival festival, all manner of people with different missions are usually found in the state. It also induces the migration of people from the rural areas of the state to Calabar Metropolis. All these pose population problems which thus have adverse effect on the socio-economic development of the state. This problem according to Spedwell (2009), was managed through the development of infrastructures and social amenities.Another vital problem identified by Dan & Fredy (2008), is the lack of security to guaranty a successful tourism festival void of arm bandit, thuggery, car theft and kidnapping. It is

a known fact that security threats in Nigeria today has become inviolable, and security threats looms large in Nigeria, with attendant cases of armed robbery, terrorism, kidnapping and tribal wars.

Writing on the effects of terrorism in Nigeria, Zani, Chioma & Bona (2012), stated that the security challenges thrown up by terrorists' operations had barred terrorists and investors from coming to Nigeria. He reported that the Bakassi Freedom Fighters (BFF)and Movement for the Emancipation of Niger Delta (MEND) had wrecked havoc and acts of criminality within the Niger Delta region, thus barring tourists and investors from the region. Similarly, Boko haram mayhem in the North East of Nigeria had made tourism visitations not to thrive there. Some of the operations of terrorists include suicide bombings, kidnapping of persons for ransoms, disruption of socio-economic activities, unleashing terror on the nation, attack on churches and mosques, thuggery, molestations and drug abuse (Usang, 2013; Nickel, Malsam and Pepperkiok, 2009). Tourism security challenges also manifest in youth restiveness (Edibia and Frankmore, 2010).

Security management and tourism development

Sreden (2011), posited that security challenges during tourism festivals in Ghana were handled by the police and other security operatives. Sufficient police officials were seen on ground and police posts cited at strategic places as this to a reasonable extent guaranteed the security of lives and property. Besides the police, security operatives such as the Peace Corps and community vigilante groups were also put in place to work hand in hand with the police to ensure effective security. The government provided the police with operational gadgets, vehicles and help in their maintenance. According to Bam (2008), any country that celebrates carnival as part of tourism as in Ghana should be conscious of the fact that it must tighten its security very well, otherwise it would have itself to blame. Ghana had its own share of bitter experience when some tourists were alleged to have aided the overthrow of president Achempong from government house. Odiong (2012), saw these security treats as something that required effective management through the training of security personnel, provision of resources and adequate budgetary allocation to security issues. Tosun (2013), maintained that the main problem of managing security challenges during carnival festivals include lack of consistency, coordination and co-operation.

In most developed countries like America and Britain, the tourism industry records the least crime rate. This is as a result of effective security management. Zummen (2010),opined that in some countries, it is the government that drives the tourism industry, and because it derives enormous revenue from it, it invest much on security. Yet in some other countries, the tourism industry is managed by the private industry while the government provide the security and enabling environment for the industry to flourish.

In Nigeria today, there is poor management of the security outfit in checkmating social vices and the attainment of a crime free society (Paulston, 2007). Tourism security management could be affected by the non-availability of security equipment and resources. Akinyede (2013),in his examination of the impact of the factors predicting effective sustainable tourism development in Nigeria, reported that the provision of security equipment is a strong predicting factor that enhances a sustained tourism industry. Akinyede argued that inadequate resources, including security vans, arms and ammunitions and trained security personnel are bound to hinder quality security services to the tourism industry. Fridgen (2011), asserts that the Nigerian police is unable to carry out effective security service delivery because of the insufficient and obsolete equipment at its disposal. He went further to say that inorder to protect lives and property of tourists and investors, the federal government had mapped out strategic programmes that would strengthened the resource base of security apparatus, especially in the area of equipping the police force with the needed resources to work with. Munzi and Dantata (2009), assert that ineffective security management results in low motivation and morale of security personnel, and consequent poor performance. According to Travis (2010), what tend to frustrate tourists' visitations in developing countries has been the poor security indices and unacceptable security situations in these countries. The scholar further enumerated the factors hindering effective tourism security management in Nigeria to include: lack of political will and a weak government, poor implementation capacity, corrupt practices among government officials, especially security outfits, poor funding of the security outfits. Bamgbe and Gabriel (2008), noted that much of the security challenges associated with the tourism industry can be prevented with well-known technologies. Agreeing to this view, Offiwana (2008), stated that without an efficient, equitable and modern technology, the security outfits in Nigeria would not be able to scale up the security network required to meet the security needs of the tourism industry.

On the whole, effective tourism security management increases the socio-economic investment of a country. The recruitment of security personnel, the tourism industry contributes to employment generation, increased output and growth of the industry in particular and the nation at large. With effective security management, instead of the tourism industry becoming a burden on government and the nation in terms of criminality, it turns around to generate investible surpluses. As rightly noted by Tuerrer, Shaam & Pogland (2013), the effective security network in Brazil has made the tourism industry unique and attractive. Not only is the country

peaceful, it also has an environment of love and aesthetic rejuvenations. Eja (2008),pointed out that effective tourism security has not only helped to guarantee safety of lives and property, but also help to project the image of the tourism industry abroad.

Laminkana (2009),assert that the combat of crime fighting equipment like security patrol vans and communication gadgets, talkie-talkie, computers, which would have boosted the morale of the police as well as foster understanding between police institution and the public are not found in most security posts. The lack of basic security infrastructure and remunerations for security personnel make them provide poor quality security services during cultural tourism festivals. Bamgbe and Gabriel (2008),noted that police service in Nigeria is overwhelmingly dominated by untrained persons. According to them, as a result of shortage of trained security operatives during tourism festivals, there was increased crime waves and social vices like armed robbery, kidnapping, car theft, drug abuse and youth restiveness among others. Ayeni & Ikwuemesi (2012), carried out a research to assess police motivation to provide quality policing to the public and it was reported that the barriers to rendering effective policing was related to poor incentives such as remunerations, shift and hazard allowances.

Social work interventions

Social work interventions involves policies and programmes put in place by government through welfare agencies, social workers and other stakeholders to resolve or solve societal problems.In Latin America, social workers were used to counsel and sensitize subjects to pay taxes and levies to government (Rabarer & Ubiog, 2013). In Jamaica, social workers were involved invarious aspects of the preventive health programmes such as immunizations and HIV/AIDS awareness creation and sensitization campaignsand they played positive roles in improving health standards in Jamaica(Coady & Parker, 2012). Social workers in Nicaragua were also known to have played significant roles in the realization of full vaccination coverage in the country (Bravna, Oyed & Eddy, 2014)**.**

According to Arington, Arvey & Golater (2007), social workers participated actively in rural development programmes targeted at alleviating the poverty conditions of poorer families in Nigeria. On his part, Soafers (2010), stressed that social workers working under the Ministry of Social Welfare and Women Development in Nigeria usually embark on advocacy, sensitization and awareness creation campaigns to persuade rural folks, especially women to learn new ways of utilizing community resources and various ways of accessing funds for entrepreneurial development. In the Republic of Zaire, the social welfare agency created enormous impact in community development through awareness creation, advocacy, and the use of behavior change programmes to mobilize both material and human resources for rural development (Bacheus & Monitha, 2014)).

Abala (2006), pointed out that social workers are trained in behaviour change skills and to improve the health of clients as well as ensure the social functioning of individuals and groups in the society. In the rural communities of Kumasi, Ghana, social workers interventions help to improve the lives of rural women and children by counseling them on how to access health care services and reducing deprivation and vulnerability among them (Asson & Oharda, 2007).Through advocacy, counseling and sensitization programmes, social workers have reduced the rate at which people are poor across countries (Nkwede, 2014; Bacheus & Monitha, 2014).

Research methodology

The population of the study consist of officials of Carnival Commission, officials of Cross River State Tourism Bureau, Senior Special Adviser on tourism and Calabar carnival, private sector partners and security operatives in Calabar. The stratified and purposive method were used to select the sample from the study population. The sample size for the study was 121. The primary source of data collection was used in the study. The primary source consist of data derived from the field through a consolidated questionnaire. Data entry and analysis were done using Microsoft excel (for cleaning) and the statistical package for Social Science (SPSS version 20). Results generated were expressed as percentages and presented in tables, charts and graphs. To test the hypotheses of the study, the linear regression analysis was adopted:

Results

TABLE 1: Distribution of respondents by their responses to social work intervention measures and management of tourism security challenges in Cross River State, Nigeria.(n=121)

S/n	Items	SA	A	SD	D	UD
1	Social work counseling sessions have boosted tourism security network in the state	59 (48.8%)	30 (24.8%)	14 (11.6%)	16 (13.2%)	2 (1.7%)
2	Awareness creation through seminars organized by social workers has enabled security operatives to adopt new security strategies that combat crime during carnival celebrations	65 (53.7%)	40 (33.1%)	10 (8.3%)	5 (4.1%)	1 (0.8%)
3	Social work sensitization programmes have failed to curb criminal activities during the Calabar carnival celebrations	12 (9.9%)	13 (10.7)	63 (52.1%)	31 (25.6%)	2 (1.7%)
4	Vigorous campaigns organized by social workers during the tourism cultural festival brought about behavioral change among security operatives	54 (44.6%)	31 (25.6%)	23 (19%)	10 (8.3%)	3 (2.5%)
5	The threatening incidents of criminal activities that characterized tourism festivals have radically reduced by social work intervention measures	63 (52.1%)	31 (25.6%)	12 (9.9%)	13 (10.7%)	2 (1.7%)

Source: Fieldwork, 2018

Table 1 shows the distribution of respondents according by their responses to tourism security management challenges and social work interventions items. Item 1 shows that out of 121 respondents surveyed, 59 representing 48.8 per cent strongly agreed that social work counseling sessions have boosted tourism security network in the state; 30 representing 24.8 per cent agreed; 14 representing 11.6 per cent strongly disagreed; and, 16 representing 13.2 per cent disagreed, while 2 representing 1.7 per cent were undecided. Item 2 shows that out of 121 respondents surveyed, 65 representing 53.7 per cent strongly agreed that awareness creation through seminars organized by social workers has enabled security operatives to adopt new security strategies that combat crime during carnival celebrations; 40 representing 33.1 per cent agreed; 10representing 8.3 per cent strongly disagreed; and, 5representing 4.1per cent disagreed, while 1 representing 0.8 per cent were undecided. Item 3 shows that out of 121 respondents surveyed, 12 representing 9.9 per cent strongly agreed that social work sensitization programmes have failed to curb criminal activities during the Calabar carnival celebrations; 13 representing 10.7 per cent agreed; 63 representing 52.1 per cent strongly disagreed; and, 31 representing 25.6 per cent disagreed, while 2 representing 1.7 per cent were undecided.Item 4 shows that out of 121 respondents surveyed, 54 representing 44.6 per cent strongly agreed that vigorous campaigns organized by social workers during the tourism cultural festival brought about behavioral change among security operatives; 31 representing 25.6 per cent agreed; 23 representing 19 per cent strongly disagreed; and, 10 representing 8.3 per cent disagreed, while 3 representing 2.5 per cent were undecided. Item5 shows that out of 121 respondents surveyed, 63 representing 52.1 per cent strongly agreed that the threatening incidents of criminal activities that characterized tourism festivals have radically reduced by social work intervention measures; 31 representing 25.6 per cent agreed; 12 representing 9.9 per cent strongly disagreed; and, 13 representing 10.7 per cent disagreed, while 2 representing 1.7 per cent were undecided .

Tests of hypotheses

H_0:   Social work intervention measures has no significant influence on the management of tourism security challenges in Cross River State, Nigeria.

H_1:   Social work intervention measures has significant influence on the management of tourism security challenges in Cross River State, Nigeria.

The independent variable is social work interventions while the dependent variable ismanagement of tourism security challenges in Cross River State.To test this hypothesis, simple linear regression analysis was carried out. Table 2 presents a summary of the results.

TABLE 2: Regression of social work interventions and management of tourism security challenges in Cross River State (n=121).

= .933		Adj. R-Squared =	.879		
Squared = .779		Std. error	= 1.390		
Source of variation	**Sum of squares**	**Df**	**Mean square**	**F-value**	**P-value**
Regression	20,956.2	6	3492.700	1808.707*	.000
Residual	220.134	114	1.931		
Total	21,176.334	120			
Variable	Unstandardized coefficient		Standard coefficient	T-value	P-value
	B	Std. error			
Constant	.966	.331		2.915*	.000
Management of tourism security challenges	.947	.022	.938	42.529*	.000

*Significant at .05 level. P < .05

The results in Table 2 showed that an R – value (.933) was obtained, giving an R – squared value of .779. This means that about 87.9% of the total variation in management of tourism security challenges is explained by social work intervention measures. The p – value (.000) associated with the computed F –value (1808.707) was observed to be less than .05. Thus the null hypothesis was rejected. This means that social work intervention measures has a significant influence on management of tourism security in Cross River State. Further analysis results associated with the computed T – values (2.915 & 42.529) for the regression constant (.947) respectively are all less than .05. This means that both the regression constant (.966) and coefficient (.947) contribute significantly to the prediction of the management of tourism security in Cross River State using social work intervention measures.

Discussions

The findings of the study revealed that there is a positive significant influence of social work intervention measures on the management of tourism security challenges in Cross River State, Nigeria.This finding was the same with the findings of Cooley (2010), who reported that social work is a professional service dedicated to develop youth' abilities and capabilities and inculcate the right societal values on them. Result also replicates the work of Coy (2005), who noted that social work counselling and guidance fosters right values orientation. This finding also supported Tuerrer, Shaam & Pogland (2013), who investigated tourism welfare services and tourism management challenges in Brazil reported that the population of social welfare personnel who served in various capacities during the carnival festival were more than 2500 and their welfare programmes in each of the carnival season has helped to curb serious management security challenges through sensitization, awareness creation and behavior change programmes. Tourism in Cross River State has social welfare component and plays major roles in educating and sensitizing the public on the right ethics and values that are concomitant with world tourism standards. The role social work play in managing security challenges in a tourist destination like Cross River state cannot be overemphasized. Social work guidance services provides specialized services that include: individual and group guidance, crisis intervention for youth and families, substance abuse, prevention and awareness activities, case management for youth with multiple needs, intervention services for offenders and crime suspects with disciplinary issues and several other services. Crime suspects benefit immensely from these services and they help in their building of positive values about the society.

In the study area, there exist a tourism based guidance service unit under the Ministry of Social Welfare and Sustainable Development, and given the responsibility of counselling and guiding the youth through seminars, workshops, talk shops on appropriate values and standards that befits a tourists' destination like Cross River State. The youth were also inculcatedwith proper abilities, values, skills and aptitude and personality characteristics. Social workers' tourism activities had overlapping duties and their underlying goals is to help the government curb crime rates during tourism events in the state. Even though social workers focus more on social vices and crime behavior among the youth their services also address youth' social and psychological problems. This finding agrees with

Jones (2011),that when youth are guided by the social workers, they tend to change their orientation about their criminal tendencies.During workshops and seminars organized for the youth, the social workers encourages them to discuss issues that trouble them. The social workers in turn encouraged and made them to feel belonging. In all, it is important to emphasize that social work is an important aspect of guidance to youth and it helped them to build confidence on themselves and face the many challenges of their lives devoid of crime and social vices.

Social workers were also involved in substance abuse prevention, awareness activities and case management for youth with multiple needs, intervention services for suspects.The mere fact that social workers assist the youth through advocacy skills, referrals to community resource and liaison between suspects and their families make some parents to develop trust and confidence for them.It was also observed that social workers' guidance services address poverty related crimes and social issues that can alleviate poverty among the youth. The youth were counseled on skills acquisition programmes, as a way of poverty reduction and in turn to curb poverty related crimes. Through social work counselling, many youth had overcome the challenges they face, example, a lot of them with behavioral problems,have adjusted and were appreciative of the roles played by social workers in the state.

Recommendations

1. Festival organizations should take strategic sustainable development approach to address security challenges in the study area. They should provide the necessary security apparatus such as security vans, walkie-talkie, arms and ammunitions among others. Besides, police posts should be established in strategic locations in the study area. Also, they should embark on vigorous campaigns that will maintain the peaceful nature of the study area.
2. Government should establish offices with social workers employed to carry out social work services among the youth in the environs.
3. Serious and honest effort should be made to sustain the sequence and tempo of tourism in the state by ensuring that social work is an embodiment of security management apparatus.

Conclusion

Many youth indulge in crime because they don't have the right aptitude and ability to live meaningful lives. Consequently, they end up being frustrated, disillusioned, disadvantaged or dysfunctional. They may also become maladjusted and this might reflect in their choice of indulging in criminality. However, the need for Cross River State as a tourists' destination to remain peaceful and a crime free state cannot be overemphasized. Apart from the roles of the police and other security operatives, in keeping a crime free tourism haven, social work services is observed to have a greater influence in reducing social vices and crime wave through advocacy, sensitization, guidance and counseling techniques. Beside, a greater proportion of youth' positive and right behavior are made manifest due to the right type of knowledge, skills acquired, orientations received and counseling they received from social workers.

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The Place of Religion in Combating Corruption in Nigeria

By
Ngwoke, Peace Ngozi
Department of Religion and cultural studies
University of Nigeria, Nsukka

Abstract

Corruption is a menace that is deeply entrenched in our contemporary society and is negatively affecting national development in Nigeria. Since the beginning of democracy, successive governments have put in efforts to fighting this ugly phenomenon, yet the rate of corruption keeps increasing instead of decreasing. As majority of Nigerians are religious faithful and belong to religions that do not condone corruption, religion can play an instrumental role in curbing corruption. The paper examines the role religion can play in order to curb corruption in Nigeria. The paper adopts descriptive and historical methods for the study. The researcher, therefore, recommended among others that religious people should back up their faith claims with corresponding practices of morality and accountability. Hence, the research concludes that combating corruption would be result oriented when the three major religious bodies in Nigeria pay the needed roles required from them.

Keywords: Religion, Corruption, Morality, Nigeria, Development.

Introduction

Nigeria is one of the largest oil producers in the world, but the effect of corruption has hindered her development drive. Corruption is found everywhere in Nigeria. The pace at which corrupt practices grow in Nigeria has continued to hinder development in the country and hence affects negatively the hope and aspirations of Nigerians. This social cancer has eaten deep into the fabric of Nigerian society. Corruption is high among politicians, bureaucrats, academics, judiciary, police, army, customs and even religious organisations are not spared by this social malady. Chukwuemeka, Ugwuanyi and Ewuim (2012), agree that "corruption in the case of Nigeria has become very worrisome because she has consistently been placed among the most corrupt nations in the world". Corruption is defined by Transparency International as the abuse of entrusted power for private gain (Transparency International, 2018). Khan cited in Tom and Bamgboye (2017) viewes corruption as the "behaviour that deviates from the formal rules of conduct governing the action of someone in a position of public authority because of private motives such as wealth, power or status". These definitions make us understand that corruption is use of one's position or office negatively for one's personal interest. It comes in various form such as giving bribes or taking bribes, embezzlement of funds, abuse of authority, and other unlawful use of power by an individual, contrary to the legitimate interests of the society and the state in order to make personal benefit.

Nigeria is ranked the 148th position according to the latest corruption perception index (CPI) released by Transparency International (TI) (Transparency International, 2018). This report buttresses that corruption has spread like a cancer virus into every system of the government in Nigeria. Hence, virtually every Nigerian has been inflicted with this cancer virus called corruption and every Nigerian manifests one form of corruption or the other. Ituma (2008, p. 33) posits that "corruption has unfortunately become a lifestyle in the Nigerian society." This has lead to the worrisome state where the majority of its citizens are poor despite the fact that the country is enriched with Crude oil as its major source of revenue.

Successive Nigerian government have put in several efforts to fight this menace by creating different agencies aimed at combating corruption. Some of these agencies include; The Independent Corrupt Practices Commission (ICPC), and The Economic and Financial Crimes Commission (EFCC), The Code of Conduct Tribunal (CCT), The Public Procurement Act 2007 that established the Bureau of Public Procurement (BPP) Public Procurement in Nigeria (BPP, 2012), Treasury Single Account (TSA), the Integrated Personnel and Payroll Information System (IPPIS) and the Bank Verification Number (BVN). In spite of the government effort to curb corruption, yet corruption persists.

From the foregoing, one would ask why corruption which is consistently fought against by many government agencies still persists in Nigeria? Bearing in mind the fact that majority of Nigerians are religious adherents whose religion's doctrines abhor corruption. In line with the perspectives of several other scholars that religious adherents are to live out good lives as specified in their doctrine and that religious leaders influence their

adherents by inculcate in their heart that God is against corruption (Adenugba, and Omolawal, 2014; Faleye, 2013; Ituma, Ukeachusim and Ilechukwu, 2013; Tom, and Bamgboye, 2017). Hence adherents are expected to imbibe some values and virtues that is corrupt free to promote national development in the society. This, of course, brings to question; Are there roles religion can play in combating corruption in Nigeria? And how and where can religion efficiently and effectively come in? Specifically, the paper attempts to examine how religious measures such as Christian ethics can be put in place to effectively and efficiently combat corruption. These are the problems the paper intends to address.

The research therefore seeks to establish how corruption has affected the holistic development of Nigeria as a nation, to mention and analyze ways through which corruption can be religiously fought against by the religious institutions in Nigeria. The religious institutions being referred to are Christianity, Islam and African Traditional Religions. Religion has the ability to appeal to the conscience of its adherents and in turn influence how they behave.

Descriptive and historical methods are used to achieve these objectives. Data for the study were generated from textbooks, journals, newspapers, magazines and publications on the website. The data collected were qualitatively and critically analyzed.

Conceptualization of Religion

It is important to note that there is lack of consensus in defining religion. Scholars from the different disciplines of Theology, Sociology, Anthropology, Psychology, and Philosophy conceptualise religion in their own context, as a result, there does not exist anything approaching a consensus yet. For the purpose of this study, religion refers to as a system of beliefs and practices which reinforce the morals and social norms held collectively by all within society. This study refers to any group of people with common beliefs and practices which unite into one single moral community and those who adhere to them as a religious body.

Religion is a social phenomenon which seriously concerns almost every living man. According to Madu (2003, p. 46), "Religion means man's recognition of power or powers beyond himself, who as it were, created the universe, sustains, preserves, provides for the universe". Generally, religion is a matter of belief and practice. It involves man's believes in and reverence for a superbeing as the creator and governor of the universe. Adenugba and Omolawal (2014) conceives religion as faith in a divinely created order of the world, agreement with which is the means of salvation for a community and thus for each individual who has a role in that community. From Adenugba and Omolawal perspective, the term religion applies principally to such practices adhered to by the three major religious groups in Nigeria; African Traditional Religion (ATR), Christianity, and Islam, which involves faith in one's belief, obedience to a moral code set down in sacred order, and one's involvement in common sacred practices.

Durkheim cited in Fish (2017) a sociologist posits that religion is social and can best be described as a 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 called a Church, all those who adhere to them. But in focusing on the collective dimension of religion, Durkheim emphasis on sacred things is focused on the moral power of society over the individual. Recognizing the social origin of religion, Durkheim argued that religion acted as a source of solidarity and identification for the individuals within a society, especially as a part of mechanical solidarity systems, and to a lesser, but still important extent in the context of organic solidarity. For Durkheim, religion reinforced the morals and social norms held collectively by all within society. It provides social control, cohesion, and purpose for people, as well as another means of communication and gathering for individuals to interact and reaffirm social norms. Durkheim was primarily concerned with religion as a functional source of social cohesion. For him, religion acts to pull people together; mentally and physically, in the form of religious services or assemblies. By doing so, religion is able to reaffirm collective morals and beliefs in the minds of all members of society. From these definitions, one can see the term religion as the way of life of people which involves people's belief and practice.

The concept of Corruption in Nigeria

Corruption is a social phenomenon that has been given various meaning because of its wide use. It manifests in various forms and contexts which are amoral or unethical behaviour that people exhibit. Hence it affects social development of a society. Azelama cited in Ijewereme (2015) defines corruption as any action or omission enacted by a member of an organization, which is against the rules, regulations, norms, and ethics of the organization, and the purpose is to meet the selfish end of the member at the detriment of the organization. Moore (2008) defines corruption as unethical actions undertaken to advance organizational interests, which may or may not directly advance the interests of the individuals undertaking. From these definitions, one can say that corruption is

an unethical action by a member of an organization or society, which is wrong under a series of rules of the organization or the society.

Ramina cited in Munhoz (2008) states the following idea of corruption "To become morally corrupt, perversion or destruction of integrity in the performance of public servants by bribe or favour, the use or existence of corrupt practices in a state, a state-owned company, etc" (p. 693). In other words, corruption can be seen as an immoral and unlawful act of a member of the society or organization as he/she discharges his/her duty. However, in Nigeria, the word corruption is viewed in different ways. It is a means through which public office holders and people in leadership positions enrich themselves by engaging in an immoral or unethical act to the expense of the society.

In Nigeria, Corruption could be seen as a means of securing wealth or power through immoral ways. Ituma, Ukeachusim and Ilechukwu (2013) sees corrupt practices as the means by which those public office holders and people in leadership positions misuse public power for private benefit. In other words, the public office holders and people in leadership positions abuse the authority of their office for private gain. The World Bank cited in Mohammed, (2013) states that "public office is abused for private gain when an official accepts, solicits or extorts a bribe. It is also abused when private agents actively offer bribes to circumvent public offices and processes for competitive advantages or profit" (p. 120). It is necessary to emphasize that corruption involves not only the public sector but also in the private sector.

Cases of Corruption in Nigeria

There is an established fact that corruption exists in various forms in Nigeria with cases ranging from oil theft, money laundering, misappropriation of funds, bribery of various forms, fraudulent transfers of funds by Bank staff, embezzlement of state funds, etc.

The estimated annual value of oil stolen from Nigeria is between $3billion and $8billion (Katsouris and Sayne cited in Assi, Amah and Edeke 2016). Some cases of oil theft in Nigeria identified by Mr. Femi Falana, a Human rights lawyer, who listed 10 alleged corruption cases that can fetch the Federal Government not less than $74.5bn and N2.5trn if prosecuted, in his paper titled, "Promoting Transparency and Accountability in the Recovery of Stolen Assets in Nigeria: Proposals for Reforms," which he delivered in Lagos at a seminar organised by a human rights advocacy group, Socio-Economic Rights and Accountability Project, in collaboration with the Ford Foundation, USA are: the alleged outstanding sum of $1.9bn which ought to be recovered from Mobil Oil Producing Nigeria Unlimited and paid into the Federation Account, Diversion of $20.2bn from the Nigerian National Petroleum Corporation, $12.7bn from some oil companies, being the value of 60.2 million barrels of crude oil which the oil companies allegedly stole, shipped from Nigeria and discharged at the Philadelphia port in the USA from January 2011 to December 2014 and were not recorded locally, and many other cases (Oladimeji Ramon, 2018).

According to Falana, the $1.9bn is the outstanding sum out of the $2.5bn which Mobil ought to pay the Federal Government for the renewal of three oil blocks. On the Diversion of $20.2bn from the Nigerian National Petroleum Corporation, he said NEITI concluded that the $20.2bn fraudulently ended up in the hands of some oil companies and agencies of the Federal Government as opposed to being remitted into the Federation Account.

Recently, the fight against corruption in Nigeria has moved to the judiciary arm of government. One of the recent cases is the confused attention on some judges, under a sting operation, carried out by men and officers of the DSS. The arrested judges are currently standing trials before Federal High Courts on charges of corruption (Akpan and Eyo, 2018).

Money laundering is another major means government officers in Nigeria explore in looting the state money. Former governors of Zamfara State, Mahmud Shinkafi, and that of Kebbi State, Sa'idu Dakingari, were docked by the anti-corruption agency EFCC for breaching the country's anti-money laundering law (EFCC, 2019).

Cases of bribery and election rigging are the most obviously corrupt acts in Nigeria. This is seen both in the public and private sectors. A Federal High Court sitting in Ikoyi, Lagos, convicted Christian Nwosu and Tijani Inda Bashir, both officials of the Independent National Electoral Commission, INEC, for an alleged N264,880,000 (Two Hundred and Sixty Four Million, Eight Hundred Thousand Naira) only, for bribery and election rigging fraud (EFCC, 2019). This, in particular, has taken over the lifestyle of Nigerians and virtually has become part of the ways of doing business Nigeria.

Government Efforts in Fighting Corruption

Government's efforts to tackle corruption in Nigeria have a relatively long history and have varied largely with each new regime. In order to tackle corruption in Nigeria, successive government have put in several efforts to fight this menace by creating different agencies aimed at combating corruption, yet corruption persists as shown in Table 1 below.

Table 1: Nigeria Corruption Index, 1990 – 2018

Year	Rank	Score	Year	Rank	Score
1999	98	16/100	2009	130	25/100
2000	90	12/100	2010	134	24/100
2001	90	10/100	2011	143	24/100
2002	101	16/100	2012	139	27/100
2003	132	14/100	2013	144	25/100
2004	144	16/100	2014	136	27/100
2005	152	19/100	2015	136	26/100
2006	142	22/100	2016	141	28/100
2007	147	22/100	2017	148	27/100
2008	121	27/100	2018	144	27/100

Source: Transparency International Corruption Perceptions Index (1999 to 2018).

In 1999 when the democratic system of government started in Nigeria, Transparency International Corruption Perception Index rated Nigeria the second most corrupt nation in the world. This necessitated urgent attention given to the fight against corruption by the three arms of government, as they moved with actions of creating more criminal laws and agencies aimed at curbing corruption. They started with the creation of The Independent Corrupt Practices Commission (ICPC) and The Economic and Financial Crimes Commission (EFCC) during President Olusegun Obasanjo democratic regime. The ICPC was formed as a result of the creation of Corrupt Practices and other Related Offences Act 2000. The Corrupt Practices and Other Related Offences Act 2000 brought a fresh and decisive perspective to the fight against corruption in the form of a holistic approach encompassing enforcement, prevention and educational measures. The function of the Commission is to receive complaints, investigate and prosecute offenders (ICPC, 2018). In addition to the investigation and prosecution of corrupt offenders, the commission is empowered to ensure the elimination of corruption in public sectors.

To intensify the fight against corruption, the government created another law agency, EFCC and a criminal law called Act 2004, which mandates the EFCC to combat financial and economic crimes. The Commission is empowered to prevent, investigate, prosecute and penalise economic and financial crimes and is charged with the responsibility of enforcing the provisions of other laws and regulations relating to economic and financial crimes, including; Economic and Financial Crimes commission Establishment act (2004), the Money Laundering Act 1995, the Money Laundering (Prohibition) act 2004, The Advance Fee Fraud and Other Fraud Related Offences Act 1995, the Failed Banks (Recovery of Debts) and Financial Malpractices in Banks Act 1994, the Banks and other Financial Institutions Act 1991, the Miscellaneous Offences Act (EFCC, 2019).

It is sad to note that during the 8 years of Obasanjo's regime, Nigeria still lost between US$4 billion and US$8 billion annually to corruption (Human Rights Watch, 2007). In a similar note, Nigeria's corruption perception index shows that corruption remained high within 7 years as Nigeria scored below 20% from 1999 to 2005 in corruption perceptions index of Transparency International. However, Nigeria corruption profile started declining as Nigeria corruption perceptions index remain above 20% with the effective approach of EFCC from the year 2006. Moreover, the revelation after the end of Obasanjo's government showed that he did not follow due process in awarding of contracts which is against rule of law.

The regime of President Yar' Adua's government reaffirmed determination to combat corruption and proclaimed respect for the rule of law and due process by signing into law the procurement bill on 4th June 2007. The Public Procurement Act 2007 established the Bureau of Public Procurement (BPP) as the regulatory authority responsible for the monitoring and oversight of public procurement, harmonizing the existing government policies and practices by regulating, setting standards and developing the legal framework and professional capacity for public procurement in Nigeria (BPP, 2012). BPP was created to work with four main objectives which are; Economy and Efficiency, Competition providing a level playing ground for all strata of bidders, Value for money, and Transparency. As President Yar' Adua's government claimed to combat corruption and proclaimed respect for the rule of law and due process, his actions and body language revealed the contrary (Ijewereme, 2013). Yar' Adua's government through the office of Attorney General of the Federation made frantic efforts to prevent James Ibori, the former governor of Delta State, from being prosecuted and jailed, hence undermining the fight against corruption he claimed to be upholding. President Umaru Yar' Adua forced Ribadu from office just 2 weeks after he tried to prosecute powerful former Delta State Governor James Ibori (Human Rights Watch, 2011). There was a significant

decrease from 2008 to 2010 as reflected in Transparency International corruption perceptions index in Table 1 above, though Nigeria corruption perceptions index remains within 24% to 27%.

During President Goodluck Ebele Jonathan regime, he identified the negative effects of corruption and deliberately fashioned-out and implemented structural Government policies and programmes aimed at preventing and fighting Corruption. In his new book titled My Transition Hours, the former president listed the methods his administration used to combat corruption in the country. He said that his administration deployed the use of technology to fight corruption. He also noted that his government supported the institutional development of secure systems and mechanisms to curb corruption in public places. He instituted the Treasury Single Account (TSA), the Integrated Personnel and Payroll Information System (IPPIS) and the Bank Verification Number (BVN) as examples of his administration's technological tools designed to fight corruption. Jonathan's developed and implemented the Integrated Personnel and Payroll Information System (IPPIS), which was initiated by the Obasanjo Administration towards the end of his tenure (Ebele J., 2018). Through this technology, federal, civil and public servants were made to register their biometrics as a condition for receiving their salaries and as a result, it weeded out over fifty thousand ghost workers and saved N15 billion every month which was then equivalent to $100 million. The effective implementation of these policies brought kept Nigeria corruption perception index score within 24% to 27% as shown in Table 1 above.

President Muhammad Buhari regime has backed his commitment to combating corruption by putting in place some important measures such as the Treasury Single Account, the whistle-blowing policy and the establishment of the Presidential Advisory Committee against Corruption, to combat the systemic theft of public resources and by extension, its pernicious effects on human rights and development. In his quest to drive out corruption from Nigeria, he signed an Executive Order No. 6 of 2018 to improve his administration's fight against corruption. In his speech read during the signing of the order, he said:

"I have decided to issue the Executive Order No. 6 of 2018 to inter alia restrict dealings in suspicious assets subject to investigation or inquiry bordering on corruption in order to preserve such assets from dissipation, and to deprive alleged criminals of the proceeds of their illicit activities which can otherwise be employed to allure, pervert and/or intimidate the investigative and judicial processes or for acts of terrorism, financing of terrorism, kidnapping, sponsorship of ethnic or religious violence, economic sabotage and cases of economic and financial crimes, including acts contributing to the economic adversity of the Federal Republic of Nigeria and against the overall interest of justice and the welfare of the Nigerian State," (Sani Tukur, 2018).

The effective implementation of these policies gave Nigeria a significant boost as Nigeria experienced its highest score in the corruption perception index score 28% within his first year in office this administration and maintained 27% in 2017 and 2018 Transparency international corruption perception index as shown in Table 1 above.

Factors that Promote Corruption in Nigeria

Many factors have been attributed to the incessant promotion of corruption in Nigeria. Prominent among them are:

1. Poverty: People living in poverty cannot meet their minimal needs for survival. They are faced with life challenges on how to make ends meet. This subjects them to an unethical and immoral act, as they seek ways of solving their basic problems or meeting their basic needs. This situation has given rise to a rat race where almost everybody is stealing, and embezzlement is rife.

2. The collapse of moral values in the society: The Nigerian society has been overwhelmed by material values. Society's attitude towards accepting and approving wealth acquired illegitimately encourages corruption. It makes corruption to spread like wildfire and permeates the rank and file of the society. Corruption is encouraged whenever an ex-convict or a person who had been caught in one kind of corrupt practice or the other is appointed to public office or is allowed to contest for election in the country (Tom and Bamgboye, 2017). It encourages corruption, as corrupt leaders continue to acquire and accumulate wealth illegally at the expense of the masses. In Nigerian society, this has led to a culture which prize material success and possessions higher than any other value in the life of the people. Hence, success in material wealth is lauded no matter how it is achieved.

3. Poor wages: Low salary paid to workers by both the public sector and some private sectors in Nigeria is an indisputable factor that necessitates corrupt behaviour, as the employees seek other unethical/unlawful and immoral means to make ends meet. In Nigeria, where the minimum wage of workers is currently at eighteen thousand naira (N18, 000). With this amount of money, one can agree that it is unrealistic for a worker earning such amount of money to pay for his house rent, pay for his transportation to work, pay his electricity bills, pay his medical bills, purchase foodstuff and pay for his children's school fees.

4. Weak democratic foundations: Corruption is much more likely to thrive in weak democratic foundations. This is supported by Moreira (2018), who says that "Corruption chips away at democracy to produce a vicious cycle, where corruption undermines democratic institutions and, in turn, weak institutions are less able to control corruption". This is obvious, as we have seen in the case of Nigerian, where the current president in most cases refuses to obey the court order, as the case of Dasuki and others who are kept in custody against the laws of the land. This creates room for undemocratic and populist politicians to use their political power in achieving anything they want for their own interest but against the rule of law.

Implications of Corruption to National Development in Nigeria

Corruption is a recurrent and incessant problem that is hindering the sustainable development of Nigeria. Corruption, as discussed earlier, is a situation in which one person or a group of people perform an immoral or unethical act for personal gain against the interest of the society. The implication of corruption on the nation's development of Nigeria is damaging as funds meant for the national development of the society is diverted to personal or interest group pocket. Indeed a nation where virtually every member of the society manifests one form of corruption or the other cannot practically experience reasonable national development, because the members of such society will put personal interest above the interests of the society. It is a clearly established fact that corruption has caused much damage to the holistic development of Nigeria as a nation as one can attest from the aforementioned. These destructive effects done in the name of corruption have negatively affected Nigerian's attaining greater national development.

It has been established that corruption in Nigeria leads to abandonment of government projects, like road construction, building project, equipping hospital facilities, equipping research laboratories, railway construction and other government projects that develop a nation. Ibrahim and Ahmad (2017, p. 19), notes that "Corruption leads to abandonment of projects that could have accelerated national development in all facets". This is true because, if the money allotted for projects that could have accelerated development of a nation is channelled appropriately to the project and not diverted to personal pocket, development in the nation will keep accelerating. Also in Nigeria, where people divert money gotten from the national crude oil (oil thief) to their personal pocket as established earlier in the paper, this would have gone into the government account and can be used for a project that will lead to the national development of the nation. This is supported by Centre for Democracy and Development Ghana cited in Ibrahim and Ahmad (2017, p. 20) who expresses that, "Corruption promotes economic decay and social and political instability, perverts the ability of the state to foster rule of law and eventfully corrodes trust and undermines legitimacy".

National development has been drawn back in Nigeria due to the negative effect of corruption in every sector. The most harmful effect of corruption to national development in Nigeria is the undemocratic act by the people in government, as they sideline the rule of law in order to achieve their personal gain. This has lead to poor governance and has affected development in Nigeria. Indeed, the current crisis of development in Nigeria can be attributed to a history of poor governance characterized by corruption.

From these aforementioned where every framework crafted to contain and maintain some sense of orderliness and develop the nation crumble by the act of corruption, one can agree that corruption has put Nigeria to a dilemma of national complex state, as it seems impossible to streamline the nation to a corrupt free state where national development can strive. This is manifest in the fact that every new goal and agenda by the government that is aimed at developing the nation is sabotaged by a series of obstacles and muted by corruption. These effects of corruption have made it difficult for Nigeria to achieve sustainable national development. Thus, corruption in any form is detrimental to national development.

Religion and Its Role in Combating Corruption in Nigeria

There are many roads to the goal of preventing and combating corruption. One of these roads is through religious obligations. Religion has the power to influence the value system of any given society. The study on religious ethics has a great influence on people's moral life and what they value. There is general agreement that religion and ethics are closely linked. Religion provides a system of norms and values guiding how individuals should live. Such norms and values are often codified as religious beliefs in the Bible or the Quran (Parboteeah et al., 2008).

Nigerians are notoriously religious just as in Mbiti's claim that Africans are notoriously religious (Mbiti cited in Sanni, 2016). Most Nigerians profess Christianity, Islam, or African Traditional Religion (ATR). Indeed, all religions involve the worship of the supernatural. Corruption is highly condemned among these religions as ungodly and unethical. They all espouse common ideas of truthfulness, honesty, love, accountability, social justice, and among others. It is generally believed that organized religion has brought peace and harmony to the world and that

its leaders are motivated by the service of their God. Indeed, all religion involves the worship of the supernatural. The worship of the supernatural demands that religion adherents maintain certain virtues which come from the outline rules given by the supernatural.

African Traditional Religion is indigenous to Africa and handed down from generation to generation. It is also a part and parcel of the African culture and a system of thought. For centuries, ATR has demonstrated a high level of discipline in form of ethics and moral values. According to tradition, ATR administers instant justice against wrongdoing in society. They value honesty and truthfulness in their religion as the core value in their worship and tradition. This is supported by Ekeopara and Ekpenyong (2016, p. 20) who assert that "values and morals are the aspects of African Traditional Religion which deal with the ideas that defend or sustain the life of the people in their relationship with one another and the world around them". He expressed that these values and morals cover issues like justice, right and wrong, respect for people and prosperity, truth, love, good and evil, the keeping of promises and agreements, crime and punishment, praise and blame.

Islam is one of the major religions in Nigeria and most people identify with them. Islam believes in monotheism. The origin of morality in Islam can be traced to the eschatological framework provided by God in the Qur'an. The Qu'ran encourages Muslims to do that which is halal "permitted" and to refrain from that which is haram "evil" and do righteous good deeds, and recommend one another to the truth (Al-Ma'ruf) which Allah has ordained. The Qur'an emphasizes the abhorrence of everything evil (Haram) and (Al-munkar) (Danjibo cited in Faleye 2013). Allah Almighty condemns mischief and evil undertaken by humans in this world in the Quran 2:60 "Do no evil nor mischief on the (face of the) earth."

Christianity is a religion based on the belief in one God and on the teachings of Jesus Christ. Modern day Christian doctrine rests upon the premise that God preserved the Bible in an absolute and reliable state, in order that all men should know the truth and believe in the Son of God. The word of God serves as the point of departure for Christians thinking about corruption and possible reactions towards it. Christian ethics is about who we are called to be rather than a set of rules or whom we want to be. And whom we are called to be is in Christ Jesus (Ephesians 2:10). Thus, to be in Christ Jesus entails living out the life quality and values He outlines for Christian worshipers to imbibe which are: faith, hope and charity or love/agape, a list which comes from 1 Corinthians 13:13. There are many listings of virtue additional to the traditional Christian virtues (faith, hope and love) in the Christian Bible. One is the "Fruit of the Spirit," found in Galatians 5:22-23: "By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things." These are said to perfect one's love of God and Man and therefore to harmonize and partake of prudence.

Onongha cited in Faleye (2013) examines the intersections of corruption and Christian ethics and argues that the absence of Christian ethics in the educational curriculum is responsible for the widespread of corruption in Nigeria and concluded that the panacea to the Nigerian problem is the integration of Christian ethics into the national curricula. Religion can act as the link and bridge in the society whose mission and concern are on man's religious vocation, eternal salvation and ultimate end is equally invested with the educational right of their adherents. Nwaomah (2007) argues that a successful war on corruption requires a holistic effort involving the teaching of Christian ethics in church. In the Christian fight against the cankerworm called corruption, the Ten Commandments by Jesus Christ stand as a very powerful tool to guide us on how we should live. Christian ethics is well summarized by Colossians 3:1-6:

Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory. Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. Because of these, the wrath of God is coming.

It gives detailed instructions on a list of "do's" and "don'ts," that will guide man to live a corrupt free life. Hence, as the Nigerians apply this in their life, it will lead to the corrupt free society we dream of in Nigeria. The Church stands for the truth and nothing but the truth and that truth shall set them free (John 8: 32). The church which stands out as the temple of God has the influencing attribute to influence the society to the state of holiness. Theron and Lotter (2012) insightfully posits that as an institution of this world, the church and Christians have the mandate to confront world systems for the betterment of the Church and Society as a whole.

The Church teachings stand on exposing corruption and not believing or celebrating every testimony of miraculous blessing which is ill gotten. The church has influencing power to the society and are stand out people who do not accept a bribe, for a bribe blinds those who see and twist the words of the innocent (Exodus 23:8). They are known for standing for the truth in all circumstances and that is the quality that makes them stand for justice against corruption. Ryken (2005) mentioned that it is evident that there can never be true justice when bribery is involved, because it closes the eyes to the truth. For religion to be actively involved in the fight against corruption

there shall not be blind justice. Anyanwu cited in Ekeopara and Ekpenyong (2016) observes succinctly that, there is no society that can afford to exist in the absence of morality, trust, justice, liberty, truth, goodness and faithfulness. One can, therefore, deduct from the above assertions as follows: that for any nation or society to experience the incorrupt enabling environment, its citizens must be imbued with all the good life and qualities provided by religion.

Recommendation

From the established facts, on can assert that Religion, whose mission and concern are on man's religious vocation, eternal salvation, is equally invested with the obligation to educate their adherents on ways of creating an enabling environment that will necessitate national development in their society. Hence Religious bodies act as the link and bridge in the society in combating corruption. From this note, this paper suggests that a holistic effort which involves the following is required in achieving this goal;

1. Christian ethics should be included in Nigeria educational curriculum.
2. Religious bodies should condemn corrupt practices through their official statements from sermons, and so on;
3. Religious leaders should use their pulpit positively by preaching and teaching sound doctrine from God concerning the way and manner to tackle corruption. Preaching that one can acquire wealth without labour is not only deceitful but also a call to corruption.
4. Religious bodies should disassociate herself from persons of corrupt characters and enforce disciplinary measures against members that are found living a life of corrupt practices in accordance with their doctrine.
5. The church is called to be a model of Christ in the transformation and renewal of people's hearts as they become salt and light in the world.
6. The Church should not encourage or celebrate those whose sources of wealth are questionable. They should be exposed and not believe or celebrate every testimony of their miraculous blessing otherwise they will end up celebrating corruption
7. Since religion is like a sub-system of the society, they should explore ways of working together in public spheres to address public issues such as corruption.
8. Religious leaders in Nigeria should reflect high moral values pronounced in their sacred scriptures with corresponding practices of morality and accountability in their actions and not only in their teachings.
9. Christians should be willing to act as a whistleblower and not be satisfied with the culture of silence and should stand and promote truthfulness because truthfulness is at the core of whom Jesus is.
10. The religious body should act as reformers and actively participate in the transformation of the society.
11. Religious leaders should encourage their members to practice & respect the norms not to cheat

Conclusion

Corruption is an evil destructive plague to any society. Hence it is a great destructive tool for national development. Thus, leaders of any nation who seek good of his nation should apply all required needed force to eject it from her country. In the case of Nigeria, history reveals that this phenomenon has persisted since independence not minding several efforts made by the successive government in the past to arrest it. Therefore a successful joint effort is required in combating corruption out of our nation. This effort would be result oriented if the three major religious bodies in Nigeria jointly pay the needed roles required from them.

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National Emergency Management Agency(MEMA)'s Approach to Flood Disaster Emergency Management in Nigeria: Policy-gaps and Options for Improved Performance

By
Obeta Michael
Hydrology and Water Resources Unit.
Department of Geography
University of Nigeria, Nsukka

Abstract
Disastrous flooding is the most frequently experienced environmental hazard in Nigeria. This paper examines the institutional arrangements for managing flood disasters and other emergencies in Nigeria. The aim of the study is to identify the problems which militate against flood emergency management and the strategies which may promote institutional strengthening in the flood emergency management sector. The data used were obtained through questionnaire surveys, focused group-discussion, field observations and from the official records of relevant agencies in Nigeria. The data generated were analyzed through the use of descriptive statistical tools. The results of the study characterized the institutional approach to flood emergency management and revealed the weaknesses of the current management framework approach. The National Emergency Management Agency (NEMA) has policies and programmes for flood disaster management, however, the performance of the agency has, so far, left much to be desired ; proactive management strategies essential for flood prevention and reduction are lacking due to institutional weaknesses. NEMA is unable to respond speedily and management programmes fail completely or partially due to poor coordination, limited capacity, lack of political will, modern equipment, and socio-economic and technical constraints .The implications, of these findings and strategies that might help enhance the effectiveness and efficiency of NEMA were advanced.

Keywords: Emergency management, flood disasters, natural or man-made hazards, institutional arrangements, institutional strengthening, policy options, National Emergency Management Agency, Nigeria.

Introduction

The World Health Organization defines a disaster as a sudden ecological phenomenon/event of sufficient magnitude to require external assistance (WHO, 2011). Flood disasters ,on the other hand, are natural or man-made hazard hazards which occur due to the overflowing of runoff water over areas that are not normally submerged or beyond the normal confines of a stream (Zbigniew et al (2014). Usually, flood disasters are unforeseen, serious and cause destruction and distress resulting in demands that exceed the response capacity of the affected community. Flood emergency management is concerned with the organization, handling and management of resources and assets needed to prevent, avoid or effectively and sustainably reduce the impacts and risks associated with flood catastrophes (Drabek, 1991). Effective disaster emergency management involves the integration of the efforts of all tiers of government and the involvement of relevant non-government organizations(NGOs), as well as individuals, households, groups and communities with capacities to respond effectively in disaster reduction.

Flood disasters have, for a very long time, been an integral part of human existence. Bhanumurthy and Bebera, (2008) described emergencies resulting from catastrophic floods as the commonest and the most widespread of all natural disasters, accounting for about 40%of all fatalities from natural disasters. Fubara (2014) also described them as the greatest environmental challenge facing man in the twenty-first century. From United States to Indonesia, China to Mexico, India to Belgium, Philippines to Brazil and France to United Kingdom, the problem of flooding has been a major cause of national embarrassments (Mordi, 2011).Catastrophic floods are destructive to man and/or the environment. Typical consequences include the submerging of communities and sacking of the inhabitants; causing deaths, the outbreak of diseases and injuries to man and animals; depletion of natural and social capitals; institutional weakening and a general disruption of economic and social activity; washing away farmlands and causing severe damages to vital urban or rural infrastructure ; displacement of people, loss of crops, washing away farmlands, houses, and causing soil erosion and surface water pollution(Ologunorisa and Adegoh, 2006; Oshodi ,2013).

Strahler and Strahler (1992) noted that the conditions for a disastrous flood exist when the discharge of a river cannot be accommodated within the margins of its normal channels, so that the water spreads over adjoining

grounds on which human infrastructure and farmlands exist. Flood disasters also occur when rainfall become abnormally high or in urban areas where planning laws are neglected (Nnaluo ,2008). For instance, in August, 2017, flood disasters and emergencies triggered off by torrential rains killed over ten people and caused damages put at several millions of dollars in Texas, United States of America (Udouko, 2017). China and Indonesia had similar experiences in May 2008, when floods triggered of by torrential rains killed hundreds of people across Chinese cities. In August, 2007, in Sathya Sai Baba, India, over 14 million people were victims of disastrous floods that ravage several settlements, farmlands and major industrial installations (Rudrappan, 2011).The Indian government spent over $1.6 billion in assisting the victims in the region. Wright (2011) also reports that in Lahore, Pakistan on July 2011, many parts of the city were cut off from the city center, transportation systems were halted and businesses were closed down for days due to disastrous flood.

In Nigeria, flood disasters and emergencies are perennial environmental problems. Oku et al (2011) described them as the most frequent environmental hazards experienced in Nigeria and a major cause of about one third of all deaths, one third of all injuries, and one third of all damages from natural disasters. The most frequently affected areas lie within the Niger-Benue trough (see Figure 1)
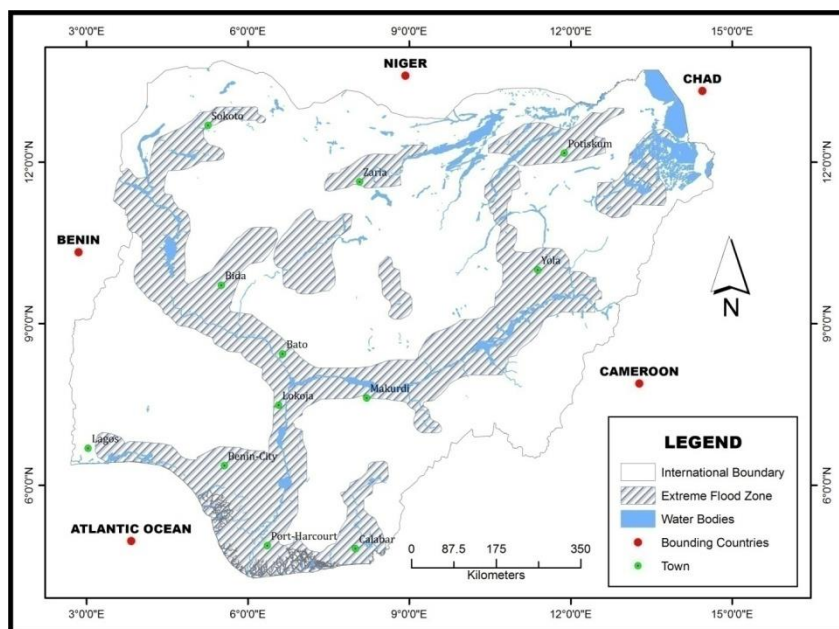

Figure 1:Areas frequently affected by disasterous floods in Nigeria.
Source.GIS Unit, Department of Geography, University of Nigeria, Nsukka (2017)

Floods have wreaked havoc to lives and properties, in several states (Balyesa, Imo, Edo, Anambra, Niger, Benue,Taraba ,Sokoto, Kano, Adamawa, Ogun, Delta, Lagos, Cross River, Rivers, Kogi and Akwa Ibom(Fig 2)) in Nigeria, for decades (Ede and Okorji, 2014). Between 1990 and 2015, flood-related damages in these states totaled more than 38 billion naira (Utesv, 2017). And just recently, precisely in September and October 2017, the coastal states of Rivers, Bayelsa and Akwa Ibom experienced disastrous flood incidents which displaced over 225,000 people and left thousands of farm lands, houses and vital infrastructure in ruins(Udouko,2017). Several cities including Asaba , Benin, Port Harcourt, Warri ,Onitsha, Calabar ,Lokoja, Uyo, Owerri and Yanagoa were turned into wastelands, with collapsed buildings and debris dotting their landscape. The flood disasters killed 27 persons and damaged 5742 houses.

 Flood disasters have not only continued to occur regularly and widely in Nigeria, but have continued to create severe hardships .Against, this background, it is necessary to evaluate the institutional arrangements for managing flood disasters in Nigeria with a view to identifying the specific challenges facing the management systems as well as to strengthen policy –making in the flood emergency management sector. This is vital for avoiding/ reducing flood damages in vulnerable areas as well as in understanding the range of issues associated with catastrophic floods in the country.

The objectives of this work therefore are; to highlight the incidences of flood catastrophes in Nigeria (between 2000-2015, when data became more readily available); describe the organization and structure of the national agency for flood management, and to characterize and evaluate the institutional arrangements for flood

disasters management, with a view to isolating their strengths and weaknesses as well as the strategies which can improve/strengthen management strategies. The findings of this work, in our view, will contribute to the knowledge base for future research and development of effective flood control system in the country. In addition, finding lasting solutions to the problems associated with flood hazards, especially in frequently affected areas in Nigeria is a crucial step in setting the stage for sustainable development in most sectors of the national economy as well as in improving the peoples well being, and, indeed, for the successful implementation of the post-2015 sustainable development agenda.

Theoretical Literature Review

Research works on flood disasters in Nigeria have grown by leaps and bound in the last few years (Ayoade, 1979; Rashid, 1982; Babatolu, 1997; Okpala, 1979; Odemerho, 1988; Oriola 1994; Areola, 1998; Anih 2004; Giwa, 2005; Dovereux, 2007; Annegret et al, 2007; Adelekan, 2009; Etuonovbe, 2009; Obeta, 2009; Okan et al, 2009; Adelekan, 2010; Ndukwu and Chiemelu, 2010; Offiong, 2010; Aderogba, 2012), (Etuonovbe, 2011), and Fabura (2014).The main thrust of some of these flood studies were to:(1) determine the natural and main-induced reasons for flood disasters(Ayoade, 1979; Rashid, 1982; Babatolu, 1997), (2) attempt a prediction of flood occurrence (Adelekan, 2010; Ndukwu and Chiemelu, 2010), (3) cost flood disasters damages(Anih 2004), (4) create more awareness on flood hazards and develop sustainable response strategies (Okan et al, 2009),(5) and cost programmes for rehabilitation, recovery, and adjustments(Okpala, 1979; Offiong, 2010; Aderogba, 2012).

Ayoade, (1979) probably made the first attempt at understanding the natural and man-made reasons for flood disasters in western Nigeria, especially in Ibadan. He identified four factors which are very critical for the development of flooding in the area. The factors included heavy and prolonged precipitation, surface configuration, deforestation and the nature of the soil. The study observed that heavy rains greater than 26 mm/day induce floods when they occur (especially) within the moisture surplus months of July – October and that deforestation weakens the ability of the vegetation cover in the area to retard run off, and to absorb and store the rain water.

Gobo (1988) discussed flood disasters in the lower Niger River basin, emphasizing the role of deforestation and engineering strategies in minimizing flood disasters. He proposed four approaches, including the control of land use, for containing flood disasters. Odemerho (1988) attributed the increase in the frequency of flood disasters and emergencies in Nigeria to rapid rate of urbanization. He observed that there are two fundamental causes' of floods in urban areas in Nigeria. The first relate to poor infiltration due to high level of imperviousness, while the second relate to the rapid rate of urban development and the encroachment of buildings on natural water flow paths. Nwachukwu (1990), Ologunorisa (2004), Anih (2004) and Ndukwe and Chiemelu (2010) agreed with this submission but added that abnormal heavy precipitation, flat terrain and the nature of the soil are contributory *factors*.

Earlier, Abams, (1995) observed that flood hazards cannot be totally avoided, but their destructive impacts on lives and the environment can be minimized .He suggested that educating residents of vulnerable areas in order to raise their level of awareness on the dangers posed by improper landuse can reduce the effects of the disaster in vulnerable areas. Awareness creation, he noted, should be a priority undertaking by the federal and state governments in Nigeria. Etuonovbe, (2011) lamented the increases in the frequency and severity of flooding in urban areas along the Niger/Benue trough in Nigeria. He discovered that the existing drainage systems are not maintained properly due to financial constraints. The drainage systems get blocked due to silting, dumping of waste material at the inlets of drains and encroachment over natural drainages. The intense rainfall, often result in the generation of high magnitude of runoff, above the capacity of existing drainage systems, thereby resulting in urban flood disasters.

This above review reveals that some work has been reported on flood disasters and emergencies in Nigeria .But some critical areas of research are yet to be covered. For instance, the challenges facing flood emergency management in the country, how to strengthen policy –making in the flood management sector as well as the weaknesses and strengths of the current management systems are yet to be fully studied. The thrust of the present work is on these areas because understanding them will enhance planning procedures in the area.

Study Area

This study area is Nigeria, whose 24 of the 36 federating states have experienced several flood-induced emergencies between 2000 and 2015. These vulnerable states include Rivers, Balyesa, Imo, Edo, Anambra, Niger, Lagos, Ondo, Kwara, Enugu, Kebbi, Oyo, Benue, Taraba, Sokoto, Kano, Adamawa, Ogun, Delta, Lagos, Cross River, Kogi, Kaduna and Akwa Ibom(see Figure 2).
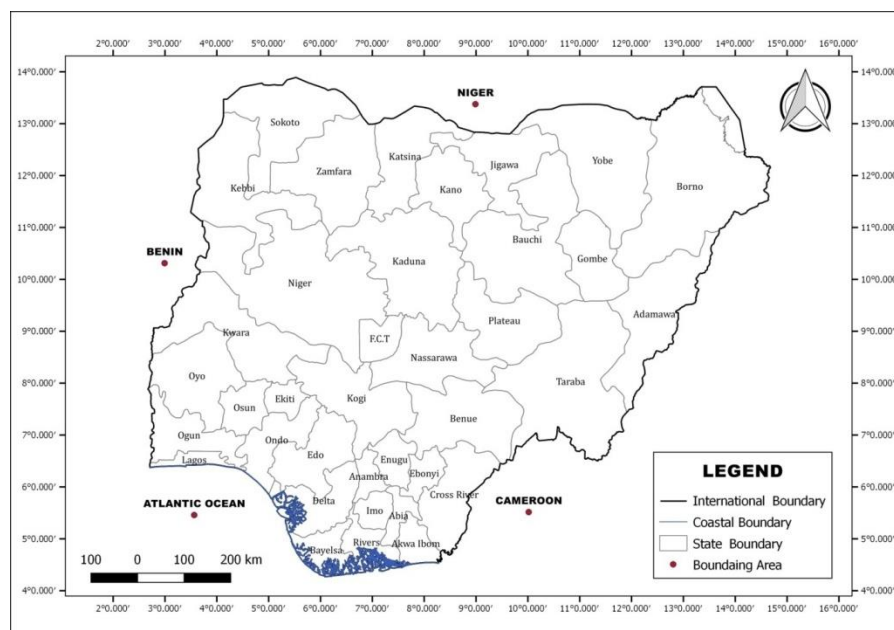
Figure 2:Nigeria,showing the 36 federating states.
Source.GIS Unit, Department of Geography, University of Nigeria, Nsukka (2017)

Nigeria lies between longitudes 2^0 49'E and 14^0 37'E and latitudes 4^0 16'N and 13^0 52'N and shares boundaries to the north with Niger and Chad, to the east with Cameroon, to the west with Benin Republic and to the south with the Atlantic Ocean. This region has a very rich diversity in climate, biological resources, ethnicity and culture (Emedi 2011). The climate is tropical with high temperatures and high humidity as well as marked wet and dry seasons, though there are variations between north and south (Ofomata, 2002).Precipitation varies widely in both time and space, ranging from less than 250mm per annum in the extreme north to 2250mm at the coast(Adekalu *et al.*,2001). Some rural areas get little or almost no precipitation, while others, like those in the Niger Delta, are among the most water-rich areas on earth (Odjugo, 2010).

The country is drained by numerous rivers, principally the Niger, Benue, Cross River and their numerous tributaries as well as by the Lake Chad basin and the rivers that discharge into it (Olaleye, 2010). Many of these streams, especially in the drier northern states, are seasonal.

The Floodplains of many of these rivers are prone to flooding, particularly after heavy rainstorm; the floods are often devastating (Areola, 1998). Many urban areas in Nigeria also witness series of flood disasters and emergency situations that are both natural and anthropogenic (Adelekan, 2009). Approximately, 58% of the Nigerian population live and work in flood-prone areas (Abams, 1995). The flood-prone areas, particularly in the countryside, generally exhibit great poverty, decayed infrastructure, poor health conditions, low access to social facilities and low level of education as a result of varying degrees of geographical and political isolation (Eze and Effiong, 2010).

1.4 Methodology

Primary and secondary data were collected largely from the twenty four states that have experienced disastrous floods between 2000 and 2015 in Nigeria. Primary data collection was carried out between June 2016 and October 2017. We first selected six of these flood ravaged states randomly (see Fig.3), one each from the six geo-political zones in Nigeria. From the states one local government area (LGA) which had a center for flood disaster displaced persons (FDDPs) was purposefully selected for use the study. Within each LGA, three frequently flood ravaged rural communities were also purposefully selected for sampling. A total of 18 rural communities (see Table 1) were sampled. Sampling was limited to communities that were accessible, safe (security-wise) for field surveys and where previously FDDPs could be found.
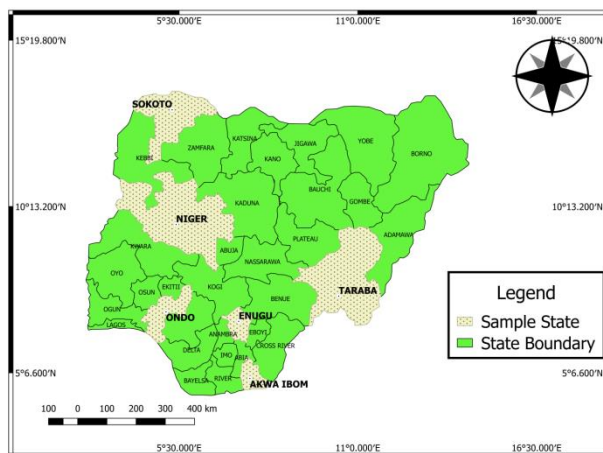
Fig 3: Nigeria showing the sampled states.
Source: GIS Unit, University of Nigeria Nsukka

Within each sampled community, 40 copies of questionnaire (used to elicit information on flood impacts and distinct flood characteristics) were administered at random to flood victims that participated in the study. The questionnaire were administered in each state by two trained research assistants, who were indigenes of the State and post graduate students of the Department of Geography, University of Nigeria, Nsukka.

Table 1: **Characterization of Sampled States/Communities**

S/NO	Sampled States	*2016 projected population	**Land Area (Km²)	Sampled Communities	Number of times residents fled their homes due to floods(2012-2015)**	Mean distance to camps created for displaced persons(kilometers)**	Reported Flood impacts** (2012-2015)
1	Enugu	3,257,298	7,161	Igga ,Ogurogu ,Adani	09	4	Damage to crops and infrastructure.
2	Niger	3,950249	76,363	Lappai. Esagi, Tashi,	03	6	Damage to houses, crops, infrastructure. mining and quarrying sites
3	Ondo	3,441,024	15,500	Owo, , Okitipapa, Ijoka	05	2	Damage to life, crops, infrastructure ,homes, and Sawmill sites,
4	Akwa-Ibom	3,920,417	7,081	Uruan , Etian,, Oboro	11	2	Damage to houses, crops , infrastructure, And local gin making industries
5	Taraba	2, 300,736	54,473	Wukari, Ginda Mpar,	04	6	Damage to farms, roads, Markets, cattle, injuries, and houses.
6	Sokoto	3,696,999	25,973	Gudu Ganbe, Bako,	02	12	Deaths, injuries, damage to crops, homes, infrastructure and local crafts industries.

Sources: 1)*Projected from the 2006, NPC.   (2) ** Authors' fieldwork,2017

The research assistants spent one day in each community to complete all data collection activities. Additional information was also collected through personal observations and interviews. Semi-structured interviews were used to elicit information from NEMA officials and on the demographic and other characteristics of the most vulnerable groups.

Also, extensive desk research enabled us to collect relevant secondary data from published documents as well as from relevant records at the national and zonal offices of the National Emergency Management Agency (NEMA); as well as from the Drainage and Flood-Control Departments of the Federal and States Ministries of the Environments as well as from the States' Emergency Management Units. Information was also gathered from textbooks, journals, monographs, maps and the internet.

Also, we employed the focus group discussions (FGD) technique to obtain reliable information from previous flood victims. The purposive sampling technique was used to select six flood victims in each of the flood-prone community who participated in FGD. The criteria for selection were availability at the time of field work, previous suffering from floods episodes and willingness to participate in the FGD. This technique enabled the participants to talk freely about their experiences, observations, floodwater behaviours, responses by NEMA officials and NGOs, provision and distribution of relief material etc

Centers for previously FDDPs in the study area were visited and observed; infrastructural damage, demographic and other characteristics of the most vulnerable groups, flood mitigation efforts etc were observed directly for characterization. Descriptive statistics such as means, totals, percentages and standard deviation were used to analyze the data.

Results and Discussion

Some Recorded Flood Emergencies in Nigeria (2000-2015)

Interviewees from the Federal and States Ministries of the Environments reported that more than 78 major flood emergencies that; displaced more than 5.5 million people, caused the death of hundreds of people and destroyed property evaluated to be in of millions of dollars occurred between 2000 to 2015 in Nigeria. Table 2 provides summary information on some of these major flood disasters.

Table 2: Spatial Distribution of Disastrous Floods in Nigeria (2000-2015)

Year *	Name of flooded River(s)*	Location (Affected areas/state	Date (mouth/year) **	Identified leading cause (s)**	Remarks(*)
2000*	Ibaji-Gurara River	Ibaji L.G.A (Kogi State)	August/ September 2000	Intense rainstorm, deforestation	Over 150,000 persons rendered homeless
2000*	River Katisina-Ala	Katisina-Ala L.G.A. (Benue State)	September/ October 2001	Prolonged rainstorm	Several farm lands and crops were submerged
2001*	River Pai	Klomido area (Taraba State	September 2001	Heavy rainstorm	Thousands of people were rendered homeless
2002*	**No extreme river flood was recorded in Nigeria**				
2003*	Ebonyi River	Central & South western area of Kaduna State	September 2003	Heavy & prolonged Rainstorm	Farms, houses and roads were washed away
2003*	Kubuwa stream	Kubuwa L.G.A (Abuja FCT)	September 2003	Heavy & prolonged rainstorm	Vehicle & houses submerged
2003*	Kaduna River	Central & South Western Area of Kaduna State	October 2003	Intensive rainstorm & dam failure	About 100,000 people were drowned (Worst flood event in Nigerian. History)
2004*	River Gongola	Jamari Area (Gombe State)	October 2006	Heavy and prolonged rainstorm	20 people died.
2005*	No extreme river flood was recorded in Nigeria				
2006*	Ogun River	Agility, Maidiam, Owode and Abeokuta Areas (Lagos and Ogun State)	June 30th 2006	Prolonged rainstorm and blockage of river channels	over 20 settlements lying close to Ogun river were deserted.
2006*	Zamfara River	Gummi and Alicro Areas (Zamfara & Kebbi state)	October 2006	Dam failure	Farmlands, houses, roads, and culverts were washed away.
2007*	Sokoto & Rim River	Sokoto & Gormoy Areas (Sokoto state)	September 5th 2007	Intensive over rainstorm.	500 people were rendered homeless
2007*	Sokoto River	Suru L.G.A. (Kebbi State)	August 28, 2007	Intense rainstorm	300 people rendered homeless; 300 houses submerged (Dakingari village, worse affected)
2007*	Ngadda River	Gwoza L.G.A (Borno State)	August 28, 2007	Intense rainstorm	21 villages sacked by the flood water.
2007*	Wuse River	5 Villages along Wuse R. (Plateau state)	October, 2007	Heavy & prolonged rainstorm	47 persons died 200 settlements, washed away. (worst in 30 years)
2007*	Shasha River	Isheri0Ikosi L.G.A, (Lagos state)	Thursday, August 9th 2007	Above-normal rainstorm	Vehicles, houses farmlands & roads were destroyed
2008*	Owode Elede flood Disaster	Owode,Onirin, Agboyi Ketu, Owode Orile, Odo Ogun, Itowoloa and Agiliti, communities(Lagos and Ogun States)	October, 2008	Heavy & prolonged rainstorm/blockade of Ogun River	About 1,000 residents were displaced, farm lands and rod washed away
2010*	Ikoro-Ekiti flood Disaster	The whole of Ijero Local Government Area of Ekiti State	August 13, 2010	Heavy & prolonged rainstorm	Damaged houses, farmlands, and displaced thousands of people in Adebanji, Sakoro, Bolorunduro and Ekinni communities.
2011*	Challawa/ Tiga Floods,Kano	Affected 5,000 Villages in Kano & Jigawa states.	October 2011	Opening the gates of Challawa and Tiga dams	Affected about 5,000 Villages and displaced 2 million people
2012*	The 2012 historic floods	Affected 28 states spread across all the geo-political zones in Nigeria	September 2012	Opening of the Lagdo Dam in Cameroon& heavy rain	Affected 134,371 people, displaced 64,473, injured, 202, and killed 148 during the period,
2013*	The Isheri floods, Lagos State	Submerged 22 communities	October 2013	Above-normal rainstorm and silted up drainage systems	About 1,000 residents were displaced
2014*	The Goronyo	Goronyo Local	October 2013	Heavy rainfall	Four villages of Kagara, Boye

	Floods(Sokoto Sate)	South western parts of Sokoto State			Kai, Balla and Giyawa were affected and. property worth millions of naira was lost to the rising waters
2015*	Lower Benue River Basin (principally Makurdi and environs) floods of 2015	Makurdi,Gyado,Wurukun ,Angwa,Jukun,Wadata and Gyado Milla communities	September/ October 2015	Heavy downpour, poor and inadequate drainage systems, improper waste management and release of water from dams.	311 people were killed, 1,581 persons injured, 105 cars and motorcycles lost, over 445 cattle were lost, 2,698 hectares of farm lands washed away and 10,021 houses were destroyed.

Sources: **Erosion, flood and coastal zone department of the federal ministry of the environment, Abuja.*
**Drainage Department of the Lagos state ministry of the environment.(*) Interviewees and records in States Agencies

As shown in the last column of Table 2, catastrophic floods, whether man-made or natural, are recurring events in many parts of Nigeria. Findings from the field showed that the accumulation of runoff water over usually dry areas (floods) is a growing concern to many communities in Nigeria, especially in the Niger Delta region. Interviewees revealed that the rampaging flood waters are not only destructive to life/crops, but often carry varying concentrations of either dissolved or suspended solids which are normally deposited over areas that are submerged (see Figure 4). The inundations, they noted, may be deep or shallow and may comprise of water which is either static or which is a ranging torrent. Victims gave graphic details of how flood disasters wrecked havoc on the population of vulnerable areas; how they caused deaths, injuries, pollution of different kinds, infrastructural damages, loss of vegetation, soil degradation, depletion, erosion and slowing down the rate of development.

Fig.4: Flooded Road and buildings along Aku Road, Nsukka.
Source: Author's Fieldwork, October, 2016

Institutional Arrangements for Flood Disasters Management in Nigeria

The incessant and reoccurring heavy impacts due to flood disasters and other emergencies in Nigeria necessitated the establishment of the National Emergency Management Agency (NEMA), via Act 12 as amended by Act 50 of 1999. NEMA was set up to manage all forms of disasters and emergencies in Nigeria; to build a culture of preparedness, prevention, response and community resilience to disasters and emergencies in Nigeria. The agency deals with disasters and emergencies resulting from floods, landslides, conflicts, earthquake, fire out breaks, volcanic eruptions, and some of the natural hazards(including epidemics) that kill millions of people and destroy billions of dollars worth of property each year across the globe (WHO 2011). NEMA has its headquarters in Abuja and six NEMA Zonal offices at Kaduna (covering Sokoto, Kebbi, Katsina, Zamfara, Kano, Jigawa and Kaduna States), Maiduguri (covering Borno, Yobe, Adamawa, Bauchi, Taraba and Gombe States) , Jos (covering FCT, Niger. Plateau, Kogi, Benue, kwara and Nasarawa States), Lagos (covering Oyo, Ogun, Ekiti, Osun, Ondo and

Lagos states), Port Harcourt (covering Akwa Ibom, Cross Rivers state, Delta, Bayelsa, Rivers and. Edo States); Enugu (covering Enugu, Abia, Anambra, Imo and Ebonyi states).

However, concerns have been raised about the effectiveness and efficiency of NEMA with regards to flood emergency prevention, reduction and management; flood disasters and emergencies have not only continued to occur regularly and widely in Nigeria, but have continued to create severe hardships, especially for urban residents and the floodplain occupants. These scenarios suggest that NEMA has not been proactive (or effective) in the management of catastrophic floods and emergencies in Nigeria, hence the need for this study.

The structure of NEMA

The organizational structure and flow diagram in NEMA is summarized in Figure 5.As shown in Figure 5 NEMA is supervised by the Federal Ministry of the Environment and is headed by a Director-General (the highest managerial position), who according to Act 50 of 1999 must be a professional of very high standing. The Director-General is charged with carrying out the executive and administrative work necessary to enable the agency prevent, reduce and manage natural disasters and emergencies in Nigeria effectively and sustainably. He directs all activities including damage assessment, feasibility studies (of disasters prone areas), public education and enlightenment (in order to raise the level of awareness) and response activities in times of emergencies.
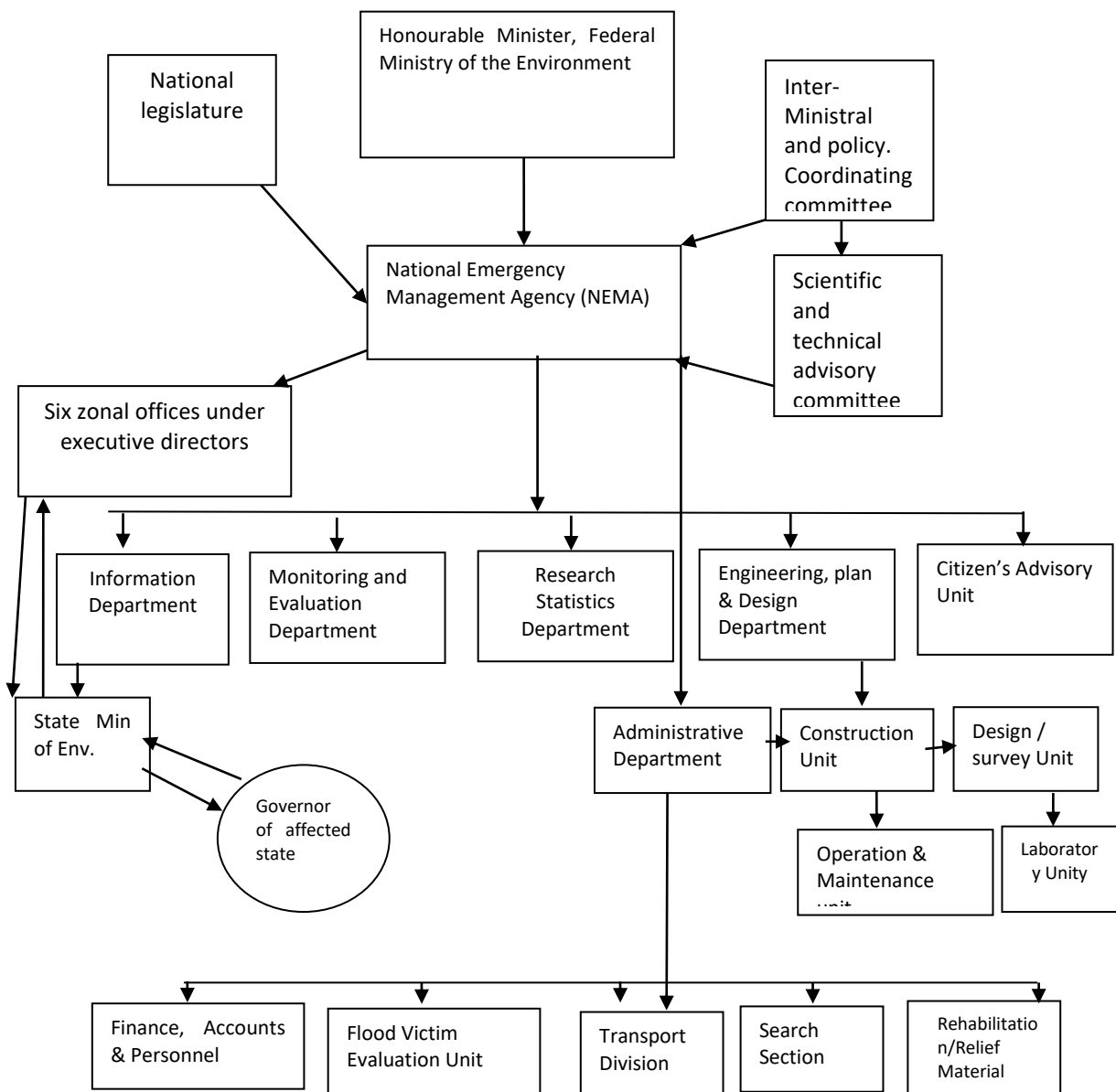
Fig.5: Organizational Structure of and Flow Diagram in NEMA
Source: Author's Fieldwork, 2017

The Director-General, in addition, coordinates the activities of donor agencies involved in preventing, reducing and managing emergency conditions in Nigeria. The Director-General is assisted in his administrative and executive functions by two deputy Director-Generals, senior managers and six zonal coordinators. Act 50 of 1999, however mandates the zonal coordinators to oversee the technical and administrative officers and workers of the zone. In plain terms, the zonal coordinator is at the head of the zonal administration. He is responsible to the agency for over all administration in terms of reports management of zonal resources, recommendations, requisitions, zonal stores and statistics. He also coordinates and oversees the functions of the States' Emergency Boards. The functions of the units, shown in Figure 5, are as summarized below:

Engineering, Planning and Design Department

This Department is made up of six sections namely; construction, design, survey, laboratory, operation and maintenance sections. The department oversees all matters relating to the assessment of disaster as well as the establishment (design, construction, operation, etc) of concrete structures for flood disaster prevention, reduction and management. The engineering Department is probably the most important units in the National Emergency Management Agency (NEMA). The Department is at present, headed by a professional Water engineer

Finance and Accounts Department

This Department, headed by a financial controller, oversees all finance related activities of the agency. Its assets and project costing unit, which deals with assets and stores record, project costing, budgets and budgetary controls, and physical stores, is one of the most important and busiest units in NEMA.

Administrative/ Personnel/ Records/Statistics Units

This multi-functions performing section deals with all establishment matters such as new appointments, staff on leave, in-service training, resignations, terminations, dismissals, retirements and pensions .The section also organizes training courses for the agency's staff.

Search, Rescue, Rehabilitation and Relief Material Units

The functions and duties of this units include to locate disaster areas, detect, search and rescue victims, determine the extent of damage, provide victims with essential supplies (usually, food, medicine, clothes, mosquito nets, mattresses etc), resettle victims (usually in make shift settlements) and clean-up disaster areas.

Internal Audit Section: The internal audit detects and tackles the incidents of fraud, forgery and embezzlement, especially those in which staff is involved. In addition, this section pre-audits salaries and wages, contractor's bills and periodically tours zonal offices of the corporation on cash surveys.

Information and public relation Section

This section handles all issues relating to press releases, advertisements and briefings.

Evacuation Unit: This section handles all issues relating to the evacuation of victims, creation of temporary settlements, provision of relief materials such as medicine, foods, water, clothing and drugs to victims and general sanitation in devastated areas.

Citizens Advisory Unit: This section educates the public in order to raise the level of awareness and reduce the effects of disaster in vulnerable areas.

Inter-Ministerial and Policy Coordinating Committee (IMPCC): This committee is composed of high-level representatives from other concerned agencies, such as ministries of works, housing, urban development and water resources. This committee sets the general tune and makes input in the agency operations. It assembles and analyzes data, makes recommendation to the agency on appropriate mitigation measures, but leaves the operational duties to the agency.

Scientific and Technical Advisory Committee (STAC): This committee is composed of nationally recognized scientists, usually drawn from different scientific disciplines. The committee undertakes scientific studies, investigations and identifies problems, proffers solution, develops monitoring strategies, and ensures that all recommended and/or implemented actions are tired to good science.

Other Units: Other units put in place to ensure that the day-to-day response and recovery activities get done include the legal, transport, security and monitoring/evaluation sections.

These sections carry out essential supportive duties and services that enable NEMA detect, respond and combat disasters in a timely manner. The section below evaluates the performance of this agency as it carries out the duties assigned to her by Act 50 of 1999.

Evaluation of NEMA's performance in flood emergency management in Nigeria

Act 50 of 1999 mandates NEMA to tackle disaster related issues through the : (1) the establishment of efficient concrete structures and measures to deal with emergencies which occur over the short -term,(2) formulation of policies on all activities relating to disaster management in Nigeria,(3)specification of actions to be implemented during disasters,(4) co-ordination of plans and programmes for efficient and effective response to disasters at the National level and through (5) the determination of response activities to be implemented by affected communities, NGOs, and local/state authorities.

Findings from the field reveal several disturbing issues with regards to NEMA's structure and performance. First, the primary goal of establishing NEMA is to integrate disaster management practices in Nigeria within a unified policy framework, in order to facility quick and coordinated response to disaster and emergency situations ,so as to save as many lives as possible when disaster occur. This objective, has so far, not been achieved. As shown in Table 2, many flood disasters in Nigeria result in high casualty rates; the destruction of lives and properties by floods has continued unabated.

Secondly, there exist, at present, a lot of redundancies in NEMA .All powers and resources appear to be concentrated in the office of the Director General. The zonal coordinators and managers are largely redundant, carrying out only assigned functions and roles in the operations of the agency. As one zonal NEMA official put it "we wait on *our national office at Abuja for all instructions' the DG can, if he wishes, keep all of us permanently on vacation"*

Thirdly, the current management structure of NEMA, illustrated in Fig. 5, is too cumbersome and perceived as ineffective even by the officials of the agency. For instance, all the zonal staff interviewed agreed that reporting lines are long and tortuous, and that numerous support-services are often shared by two or more federal and state agencies. Presently, when a food emergency condition occurs and overwhelms the capability and resources of the affected village(s) to handle, the local government authority, to which the affected villages belong, shall, on notification, call on the state government for assistance. The State Government shall then send her own team of experts (assessment team) to inspect and assess the magnitude of the disaster. The report of the assessment team will indicate whether or not the disaster deserves intervention by the state and federal governments. If the disaster deserves intervention by the federal governments, the State Ministry of the Environment shall, on the directive of the Governor, communicate the federal government through the zonal coordinator of NEMA. The zonal coordinator of NEMA will, with the approval of Director General, dispatch its own team to inspect and assess the magnitude of the disaster and confirm that the disaster overwhelms the capabilities and resources of both the affected community, local and State governments. The Director General of NEMA will, in addition, convince the Honorable Minister of the Environment and the presidency that the disaster ought to be declared a National disaster, by the Federal Government to merit NEMA's intervention. These reports originate from affected village(s) and LGAs and pass through the State's Ministry of the Environment, the State Emergency Management Board, the Zonal office of NEMA , the Director General of NEMA and the presidency- passing through several line officers, before approval can be given. Naturally, this causes delays and avoidable hardships. This contrasts sharply with disaster response operations handled by the Navy or Air Force, where victims are, located, rescued and resettled within hours.

Fourthly, even when a flood disaster has been declared a "national disaster' by the federal government and all approvals given, NEMA's approaches to disaster management or response pattern are, according to our interviewees, lethargic, inefficient and unimpressive .Reflecting on the 2012 flood disaster in Bayelsa Sate, an official of the Sate Ministry of Environment, stated that experts from NEMA came 22 days after the catastrophe in their state has been declared a 'national disaster' for damage assessment; relief materials arrived came 38 days later-when most victims had left the FDDPs camps. He dubbed NEMA '*never expect mercy agency'* and predicted that because flood disasters are not properly managed by NEMA, destruction of lives and properties by floods in Nigeria will continued unabated. Table 3 provides summary information on eight essential services provided by NEMA to victims and the number/ percentage of beneficiaries in the six sampled states.

Table 3: Some services provided by NEMA and the number/percentages of beneficiaries in sample states (2012-2015)

Sampled States	Rescue	Make-shift shelter	Relief Materials	Early warning messages	Public enlightenment	Mitigation projects	Evacuation	Medical attention
Niger	0(0%)	20(16.6%)	18(14.3%)	0(0%)	12(10%)	0(0%)	0(0%)	0(0%)
Sokoto	0(%)	0(0%)	0(%)	22(18.3%)	0(%)	0(%)	0(%)	0(%)
Enugu	0(%)	0(0%)	0(%)	10(8.3%)	0(%)	0(%)	0(%)	0(%)
Taraba	0(%)	0(0%)	0(%)	05(4.2%)	0(%)	0(%)	0(%)	0(%)
Ondo	0(0%)	45(37.5%)	55(45.8%)	08(10.4%)	08(10.4%)	0(0%)	0(0%)	08(10.4%)
Akwa Ibom	0(0%)	66(55%)	46(38,3%)	28(23.3%)	14(11.6%)	0(0%)	0(0%)	0(0%)
Mean	0(0%)	131(18.2%)	119(16.5%)	73(10.1%)	34(4.7%)	0(0%)	0(0%)	08(1.1%)

Source; Fieldwork (2016- 2017)

To ameliorate the situation citizens, faith- based and paramilitary organizations and NGOs, who lack competence and resources, often take over the operation of NEMA when flood disasters and emergency situations occur in Nigeria.

Fifthly, NEMA is mandated to carry out thorough feasibility studies on disasters prone areas; educate the inhabitants and persuade them to relocate to safer areas, in order to reduce the effects of disaster in such vulnerable areas. Findings, however, showed that heavy settlements are still located at areas that are highly exposed to dangers of flooding (especially in Bayelsa, Rivers, and Cross River States); in fact responses suggest that water front/ flood plain occupancy in increasing rather decreasing in the sampled vulnerable areas; most residents(72%) have never benefited from NEMA's enlightenment campaigns on' non-settlement in vulnerable areas and NEMA is yet' carry out a nationwide feasibility studies on disasters prone areas .

In addition, there were also claims and reports that the patterns of administration of emergency relief materials, especially during the 2012 floods in Kogi, Benue and Taraba States of Nigeria were characterized with poor management particularly, with regards to reaching the direct victims of the floods in FDDPs camps. The 2012 flood victims interviewed in Kogi State complained of the use of top politicians, community leaders, and influential persons to divert materials from the affected areas. There were also complaints that the targeted 2013/5 flood victims in Taraba did not benefit from the relief material programmes sponsored by NEMA.

Furthermore, NEMA relies heavily on the use of volunteers to assist in combating disasters and emergencies. Those usually recruited are members of the Civil Defense Corps, Village Security groups, Boys Scouts, Local Cab or Bus Drivers, Local artisans and other available and willing persons. These volunteers may assist in the search and rescue operations as well as in constructing make-shift shelters, distributing of relief materials and in providing security services. Unfortunately many of these volunteers are neither properly screened nor trained; they are not provided with needed equipment, information (useful guides) and protective materials that are essential for effective performance. In addition, NEMA lacks the machinery to comprehensively coordinate (create trust, team spirit, build consensus, facilitate communication, discipline, sanction and monitor performance) the activities of these volunteers emergency conditions. .

Finally, our investigations revealed that there is a dearth of effective management information system, particularly at the lower levels of the management hierarchy. For instance, none of the zonal coordinators and directors of the State Emergency Management Boards   interviewed knew the amount approved in the2016/2017 annual budgetary allocation or the exact casualty figure of the 2012 flood disaster in their zones. None too, knew the exact amount received from NGOs, bilateral and multilateral agencies, individuals and friendly countries (as assistance) during the historic 2012 flood disaster in Nigeria; and only one zonal coordinator(north –central zone)had records of persons and monies spent in the zone for recruiting, training and remunerating volunteers during the   same 2012 flood catastrophes. These features are characteristics of agencies which have poorly motivated managers who are not held accountable for results.

Challenges hampering the operations and effectiveness of NEMA

Field investigations revealed that the National Emergency Management Agency (NEMA) is facing a number of challenges. Interviewees at the national and zonal offices of the agency listed a litany of problems militating against efficient and effective flood disaster management in Nigeria. The most frequently and widely reported challenge was inadequate availability of funds. According our respondents, finding enough funds to address the frequent flood disaster in Nigeria, is a serious challenge. They reported that in October 2012, NEMA had to appeal to donor agencies, public spirited individuals and NGOs to assist with funds, so that the over 10 million victims displaced in 28 states in Nigeria could receive basic necessities-flood, medicine and clothes. The appeal was

poorly funded; the money received was barely enough to enable victims survive, pick up the pieces of their lives and start to rebuild.

The second constraint is the stakeholders' apathy and the lack of comprehensive vulnerability capacity analysis in the flood prone states in Nigeria. The interviewees attributed lack of comprehensive vulnerability capacity analysis in the flood prone states to *institutional weaknesses (on the side of* NEMA) and associated the high flood impacts to the attitudes of those who live at water fronts'(areas are highly exposed to dangers of flood) or flood disaster prone areas, who ignore warnings from NIMET to vacate the flood- prone areas. The unwillingness of the residents of flood-prone areas to relocate to safer areas have hampered the effectiveness NEMA a lot in managing flood catastrophes in Nigeria.

Thirdly, some activities of the residents of flood-prone areas, such as improper waste management, encroachment of water overflow paths, poor construction of flood water ways, *low investments* the development of drainages, neglect of planning laws and corruption were also reported to have hampered the effectiveness NEMA in combating floods in Nigeria.

Other reported constraints included the use of old(obsolete) communication equipment and facilities; limited availability of healthy vehicles (particularly boats, cars); miscalculation and misinformation; high recurrent and maintenance costs ;interference by politicians; inadequate facilities for forecasting and hazard assessment, political corruptions, limited availability of needed/ skilled manpower/technology, and inability of certain officers to effectively discharge their responsibilities

Enhancing Flood Disaster and Emergency Management in Nigeria

The flood disasters management sector in Nigeria requires urgent structural reforms and wholesale restructuring to enhance flood disaster management in Nigeria. The under listed strategies may promote effective and sustainable flood disaster management in Nigeria

1) Creation of Local Emergency Management Agencies

The current structure of NEMA is too cumbersome and too ineffective, even for information dissemination and awareness creation; reporting lines too long and too tortuous for effective flood disaster and emergency management. The way forward is to create local emergency management agencies to enhance speed, communication, effectiveness and sustainability in flood disaster management in Nigeria .Each state should be encouraged to create and run own local emergency management agency for effectiveness in their areas of jurisdiction.

2) Research and Transparency in Agency Management

Governments in Nigeria need to priorities research and transparency in flood disasters management in order to improve existing response patterns. .Research is needed for capacity building, technological enhancement, and determination of more workable preparedness approach to curtailing flood disasters. Research will enhance disaster management efforts, especially in rural areas. It is useful selecting Hi-Tech facilities and in cutting cost, extending services and comparing various management models.

3) Provision of Funds

Thirdly, the challenge of inadequate provision of adequate fund needs to be tackled by the federal and state governments. Governments should provide adequate funds for the running and operations of NEMA (purchase, operation and maintenance of modern equipment and facilities, training and retraining of staff); without adequate and sustainable funding NEMA's operations would definitely be crippled.

4) Partner with the private sector

Fourthly, flood disasters management in Nigeria should not be left to governments alone, the private sector must join hands in tackling the environmental disaster .If NEMA must address the huge amount of flood victims 'need satisfactorily, then a massive scaling up of private sector involvement, both in terms of shared expertise and funding support are needed. The private sector should be encouraged through favorable policies; capacity up-grading and awareness creation to mobilize domestic and international resources for flood disaster reduction in Nigeria.

5). **Employ site- specific approaches in solving flood disasters management problems**

Finally, the solutions to flood disasters and emergency management in Nigeria should be considered on a case-by-case basic across the vulnerable communities as the problems militating against effective flood disasters management vary from one community to another. Employing site- specific approaches to solving the problems militating against effective flood disasters management will benefit from case –by case-in-depth analysis, unique insights, and use of site-specific solutions.

Conclusion

Flood disaster has, for a very long time now, has been an integral part of human existence as well as a great concern to governments, in both developed and developing countries. No matter how technical and highly professionalized a country may be, it cannot totally prevent the existence of flood disasters. Nigeria, like many other countries, has witnessed a high rate of the occurrence of flood disasters and emergencies that caused wide range destructive impacts. Because of this, the country National Emergency Management Agency (NEMA) was set-up to prevent, reduce and combat flood disasters and other emergencies in the country. Unfortunately NEMA has, so far, been unable to achieve the purpose for which it is established; flood disasters have not been properly managed and this has contributed significantly to loss of lives and destruction of properties in Nigeria

The current failures and inefficiencies of NEMA in Nigeria present a unique opportunity for the federal government of Nigeria to reassess her strategies in the flood disasters and emergencies management sector. There is a need for a re –organization of the structure of and strengthening of NEMA with needed equipment/resources to enhance her effectiveness. Disaster cannot be managed without an effective institutional framework that guaranties' rapid communication, use of skilled personnel and modern equipment; hence, the need for reform of the current Nigerian approach. The characteristics that have defined NEMA's response to flood catastrophes in Nigeria have been late or non-arrival of rescue evacuation and assessment teams, poor distribution of relief materials, undue reliance on untrained volunteers and use of obsolete equipments. All these can be traced, in part, to the institutional weaknesses on the part of NEMA.

When a weak institutional arrangement for flood disaster and emergency mitigation is in place, combating flood and emergencies will be problematic- leading to high casualty rates, massive destruction of infrastructures and the environment (Foster, 2013). Efficient institutional arrangement is, therefore, very critical for long term sustainability of disaster reduction/prevention and management. There is an urgent need for the provision of a framework that can guarantee sustainable management of flood disasters/emergencies in Nigeria.

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Insecurity and National Development in Nigeria

By
Obeten Ude Bassey(Ph.D),
&
Onyenemerem Nnanemerem Peter
&
Tangban, Egbe Ebagu (Ph.D)
Department of Social Work,
University of Calabar

Abstract
This study is a theoretical research that seeks to examine the problem of insecurity and its impact to national development. Insecurity is a global phenomenon, considering the economic and political problems it has in the world. Nigeria is witnessing the problem of insecurity over the years. Insecurity has continued to hamper the socio-economic activities of the populace in the affected parts of the country, thereby slowing the nation's development. This problem has been occasioned by unemployment, religious beliefs, low level of education and inability of the government to equip and fund the security apparatus judiciously. The study recommend among others that federal government should formulate and effectively implement policies and programmes capable of addressing the root causes of insecurity in Nigeria such poverty, unemployment, environmental degradation, dearth of infrastructural facilities, uneven development as well as peace and security studies be included in school curriculum and made compulsory at both post primary level to tertiary level. This will help to addressing the Niger Delta challenges and related issues on security measures.

Introduction

Insecurity is the condition of being threatened, physically, psychologically, emotionally, or financially. According to Omoyibo and Akpomera (2013), security is a concept that is prior to the state, and the state exists in order to provide that concept. Security is the prime responsibility of the state (Hobbes, 1651 in Adagba, Ugwu, & Eme, 2012). The 1999 Constitution of the Federal Republic of Nigeria specifically states that "The security and welfare of the people shall be the primary purpose of government". Ironically, government on this constitutional responsibility has failed to provide a secured and safe environment for lives and socio-economic activities to thrive. The state of insecurity in Nigeria is alarming and has fuelled the social vises rate and terrorists attacks in different parts of the country, leaving unpalatable consequences for the nation's economic growth. To address the menace, the Federal government in the 2013 budget made a huge allocation to security, and the national assembly passed the Anti-Terrorism Act in 2011 (Ewetan, 2013). Despite these efforts, the level of insecurity in the country is still on the increase, and a confirmation of this is the low ranking of Nigeria in the 2018 Global Peace Index. The government efforts have not produced the desired positive result, despite the plethora of security measures taken to address the daunting challenges of insecurity in Nigeria. This has laid the Nigerian government in recent time to request for foreign assistance from countries such as USA, Israel, and EU countries to combat the rising waves of terrorism and insecurity.

The mayhems occasioned by insecurity have brought about developmental challenges which pose serious threat to socio-economic development. According to Ewetan (2013), these developmental challenges include endemic rural and urban poverty, high rate of unemployment, low industrial output, unstable and deteriorating exchange rate, high inflation rate, inadequate physical and social infrastructure, very large domestic debt, and rising stock of external debt.

The National Bureau of Statistics (2009) in Ewetan and Ushie (2014) report reveals that, Nigeria's unemployment rate increased to 23.9 percent in 2011 compared with 21.1 per cent in 2010 and 19.7 per cent in 2009. The nation has a youth population of about 80 million, representing about 60 per cent of the total population with a growth rate of 2.6 per cent per year, and the national demography suggests that the youth population remains vibrant with an average annual entrant to the labour force at 1.8 million between 2006 and 2011. In 2011, 37.7 per cent of Nigerian were aged 15-24 years and 22.4 per cent of those between ages 25 and 44 were willing to work but did not get jobs. According to Ewetan (2013), Nigeria loses about 2,300 under-five year olds and 145 women of childbearing age, making the country the second largest contributor to the under-five and maternal mortality rates in the world. A greater proportion of the population do not have access to pipe borne water, health care facilities,

electricity and affordable quality education. Although Nigeria is a signatory to the UN resolution on the MDG goals the attainment of these goals by 2015 remains elusive and doubt.

The security situation in the country between 1999 to date has taken a sophisticated dimension with violent crimes and agitations spreading across every region of the country, like the activities of movement for the emancipation of Niger Delta (MEND) which crippled the economic activities of Nigeria within period thereby leading to declining oil revenue and kidnapping, ritual killings, ethnic conflicts and recently insurgency/ terrorism holding the economy of the northern region and indeed Nigeria to a halt as investors are running away from the once prosperous and business conducive north to other part of the country and even away from Nigeria to other peaceful African countries.

Against this background, this paper therefore seeks to examine the pertinent issue of national insecurity, a crisis of the Nigerian state, and its implication for Nigeria's national development.

Causes of insecurity in Nigeria

Religious Conflicts: Religious conflict is a situation in which the relationship between members of one religious group and another of such group in a multi-religious society is characterized by lack of cordiality, mutual suspicion and fear, and a tendency towards violent confrontation. The 1976 (also repeated in 1999) constitution provides for the freedom of worship to any religion and also freedom to change religion or propagate religious belief either in private or public. Religious conflicts still remain the predominant cause of national insecurity. For instance, in selected cases of conflict in Nigeria from 1999 to 2005, Elaigwu(2005 in Ugwu 2018) identified over one hundred and two cases of conflicts in Nigeria, which have religious coloration. Many of these conflicts resulted from differences in religious affiliations. For example, most of the crisis in Kano is between the Kano indigenes and the settlers. It is usually occasioned by suspicion and distrust among various ethnic groups and among the major religions in the country. The frequent and persistent religious clashes in Nigeria are usually between the two dominant religions (Islam and Christianity). Ethno-religious conflicts have assumed alarming rates in Nigeria. It has occurred in places like Shagamu (Ogun State), Lagos, Abia, Kano, Bauchi, Nassarawa, Jos, Taraba, Ebonyi, Enugu and Cross River State respectively . These ethno-religious identities have become disintegrative and destructive social elements threatening the peace, stability and security in Nigeria (Eme and Onyishi, 2011).

Politically Based Violence: The perceived struggle for political and economic domination by elites in Nigeria has led to the frustration and disenchantment of one group or the other from the polity. Nigeria has a long history of politically based violence since the collapse of the first republic on January 15, 1966, and the incursion of the military into governance that same period has created political insecurity as a result of mistrust and marginalization. The electoral politics in Nigeria right from 1960s till date have been characterized with violent conflicts, political thuggery, assassinations, and arson. Politicians in Nigerian do not accommodate dialogue, negotiation and consensus (Eme and Onyishi, 2011). Political contests are characterized by desperation, and violent struggle for political power among politicians. Recurring political violence in Nigeria could be attributed to over-zealousness and desperation of political gladiators to win elections or remain in office at all cost. These misadventures have often been catastrophic leading to decimation of innocent lives, disruption of economic activities, and the destruction of properties among others.

Struggle over resource control: Eme and Onyishi (2011) noted that, in recent writings in the mass media, much emphasis is laid on the role of resources in generating conflict which is a major cause of economic-based violence across the globe and across political divide. However, in Nigeria, the cries of resource control and revenue sharing regularly rent the air between proponents and opponents also leading to violent agitations among the contending actors and between the state and proponents. The Niger-Delta crisis in Nigeria presents a classic case of this violent struggle that has been on since the end of the Nigerian civil war in 1970. These violent agitations have claimed many lives of Nigerians and foreigners, military and para-military personnel, and properties worth billions of naira. It has also resulted in economic misfortune in Nigeria through loss of oil revenue as a result of shortfall in crude oil exports by the oil companies occasioned by disruption of oil exploration activities by the Niger-Delta militants.

Although by no means limited to oil in the Niger Delta, the most prevalent campaign about the link between resources and conflict in Nigeria focuses on oil and the Delta region. No doubt oil has given rise to conflicts between National, State and society or between dominant and subordinate geopolitical zones, classes and groups across Nigeria, given the pivotal role that oil plays in the political economy, and power relations in Nigeria.

It is however true that there are other types of resource driven conflicts which have received less attention in the debate. Assets such as grazing and farming, and water resource, have tended to give rise to horizontal conflicts that involve communities across the geo-political zones.

Pervasive Material Inequalities and Unfairness: One of the major factors that contribute to insecurity in Nigeria is the growing awareness of inequalities, and disparities in life chances which lead to violent reactions by a large number of people. There is a general perception of marginalization and deprivation by a section of the people in areas of government development policies, political patronage, and these are triggers of disaffection, resentment, and revolt (Achumba, et al. 2013). The incessant strikes by labour, professional groups and demonstrations by civil society groups are mainly due to pervasive material inequalities and unfairness. Their agitations are aimed at drawing public sympathy for their struggle for just and fair treatment by the government.

Unemployment/Poverty: According to Adagba, Ugwu, & Eme, (2012) unemployment and poverty among Nigerians, especially the youth is a major cause of insecurity and violent crimes in Nigeria. In particular youth's unemployment have contributed tos the rising cases of violent conflict in Nigeria. Also, one of the major causes of insecurity in the country is the failure of successive administration to address challenges of poverty, unemployment, and inequitable distribution of wealth among ethnic nationalities.

Organized violent groups: Organized violent groups such as ethnic militia, vigilantes, secret cults in tertiary institutions and political thugs contribute significantly to security challenges in Nigeria in different dimension and forms. Their emergence have been linked to a number of factors which include the culture of militarism that has its antecedents in military rule, the failure of the state and its institutions, economic disempowerment, the structure of the state and Nigeria's federalism, non-separation of state and religion, politics of exclusion, culture of patriarchy, ignorance and poor political consciousness (Ibrahim and Igbuzor, 2002 as cited in Eme and Onyishi, 2011).

Weak Security System: This is a major contributory factor to the level of insecurity in Nigeria, and this can be attributed to a number of factors which include inadequate funding of the various security agencies like the police and other security agencies, lack of modern equipment both in weaponry and training, poor welfare of security personnel, and inadequate personnel (Achumba, Ighomereho, Akpan-Robaro (2013). According to Olonisakin (2008) the police-population ratio in Nigeria is 1:450 which falls below the standard set by the United Nations. The implication of this is that Nigeria is grossly under policed and this partly explains the inability of the Nigerian Police Force to effectively combat crimes and criminality in the country.

Forms of Security Threats to Nigeria From 1999- Date and Zone They Emanated

S/N	Security Threats	Year	Political Zone
1	Niger Delta Militancy	1999-2017	South- South
2	Ethno/Religious Crisis	1999-Date	North- Central, North West
3	Kidnapping, Ritual Killing And Armed Robbery.	2007- Date	South East, South West, and South South
4.	Boko Haram Attacks	2009-Date	North East, & North West
5.	Herdsmen Attacks	2016-Date	North –Central, South East, South West

Impact of Insecurity on the populace
- Social dislocation and population displacement
- Social tensions and new pattern of settlement which encourages Muslins/Christians or members of an ethnic group moving to Muslim/Christian dominated enclaves.
- Heightens citizenship question which encourages hostility between "indigenes" and "settlers".
- Dislocation and disruption of family and communal life.
- General atmosphere of mistrust, fear, anxiety and frenzy
- Dehumanization of women, children, and men especially in areas where rape, child abuse and neglect are used as instruments of war.
- Deepening of hunger and poverty in the state.
- Discourages local and foreign investment as it makes investment unattractive to business people.
- Halts business operations during period of violence and outright closure of many enterprises in the areas or zones where incidence of insecurity is rife and are on daily occurrence.
- Increases security spending by business organizations and governments.
- Migration of people from area or region where there is prevalence of insecurity.

Implication For Sustainable Development

Nigeria has witnessed an unprecedented level of insecurity. This has threatened national development and has prompted huge allocation of the national budget to security. The 1999 Constitution of the Federal Republic of Nigeria specifically states that "The security and welfare of the people shall be the primary purpose of a government". Ironically, the government on this constitutional mandate has failed to provide a secured and safe environment for lives, properties, conduct of business and economic activities. The alarming level of insecurity in Nigeria has increased the crime rate and terrorist attacks in different parts of the country, leaving unpalatable consequences for the nation's economy and business environment.

Nigeria is yet to attain Millennium Development Goals (MDGs) because of problem of insecurity. No meaningful development policy can be achieved without presence of social cohesion and enabling environment for economic activities to thrive. The current ethnic, social, political, religious and economic insecurity challenges in the country pose great threat to the achievement of the Sustainable Development Goals (SDGs), Ukwayi and Bassey (2017).

Fulani herdsmen attack poses a serious obstacle to a successful national economic development. It has become a major threat to the national security and development of Nigeria because the increased operations has caused a diversion and taken away governments' attention on some key areas of the economy. Government spends huge amount of human and material resources in order to curb the menace. Fulani herdsmen attacks no doubt have a negative impact on the lives, properties, food security, social and educational development in Nigeria. These have serious consequences for sustainable development in the regions of attack in particular and Nigeria at large. For instance, in the regions where the attack is pervasive and properties worth millions of naira destroyed, will definitely drag back the economic fortunes. Economic life in those regions is automatically grounded. People will no longer be free to go about their economic and social activities for fear of being killed. When all these activities are deteriorating, the murderous and vicious onslaughts on individuals and institutions provide highly unfavorable business environment for internal and foreign investment which is a major factor in the achievement of sustainable development. All these investments contributes significantly in boosting the Gross Domestic Product of any country. Apart from the significant contributions to the economy at the national level, foreign investors create livelihood opportunities through the provision of job opportunities and the provision of large scale products and services in the host country. Nigeria can no longer avail itself of this opportunity due to unfavorable business environment as a result of insecurity created by the violent activities of herdsmen. With the enormous resources at its disposal, the leadership in Nigeria is confronted with the task of focusing its expenditure priorities on security in disfavor of viable human capital development, growth and productivity promoting sectors. This no doubt, poses a serious challenge to a dynamic framework for the provision of job opportunities and the elimination of poverty, which of course constitutes the hallmark for sustainable development. The implication of this scenario for sustainable development is that more people are trapped into the vortex of interlocking vicious circle of poverty which constitutes a dismal performance of the economy.

Insecurity affects sustainable development negatively in the arena of tourism. Tourism is a viable sector with sufficient economic, socio-cultural benefits. However, for a country to reap these benefits, it must be free of security threats. However, they have made a negligible contribution to sustainable development.

Theoretical Framework
Differential Opportunity theory.

The differential opportunity theory was put forth by Cloward and Ohlin (Igbo,2007). The basic premise of this theory is that; legitimate means for the attainment of cultural goals and expectations is not equally distributed in society. That access to illegitimate means is also not equally available to all. In other words, not all persons who find their legitimate avenues for advancement blocked are able to utilize deviant or illegitimate means since these are also not equally distributed in society.

Colward and Ohlin (1960 in Igbo 2007) went further to argue that insecurity results from frustration of the poor youths whose aspirations for success are blocked in the middle-class society where there is a disjunction between the culturally expected goals and the means available for their attainment. They identified three deviant subcultures out of which only two provide illegitimate avenues for advancement. These are according to Igbo(2007) *the criminal subculture,* which has rules for pursuit of material gain through theft, extortion and fraud, and *the conflict subculture,* whose objectives is to achieve status through force or intimidation. The third subculture, which does not provide an illegitimate avenue for advancement, is *the retreatists subculture,* which indulges in the consumption of drugs and alcohol. According to Igbo(2007), one thing that is common to the three subcultures is that they are essentially the product of frustrated aspirations.

This theory is relevant to the study, because it argues that access to illegitimate means is also not equally available to all and insecurity results from frustration of the poor youths and masses whose aspirations for success are blocked, hence in Nigeria, if the youth and masses are empowered the state of insecurity in the country will come it barest minimum.

Recommendations

- The federal government should formulate and effectively implement policies and programmes capable of addressing the root causes of insecurity in Nigeria such as poverty, unemployment, environmental degradation, dearth of infrastructural facilities, uneven development, among others.

- The government should be more proactive in the implementation of Amnesty programme designed for former Niger Delta militants to avoid a situation where these repentant militants would go back to the regions and resume their hostilities against the government, oil companies and the residents of the area.

- The federal government should re-organize the country's intelligence system and build a capable and more proactive security apparatus in Nigeria. This will add more values in checking incessant bombings, robbery, kidnapping and violent crimes/crises by hoodlums all over Nigeria.

- The government should include Peace Studies and Security Management in school curriculum at primary, secondary and tertiary levels in Nigeria. This will enable the Nigerian youths to appreciate the importance of peace and security in a secular state like Nigeria.

- The government should resuscitate the National Directorate of Employment (NDE) and reposition agricultural sector so as to play active role in job creation for Nigerian youths.

- There is the need for collective security arrangement by federal, state and local governments in Nigeria. This arrangement should produce a committee at village, community, local, state and federal level with the responsibility of providing sensitive security information for security agencies at their areas of operation. This will ultimately assist in identifying criminals, their sponsors and hideouts in Nigeria.

- The federal, state and local government should be more committed to enhance the quality and standard of education in Nigeria. The three levels of government in Nigeria should collaborate to ensure free education at all levels. This will reduce the spate of ignorance among the youths who engage in numerous violent crimes against the government and the citizens.

- The Independent National Electoral Commission (INEC),should work assiduously to ensure that free, fair and credible elections are conducted in Nigeria. This will enable Nigerians vote only those that could bring about good governance and effective delivery of dividend of democracy to them. The election of credible candidates into public offices would ultimately reduce poverty among the people and the rate of agitation, anger, violent crimes and youth restiveness in Nigeria.

- The issue of citizenship or who is qualified to be an indigene of a particular community or state should be urgently reviewed by the federal government. This Is important because, a Nigerian who has lived up to 20years in a given community should not be regarded and treated as a non-indigene in the area. This step will ultimately reduce discrimination and crisis in many parts of Nigeria like Jos, the Plateau State capital.

Conclusion

Socio economic development is the primary goal of every well meaning government, and it is essentially dependent on the level of economic activities in a country; the level of economic activities is in turn enhanced by peaceful co-existence by people. In the absence of security, socio-economic development cannot be sustained as it destroys economic, human and social capital. The Boko Haram insurgence in Northern Nigeria has almost crippled economic activities in that region. Also activities of other militia groups in other parts of the country pose serious threat to the economic health of these regions. The insecurity crises in different parts of Nigeria is destroying existing infrastructure and preventing a peaceful environment for the development of further infrastructure, and a safe environment for economic activities by individuals to give them economic empowerment that will enable households not only to cater for their present generations, create wealth, but also to provide for future generations.

The bane of Nigeria's development is insecurity. Insecurity is costing Nigeria its leadership role in Africa in terms of development. Consequently, more proactive initiatives regarding tackling menace of insecurity are needed in Nigeria.

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The Challenges of Social Work Practice in Nigeria and it's Implication on National Development

By
Obeten Ude Bassey(PhD),
&
Onyenemerem Nnanemerem Peter,
&
Mbah Francis
Department of Social Work,
University of Nigeria, Nsukka

Abstract
Social change begets social problems. Nigeria is facing among other problems; corruption, nepotism, inter-ethnic discrimination, kidnapping and armed robbery. The problems have reached a critical mass that it has become a matter of serious concern not only to the populace, government, but also international communities. Thus, there is a dire need for professionals like social workers to come into play to ameliorate these diverse social problems in order to foster social harmony and achieve national development. Social work is a practical social engineering discipline, promoting social change and interventions in a mirage of ways. Despite the core mandate of the profession, in Nigeria, the profession is faced with challenges that have continued to slow down the pace of its practice, education, and contributions to national development. This paper therefore, is a theoretical approach that attempts to identify the various challenges facing the social work profession in Nigeria, and also seeks to explore the implication of the challenges to Nigeria national development. The paper recommends, among others, that NASOW/NASWE should ensure that only professionals should be involved in social work practices and as a matter of urgency should pass the 2017 social work bill.

Keywords: social work, profession, national development, core mandate, and social harmony

Introduction

The emergence of social work and its effort to promote social change and social development, liberation of the less privileged can be seen as closely linked to the primordial tendency of humans to help one another in all stages of evolution in human societies. In the traditional African societies, the concern of social welfare is reflected in the activities of the family, the clan, and ethnic group. The urge of human beings to help one another in all African traditional societies was demonstrated by the great care accorded to, inter alia, children, orphans, widows, widowers, as well as the elderly. In such a "mechanical society" (Durkheim, 1893 in Anugwom 2010), social work was more or less a task for everyone instead of individuals and specialized agencies. Hence, Social work has always been geared towards the betterment of life of each and everyone in the society.

Social work as an academic discipline and a profession as it is known today has relatively recent origin. It emerged at a time when feudalism was disintegrating and capitalism taking its place (Wilbard, 2016).At this point, the control of the family and the church was fast weakening too; individualization and government control of resources were coming on board. According to Fink(1968), these fundamental social changes began occurring between 1834 and 1909 and ushered in the development of specialized care agencies in Britain for certain vulnerable and disadvantaged individuals; such as district schools, foster homes, hospitals, infirmaries and special schools were provided for the groups.

Social work is increasingly becoming globalized, because it is being applied in a variety of settings and numerous agencies, and people across the world are benefiting from its services. Among the services social workers provide includes: in psychiatry, medical, marriage and family counseling, the school, rehabilitation; corrections, public welfare, workplace, drug abuse, and child welfare (Farley et al, 2006 in Wilbard 2016). However, social work

does not only address needs and problems at the personal or family level but also at the neighborhood, national and international level.

Mere (1981) outlined the historical background of social work in Nigeria. Mere observed that social work after political independence in Nigeria is ameliorative in approach, emphasizing individual remediation, adjustment to prevailing social situation of poverty, malnutrition and illiteracy: reformation and rehabilitation. Compassion and concern for the suffering and problems of others in every society like Nigeria, gave way for the emergence of social work practice. The degree and magnitude of these problems in Nigeria increased with series of conflict and crises which includes the crisis of interethnic discrimination, the crisis of the gap between the rich and the poor and the problem of political culture. Along these line, social work in Nigeria, according to Ngwu (2014) developed as a result of problems created during our contact with the Europeans who came to Nigeria to trade and exploit our citizens.

In a bid to foster and advance the development of social work in Nigeria many projects and programs have been lunched and initiated. Among these projects made by successive governments were: the opening of two welfare centres in Lagos and later spread to Calabar, Enugu, Portharcourt and Warri, the establishment of National Council of Social Work in 1969 lunched by General Yakubu Gowon, establishment of the Federal Ministry of Social Development, Youth and Sports(since 1975), establishment of social work professional bodies, and incorporation of social work as an academic discipline in Nigeria tertiary institutions. These programmes and projects have the potential of promoting the social work education and practice in Nigeria, but ironically social work practice and education in Nigeria is facing challenges as the profession is not been noticed by populace and only 7(University of Nigeria, University of Lafia, University of Calabar, University of Lagos, University of Ibadan, University of Benin, Federal School of Social Work, Enugu) out of over 170 tertiary institutions in Nigeria are running social work program. Hence, this has made it possible for the involvement of non-professionals who lack fundamental knowledge of social work profession in all the core practices with individuals, families and communities.

The challenges confronting social work education and practice in Nigeria has aroused the interest of the researcher towards carrying out the theoretical investigation. With the aim to investigate the challenges of social work practice in Nigeria, this study will also provide answers to questions such as : In what areas can social work skill and knowledge be applied?, what are the challenges faced by the profession? What are the appropriate strategies to be adopted to tackle the challenges?

History of social work in Nigeria

One of the professions that had different diverse route of entry in the world over is the social work profession. Therefore it is very difficult to give a complete and comprehensive historical account of social work profession. A number of events in history have shaped our current ways of thinking, our value system, belief patterns and culture. Contemporary issues, rapidly accelerating advances and global political, economic and social welfare policies programmes and services did not just simply appear out of nowhere. They followed and evolved from harmonious interactions. Kare (2013) noted that, a long history of ideas, values, culture and events has shaped the present social work and welfare practice and services.

Social work evolution is intertwined with the history of social welfare, following significant social trends and events, therefore social work and social welfare are inseparable with a thin line of divide. It is beyond the scope of this paper to provide a distinct , detail and chronological history of social work and social welfare. Attempts will be made to bridge the historical epochs. Like any other country, social work and social welfare are primarily anchored on two sociological imperatives; the fact that man is a cultural-building creature (Ekpe and Mamah, 1997). This presupposes that man is in constant cooperation and competition.

The discussion on the origin and history of social work development in any part of the world focuses primarily on the European experience especially England which provided the basic model for export. This was simultaneously followed by Amsterdam, New York city and Berlin in 1900(De Jongh 1972 in Lynne 2001, Ekpe and Mammah 1997), and the Elizabethan Poor Law of 1601 which identified dependent poor, impotent poor, and the able bodied poor(Miles 1949, Fraser 1973, Lynne2001, Karen 2013). The Elizabeth Poor Law enabled the states to take responsibility for the care of the dependent persons (Fraser 1973). This was shortly followed by the Thornes Gilberts Act of 1782 which encouraged the formation of unions and charity organizations in 1869 to advance the curse of social welfare.

Nigeria is a political enclave brought to birth in 1914 following the amalgamation process of the North and Southern protectorates. The evolution of social work in Nigeria like in Europe and America followed indigenous response to conditions of the late 19th century life, to address the problem of underdevelopment and emerging problems occasioned by the Nigerian Civil war.

Van Wimer (1997), noted that two social movements in social work and social welfare that shaped the development of the social work profession are the Charity Organization Societies(COSs) and the settlement houses. Each developed as a result and response to the social ills and problems of the time but differed in philosophy and approach.

Nigeria and indeed Africa existed and has its own indigenous network of social services through the extended family system. Both the children, youth, aged, the sick and the physically challenged etc in need of special assistance were been cared for by the extended family and Age groups with strong feelings of mutual obligations and dependence to one another (Ijere 1998, Ifemisia 1980). Ekpe and Mamah (1997), noted that, the origin of social work and social welfare follows the early contact of the missionaries and the trading expeditions with the Europeans(the Portuguese) in Benin axis in 1483 because of its attractive red pepper, which further triggered trading relation and invasion of the country by the Europeans in 1553 and established itself as a leader trader most especially in slave trade as a result of high demand of cheap labour in their plantation, and by 1846, Europe has extended its trading command in other areas of Africa.

In Nigeria Lagos was the nexus route of slave trade since slaves were been transported through water ways (Ekpe and Mamah 1977, Federal Ministry of Information 1971), and by 1851 Lagos was occupied by the British and later became a British colony in 1862. With what happened between 1914 and 1960 was a period of political and social-economic exploitation (the colonial imperalism). Shortly after Nigeria independence, political, religious and ethnic sentiments Nigeria was plunged the country into civil war in 1967- 1970. The war further paved way for reconstruction, rehabilitation and reintegration arising from the mirage of social problems.

As mentioned earlier, social welfare and social work practice was largely shaped by the coming of the missionaries (the Wesleyan Methodist Missionary Society, the Foreign Missionary Committee of United Free Church of Scotland, the Roman Catholic Society of African Missionaries). According to Ekpe and Mamah (1997), the missionaries were the purveyors of new cultures and civilization, and added new dimensions to their cultural heritage and new patterns of life and worship with preferred interest on their individual members, the new converts and adherents.

This was closely followed by the voluntary organizations as a moving force in the development of social work in Nigeria. The central Objective of the voluntary organizations was to advance and promote human welfare, giving of relief services to individuals, groups, and society. The relief services were primarily on economic, education, religion, cultural and social services (Otong and Bassey 2011, Ekpe and Mamah 1997).

Most of the voluntary organizations as pointed out by Ekpe and Mamah (1997) are; the Christian Relief Company at Onitsha, the England Coral Fund (used in funding churches in Nigeria), the Young Men Christian Association (YMCA) which provided recreational activities for young men, the Young Women Christian Association (YWCA), which was responsible for marital counseling and home management, the Boys Scout and the Girls Guide and the creation of town unions. One thing should be clear at this point that, all the activities and services provided by the various organizations and the missionaries were very unprofessional and were carried out by untrained social worker, it was an "all corners of affairs"

The post independence era and the Nigerian civil war dealt a deadly blow on the social development structure and welfare of the country. And provided opportunity for the new government in Nigeria to take responsibility to establish the 1961 Social Security Act for the old age, invalidity and death (Ekpe and Mamah, 1997). The absence of professional and trained social workers in Nigeria slowed down the development of social work practice. The Nigerian civil war brought about mass poverty, malnutrition, prostitution and child abandonment (Dyoreugh, 1985). Therefore, the federal government on the advice of Dr.R Shawky, who was then the United Nations Regional adviser on social welfare policy, caused the federal and state government to play leading roles in advancing social welfare services. In 1974 the military government enacted the Social Development Decree No12 which saw the creation of social development division as an integral part of the Federal Ministry of Labour. Later in 1975, the Federal Ministry of Social Development, Youth, Sports and Culture was created to address the coordination of social development activities and training of social workers in Nigeria. Progressively, in 1989, the Federal Ministry of social welfare and culture was created to primarily focus on maximizing the contributions of social work to the attainment of national development (FMI ,1989).

Social work education and practice in Nigeria still remain "hanging" as appropriate laws and legislations are left out. Until this is done, social work profession will remain " all corners profession with a short and open entry" for quacks.

Social Work Contemporary Social Services Delivery Settings

Social work is an applied field with scientific and value foundations. It therefore focuses basically on meeting needs and aspirations of individuals. Its knowledge base is however eclectic in that it draws on many areas

of theory, knowledge, settings, and indeed methodologies. The knowledge base of social work is determined by the problems it seeks to solve. Hence, the profession involves a wide variety of practitioners who operates in various organizational and community settings;

Child Welfare Settings: According to Macht & Ashford(1991), Child welfare is a specialized field of social work concerned with providing social services to children and parents to help them fulfill child rearing responsibilities, and to obtain from the community the resources and protections necessary for healthy family functioning. Examples of child welfare centers include: foster homes, orphanages, day care, schools, borstals and so on. Social workers here renders services such as catering for the abused or neglected children, linking children whose parents are physically or mentally incapacitated to philanthropic, government and Non-government Organizations for assistants and counseling of juvenile delinquents.

Family Welfare Settings: Social workers here provides counseling, health care, protection and material help for actual or potential mothers, and for victims of neglect or maltreatment as well as marital services.

Psychiatric Settings: Social workers in this settings can play the role of facilitator, therapist, consultant and administrator (Ngwu,2014). Rehabilitation services to clients who have developed some irreversible damage in their mental health due to severe mental disorder are provided by psychiatric social worker. Their services are extended to persons who are undergoing mental ill health.

Medical Settings: Social workers here extents there services from administering medical assistance programmes to playing a preventive as well as therapeutic role. Though an understanding of implications of various high-risk situations, the social worker can aid the patients and families to anticipate problems and cope more effectively. The task of social workers in a medical settings are achieved through counseling, ward round services, making referrals, outreach services, and follow up. The professional social worker found in the medical settings is called medical social worker.

Prisons Settings: Social workers in the prisons can play roles such as Enabler, Mediator, Advocate, Teacher , and Broker (Ngwu, 2014). As an enabler, the social worker is charged with the responsibility of assisting prison inmates to identify their potentials or capacities in dealing with the problems associated with their incarceration. A social worker as a mediator in prison setting involves intervention in resolving disputes between parties. The parties in this sense could be the inmate and parents, friends or neighbor in conflict. As an advocate in a prison, the social worker helps in drawing attention of governments, prisons authorities, nongovernmental organization (NGOs) and other relevant agencies to either modify or change some of the policies and programmes that have made it impossible for judiciary, police, prisons and NGOs to collaborate positively in handling the issue of Awaiting Trail Person (ATP) who sometimes make up more than half of the inmate population in Nigeria (Ngwu, 2014). As a teacher, the prison social worker teaches and gives the inmates information needed to uplift their situation in prison. Educational and moral studies are being organized for the prisoners by the social worker.

As a broker, the social worker in prison can link prison inmates to lawyer who will help to secure their release on bail. The social worker can equally help the prisoner through linking them to philanthropist or nongovernmental organizations or churches who can assist in the payment of court fines, which authorizes their release on bail or a discharge-ending of the case.

Educational settings: Social workers can be found in the school or college settings. Here, social worker foster good relationship between the school and parental interest, between the school and the child's individual needs, and to make all parties; parents, school, and children to communicate openly to one another. The services rendered include: counseling, career guidance and linking the pupils/students to financial systems. Also, social worker in educational settings can be found teaching core and required social work courses especially in tertiary institutions.

Community Settings: At the community level, social workers as an advocate will speak on behalf of groups of people, or members of the community through information collection and arguing the correctness of their needs. For instance, As Ngwu (2014) observed that when a client or group of community members are in need of help such as obtaining government fertilizer for the poor farmers or free interest loans to community members, social workers can facilitate and assist in the process.

The challenges of social work practice in Nigeria.

Social work, compared to other helping professions like Medicine, psychiatry and nursing, is relatively a young profession. Despite its recent development, social work is a rapidly growing field in the world. The profession's phenomenal growth and development throughout the world is a clear indication of its contribution to the alleviation of social problems. However, in Nigeria, social work is been faced with challenges which have slowed the development and the practice of the profession. As Ngwu (2014) observed that the Federal Ministry of Social Development, Youth and Sports has been making efforts since 1975 to promote social work education and practice in Nigeria. In 1976, the ministry in their first attempt gathered social work educators from the various institutions teaching social work to examine and propose solutions to the problems facing social work education in Nigeria(FMYSD, 1997 in Ngwu , 2014). Ngwu (2014), further argued that despite the frantic efforts of the ministry and the Nigeria Association of Social Workers/Educators, there have been many factors militating against social work education and practice in Nigeria. However, among other areas where there are challenges facing social work education and practice in Nigeria includes:

Poor awareness Creation about the Profession and Non Passage of the 2017 Social work bill by the National Assembly:

Enlightenment of the public is very crucial in making the public, the government and International Organizations to come into reality of the relevance of social work in nation building. The lack of public awareness on social work education may have contributed in the non-passage of the social work professional bill sent to the Nation's National Assembly in 2018. By awareness creation of the profession people are been sensitize of the various prospects in social work, hence the profession may turn out to be new venture for them.

Lack of autonomy in social work training units/departments:

In situation where the social work unit is subsumed in a department other than social work, the determination of the objectives and content of programmes as well as the characteristics, quality and number of trainees is often done by professionals from other disciplines instead of social workers Ngwu (2014). This attitude or relationship cannot help social work education to grow in Nigeria. Social work education is a professional training; there is a weighted emphasis on practice. Therefore, the determination of who goes into the programme and who graduates out of it should be the responsibility of the social work professionals.

Lack of Funding of Social work agencies:

Scarcity of financial resources means inadequate office facilities and supplies (filing cabinets, stationery, tape recorders, etc). Under such conditions, keeping records and confidentiality becomes highly problematic. Moreover, shortage of funds means inadequate transport and communication facilities which in turn implies that home visits cannot be easily or efficiently made, especially in relation to clients residing in rural areas where the bulk of the population lives. These are as result of insufficient allocations of budget funds for the social services department.

Poor remuneration of Social workers:

Social work is one of the most overworked, underpaid, under-recognized and distressed professions. As Ankrah (1991:159) points out, lack of recognition by governments manifests itself in the lower levels of remuneration and status accorded to social workers compared to other professionals with similar qualifications. As a result, social workers are very vulnerable to stress-generating situations such as role-overload, role-conflict, role-ambiguity, over-responsibility, and poor working conditions. These stressors tend to cause burnout, which results to the depletion of the social worker's physical and psychological resources, mainly associated with a desire to achieve, unrealistic expectations and powerlessness. Many social workers in Nigeria especially those in the medical settings are finding it difficult to handle work-related stress, resulting in frustration and reduced efficiency.

Lack of Social Work Learning/Research materials:

According to Ngwu (2014) Most of the relevant books and journals in social work in Nigeria are foreign based and dealing with problems, policies and strategies that are alien to the students of African backgrounds. This actually makes the learning and teaching of social work education difficult in the country.

Non-professional teaching core social work courses in the tertiary institutions:

The involvement of non-professionals in all the core social work teaching and practice is one of the predominated challenge associated with social work education and practice in Nigeria. Non-professionals

involvement in the core social work practices should be discouraged as they do not have the fundamental knowledge of social work profession and may not impart adequate knowledge to the students (Ngwu, 2014). Such students who undergo such teachings may in practice lack competency.

Recommendations

- The Nigerian Association of Social Workers (NASOW) and the Nigerian Association of Social Work Educators (NASWE) should ensure that only professional social workers are practically involved in social work practices.
- The Government and NGOs should help to sponsor social work practitioners towards attending local and International conferences. By so doing, new knowledge and skills in social work are learned and can be utilize for the nation's development.
- The Nigerian Association of Social Workers (NASOW) and the Nigerian Association of Social Work Educators (NASWE) with the collaboration of the National University Commission should not allow non-professional to handle major courses in social work because they lack social work skills and knowledge and practical experience to do so. Social work education in the universities should be an exclusive area of the social work department
- The current crop of social work professionals should increase their efforts in writing and publishing relevant books and journals for the development of social work.
- The government, NGOs and Philanthropist should help to equip Social work units/departments with modern computer laboratories and websites where information about current literature, e-materials, e-journals, and e-books will be sought.
- There is a general lack of professional recognition of social workers in Nigeria. This is due to the fact that most people do not understand what social work is, even among some government officials. NASOW and NASWE should intensify their effort on public enlightenment and sensitization about the profession.
- The National Assembly and the Presidency should approve and implement the 2017 social work bills, in order to streamline the profession and avoid non professional's involvement in social work practices.
- The professional associations (NASOW and NASWE) should also highlight the need for increased budget allocations for the social welfare sectors by governments as well as improve wages, salaries and conditions of service for social workers.

Conclusion

Social work is relatively young profession in Nigeria, but over the years has developed into a viable profession. Mostly integrated into government departments of social welfare, hospitals, correctional services/probation services, police and defence forces where the casework method is mainly dominant. Social work have overtime widens its positive influence in the society, in promoting dignity for the vulnerable support to attain full potentials. The profession of social work in Nigeria nevertheless faces a number of problems which need to be addressed urgently if it is to effectively deliver social services to the majority of people who are mainly poverty stricken. Some of the problems the involvement of non professional in social work practice, include lack of resources- both material and financial, low wages and salaries for social work professionals coupled with poor conditions of service as well as lack of proper professional recognition of social workers in Nigeria.

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Girl-Child Education as the Gate Way to National Development: The Social Work Perspective.

By
Ikeorji Chika Rita,
&
Onyenemerem Nnanemerem Peter
&
Anayo Chike-Charles
Department of Social Work,
University of Calabar

Abstract

This paper explored the importance of girl child education as a gateway to national development with emphasis on the social work perspective. It examined the factors that hinders girl child education and the way forward. This is a theoretical research and secondary means of data collection was used. Findings revealed that girl child education is necessary as it empowers the girl child holistically. The paper recommends that policies on education should be fully implemented and concludes that, there is need to re-emphasize and re-awaken the mind of all on the undisputable importance of girl-child education which is a tool for national development in Nigeria.

Keywords: girl-child, education, gateway, national development.

Introduction

Education is a fundamental human right that should be availed to all citizens irrespective of age, sex and nationality, and its importance cannot be over emphasized as it is like a light shone on the pathway of an individual to dispel the darkness of ignorance. Just as the saying goes "if you are not informed, you are deformed", indeed education is an important tool for nation building as a nation cannot make progress if its human resources are not informed.

The patriarchal nature of the African society sees the life of a woman as that which should be in the kitchen and of course the "inner room". Once a girl is up to puberty age (12-16 years old), she is being prepared for marriage. Most parents find it difficult to give the girl child quality education based on the belief that, it is a waste of money as she would practically end up in the kitchen of another man.

This study sees education of the girl child as important as that of their male counterparts. The society should be awakened to the fact that, every individual is important and resourceful regardless of gender. Education of the girl child exposes the girl to realize her full potentials, prepares her to become a good wife and mother with more room for self-improvement.

Furthermore, the songs of so many great women who have impacted so greatly towards the development and growth of the society such as Dr. Ngozi Okonjo-Iweala, Late. Dora Akunyili, Ms. Funke Opeke, Mrs. Winifred Oyo-Ita, Prof. Bolanle Awe, Mrs. Chimamanda Adichie and Mrs. Sola Borha is being sung in the national dailies to buttress the point that "what a man can do, a woman can do also".

The incidence of poverty, illiteracy and prostitution amongst the female folks is at an alarming rate. Women are being lured into prostitution unknowingly all in the bid to come out of poverty and become independent. Some die even before they pass the shores of Nigeria, some are used for rituals, others are abused as child labourers and sex workers.

On December, 14th, 2018, in Benue State of Nigeria, a 70-year-old man got married to an 18 years old girl. This shows the alarming rate at which girl child marriage is increasing. Is this not a tender age for marriage, especially that she is not matured enough to be a mother, with no skills, no information and even confidence to shoulder the responsibilities of a wife?.

Another negating problem to girl child education is the assumption that a woman's role is for sexual satisfaction of the needs of men, caring for babies, executing domestic chores and carrying loads. How is this possible for a young girl at that age who does not even have a full grasp of herself as a woman, talk more of understanding the bigger responsibility of a family life?

It is against these backdrops that, the researcher seeks to examine the causes, factors and impact of girl-child education to national development and also highlight the roles of social workers in addressing the issue of girl child education in Nigeria.

Conceptual Issues

- **Girl-child**

The girl-child is a biological female offspring from birth to 18 years of age. During this period, the young girl is totally under the care of the adult who may be parents, guardians or elder siblings. It is also a period when the girl-child is malleable, builds and develops her personality and character. She is very dependent on others on who she models her behaviour, through observation, repetition and imitation. Her physical, mental, social, spiritual and emotional developments start and progress to get to the peak at the young adult stage. Sutherland (2001).

The development of any society would be grossly lopsided if the girl child is not given quality education. Education in any normal society is accepted as an instrument to power, prestige, survival, greatness and advancement for men and women. The United Nations General Assembly (2001) adopted the Universal Declaration of Human Rights which stipulates that everyone has the right to education which shall be free at least in elementary and primary stages. Similarly, the National Policy on Education emphasizes among other things that there will be equal opportunities for all citizens. However, Osinulu (1994) lamented that the girl-child is discriminated against in terms of education and given out to marriage early thereby denying the girl-child the required competences for community development.

- **Education**

According to Akinpelu (2004) education is the process of providing information to an inexperienced person to help the individual develop physically, mentally, socially, emotionally, spiritually, politically and economically. Education is the process through which individuals are made functional members of their society, Olawale (2016). It is a process through which the young acquires knowledge and realizes her potentials and uses them for self-actualization. It enables her to be useful to herself and others. It is a means of preserving, transmitting and improving the culture of the society. In every society education connotes acquisition of something good, something worthwhile.

Education is implicitly a part of culture as it is a life-long learning process that enables a person, irrespective of age; understand the relationship between the environment and his or her peculiar circumstances. Education, whether formal, informal or non-formal, helps towards the development of a complete balanced and rational personality. Consequently, the lack of education will have negative influences on the individual, family and society at large. According to Ferguson and Dickens (2003) Community Development (CD) seeks to empower individuals and groups of people by providing these groups with the skills they need to effect change in their own communities. They stressed further that CD involves changing the relationships between ordinary people in positions of power so that everyone can take part in the issues that affect their lives. It starts from the fact that within any community there is a wealth of knowledge, experience and creativity which can be harnessed and channeled into collective action to achieve the community's desired goals. Thus, education can rightly be said to be the key to effective participation in CD.

Marshal (2003) states that women make up more than half of the Nigerian population, and they have been known to have contributed in many ways to the development of the society. Hence, for the girl-child to face the challenges of our time, full participation requires they have access to the benefits of formal and informal education to the same level, and of the same quality as that given to the men. He stressed that it is the only way the girl-child can contribute maximally to the socio-economic development of their communities and Nigeria at large. In support of this, Schacter (2010) argued that children's intelligence could be significantly influenced by environmental changes and that early childhood was a key to improving later performances in various aspects of the individual's life. It is in the light of the above that Stronquist (2000) stressed that Girl-child education involves equipping girls who later grow up to women with the knowledge, abilities and mental powers with which they will be useful to themselves, the family and the society.

Literature Review

Girl child education has become a global concern because the girl child is not given equal access to education as the male folks, yet education has great impact on future mothers and sustainable development of a nation.

Report shows that Nigeria has one of the lowest spends per head foe education; 40% of children aged 6 to 11 do not attend primary schools while the Northern region records the lowest school attendance rate in the country, especially for girls.

Factors that impedes girl-child education

Schooling bequeaths on girls and women a disposition for a lifelong acquisition of knowledge, morals, attitudes, competence and skills. To achieve this and ensure equal access to education, the National Policy on Education states that access to education is a right for all Nigerian children regardless of gender, religion and disability. Recently, the situation with education has greatly improved, but there are still several issues with educating the girl child.

Okorie (2017) noted that, a study in the Southern part of the country revealed that fathers are deliberating not allowing their daughters to go to school because they consider investments in female education as unprofitable, since the girls are likely to end up in another man's house. Parental influence has been identified as an important factor affecting girl child academic achievement as parent's education and encouragement are strongly related to improved student achievement.

In this study, we will be looking at some factors responsible for poor education of the girl child:

- **Poverty**

One great challenge of the girl child not getting educated is poverty. Poverty is a deadly disease that inflicts a lot of pain, sorrow and anguish on its victims. It has been so from generation to generation and until a decisive action is taken against it, it won't go. Education is a tool to ending poverty in the society and that is why we must not stop laying emphasis on the need for education, especially for the girl child. She is the most neglected concerning education in Africa. Ashley (2019).

Poverty is a tree with so many branches which has been fighting girl child education, exposing her to so many social ills in the society which hampers her optimal development and hinders social functioning as opposed to her male counterparts. Most girls come from very poor homes and the parents would not think of sending them to school since they have so many other children to take care of. Other family responsibilities and challenges could also make parents decide against educating the girl child as they see them as the ones responsible for taking care of the home and their younger siblings. Khadijat (2016).

Nigeria possesses a stark dichotomy of wealth and poverty although the country is rich in natural resources. Its economy cannot meet the basic needs of the people. National statistics report that the trend in poverty is on the increase and progress towards meeting the Millennium Development Goal of eradicating extreme poverty and hunger is slow and this has caused a steady increase in the number of poor families exposing them to undue hardship. Emmanuel (2016).

- **Early Marriage**

In a chat with one of the victims of early marriage, she revealed how she got married due to lack of funds to aid her go to school with the hope that her husband would put her in school and pay the bills. She said she ended up not being able to go to school because going into marriage only added to her responsibilities such as child rearing and taking care of her family which are time consuming and require energy that could otherwise be spent on schooling.

More alarming is the sad reality that the condition of the mother subjects the children to bad health conditions such as malnutrition, low weight and various illnesses because the young mothers are still at the stage of growth and their bodies are not fully ready to be sexually active for child bearing. An illiterate mother who does not understand the reproductive health of her children cannot provide the right sex education. Osinulu (1994)

This situation shows that girls between the ages of thirteen to fifteen are given into marriage and thereafter begin to face the challenges of child birth. One, they are denied the opportunity of formal education as they could not have any solid economic base or resources. With little or no education, capital, access to credit facilities, they are subordinated perpetually to their husband for almost everything, even the way they think and behave. This does not only affect the young women or rather the girl-children but also their offspring who due to the collapse of social and religious welfare services, are dumped with their unsecured mothers. These children are often faced with the problem of proper parental guidance. As a result, they could join some urban gangs or go into crime due to the nature of their upbringing. Khadijat (2016)

Poverty also contributes to making these girls financial providers to their families. They go into hawking on the streets, which exposes them to the risk of road accidents. They engage in menial jobs like house maid and lots more. All these exposes them to sexual abuse.

▪ **Teenage Pregnancy**

Girls often become pregnant at a very young age and abandon their educational carriers. According to statistics, many African girls particularly the adolescents have been thrown out of school due to teenage pregnancy. Often times some parents could not even support those that have put to birth let alone sending them back to school due to poverty and ignorance about the relevance of education. The young mothers on their part become frustrated and traumatized about raising their child especially when the father of the child is unknown or unwilling to shoulder the responsibilities of the child. This leaves the girl child with no other option than to look for menial jobs to take care of herself and the child. Alabi, O, & Isaac, O (2017).

Less than one half of all states mandate sex education and for those that do, the consent often falls on the parent, leaving many young teens uneducated about sexual intercourse, the female reproductive system, and outcomes of unprotected sex – to include pregnancy and sexually transmitted infections.

While there is one cause contributing to unintended pregnancy, there are many reasons for teenage pregnancy which include peer pressure, family dynamics, glamorization of pregnancy, lack of knowledge, sexual abuse or rape, substance abuse, barriers to contraceptives, etc. When looking at the statistics for teen pregnancy, the reasons leading up to a teen having sex must be addressed to get to the heart of the issue. Sarah (2018).

▪ **Religious and traditional misconception**

Various studies have shown that there is a strong link between girls' literacy rate and the religious /traditional belief system. In a highly religious country, people tend to live according to their holy books, be it Bible or Quran, and believe that girls do not need education to be submissive as expected of her. This is applicable in traditional societies where people still live with traditional biased view on life. It is traditionally believed that girls should have informal training to become good housewives and mothers in the future. This implies that, the idea of training a girl formally is considered a waste of time, as it is firmly believed that the place of the woman is in the kitchen and bringing up children, and girls do not need formal education to achieve this. Cultural misconception has been a tool that has been a hindrance to a lot of girls getting education. Okorie (2017).

In many states of the country that are predominately Muslim, there are still many parents who view western type of education as un-Islamic. Such parents view schools as institutions of conversion to Christianity rather than educating their children. Indeed, the religious impediments to girl child education constitute an important element that continues to hinder genuine efforts by government and individuals to improve girl child education. Parents are held responsible for the moral upbringing of their children. The Islamic religion holds parents responsible for the moral supervision of their children up to the time they marry husbands or wives. One big Islamic militating impediment to the girl child education is that Islam is opposed to the uncontrolled socialization of boys and girls. Ahmad and Najeemah (2013) also attests to initiation ceremonies which marks the transition from childhood to adulthood among communities in Sub-Saharan Africa as a militating factor against girl child education.

▪ **Socio-Cultural Expectation**

The sociocultural expectation of girls and the priority accorded to their future roles as mothers and wives have a strong negative bearing on their formal education. The girl-child is discriminated by virtue of her sex, the structure of the society, its values, traditions and institutions all have an in-built discrimination against women. The assigning of different expectations to male or female has made the traditional society in the past years to believe that it is not natural for a female child to be educated. As such, the illiterate parents prefer to have their female children doing some domestic works at home while the boys are given proper education with every available means as they are the one to carry and "retain" the family name in future. Eliza (2013)

In addition, some girl- children are withdrawn from school or denied access to higher education because of the belief that the higher the girls educational qualification the lower her chances of getting a suitable husband.

However, every individual in the society is important and has a unique role to play towards the growth and development of the society hence the need for education of all and sundry. The girl child education can be improved if all designated authorities play critical roles in making sure these issues are addressed through intensified efforts.

Impact of Girl Child Education on National Development

Esther, (2018) affirms that girl child education is a serious issue that should not be treated lightly as its impact in the society is numerous. She believes that a good quality education for the girl child is one of the most powerful tools to decrease poverty and inequality. In addition to its benefits for personal health, education also

strengthens the nation's economic health by laying the foundation for sustained economic growth. Thus, girl child education benefits the individual, family, community, society and the world as a whole.

Again, Eliza (2013) also agrees that, a girl child with basic education has better and greater chances of being gainfully employed in the labour force of the country and can contribute not only to her family's income but to the National GDP, and when this happens. They provide financial support to their families especially during economic recession hence and educated woman with a good earning power can help reduce the financial problems of the family and thus avert frustration and other financial problems.

The greatest favour one can do to himself or herself is "to get education" and to others "to give them education". According to a Chinese proverb, education is the best legacy to give a child because "giving your child a skill is better than giving him one thousand pieces of gold". This is in line with Khadijat (2016), who established the fact that educating the girl child translates to better health for the future generation, reduction in child morbidity and mortality thus triggering a snowball effect of achieving all other Sustainable Development Goals in a viable manner. Education is a basic human right and has been recognised as such since the 1948 adoption of the Universal Declaration on Human Rights. Opuluwah, (2007) believes that a positive correlation exists between the enrolment of girls in primary school and the Gross National Product and an increase in life expectancy. It is evident that the rapid socio-economic development of a nation has been observed to depend on the caliber of women and their education in that country.

Education of the girl child is a vital tool for empowerment that allows meaningful contributions to society in the following areas:

- **Self Awareness:**

  Girl child education does not only bring the immediate benefit of empowering girls but it helps girls to develop essential life skills including self-confidence, the ability to participate effectively in society and their families or communities. Children of educated women are likely to go to school. Consequently, this has exponential positive effects on education and poverty level for the future generations. One very important aim of every family is to raise healthy and productive individuals who will contribute meaningfully to society. This can be achieved through the education of the girl-child who is more involved in the upbringing of the children as she becomes a mother to many children in the future. This goes a long way to reduce illiteracy in the society

- **Reduced Human Trafficking:**

  Women are most vulnerable to trafficking when they are undereducated and poor, according to the United Nations Inter-Agency Project on Human Trafficking. Through providing young girls with opportunities and fundamental skills, this billion-dollar industry can be significantly undermined.

- **Political Representation:**

  Across the globe, women are underrepresented as voters and restricted from political involvement. The United Nations Women's programmes on leadership and participation suggests that civic education, training and all around empowerment will ease this gap.

- **Safe Sex:**

  A girl who completes primary school is three times less likely to contract HIV. With these statistics in mind, The World Bank calls education a "window of hope" in preventing the spread of HIV/AIDS among today's children and as well other sexually transmitted diseases.

- **Income Potential:**

  Education also empowers a woman's wallet through boosting her earning capabilities. According to the United Nations Educational, Scientific and Cultural Organization, also known as UNESCO, a single year of primary education has shown to increase a girl's wages later in life by 20 percent. And this singular opportunity enables the girl child to become very supportive to the family and much later to the husband when married which leads to a happy and peaceful family life.

- **Thriving GDP:**

  Gross domestic product also soars when both girls and boys are being offered educational opportunities. When 10 percent more women attend school, GDP increases by three percent on average. This area is very important for any nation to thrive as the major labour force as the young individuals.

- **Poverty Reduction:**

  When women are provided with equal rights and equal access to education, they go on to participate in business and economic activity. Increased earning power and income combat against current and future poverty through feeding, clothing and providing for entire families.

These factors highlighted above shows that education is the right of every girl-child, a key to transforming her life and making her a responsible member of society. Without education, girls are denied the opportunity to develop their full potentials and play productive roles in the society. Although some efforts have been made to improve girl-child education in Nigeria, much still needs to be done if women must realize their potentials and fully contribute to the political, socio-economic and technological transformation of the country. Olawale (2016).

The Social Work Perspectives on Girl Child Education

According to Article 26 of the Universal Declaration on Human Rights, 1948, education is considered a basic human right no one should be denied of. In fulfillment of this, social work has several roles it could play in ensuring more girls are enrolled in schools and educated.

Social work exists in the society solely for the responsibility of tackling social problems that arise as a result of the complex nature of our modern society. Social work is the specialized services rendered to members of the society aimed at problem solving and social change. It is dedicated for the welfare of mankind. Suppes (2004)

According to International Federation of Social Workers IFSW (2014), social work is a practice based profession and an academic discipline that promotes social change, and development, social cohesion and the empowerment and liberation of people. Generally, social workers help people in need to address and face life challenges and enhance their social functioning.

As an enabling profession that helps with problems of living and human relationships and with dysfunctional complexities of individuals and social institutions, social workers are determined that social functioning is the central purpose of their practice and thus seeks to enhance and restore these in individuals, groups and communities. William F, Larry L, Scott W, (2010).

Social workers render services in diverse settings such as schools, hospitals, legal institutions, correctional institutions, industries, communities and religious organizations. They perform assigned tasks that distinguishes them from other professional disciplines such as administrators, educators, advocators, mobilisers, facilitators, analyst and brokers. All functions of social work help and contributes to the wellbeing of people and the society. Ngwu (2014).

Social workers perform the following roles in girl child education:

Advocacy

In Nigeria, about 5.5 million girls are out of school, and the number is predicted to rise. As a core value of social work practice, advocacy for the education of the girl child could see a reverse in the trend, as several girl rights groups in Nigeria over the years have struggled tirelessly for the course. Social workers can advocate for proper implementation of social policies such as the Universal Basic Education (UBE), which provides free and compulsory education for every child of school-going age.

Policy Formulation

Social workers can take part in the formulation of policies that reduces the number of uneducated girls in Nigeria. Practitioners are often charged to take part in policy formulation process, either as lobbyists, interest groups or lawmakers themselves as they are considered experts in the welfare of children.

Facilitation.

In rural or smaller communities where there is often poor infrastructure, insufficient teachers and poor learning environment, social workers could assess community resources for education and mobilise them to obtain a minimum standard for providing education. Community members may put their resources and strength (in cash and kind) together, plan the entire process themselves to start up a school where children can attend. The project may not be sustainable and up to the standard set by the United Nations Educational, Scientific and Cultural Organization (UNESCO), but the community, through a social/community worker may solicit for fund from the government for the construction of classrooms and provision of education.

Education

Cultural values and traditions contribute to gender disparity in education in Nigeria. This creates a barrier for woman in accessing education, especially in rural communities. A prominent cultural view held that it is better for women to stay at home and learn to tend to her family instead of attending school Amaka (2014). Social workers have a duty to educate against such cultural stance and make aware the benefits of educating girls through public awareness campaigns, conferences, talk shows or through creative art, these challenge poorly conceived beliefs about women and education.

Case Managers

This is particular for complex situations. The social worker locates services and assists their clients to access them. If a girl child is out of school due to financial constraint, the social worker locates an organization or a

philanthropist who can sponsor such a child's education and also ensures that the child is able to access all the basic educational services required for optimal development and learning.

Recommendations

This paper advocates for the education of the girl child as a vital tool for national development by recommending thus:

- Establishment of policies that will eradicate discrimination against women and girls in all sectors thus protecting the best interest and rights of the girl-child.
- Functional educational agencies such as the Libraries and Information centres as they are important tool that can help foster and improve girl-child education.
- The government, non-governmental agencies and philanthropic individuals should provide funding for public and school libraries to be well equipped.
- there is the need for a clearer articulation of the philosophy of education in the National Policy of Education so that the expected direction of education and indeed girl-child education in Nigeria became easily known and understood by all

Conclusion

Women though regarded as weaker vessels can achieve greater heights if given the opportunity necessary for such growth, just as an African proverb says "educate a man and you educate an individual; educate a woman and you educate a nation" Women have a way of transforming and bringing to birth great and innovative changes in every area they find themselves. The society need their talents, creativity and productivity to secure a stable and blooming economy, this can only be possible if the right step is taken from infancy when the girl child is nurtured and trained in such a way that when she becomes a woman, she will give back to society all the good fruits planted in her.

Thus, finding the right solution to the issue of girl-child education will not only move the girl-child forward but pushes the nation to a greater height. Considering the virtues embedded in the issue of girl child education, the issue should be rated very high. The Instructional Manual on the Advancement of Nigerian Women and the Role of National and International Agencies (1996) states that to promote the advancement of Nigerian women, it is important that individuals, groups, community and government at all levels have a duty to take action in reducing the rate of poverty among women; ensuring that girls and women have equal opportunities for training and education as boys and men; ensuring sure that girls and women have adequate opportunities for proper health care; preventing all kinds of violence against women and girls; When these actions are taken, the rights of the girl-child will be fully restored through her being educated and the development of the nation will take better shape.

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Tourism Cultural Festival Induced Population Pressures and Socio-Economic Implications in Calabar Metropolis, Cross River State - Nigeria

By
Brown Egbe Isokon (Ph.D)
&
Tangban, Egbe Ebagu (Ph.D)
&
Onyema, Okwu Augustina (Ph.D)
Department of Sociology
University of Calabar, Calabar, Nigeria

Abstract
The Calabar tourism festival attracts a lot of persons such as tourists, investors, business men and women among others, thus exerting population pressures on the socio-economic development of the study area. The population pressures yielded positive and negative outcomes. On the positive side, it influenced infrastructural development and triggered income generating businesses and government pro-activeness. On the negative perspective, it instigated inflationary trends as prices of goods and services soared high and brought about depletion of resources and infrastructural facilities as well as increased crime rates and immoral activities. To mitigate the effects of tourism cultural festival induced population pressures, government should increase her budgetary expenditures on tourism development and should provide modern tourism infrastructures that will accommodate increasing populations in subsequent tourism festivals. Besides, social work practice is imperative in terms of awareness creation, sensitization workshops and enlightenment campaigns as a means of cushioning the effects of the population pressures. Word count: 152

Keywords: Tourism, Cultural-festival, Population-pressures, Socio-Economic, Implications

Introduction
        The Calabar cultural tourism festival is usually celebrated in Calabar on December of every year as part of Christmas celebration. The Calabar tourism festival was officially established by the Cross River State Law Number 4 of 2006 and was managed by the Cross River State Carnival Commission. The agency however work hand in hand with the Cross River State Tourism Development Commission (CRSTDC) to oversee tourism activities and carnival festivals in the state. The Calabar tourism cultural festival is unique in several aspects. It features both carnival floats and cultural festivals, and each of these events was attended by series of sub events. The tourism cultural festival usually last two to three weeks. The carnival festival for instance, is usually celebrated on 27th and 28th December, each year. The 27th marks the outings of different orchestra, cultural dances and masquerades of different types drawn from all parts of the state. It also features the "children day" wherein children appear in colourful costumes, entertaining audience with all manner of talents and endowments (Esu&Arrey, 2009).
The 28th day being the grand finale, carnival bands, namely: Bayside band, Freedom band, Passion 4 band, Master Blaster band and Seagull's band were showcased. The carnival festival is also marked by the exhibition of different unique attires of varying colours and fashions, by groups of different kinds and parades. During the festival, the streets of Calabar were agog with many people, some as dancers or spectators, while many others are engaged in one form of trade such as hawking, sale of souvenirs.
        As rightly observed by Edward &Usang (2013) Calabar festival is usually populated by tourists, investors, business men and women, politicians, coordinators, planners, researchers and consultants and is unique in the sense that the state is abound with traditional and cultural festivals which add colour and ardour to it. For example, traditional dances like the Ekeledi dance, the Obin dance group, Moni-Nkim, Giz-ammakwol, Ekombi, Ikpatimana, Abakpa and Abang which are found in different parts of the state are conscripted to participate in the Calabar tourism festival. During the cultural troop parade, different cultures in the state also expressed their unique traditional attires. The effect of all these cultural attributes summed up to make the Calabar tourism festival attractive, thereby pulling plenty of people to Calabar during its celebration.
        Due to the increasing number of tourists' visitations during the Calabar tourism festival, the Cross River State government further reinforced the positioning of the state as a tourism haven where its various tourism

potentials including its diverse cultural heritage are showcased. This made the state a touring destination with strong opportunities for outsiders to experience (Cross River State News Bulletin, 2013). They did this through special tourist phases and unique indigenous cultures through hundreds of annually scheduled festivals and events. All these increased the influx of people into the state on yearly basis (Cross River State News Bulletin, 2013). Tanogbani (2007) assert that the Calabar cultural tourism festival has become a rallying force for different kinds of people as well as the enhancement of a business booming environment, thus creating population pressures in virtually all areas of socio-economic development of the state.

However, Utibe&Effiong (2014) has identified places within the metropolis which are highly visited and experience population pressures. These include: Tinapa resort, Calabar Botanical Garden (Zoo), Old Museum, Marina Resort, Old Calabar Prison Brick wall to mention but a few. Inyang (2005) stated that the Calabar tourism festival has gained a lot of praises and admiration and has the spirit of love, joy, peace and unity coupled with its cultural rejuvenation, attracts people from all works of life. Tourism festivals generally pulls a wide range of people or groupings of people who may be tied to the same bond of socio-economic interests (Sherbinin, 2006; Robertson, 2014). In spite of its benefits and positive impacts on the socio-economic development of Cross River State, the Calabar tourism festival induced population pressures has its negative impacts. This is reflected in shortage of hotel accommodations, traffic congestions, and inadequate social amenities, high inflationary trends as prices of goods escalate, increased crime rates and other vices as well as poor security management. It is against this background this study examines how Calabar tourism cultural festival induced population pressures influence socio-economic development in Calabar Metropolis of Cross River State.

Research objective

To determine the effect of Calabar tourism induced population pressures on socio-economic development in Calabar Metropolis of Cross River State.

Research hypothesis

There is no significant effect of Calabar tourism induced population pressures on socio-economic development in Calabar Metropolis of Cross River State.

Literature review

Tourism festivals and population increase

Tourism events and tourism festivals all over the world serve as magnet that attracts people from diverse places. Like all attractive events, tourism festivals helps to showcase the culture of a people and reinforces the values that keep the people together as well as the celebration of their identity. It is therefore understandable that tourism festivals would continue to engage the attention of man as long as he breathes (Edward & Lieu, 2012). Agreeing to this view was Ekpo (2009)who in his appreciation of the beauty of tourism festivals, argued that its celebrations in any part of the globe is usually marked by a throng of diverse people from different backgrounds and ethnic nationalities.

Ekpo (2009) stated that people like to visit places where there can have fun and relax, invest and be secured. According to Pauline (2008) tourism festivals gives one the opportunity to behold other people's culture, lifestyles, products, values, beliefs and idiosyncrasies. Not only does tourism festivals stimulate the movement of people, it also influences the conveyance and borrowing of cultures from other people. Supporting this view, Wren (2005) stated that tourism festivals transports enduring lifestyles and cultures of most people to others. It is an event which some people use to express their values, tradition and customs. He further stated that tourism festival is a social event that people are keen to be involved and through which they borrow the culture of other persons. It has also been reported by Oju (2006) that tourism festivals are usually core attraction to tourists and investors. Examples are UgepLeboku new yam festival.

The study of Kozak&Rimmington (2010) revealed that tourism festivals encourages tourists' visitation and foster cross-cultural communication easily. In Nigeria, the government uses tourism carnival as a marketing tools to attract people from all works of life to Abuja (Harry &Odum, 2011). Frank (2009) stated that carnival celebration in Brazil has become a big business, making Brazil, the most visited country in the world. He added that it is during the period of the carnival festival that many tourists got to know how the people of Brazil lived in the ancient days, their craft works and culture.

Tourism festivals and population pressures

The number of people in a particular place relative to the available resources has been a major topic in demographic studies, especially as concerns the welfare and health of the people and society's development (Otieno, 2001). Analysis of the trends and differentials in population sizes suggests the dynamics of livelihood can be determined by the aggregation and dynamics of movement of people to and from that location (Maralani, 2004). In line with this view, Ednal (2011) reiterated that as more people gather in a tourism festival, they are more likely to exert some pressures on the growth process of the host community, as well as the limited resources of that community. In other words, a relatively large population in a particular tourism festival is believed to mount pressure on available scarce resources at the time of its celebration (Okon, 2010). That is why Charles &Abua (2013) recommended that governments and other stakeholders should ensure that social amenities and other resources are made available to support the population that grace tourism festivals.

Anderson, Prentice & Guerin(2007) reported that tourism cultural festivals may enhance tourists' visitations to tourists' sites and famous places such as historical buildings, museum, galleries, theatres, shopping, hotels, castles, sports and old towns and in the process, affect and change their original character and nature. Sofield& Li (2008) reported that the large population that attend the Chinese tourism festivals mount a lot of pressures on existing Chinese products and services to the extent that the Chinese felt challenged and began to plan towards meeting the needs of tourists at all seasons. According to Sofield& Li (2008) the Chinese utilizes their history, culture, traditional festivals, historical events, beautiful scenic heritage, historical sites, architecture, folk arts (music, dancing, and craft work) and cultural heritage to meet the needs of tourists' population at all seasons. Bioudun (2013) affirmed that the attraction of people to tourism festivals influences so many businesses to spring up, thus, reducing the unemployment ratio of the places where tourism festivals are hosted.

Jodice (2006) reported that in most tourism festivals, the influx of participants impede on the cleanliness of the city, facilities (lodging, parking space) and infrastructure (road, street light and medical facilities) as well as affects the attitude of the host community. On his part, Huh (2012) reported that arts, crafts, confectionaries, snacks, and food are usually on high demand during tourism festivals, especially if the population relative to the resources are on the high side. The Virginia Triangle cultural tourism for instance harbors more than 5 million people at a time, with lots of businesses which rarely meets the needs of the population (Huh, 2012). Crompton and Love (2009) reported that the ambience of the Victorian Christmas festival attracts a lot of tourists and investors such that much challenges are experienced, especially as regards shortage of accommodation, comfortable amenities, food and drinks as well as parking spaces.

According to Bessong (2008) countries like Bahamas, Fiji, Maldives, Seychelles, Trinidad and Tobago where tourism carnival celebrations have become a permanent tradition, attracting very high population is accompanied with a corresponding high government expenditure. Adidi&Attah (2009) investigated the impact of tourists' overall visitations on the socio-economic development of Nigeria. They used a sample of 1650 respondents and ten tourism festival attributes such as organization, promotion, facilities, shopping, refreshment, food, infrastructure, environmental ambience, safety and security. The findings revealed that these festival attributes were in short supply relative to the huge crowd of people who needed to be served. Evans &Edu (2012) maintained that tourism festivals are usually attended by huge turnout of people who also mount pressure on goods and services as well as the available infrastructural facilities.

The study of Gath (2007) showed that in Thailand the unavailability of adequate resources in terms of housing and infrastructural facilities and accommodation to cater for the large population during her tourism festival poses a great challenge to government. He added that the huge crowd of participants in Thailand's tourism festival exert enormous pressure on the country's resources, such that in 1998, the country suffered a huge economic deficit and had to draw support from international communities to mitigate the financial, emotional and time constraints associated with the tourism festival. Sherbinin (2006) reported that the success of a tourism festival in any context is dependent on the provision of infrastructure, production and wealth flows as well as the relative strength of the economy to cater for the expected population. Gomes (2014) reported that the effect of a large number of people in a tourism festival can be determined by the level of development, modes of production, access to resources and welfare of the people before and after the celebration.

Effect of population pressures on tourism development

Long &Perdoy (2000) posited that the number of people who throng tourism festivals not only helps to boost local economy but also stimulate the movement and spread of goods and services to wider destinations. To Ada (2010) tourism festivals attract viable customer groups and elicit high repeat visitations. Prentice & Anderson (2009) opined that the higher the population, the more the local regeneration and prosperity of tourism festivals. Tourism festivals with a high population engenders the creation of new employment opportunities, generation of

revenue and encourages the development of infrastructure which is visitor friendly and sustainable. Bachleitner&Zins (2012) asserts that tourism festivals with a great turnout of people, especially tourists boost the morale and pride of the host community, showcases ethnic identity, their character and businesses. It is also believed that high population in tourism events exerts some measures of influence on cross-cultural contacts and interactions on wider dimensions (Sdnali&Chazpi, 2007).

Peterpan (2007) posited that whether tourists migrate seasonally or permanently still exert pressure on the economy of the place visited. He argued further that some tourists contribute to or depend upon the resources of the places visited. It further implies that tourism festivals like social events attract networks of people, some of whom exploit the resources of the host community.

Kingstone (2007) asserts that the population in a tourism festival serve as human resources for development and the creation of more labour markets for the host community. It follows too that a large population in tourism festivals will lead to higher standard of living (Mueller, 2004). On their part, Bruce &Loyd (2007) reported that most countries of the world notably Trinidad and Tobago are functionally sustained by the huge population in her tourism festivals. This implies that tourism festival is uniquely important in supporting the economies of host countries.

Pam (2011) also reported that the population size of a tourism festival is very unique and distinct in tourism development, and that no matter the challenges encountered, the host community stands to gain at the long run. Otio&Obimbang (2011) noted that tourism festivals can bring about sustainable development both for the tourists and for the entire members of the host community. In most cases the variety of tourists' support enables the host community and her members to achieve their ends. However, Arumaye (2012) argued that while a large population of tourists in a tourism festival, help to bring about the development or growth of a host community, some may on the other hand be involved in illegal exploitation of resources at the detriment of the host community. The study of Odugba&Gerdy (2005) reported that the interdependence of population size and available resources would jointly determine the development and sustainability of tourism festival in a place.

Research methodology

The setting for the study is Calabar Metropolis, the administrative headquarter of Cross River State. It comprises Calabar Municipality and Calabar South Local Government Area. The survey method was adopted in carrying out the study. The population of the study consist of residents, tourists and investors in Calabar Metropolis. Examples of tourism events and sites in the area include Calabar festival (carnival attractions), Calabar zoo, Museum, Marina resort, Tinapa resort, and the Atlantic slave trade departure point.

Stratified and purposive sampling techniques were used to select participants for the study. The target population was stratified into seven, namely: officials of the Calabar Carnival Commission, Cross River Tourism Bureau, Calabar Carnival bands, and members of Calabar cultural festival, tourists, investors and residents in Calabar Metropolis. The purposive sampling method was adopted to select the sample of respondents. Altogether, a sample of 335 respondents participated in the study. University students were used as research assistants to facilitate the study and were properly instructed. Regression analysis was adopted to analyze the research hypothesis. Sample-by-sample distribution of respondents by their strata and selection is shown on Table 1.

TABLE 1: Sample-by-sample distribution of respondents by strata and selection

S/n	Strata	Number of respondents	Percentages
1	Calabar residents	60	17.91
2	Tourists	52	15.52
3	Officials of tourism bureau	47	14.03
4	Members of carnival floats	32	9.55
5	Cultural troops	55	16.42
6	Officials of carnival commission	43	12.84
7	Foreign investors	46	13.73
	Total	335	100

Source: Fieldwork, 2018

Results

H$_o$: There is no significant effect of Calabar cultural tourism induced population pressures on socio-economic development in Calabar Metropolis, Cross River State

H₁: There is significant effect of Calabar cultural tourism induced population pressures on socio-economic development in Calabar Metropolis, Cross River State

The independent variable in this study was Calabar cultural tourism induced population pressures while the dependent variable was socio-economic development in Calabar Metropolis of Cross River State. To test this hypothesis, simple linear regression analysis was carried out. The results are presented in summary as Table 1

TABLE 1: Regression of Calabar cultural tourism induced population pressures and socio-economic development in Calabar Metropolis, Cross River State (n=121)

R	=	.851	Adj. R-Squared =		.723		
R-Squared	=	.724	Std. error		= 2.101		
Source of variation			**Sum of squares**	**Df**	**Mean square**	**F-value**	**P-value**
Regression			11,506.664	4	2876.666	651.558*	.000
Residual			1,456.95	330	4.415		
Total			11,508,120.95	334			
Variable			**Unstandardized coefficient**		Standard coefficient	T-value	P-value
			B	Std. error			
Constant			3.451	.455		7.583*	.000
Calabar cultural tourism induced population pressures			.782	.031	.851	25.528*	

*Significant at .05 level. P < .05

From Table 1, an r – value of .851 was obtained, giving an r – squared value of .724. This means that about 72.4% of the total variation in socio-economic development in Calabar Metropolis is accounted for by variation in Calabar cultural tourism induced population pressures. The P – value (.000) associated with the computed F – value (651.558) is less than .05. Consequently, the null hypothesis is rejected. This means that Calabar cultural tourism induced population pressures significantly influences the P – values (.000) associated with the computed t –values 7.583 and 25.528) for the regression constant (3.451) and coefficient (.782) respectively are less than the chosen level of significance (.05). This means that both the constant (3.451) and regression coefficient (.782) contribute significantly to the prediction of socio-economic development in Calabar Metropolis using Calabar cultural tourism induced population pressures.

Discussion of findings

The finding of the study revealed that Calabar cultural tourism induced population pressures significantly affects socio-economic development in Calabar Metropolis of Cross River State, Nigeria in four different areas such as high government expenditures, inflationary trends, depletion of resources/ infrastructures, and increased crime rates. The finding of this study supports Edward &Usang (2013) who stated that tourist festivals are usually populated by people and somehow deplete the resources of the host community. It equally agrees with Sera, Manyo&Itam**(2013)** who posited that the Calabar festival induces the migration of people from the rural areas of the state to Calabar Metropolis, thus imparting on the living standard of the people.

It was observed that during the Calabar tourism festival, the population pressure in Calabar Metropolis was generally high, as Calabar, experiences influx of people who come in to grace the festival. This no doubt exerts some pressures on the growth process, especially on resources and infrastructure of the state. The study further agrees with Cain &McNicolli (2009) who in their study of the cultural festivals in Trinidad and Tobago reported that people with intense social and economic interdependences come together and exert a great pressure on the resources of the host country within the period of their stay.

The population pressures during the Calabat cultural tourism festival resulted to inadequate resources to cope with the population. For example, as a result of the population pressures, the transport system became porous, as many people were found stranded on the streets, caused by road blocks, packed cars beside the roads, and traffic hold ups. Consequently, many people walk long distances, and many persons unable to access certain places or even reach their destinations on time.Most visitors were found stranded, not able to secure hotel rooms. Hotels in Calabar became filled and more people found searching for hotel accommodation which they hardly find. Moreover,

shortage of accommodations and hotel congestions were also experienced. Basic amenities like water and electricity were in short supply. It was also observed that tourism officials often experienced exhaustion, stress and heavy workload which were related to shortage of material resources, each day of the festival.

Also, inflationary trend became the order of the day, making standard of living expensive and unbearable for the common man as prices of goods and services went high. Hotel accommodations that hitherto cost ₦5000 rose to ₦15000. Transport fares that use to be ₦50 were doubled to ₦100. Prices of goods like confectionaries, snacks, and foods also escalated.

The population pressures further stimulated increased government expenditures. In order to cushion the effect of the population pressure during the Calabar tourism festival, the government opens up new layouts in the city of Calabar. The winding and often narrow roads in the capital city of Calabar were reconstructed, and replaced with dual carriageways. The government also mapped out certain designated areas for certain events such as children cultural displays, cultural dances, and carnival floats among others. The transportation system also changed as motor cyclist were banned from the roads culminating to motor transportation becoming the only means of transportation.

The government expenditures in turn generated employment opportunities, increased output and growth and brought about income generating businesses for both the private and public enterprises, generating surplus revenue for the government and the people. It also stimulated the establishment of big, medium and small scale enterprises like hotels, transportation, accommodation, communication, and other marketing businesses such as shopping facilities, refreshment centers, standard hotels and a business environmental ambience to spring up. A lot of people seize the opportunity to earn a living by engaging themselves in personal selling such as hawking, and sale of fast foods. Also, to meet with the demands of the population, various companies, industries and other business outfits were established and became increasingly competitive, showcasing their products, services and other areas of needs.

The government also provided the Obudu Ranch Resort with modern facilities such as an air strip, a cable car and even reshaped the topography and also made provision for international mountain race tournament as a way of extending tourists accommodation and relaxation. Many tourists and investors who grace the tourism festival stay in Obudu ranch resort due to its serene environment. The slave departure point in Calabar which is a classic example of dark tourism was also built into the tourism cultural festival plan of the Cross River State government.

It was further observed that the population pressures during the Calabar tourism festival gave rise to increased crime rates. Cultism, thuggery, drug abuse, immoral behavior like sexual assault, rape, car snatching, kidnapping, theft and armed robbery became common scenes. It was also observed that population pressures rendered security resources including basic security equipment like security vans, communication gadgets, arms and ammunitions to be inadequate. In some occasions, the population made it difficult for security operative to protect lives and properties effectively. It was further observed that the increasing population rate also carries with it increasing rate of immorality, street children, and drug abuse as well as youth restiveness among others.

Conclusion

The Calabar tourism festival attracts a lot of persons such as tourists, investors, business men and women, politicians, among others, thus exerting great pressures on the study area. The population pressures yielded positive and negative outcomes. On the positive side, it influenced infrastructural development and triggered income generating businesses and government pro-activeness. On the negative perspective, it instigated inflationary trends as prices of goods and services went up and brought about depletion of resources and infrastructural facilities as well as increased crime rates and immoral activities.

Recommendations

It is imperative that government and tourism management agencies acquaint themselves with the dynamics of Calabar cultural festival and the problems faced by people in order to help prevent, solve, and resolve them.

There is the need for proper tourism planning and development as essential tools towards mitigating the effects of population pressures that characterize the Calabar tourism festival. There is also the need to create awareness and sensitize the public and in such a way that tourists, investors and all those involved in Calabar tourism will benefit optimally from it. For these tasks to be carried out effectively, adequate resources and logistics should be provided and more training of tourism staff and security personnel should be carried out to enable them address problems that arises from the tourism cultural events.

It is equally recommended that the government of Cross River State should increase her budgetary expenditure on tourism development in subsequent years in order to expand areas of need and that of the population.

Government should also provide the necessary incentives, facilities and other enabling environment that will accommodate huge crowd of people in subsequent tourism festivals.

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Place of Religion in combating corruption in Nigeria

By
Ngwoke, Peace Ngozi
Department of Religion and Cultural Studies
University of Nigeria, Nsukka

Abstract
Corruption is a menace that is deeply entrenched in our contemporary society and is negatively affecting national development in Nigeria. Since the beginning of democracy, successive governments have put in efforts to fighting this ugly phenomenon, yet the rate of corruption keeps increasing instead of decreasing. As majority of Nigerians are religious faithful and belong to religions that do not condone corruption, religion can play an instrumental role in curbing corruption. The paper examines the role religion can play in order to curb corruption in Nigeria. The paper adopts descriptive and historical methods for the study. The researcher, therefore, recommended among others that religious people should back up their faith claims with corresponding practices of morality and accountability. Hence, the research concludes that combating corruption would be result oriented when the three major religious bodies in Nigeria pay the needed roles required from them.

Keywords: Religion, Corruption, Morality, Nigeria, Development.

Introduction
Nigeria is one of the largest oil producers in the world, but the effect of corruption has hindered her development drive. Corruption is found everywhere in Nigeria. The pace at which corrupt practices grow in Nigeria has continued to hinder development in the country and hence affects negatively the hope and aspirations of Nigerians. This social cancer has eaten deep into the fabric of Nigerian society. Corruption is high among politicians, bureaucrats, academics, judiciary, police, army, customs and even religious organisations are not spared by this social malady. Chukwuemeka, Ugwuanyi and Ewuim (2012), agree that "corruption in the case of Nigeria has become very worrisome because she has consistently been placed among the most corrupt nations in the world". Corruption is defined by Transparency International as the abuse of entrusted power for private gain (Transparency International, 2018). Khan cited in Tom and Bamgboye (2017) viewes corruption as the "behaviour that deviates from the formal rules of conduct governing the action of someone in a position of public authority because of private motives such as wealth, power or status". These definitions make us understand that corruption is use of one's position or office negatively for one's personal interest. It comes in various form such as giving bribes or taking bribes, embezzlement of funds, abuse of authority, and other unlawful use of power by an individual, contrary to the legitimate interests of the society and the state in order to make personal benefit.

Nigeria is ranked the 148th position according to the latest corruption perception index (CPI) released by Transparency International (TI) (Transparency International, 2018). This report buttresses that corruption has spread like a cancer virus into every system of the government in Nigeria. Hence, virtually every Nigerian has been inflicted with this cancer virus called corruption and every Nigerian manifests one form of corruption or the other. Ituma (2008, p. 33) posits that "corruption has unfortunately become a lifestyle in the Nigerian society." This has lead to the worrisome state where the majority of its citizens are poor despite the fact that the country is enriched with Crude oil as its major source of revenue.

Successive Nigerian government have put in several efforts to fight this menace by creating different agencies aimed at combating corruption. Some of these agencies include; The Independent Corrupt Practices Commission (ICPC), and The Economic and Financial Crimes Commission (EFCC), The Code of Conduct Tribunal (CCT), The Public Procurement Act 2007 that established the Bureau of Public Procurement (BPP) Public Procurement in Nigeria (BPP, 2012), Treasury Single Account (TSA), the Integrated Personnel and Payroll Information System (IPPIS) and the Bank Verification Number (BVN). In spite of the government effort to curb corruption, yet corruption persists.

From the foregoing, one would ask why corruption which is consistently fought against by many government agencies still persists in Nigeria? Bearing in mind the fact that majority of Nigerians are religious adherents whose religion's doctrines abhor corruption. In line with the perspectives of several other scholars that

religious adherents are to live out good lives as specified in their doctrine and that religious leaders influence their adherents by inculcate in their heart that God is against corruption (Adenugba, and Omolawal, 2014; Faleye, 2013; Ituma, Ukeachusim and Ilechukwu, 2013; Tom, and Bamgboye, 2017). Hence adherents are expected to imbibe some values and virtues that is corrupt free to promote national development in the society. This, of course, brings to question; Are there roles religion can play in combating corruption in Nigeria? And how and where can religion efficiently and effectively come in? Specifically, the paper attempts to examine how religious measures such as Christian ethics can be put in place to effectively and efficiently combat corruption. These are the problems the paper intends to address.

The research therefore seeks to establish how corruption has affected the holistic development of Nigeria as a nation, to mention and analyze ways through which corruption can be religiously fought against by the religious institutions in Nigeria. The religious institutions being referred to are Christianity, Islam and African Traditional Religions. Religion has the ability to appeal to the conscience of its adherents and in turn influence how they behave.

Descriptive and historical methods are used to achieve these objectives. Data for the study were generated from textbooks, journals, newspapers, magazines and publications on the website. The data collected were qualitatively and critically analyzed.

Conceptualization of Religion

It is important to note that there is lack of consensus in defining religion. Scholars from the different disciplines of Theology, Sociology, Anthropology, Psychology, and Philosophy conceptualise religion in their own context, as a result, there does not exist anything approaching a consensus yet. For the purpose of this study, religion refers to as a system of beliefs and practices which reinforce the morals and social norms held collectively by all within society. This study refers to any group of people with common beliefs and practices which unite into one single moral community and those who adhere to them as a religious body.

Religion is a social phenomenon which seriously concerns almost every living man. According to Madu (2003, p. 46), "Religion means man's recognition of power or powers beyond himself, who as it were, created the universe, sustains, preserves, provides for the universe". Generally, religion is a matter of belief and practice. It involves man's believes in and reverence for a superbeing as the creator and governor of the universe. Adenugba and Omolawal (2014) conceives religion as faith in a divinely created order of the world, agreement with which is the means of salvation for a community and thus for each individual who has a role in that community. From Adenugba and Omolawal perspective, the term religion applies principally to such practices adhered to by the three major religious groups in Nigeria; African Traditional Religion (ATR), Christianity, and Islam, which involves faith in one's belief, obedience to a moral code set down in sacred order, and one's involvement in common sacred practices**.**

Durkheim cited in Fish (2017) a sociologist posits that religion is social and can best be described as a 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 called a Church, all those who adhere to them. But in focusing on the collective dimension of religion, Durkheim emphasis on sacred things is focused on the moral power of society over the individual. Recognizing the social origin of religion, Durkheim argued that religion acted as a source of solidarity and identification for the individuals within a society, especially as a part of mechanical solidarity systems, and to a lesser, but still important extent in the context of organic solidarity. For Durkheim, religion reinforced the morals and social norms held collectively by all within society. It provides social control, cohesion, and purpose for people, as well as another means of communication and gathering for individuals to interact and reaffirm social norms. Durkheim was primarily concerned with religion as a functional source of social cohesion. For him, religion acts to pull people together; mentally and physically, in the form of religious services or assemblies. By doing so, religion is able to reaffirm collective morals and beliefs in the minds of all members of society. From these definitions, one can see the term religion as the way of life of people which involves people's belief and practice.

The concept of Corruption in Nigeria

Corruption is a social phenomenon that has been given various meaning because of its wide use. It manifests in various forms and contexts which are amoral or unethical behaviour that people exhibit. Hence it affects social development of a society. Azelama cited in Ijewereme (2015) defines corruption as any action or omission enacted by a member of an organization, which is against the rules, regulations, norms, and ethics of the organization, and the purpose is to meet the selfish end of the member at the detriment of the organization. Moore (2008) defines corruption as unethical actions undertaken to advance organizational interests, which may or may not

directly advance the interests of the individuals undertaking. From these definitions, one can say that corruption is an unethical action by a member of an organization or society, which is wrong under a series of rules of the organization or the society.

Ramina cited in Munhoz (2008) states the following idea of corruption "To become morally corrupt, perversion or destruction of integrity in the performance of public servants by bribe or favour, the use or existence of corrupt practices in a state, a state-owned company, etc" (p. 693). In other words, corruption can be seen as an immoral and unlawful act of a member of the society or organization as he/she discharges his/her duty. However, in Nigeria, the word corruption is viewed in different ways. It is a means through which public office holders and people in leadership positions enrich themselves by engaging in an immoral or unethical act to the expense of the society.

In Nigeria, Corruption could be seen as a means of securing wealth or power through immoral ways. Ituma, Ukeachusim and Ilechukwu (2013) sees corrupt practices as the means by which those public office holders and people in leadership positions misuse public power for private benefit. In other words, the public office holders and people in leadership positions abuse the authority of their office for private gain. The World Bank cited in Mohammed, (2013) states that "public office is abused for private gain when an official accepts, solicits or extorts a bribe. It is also abused when private agents actively offer bribes to circumvent public offices and processes for competitive advantages or profit" (p. 120). It is necessary to emphasize that corruption involves not only the public sector but also in the private sector.

Cases of Corruption in Nigeria

There is an established fact that corruption exists in various forms in Nigeria with cases ranging from oil theft, money laundering, misappropriation of funds, bribery of various forms, fraudulent transfers of funds by Bank staff, embezzlement of state funds, etc.

The estimated annual value of oil stolen from Nigeria is between $3billion and $8billion (Katsouris and Sayne cited in Assi, Amah and Edeke 2016). Some cases of oil theft in Nigeria identified by Mr. Femi Falana, a Human rights lawyer, who listed 10 alleged corruption cases that can fetch the Federal Government not less than $74.5bn and N2.5trn if prosecuted, in his paper titled, "Promoting Transparency and Accountability in the Recovery of Stolen Assets in Nigeria: Proposals for Reforms," which he delivered in Lagos at a seminar organised by a human rights advocacy group, Socio-Economic Rights and Accountability Project, in collaboration with the Ford Foundation, USA are: the alleged outstanding sum of $1.9bn which ought to be recovered from Mobil Oil Producing Nigeria Unlimited and paid into the Federation Account, Diversion of $20.2bn from the Nigerian National Petroleum Corporation, $12.7bn from some oil companies, being the value of 60.2 million barrels of crude oil which the oil companies allegedly stole, shipped from Nigeria and discharged at the Philadelphia port in the USA from January 2011 to December 2014 and were not recorded locally, and many other cases (Oladimeji Ramon, 2018).

According to Falana, the $1.9bn is the outstanding sum out of the $2.5bn which Mobil ought to pay the Federal Government for the renewal of three oil blocks. On the Diversion of $20.2bn from the Nigerian National Petroleum Corporation, he said NEITI concluded that the $20.2bn fraudulently ended up in the hands of some oil companies and agencies of the Federal Government as opposed to being remitted into the Federation Account.

Recently, the fight against corruption in Nigeria has moved to the judiciary arm of government. One of the recent cases is the confused attention on some judges, under a sting operation, carried out by men and officers of the DSS. The arrested judges are currently standing trials before Federal High Courts on charges of corruption (Akpan and Eyo, 2018).

Money laundering is another major means government officers in Nigeria explore in looting the state money. Former governors of Zamfara State, Mahmud Shinkafi, and that of Kebbi State, Sa'idu Dakingari, were docked by the anti-corruption agency EFCC for breaching the country's anti-money laundering law (EFCC, 2019).

Cases of bribery and election rigging are the most obviously corrupt acts in Nigeria. This is seen both in the public and private sectors. A Federal High Court sitting in Ikoyi, Lagos, convicted Christian Nwosu and Tijani Inda Bashir, both officials of the Independent National Electoral Commission, INEC, for an alleged N264,880,000 (Two Hundred and Sixty Four Million, Eight Hundred Thousand Naira) only, for bribery and election rigging fraud (EFCC, 2019). This, in particular, has taken over the lifestyle of Nigerians and virtually has become part of the ways of doing business Nigeria.

Government Efforts in Fighting Corruption

Government's efforts to tackle corruption in Nigeria have a relatively long history and have varied largely with each new regime. In order to tackle corruption in Nigeria, successive government have put in several efforts to

fight this menace by creating different agencies aimed at combating corruption, yet corruption persists as shown in Table 1 below.

Table 1: Nigeria Corruption Index, 1990 – 2018

Year	Rank	Score	Year	Rank	Score
1999	98	16/100	2009	130	25/100
2000	90	12/100	2010	134	24/100
2001	90	10/100	2011	143	24/100
2002	101	16/100	2012	139	27/100
2003	132	14/100	2013	144	25/100
2004	144	16/100	2014	136	27/100
2005	152	19/100	2015	136	26/100
2006	142	22/100	2016	141	28/100
2007	147	22/100	2017	148	27/100
2008	121	27/100	2018	144	27/100

Source: Transparency International Corruption Perceptions Index (1999 to 2018).

In 1999 when the democratic system of government started in Nigeria, Transparency International Corruption Perception Index rated Nigeria the second most corrupt nation in the world. This necessitated urgent attention given to the fight against corruption by the three arms of government, as they moved with actions of creating more criminal laws and agencies aimed at curbing corruption. They started with the creation of The Independent Corrupt Practices Commission (ICPC) and The Economic and Financial Crimes Commission (EFCC) during President Olusegun Obasanjo democratic regime. The ICPC was formed as a result of the creation of Corrupt Practices and other Related Offences Act 2000. The Corrupt Practices and Other Related Offences Act 2000 brought a fresh and decisive perspective to the fight against corruption in the form of a holistic approach encompassing enforcement, prevention and educational measures. The function of the Commission is to receive complaints, investigate and prosecute offenders (ICPC, 2018). In addition to the investigation and prosecution of corrupt offenders, the commission is empowered to ensure the elimination of corruption in public sectors.

To intensify the fight against corruption, the government created another law agency, EFCC and a criminal law called Act 2004, which mandates the EFCC to combat financial and economic crimes. The Commission is empowered to prevent, investigate, prosecute and penalise economic and financial crimes and is charged with the responsibility of enforcing the provisions of other laws and regulations relating to economic and financial crimes, including; Economic and Financial Crimes commission Establishment act (2004), the Money Laundering Act 1995, the Money Laundering (Prohibition) act 2004, The Advance Fee Fraud and Other Fraud Related Offences Act 1995, the Failed Banks (Recovery of Debts) and Financial Malpractices in Banks Act 1994, the Banks and other Financial Institutions Act 1991, the Miscellaneous Offences Act (EFCC, 2019).

It is sad to note that during the 8 years of Obasanjo's regime, Nigeria still lost between US$4 billion and US$8 billion annually to corruption (Human Rights Watch, 2007). In a similar note, Nigeria's corruption perception index shows that corruption remained high within 7 years as Nigeria scored below 20% from 1999 to 2005 in corruption perceptions index of Transparency International. However, Nigeria corruption profile started declining as Nigeria corruption perceptions index remain above 20% with the effective approach of EFCC from the year 2006. Moreover, the revelation after the end of Obasanjo's government showed that he did not follow due process in awarding of contracts which is against rule of law.

The regime of President Yar' Adua's government reaffirmed determination to combat corruption and proclaimed respect for the rule of law and due process by signing into law the procurement bill on 4th June 2007. The Public Procurement Act 2007 established the Bureau of Public Procurement (BPP) as the regulatory authority responsible for the monitoring and oversight of public procurement, harmonizing the existing government policies and practices by regulating, setting standards and developing the legal framework and professional capacity for public procurement in Nigeria (BPP, 2012). BPP was created to work with four main objectives which are; Economy and Efficiency, Competition providing a level playing ground for all strata of bidders, Value for money, and Transparency. As President Yar' Adua's government claimed to combat corruption and proclaimed respect for the rule of law and due process, his actions and body language revealed the contrary (Ijewereme, 2013). Yar' Adua's government through the office of Attorney General of the Federation made frantic efforts to prevent James Ibori, the former governor of Delta State, from being prosecuted and jailed, hence undermining the fight against corruption he claimed to be upholding. President Umaru Yar' Adua forced Ribadu from office just 2 weeks after he tried to

prosecute powerful former Delta State Governor James Ibori (Human Rights Watch, 2011). There was a significant decrease from 2008 to 2010 as reflected in Transparency International corruption perceptions index in Table 1 above, though Nigeria corruption perceptions index remains within 24% to 27%.

During President Goodluck Ebele Jonathan regime, he identified the negative effects of corruption and deliberately fashioned-out and implemented structural Government policies and programmes aimed at preventing and fighting Corruption. In his new book titled My Transition Hours, the former president listed the methods his administration used to combat corruption in the country. He said that his administration deployed the use of technology to fight corruption. He also noted that his government supported the institutional development of secure systems and mechanisms to curb corruption in public places. He instituted the Treasury Single Account (TSA), the Integrated Personnel and Payroll Information System (IPPIS) and the Bank Verification Number (BVN) as examples of his administration's technological tools designed to fight corruption. Jonathan's developed and implemented the Integrated Personnel and Payroll Information System (IPPIS), which was initiated by the Obasanjo Administration towards the end of his tenure (Ebele J., 2018). Through this technology, federal, civil and public servants were made to register their biometrics as a condition for receiving their salaries and as a result, it weeded out over fifty thousand ghost workers and saved N15 billion every month which was then equivalent to $100 million. The effective implementation of these policies brought kept Nigeria corruption perception index score within 24% to 27% as shown in Table 1 above.

President Muhammad Buhari regime has backed his commitment to combating corruption by putting in place some important measures such as the Treasury Single Account, the whistle-blowing policy and the establishment of the Presidential Advisory Committee against Corruption, to combat the systemic theft of public resources and by extension, its pernicious effects on human rights and development. In his quest to drive out corruption from Nigeria, he signed an Executive Order No. 6 of 2018 to improve his administration's fight against corruption. In his speech read during the signing of the order, he said:

> "I have decided to issue the Executive Order No. 6 of 2018 to inter alia restrict dealings in suspicious assets subject to investigation or inquiry bordering on corruption in order to preserve such assets from dissipation, and to deprive alleged criminals of the proceeds of their illicit activities which can otherwise be employed to allure, pervert and/or intimidate the investigative and judicial processes or for acts of terrorism, financing of terrorism, kidnapping, sponsorship of ethnic or religious violence, economic sabotage and cases of economic and financial crimes, including acts contributing to the economic adversity of the Federal Republic of Nigeria and against the overall interest of justice and the welfare of the Nigerian State," (Sani Tukur, 2018).

The effective implementation of these policies gave Nigeria a significant boost as Nigeria experienced its highest score in the corruption perception index score 28% within his first year in office this administration and maintained 27% in 2017 and 2018 Transparency international corruption perception index as shown in Table 1 above.

Factors that Promote Corruption in Nigeria

Many factors have been attributed to the incessant promotion of corruption in Nigeria. Prominent among them are:

1. Poverty: People living in poverty cannot meet their minimal needs for survival. They are faced with life challenges on how to make ends meet. This subjects them to an unethical and immoral act, as they seek ways of solving their basic problems or meeting their basic needs. This situation has given rise to a rat race where almost everybody is stealing, and embezzlement is rife.

2. The collapse of moral values in the society: The Nigerian society has been overwhelmed by material values. Society's attitude towards accepting and approving wealth acquired illegitimately encourages corruption. It makes corruption to spread like wildfire and permeates the rank and file of the society. Corruption is encouraged whenever an ex-convict or a person who had been caught in one kind of corrupt practice or the other is appointed to public office or is allowed to contest for election in the country (Tom and Bamgboye, 2017). It encourages corruption, as corrupt leaders continue to acquire and accumulate wealth illegally at the expense of the masses. In Nigerian society, this has led to a culture which prize material success and possessions higher than any other value in the life of the people. Hence, success in material wealth is lauded no matter how it is achieved.

3. Poor wages: Low salary paid to workers by both the public sector and some private sectors in Nigeria is an indisputable factor that necessitates corrupt behaviour, as the employees seek other unethical/unlawful and immoral means to make ends meet. In Nigeria, where the minimum wage of workers is currently at eighteen thousand naira (N18, 000). With this amount of money, one can agree that it is unrealistic for a worker earning such amount of money to pay for his house rent, pay for his transportation to work, pay his electricity bills, pay his medical bills, purchase foodstuff and pay for his children's school fees.

4. Weak democratic foundations: Corruption is much more likely to thrive in weak democratic foundations. This is supported by Moreira (2018), who says that "Corruption chips away at democracy to produce a vicious cycle, where corruption undermines democratic institutions and, in turn, weak institutions are less able to control corruption". This is obvious, as we have seen in the case of Nigerian, where the current president in most cases refuses to obey the court order, as the case of Dasuki and others who are kept in custody against the laws of the land. This creates room for undemocratic and populist politicians to use their political power in achieving anything they want for their own interest but against the rule of law.

Implications of Corruption to National Development in Nigeria

Corruption is a recurrent and incessant problem that is hindering the sustainable development of Nigeria. Corruption, as discussed earlier, is a situation in which one person or a group of people perform an immoral or unethical act for personal gain against the interest of the society. The implication of corruption on the nation's development of Nigeria is damaging as funds meant for the national development of the society is diverted to personal or interest group pocket. Indeed a nation where virtually every member of the society manifests one form of corruption or the other cannot practically experience reasonable national development, because the members of such society will put personal interest above the interests of the society. It is a clearly established fact that corruption has caused much damage to the holistic development of Nigeria as a nation as one can attest from the aforementioned. These destructive effects done in the name of corruption have negatively affected Nigerian's attaining greater national development.

It has been established that corruption in Nigeria leads to abandonment of government projects, like road construction, building project, equipping hospital facilities, equipping research laboratories, railway construction and other government projects that develop a nation. Ibrahim and Ahmad (2017, p. 19), notes that "Corruption leads to abandonment of projects that could have accelerated national development in all facets". This is true because, if the money allotted for projects that could have accelerated development of a nation is channelled appropriately to the project and not diverted to personal pocket, development in the nation will keep accelerating. Also in Nigeria, where people divert money gotten from the national crude oil (oil thief) to their personal pocket as established earlier in the paper, this would have gone into the government account and can be used for a project that will lead to the national development of the nation. This is supported by Centre for Democracy and Development Ghana cited in Ibrahim and Ahmad (2017, p. 20) who expresses that, "Corruption promotes economic decay and social and political instability, perverts the ability of the state to foster rule of law and eventfully corrodes trust and undermines legitimacy".

National development has been drawn back in Nigeria due to the negative effect of corruption in every sector. The most harmful effect of corruption to national development in Nigeria is the undemocratic act by the people in government, as they sideline the rule of law in order to achieve their personal gain. This has lead to poor governance and has affected development in Nigeria. Indeed, the current crisis of development in Nigeria can be attributed to a history of poor governance characterized by corruption.

From these aforementioned where every framework crafted to contain and maintain some sense of orderliness and develop the nation crumble by the act of corruption, one can agree that corruption has put Nigeria to a dilemma of national complex state, as it seems impossible to streamline the nation to a corrupt free state where national development can strive. This is manifest in the fact that every new goal and agenda by the government that is aimed at developing the nation is sabotaged by a series of obstacles and muted by corruption. These effects of corruption have made it difficult for Nigeria to achieve sustainable national development. Thus, corruption in any form is detrimental to national development.

Religion and Its Role in Combating Corruption in Nigeria

There are many roads to the goal of preventing and combating corruption. One of these roads is through religious obligations. Religion has the power to influence the value system of any given society. The study on religious ethics has a great influence on people's moral life and what they value. There is general agreement that religion and ethics are closely linked. Religion provides a system of norms and values guiding how individuals should live. Such norms and values are often codified as religious beliefs in the Bible or the Quran (Parboteeah et al., 2008).

Nigerians are notoriously religious just as in Mbiti's claim that Africans are notoriously religious (Mbiti cited in Sanni, 2016). Most Nigerians profess Christianity, Islam, or African Traditional Religion (ATR). Indeed, all religions involve the worship of the supernatural. Corruption is highly condemned among these religions as ungodly and unethical. They all espouse common ideas of truthfulness, honesty, love, accountability, social justice, and among others. It is generally believed that organized religion has brought peace and harmony to the world and that

its leaders are motivated by the service of their God. Indeed, all religion involves the worship of the supernatural. The worship of the supernatural demands that religion adherents maintain certain virtues which come from the outline rules given by the supernatural.

African Traditional Religion is indigenous to Africa and handed down from generation to generation. It is also a part and parcel of the African culture and a system of thought. For centuries, ATR has demonstrated a high level of discipline in form of ethics and moral values. According to tradition, ATR administers instant justice against wrongdoing in society. They value honesty and truthfulness in their religion as the core value in their worship and tradition. This is supported by Ekeopara and Ekpenyong (2016, p. 20) who assert that "values and morals are the aspects of African Traditional Religion which deal with the ideas that defend or sustain the life of the people in their relationship with one another and the world around them". He expressed that these values and morals cover issues like justice, right and wrong, respect for people and prosperity, truth, love, good and evil, the keeping of promises and agreements, crime and punishment, praise and blame.

Islam is one of the major religions in Nigeria and most people identify with them. Islam believes in monotheism. The origin of morality in Islam can be traced to the eschatological framework provided by God in the Qur'an. The Qu'ran encourages Muslims to do that which is halal "permitted" and to refrain from that which is haram "evil" and do righteous good deeds, and recommend one another to the truth (Al-Ma'ruf) which Allah has ordained. The Qur'an emphasizes the abhorrence of everything evil (Haram) and (Al-munkar) (Danjibo cited in Faleye 2013). Allah Almighty condemns mischief and evil undertaken by humans in this world in the Quran 2:60 "Do no evil nor mischief on the (face of the) earth."

Christianity is a religion based on the belief in one God and on the teachings of Jesus Christ. Modern day Christian doctrine rests upon the premise that God preserved the Bible in an absolute and reliable state, in order that all men should know the truth and believe in the Son of God. The word of God serves as the point of departure for Christians thinking about corruption and possible reactions towards it. Christian ethics is about who we are called to be rather than a set of rules or whom we want to be. And whom we are called to be is in Christ Jesus (Ephesians 2:10). Thus, to be in Christ Jesus entails living out the life quality and values He outlines for Christian worshipers to imbibe which are: <u>faith</u>, <u>hope</u> and <u>charity</u> or <u>love</u>/<u>agape</u>, a list which comes from 1 Corinthians 13:13. There are many listings of virtue additional to the traditional Christian virtues (faith, hope and love) in the Christian Bible. One is the "Fruit of the Spirit," found in Galatians 5:22-23: "By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. There is no law against such things." These are said to perfect one's love of God and Man and therefore to harmonize and partake of <u>prudence</u>.

 Onongha cited in Faleye (2013) examines the intersections of corruption and Christian ethics and argues that the absence of Christian ethics in the educational curriculum is responsible for the widespread of corruption in Nigeria and concluded that the panacea to the Nigerian problem is the integration of Christian ethics into the national curricula. Religion can act as the link and bridge in the society whose mission and concern are on man's religious vocation, eternal salvation and ultimate end is equally invested with the educational right of their adherents. Nwaomah (2007) argues that a successful war on corruption requires a holistic effort involving the teaching of Christian ethics in church. In the Christian fight against the cankerworm called corruption, the Ten Commandments by Jesus Christ stand as a very powerful tool to guide us on how we should live. Christian ethics is well summarized by <u>Colossians 3:1-6</u>:

Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory. Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. Because of these, the wrath of God is coming.

It gives detailed instructions on a list of "do's" and "don'ts," that will guide man to live a corrupt free life. Hence, as the Nigerians apply this in their life, it will lead to the corrupt free society we dream of in Nigeria. The Church stands for the truth and nothing but the truth and that truth shall set them free (John 8: 32). The church which stands out as the temple of God has the influencing attribute to influence the society to the state of holiness. Theron and Lotter (2012) insightfully posits that as an institution of this world, the church and Christians have the mandate to confront world systems for the betterment of the Church and Society as a whole.

The Church teachings stand on exposing corruption and not believing or celebrating every testimony of miraculous blessing which is ill gotten. The church has influencing power to the society and are stand out people who do not accept a bribe, for a bribe blinds those who see and twist the words of the innocent (Exodus 23:8). They are known for standing for the truth in all circumstances and that is the quality that makes them stand for justice against corruption. Ryken (2005) mentioned that it is evident that there can never be true justice when bribery is involved, because it closes the eyes to the truth. For religion to be actively involved in the fight against corruption

there shall not be blind justice. Anyanwu cited in Ekeopara and Ekpenyong (2016) observes succinctly that, there is no society that can afford to exist in the absence of morality, trust, justice, liberty, truth, goodness and faithfulness. One can, therefore, deduct from the above assertions as follows: that for any nation or society to experience the incorrupt enabling environment, its citizens must be imbued with all the good life and qualities provided by religion.

Recommendation

From the established facts, on can assert that Religion, whose mission and concern are on man's religious vocation, eternal salvation, is equally invested with the obligation to educate their adherents on ways of creating an enabling environment that will necessitate national development in their society. Hence Religious bodies act as the link and bridge in the society in combating corruption. From this note, this paper suggests that a holistic effort which involves the following is required in achieving this goal;

1. Christian ethics should be included in Nigeria educational curriculum.
2. Religious bodies should condemn corrupt practices through their official statements from sermons, and so on;
3. Religious leaders should use their pulpit positively by preaching and teaching sound doctrine from God concerning the way and manner to tackle corruption. Preaching that one can acquire wealth without labour is not only deceitful but also a call to corruption.
4. Religious bodies should disassociate herself from persons of corrupt characters and enforce disciplinary measures against members that are found living a life of corrupt practices in accordance with their doctrine.
5. The church is called to be a model of Christ in the transformation and renewal of people's hearts as they become salt and light in the world.
6. The Church should not encourage or celebrate those whose sources of wealth are questionable. They should be exposed and not believe or celebrate every testimony of their miraculous blessing otherwise they will end up celebrating corruption
7. Since religion is like a sub-system of the society, they should explore ways of working together in public spheres to address public issues such as corruption.
8. Religious leaders in Nigeria should reflect high moral values pronounced in their sacred scriptures with corresponding practices of morality and accountability in their actions and not only in their teachings.
9. Christians should be willing to act as a whistleblower and not be satisfied with the culture of silence and should stand and promote truthfulness because truthfulness is at the core of whom Jesus is.
10. The religious body should act as reformers and actively participate in the transformation of the society.
11. Religious leaders should encourage their members to practice & respect the norms not to cheat

Conclusion

Corruption is an evil destructive plague to any society. Hence it is a great destructive tool for national development. Thus, leaders of any nation who seek good of his nation should apply all required needed force to eject it from her country. In the case of Nigeria, history reveals that this phenomenon has persisted since independence not minding several efforts made by the successive government in the past to arrest it. Therefore a successful joint effort is required in combating corruption out of our nation. This effort would be result oriented if the three major religious bodies in Nigeria jointly pay the needed roles required from them.

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Secularism, Law, Governance and National Development in Nigeria

By
Festus O. Ukwueze
&
Chukwunweike A. Ogbuabor
Faculty of Law
University of Nigeria, Enugu Campus

Abstract

Secularism, the absence of a state sponsored religion, emerged as a perceived panacea to the intractable conflict between religion and state administration. Generally, secularism is instituted by law which itself can be used to promote or suppress religion; yet sometimes religious precepts get elevated to law. This paper doctrinally examines the thematic inter-connection between secularism, law, state administration and national development in the context of the Nigerian nation. The study finds that secularism as a philosophical concept in state administration provides a better environment for cohesive national integration and development in a multi-ethnic, multi-religious and heterogeneous society like Nigeria.

Keywords: Secularism, Religion, Law, Governance, National development, Nigeria

1. Introduction

Nigeria's constitutional regime, prior and subsequent to the nation's political independence, has been based upon a purportedly neutral secularism. Beyond the tacit secularism of the pre-independence colonial constitutions engendered by silence on religion[1] and the entrenchment of fundamental freedoms of religion, conscience and non-discrimination on religious ground, in the 1960 and 1963 Constitutions,[2] the 1979 Constitution provided express prohibition of state religion.[3] The extant Constitution of the Federal Republic of Nigeria 1999, as amended (CFRN 1999) in addition to entrenching the fundamental freedoms (rights), retained the prohibition against government of the federation and states from adopting any religion as state religion.[4] Although, no religion has been declared to be an official religion in Nigeria, in many respects, the practical observance of this constitutional stipulation leaves much to be desired. In spite of the clear constitutional injunction, religious bigotry has been a "serious democratic cancer in Nigerian politics which constantly overheat the political atmosphere."[5]

There are essentially three pronounced religions in Nigeria, namely, African Traditional Religion (ATR), Christianity and Islam,[6] with the last two being the most dominant and principal contenders. Outcries of marginalisation from adherents of the two dominant religions, that is, Christians and Muslims are common place and religious sentiments regularly employed for political goals, which usually generate strong ill-will between the two groups. Geographically, Nigeria appears to be divided along religious and ethnic lines with the north dominated by Muslims majority of who are of Hausa-Fulani ethnic extraction while the south is dominated by Christians, who are majorly of the Yoruba and Igbo ethnic groups.[7] This ethno-religious dispersion helps to fuel the embers of religious bigotry in the country, which affects not only the political but also the socio-economic spheres of the country. As Sampson[8] succinctly puts it

> …the Muslim dominated northern Nigeria was groomed under the British indirect rule, which housed the Islamic Sharia legal system; while the Christian dominated southern Nigeria was administered under the English-secular command. So as the British colonial lords bequeathed a post-independence secular state, which seemed more aligned to Christian south, the northern Muslims frowned at it utterly. This contradiction has remained the bane of Nigeria's corporate existence...

This division along religious and ethnic lines appears to overshadow federalism and secularism espoused in the constitution and greatly affects governance and national development. Thus, this paper examines the thematic connection between secularism, law, governance and national development in Nigeria. The central objective is to determine the suitability/effectiveness or otherwise of secularism as instituted by law in ensuring good governance and national development in a plural-religious and multi-ethnic society such as Nigeria. The study is essentially theoretical and employs the descriptive and analytical methods relying mainly on the Constitution of the Federal Republic of Nigeria and other relevant legislative instruments as its primary sources of data while published

academic works such as books, journal articles and relevant historical documents constitute the secondary sources of data. The research questions are in the form of hypothetical questions interspaced in the body of the paper. Pertinent legal provisions and views of others as expressed in published works are described and deductively analysed to arrive at conclusions from which the recommendations flow.

This paper is divided into five sections. After this first segment, which is the introduction, the next section briefly examines the concept of secularism and related term secularisation, so as to place them in proper perspective for the rest of the paper. The third section explores the relationship between secularism, law and governance to establish the relationships/effect(s) that they have with/on each other, if any, in the Nigerian context. The penultimate section links the established connections that exist or can exist between secularism, law and governance on one hand and Nigeria's national development on the other hand. The last segment presents the key findings, recommendations and conclusions.

II. Secularism and Secularisation

Etymologically, the word "secular" is derived from Old French (*seculer)* and Latin (saecularis) which in both languages means inter alia "not connected with religious or spiritual matters; occurring once every century or similarly long period; this generation or age".[9] Its derivative "secularism" (Old French: *sécularisme* and Latin: saeculum) means "the principle of separation of the state from religious institutions; the world; relating to the present age or period". The Chambers Dictionary[10] thus defines the word "secular" to mean "relating to, or coming or observed once in, a lifetime, generation century or age; relating to the present world, or to things not spiritual; civil, not ecclesiastical; lay, not concerned with religion" while the internationally acclaimed legal dictionary, the Black's Law Dictionary[11] simply states that secular means "worldly, as distinguished from spiritual". As a philosophical concept, secularism seeks to construe life on principles taken solely from the material world, without recourse to religion.[12] In political terms, secularism is the principle of the separation of government institutions and persons who represent the state from religious institution and religious dignitaries.

Historically, secularism draws its intellectual roots from Greek and Roman philosophers such as Marcus Airelius and Epicurus, Medieval Muslim polymaths such as Ibn Rushd, Enlightenment thinkers like Denis Diderot, Voltaire, Benedict Spinoza, John Locke, James Madison, Thomas Jefferson, and Thomas Paine, and modern freethinkers, agnostics and atheists such as Bertrand Russell and Robert Ingersolli.[13] But it is generally believed that the term "secularism" was popularised by the British writer George Jacob Holyoake (1817 – 1907).[14] Holyoake invented the term to describe his views of promoting a social order separate from religion, without actively dismissing or criticising religious beliefs.[15] An agnostic, Holyoake contended that:

> Secularism is not an argument against Christianity, it is one independent of it. It does not question the pretensions of Christianity; it advances others. Secularism does not say there is no light or guidance elsewhere, but maintains that there is light and guidance in secular truth, whose conditions and sanctions exist independently, and act forever. Secular knowledge is manifestly that kind of knowledge which is founded in this life, which relates to the conduct of this life, conduces to the welfare of this life, and is capable of being tested by the experience of this life.[16]

A discourse on secularism usually conjures up the image of the "worldly" as opposed to the "sacred". Marbaniang writes that secularism "shifts the focus from religion to other 'temporal' and 'this-worldly' things with emphasis on nature, reason, science, and development".[17]

The related concept: "secularisation" is the transformation of a society from close identification and affiliation with religious values and institutions toward non-religious values and secular institutions. Norris and Roland assert that secularisation refers to the belief that as societies progress, particularly through modernisation and rationalisation, religion loses its authority in all aspects of social life and governance.[18]

This paper is concerned with secularism as a term of legal and political philosophy. In this sense, secularism means that governments should remain neutral on matters of religion but should not enforce nor prohibit the free exercise of religion, leaving religious choices to the liberty of the people. This evidently has two connotations or manifestations. The first is the separation of state governance/administration from religion and religious institutions, such that public activities and decisions, especially political ones, should be not be influenced by religious beliefs, dictates, practices,[19] or religious dignitaries. The other manifestation of the concept in a State declared to be neutral on matters of religion, is the freedom of religion which implies unhindered rights of a citizen to follow any religion of his or her choice, not to follow any religion at all, and be free from imposition either by the government or other persons, of religious teachings or practices.

Political secularism was an innovation that responded to multiculturalism.[20] Hunter[21] traces the origin of secularism to the pragmatic response to the bloody religious wars of the sixteenth and early seventeenth centuries

which ignited desires to find a way in which different faith communities could co-exist amicably. Straumann[22] argues that the Treaties of Westphalia (1648)[23] successfully solved the problem of deep religious disagreement by imposing liberal religious liberties which left subjects with exclusively secular duties towards their authorities and established a secular procedure to adjudicate religious disputes that excluded religious reasoning from the courts. Thus, secularism developed from the idea of religious toleration specifically, from a change in attitude to heresy and heretics.[24]

An important question that immediately arises here, is whether in pursuit of secularism, a nation should totally jettison religion? In other words, should a constitutional regime based upon neutral secularism, such as Nigeria, totally dispense with religious precepts in public affairs? Writing in the aftermath of the co-ordinated series of terrorist attacks by the Islamic fundamentalist group, *Al-Qaeda* on the World Trade Centre in New York and other strategic places in the United States of America on 11 September 2001, which killed a total 2,977 people and left thousands of others seriously injured,[25] Marshall argues that "some public acknowledgement of religion might be justified as a counterbalance to secular dominance that itself raises anti-establishment concerns. The author asserts that even where a nation has adopted secularism as a constitutional prescription, it can in practice (though in limited circumstances) endorse religious activities that affirm its religiosity.[26] We align with this view, however, the problem lies in setting an appropriate limit to secularism, particularly in a country such as Nigeria which geographically divided along religious and ethnic lines.

III. Secularism, Law and Governance in Nigeria

Most cultures are deeply rooted in religion and cultural values often include religious beliefs, which shape our way of living and acting. Cultural and religious beliefs vary between groups, such as ethnic groups. Emphasizing the strong link between religion and culture, the United Nations Education, Scientific and Cultural Organisation (UNESCO) states that:

> Religious beliefs have a strong influence on the culture of a community. Indeed, for many people around the world, religious beliefs are central to their culture and provide the moral codes by which they live. Even where people in the contemporary world believe that the traditional beliefs of their parents and societies are not so relevant to their everyday lives, underlying religious beliefs about human worth and how to relate to other people and the Earth are still important parts of their lives.[27]

Bayers[28] asserts that *religion* is determined by *culture*, but *religion* also influences *culture* and the fate of *religion* and *culture* is interwoven. Furthermore, that to understand the nature of religion one has to understand its connectedness to ethnicity and culture.[29] If credence is given to the interconnectedness of *culture, religion* and ethnicity, then it must be recognised that people of different cultures and ethnic grouping may invariably have diverse religious beliefs. This is the case with a heterogeneous and multi-cultural society like Nigeria.

Having earlier postulated that secularism is a shift away from religion, at least in public affairs, and in extreme cases, a shift away from God (atheism), the question then is: how can the components of a multi-cultural and multi-ethnic society give up their up their religious beliefs to attain secularism? In order words, how can such a heterogeneous society be secularised politically? The answer lies in "law" which binds the various components under a new set of rules outside the moral standards that their different customs and religions may have established.

While recognising the impracticability of giving a generally acceptable definition of "law" as it is a term capable of multiple meanings, it can safely be put forward that law is the collective term for the rules of conduct for men living in a legal order. It consists of rules of conduct which govern a particular human society. Its major attribute is coercion, acceptance, generality and consistency. Law has existed in every known human society world over, whether primitive or developed – *ubi societas ibi jus* (Latin) - where there is society, there is law. Its contents may vary from place to place and within a place may change from time to time according to changes in social, economic and moral precepts of the given society.

Law has proven to be a stronger means of social control when compared with morality. While both law and morality are normative in that they tend to prescribe standards that are considered to be normal in the society, there are essential differences between the two both in terms of functions and sanctions. Law is an objective phenomenon which creates its own validity, that is, it is enforceable on its own, while morality is relative and is used to evaluate conduct as good or bad, right of wrong and thus largely depends on voluntary behaviour. Thus, while moral sanctions may be based on social, religious and cultural factors without any State punishment, law has regular sanctions (supported by the State) for its breach. Law prescribes external conducts and changes in substantive law are usually slow while morality prescribes internal conduct and changes in moral opinions tend to occur much faster.[30] The connection between law and morality is important since not all illegal acts are immoral. For example, adultery is generally considered to be morally reprehensible, but is not legally prohibited in all legal systems (all

states in southern Nigeria inclusive).[31] Thus, many legal questions are morally indifferent and moral sentiments on some matters may not be sufficiently developed to be translated into law. For example, it is morally objectionable for an adult who can swim to stand by and watch a child drown in a river but in the absence of a personal legal duty on such an adult to take care of the child, there will be no legal sanction. Similarly, while there may be some sort of moral obligation for a medical practitioner who comes upon the scene of a road accident to assist the victims, there is no legal duty on such a medical practitioner to do so. However, where an immoral activity, even though consensual or personal (such as prostitution, homosexuality and use of hard drugs) which, if not checked, has the tendency of corrupting other members of the society who may want to get involved in them, law can be used to regulate and protect public morals from such corrupting influence[32] and thereby elevate such moral precepts to the status of legal rules.

Law is able to institute, through force, rules which have the effect of altering accepted customs and religious practices of different ethnic groups in a political State. This is how secularism became the constitutional norm in Nigeria. We shall in the succeeding paragraphs briefly highlight the provisions of the Nigeria Constitution which institute secularism in Nigeria. The Constitution states categorically that the government of the federation or of any state shall not adopt any religion as state religion[33] and that national integration shall be actively encouraged, whilst discrimination on the grounds of, inter alia, place of origin, religion, ethnic or linguistic association or ties shall be prohibited.[34]

In relation to fundamental rights, in line with international human rights instruments to which Nigeria is a party,[35] the Constitution guarantees that every person shall be entitled to freedom of thought, conscience and religion, including freedom to change his religion, or belief and freedom to manifest and propagate his religion or belief in worship, teaching, practice and observance. No person attending any place of education shall be required to receive religious instruction or to take part in or attend any religious ceremony or observance if such instruction ceremony or observance relates to a religion other than his own, or religion not approved by his parent or guardian.[36] It prohibits discrimination and according any privilege or advantage (preference) either expressly or in the practical application of any law, executive or administration action of government, on the bases of ethnicity, place of origin, religion or political opinion.[37]

Finally, to ensure the participation of members of the constituent ethnic groups and faiths in partisan politics, the Constitution provides that no association by whatever name called shall function as a party, unless inter alia, the membership is open to every citizen of Nigeria irrespective of place of origin, religion or ethnic grouping.[38]

As secularism is instituted and sustained by law, so is the form or structure of a State as well as the functions and powers its organs and individuals who administer same. Thus, the Constitution defines the State, its constituent parts[39] and its citizenship.[40] It stipulates the composition, functions and powers of the organs of the State: legislative,[41] executive[42] and the judicature,[43] both at the national (federal) level as well as the constituent units (states). Beyond the establishment of the governments and their organs, law provides how any of the government organs which fails to perform/discharge its assigned role can be dismantled. This is the basis for the constitutional provisions relating to impeachment of elected public office holders and legislative instruments relating to the qualification, appointment and discipline of appointed public officers.[44]

Conversely, the government as constituted by law can abrogate or change the law, including the Constitution. This is why democratic constitutions usually provide rigorous processes of amendment such that any proposed alteration thereto must receive the support of majority of the representatives of the people.[45]

The foregoing discussion shows clearly that there is a very close affinity between law and secularism on the one hand and law and governance or state administration on the other hand. Secularism is in fact, a principle of state administration which is instituted and sustained by law which also defines the form and structure of state governance.[46] Thus, the law that creates the structures and organs of the State as well as adherence to it become very important in fostering good governance.

IV. Secularism and National Development in Nigeria

An important issue is whether the principle of secularism as enshrined in the Nigerian Constitution has been pursued in a manner to advance the nations development? Are there impediments in its implementation which obstruct national development? However, before dealing with the issue, it is necessary to consider what national development entails, and later also show how secularism entangles national development in Nigeria.
In considering the overall development of a nation, factors such as the quality of life, economic, social and physical developments may be used. However, a popular parameter used by international agencies is the annual Human Development Report (HDR) of the United Nations Development Programme,[47] The reports provides the Human Development Indices (HDI) using criteria designed to be broad enough and inclusive of countries' social, political and economic diversity while being indicative of a country's quality of life. As a nation, Nigeria is endowed with

potentials for rapid development considering its endowment in natural and human resources. Regrettably, this has not been the case as the country has over the years remained low in human development ranking being ranked 157 out of 189 countries, with HDI of 0.532 in the latest report.[48] The nation's HDI has shown very slow increase in the last decade from 0.485 in 2008 to 0.532 in 2017 representing annual average increase of 0.0047, as shown in Table1 below.

Table 1: Annual Increase/Decrease in Nigeria's HDI: 2008 – 2017

Year	HDI	Increase/Decrease
2008	0.485	-
2009	0.490	0.005
2010	0.484	-0.006
2011	0.494	0.01
2012	0.512	0.018
2013	0.519	0.007
2014	0.524	0.005
2015	0.527	0.003
2016	0.530	0.003
2017	0.532	0.002
Total		0.047
Annual Average Increase		0.0047

Source of data: UNDP, Human Development Indices and Indicators: 2018 Statistical Update.

Figure 1 below is a graphic depiction of Nigeria's HDI for the last decade: 2008 – 2017.
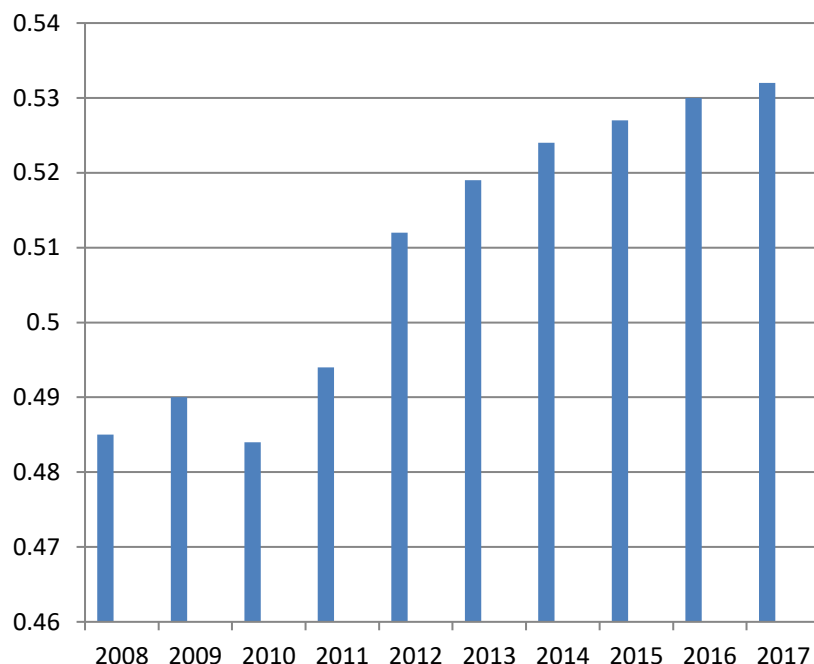
Figure 1: Nigeria's Human Development Index: 2008 - 2017

As of December 2018, the World Poverty Clock indicated that in Nigeria, 90,681,988 people (representing 46.4% of an estimated population of 195,304,378) live in extreme poverty. These statistics are is expected to rise in the next ten years to 108,212,701 (that is 45%) of estimated population of 240,616,206.[49] According to the World Bank,[50] extreme poverty is a situation where a person lives on less than one dollar and ninety cents ($1.90) or six hundred and eighty-two naira ninety, thirty five kobo (₦582.35) a day.[51]

Certain policies of the federal and state governments are not in tandem with the principles of secularity set out in the Constitution. Obvious examples include the adoption of Sharia Law as part of the criminal law by some states, the countries membership of exclusive international Islamic organisations, government sponsorship of religious pilgrimages and observance of public holidays for religious events.

By far, the most glaring violation of the principle of secularism in Nigeria appears to be the adoption, by some northern states, of Sharia law. Presently, Sharia law is in force in at least twelve states in the north.[52] The imposition of Sharia law, a product of Islamic religion, is perceived by many as evidence of a movement towards Islamisation of the whole country.[53] The adoption of Sharia law in the north gave impetus to a fresh wave of religious extremism which ultimately birthed the Boko Haram[54] fundamentalist group which later declared of parts of Nigeria (mainly parts of the north east) as an independent caliphate and has cost the country a lot in financial and human resources to contain as will be shortly highlighted.

Nigeria's continued membership of the certain international religious (especially Islamic) organisations contradicts the principle of secularism. With a population made up of an estimated 48.8% Muslims and 49.3% Christians as at 2010 and a projected 51.1% Muslims and 46.9% Christians as at 2020,[55] Nigeria is presently a member of such exclusive Islamic organisations as the Organisation of Islamic Co-operation (OIC), the International Islamic Financial Market (IIFM), the Islamic Solidarity Sports Federation (ISSF) and the Islamic Military Counter Terrorism Coalition (IMCTC).[56] This is in spite of repeated calls on the federal government by Christians to withdraw the country from such bodies.[57] No matter the benefits derivable from such organisations, Nigeria's membership of these bodies procured through executive fiat constitutes outright violation of the constitutional principle of secularism.

Both the federal and state governments spend huge sums of money annually to sponsor religious adherents (Christians and Muslims) on pilgrimages to holy lands, notably Saudi Arabia, Israel and Italy. The individual freedom of worship component of secularism cannot justify dissipating public funds for such religious purposes. Establishment and funding of pilgrimage boards by the federal and state tiers of government evidences the connection between religion and the act of governance in Nigeria which detracts from secularism. Also the funding of building of national religious centres such as the Christian Ecumenical Centre and the National Mosque by the Federal government and churches and mosques by state governments, is also a serious pointer to religion dominance of State affairs in Nigeria.[58] Needless to point out that in such dissipation of public funds in favour of the two dominant religions, smaller religious groups such as the ATR are utterly neglected.

One cannot overlook the effect of the requirement for information on one's tribe and religion in government official documents, which breeds ethno-religious bigotry. Where such information forms the basis for a decision in favour or against a person in a public affair, the requirement would amount to a desecration of the principle of secularism.

Declaration of public holidays resulting in the closure of public institutions during certain religious festivals, especially Christian and Muslim festivals, also runs counter to the principle of secularism. The separation of religion from public affairs of the State presupposes that government should not align with any or some religions while leaving out others, because ATR practitioners and other minor religious groups in country do not have public holidays during their religious ceremonies.

Lack of strict adherence to the principle of secularism has had and would continue to have adverse effect on national development. The Boko Haram insurgency in the north-east of the country has cost Nigeria a lot in financial and human resources. The loss of life, maiming and destruction of both public and private property has been enormous.[59] As of 16 June 2018, the estimated number of Internally Displaced Persons (IDPs) in Adamawa, Bauchi, Borno, Gombe, Taraba and Yobe was 1,918,508 individuals (364,323 households).[60] At a time Boko Haram was reported to have overtaken notorious Islamic State (IS) as the world's most deadly terror group.[61] If the number of persons that have died, the huge resources expended in countering the insurgency as well as maintaining those displaced by it, have all been used for developmental projects in the region, the level of development it would have brought would have been enormous. The colossal losses occasioned by religious fundamentalism could have been averted if the principle of secularism is strictly adhered to.

Furthermore, there have been ethno-communal conflicts with religious undertone in the country which border on religious intolerance. The incessant communal clashes in the middle belt region as well as herders and farmers conflict all bear ethno-religious coloration which would have not occurred at all or at the level and frequency with which they occur if the government and citizens abide by the secular prescription in the Constitution.

V. Findings, Recommendations and Conclusion

Nigeria is a multi-ethno religious pluralistic nation and mixing religion with politics portends grave danger. Secularism is the best option for the sustenance of peace and development in a heterogeneous nation like Nigeria where any attempt to favour or marginalise one ethnic or religious group over others can upset the political, social and economic equilibrium and seriously undermine national development. The Constitution of the Federal Republic of Nigeria adequately posits secularism in its provisions but the constitutional provisions are not being strictly adhered to.

Government policies that violate the constitutional prescription encourages ethno-religious fundamentalism which destabilises national cohesion and impede national development. Worrisome is the fact that such breaches of the Constitution in Nigeria utterly go unchallenged. This is contrary to what obtains in developed countries that espouse secularism, where any actual or perceived breach of the law is promptly challenged in court.

Nigeria's human development index is very low taking into account the natural and human resources available in the country. Conflicts arising from ethno-religious fundamentalism that could have been avoided by adherence to secularism take a toll in the human and economic resources of the country resulting in the diversion of resources that would have been used for national development to containing such conflicts.

Law has very important role to play to stop and prevent further unbridled violation of the constitutional provisions relating to secularism, so as to ensure good governance and rapid national development.

It is therefore recommended that principles and dictates of the Nigerian Constitution that promote secularism should be strictly adhered to in practice. The supremacy of the Constitution should be maintained by all levels of government. Any violation of such provisions of the Constitution should be promptly challenged by public interest litigation so as to check ethno-religious bigotry especially in public domain.

Those in control of state machinery should desist from promoting or appearing to promote religious programmes such as religious pilgrimages with public funds and avoid interfering in religious affairs by policies which tend favour any religion. The guiding principle should be state neutrality and non-involvement in religion.

Bearing in mind Nigeria's geographical population dispersion, religion and ethnicity are closely intertwined. The constitutional principle of federal character which ensures even spread of political and public office should be strictly adhered to in the distribution of public office. Actual or perceived marginalization by any section or sections in the allocation of public office triggers ethno-religious dissent.

Law is pivotal in maintaining secularism, ensuring good governance and rapid national development. The rule of law should be maintained by all levels of government and adequate machinery should be put in place to challenge any government action or inaction that detracts from the tenets of rule of law.

For Nigerian to remain as one country and have peace, good governance, national cohesion and develop to its full potentials, secularism is not negotiable. The provisions of the Nigerian Constitution are adequate to achieve the level of secularism that will guarantee that attainment of these potentials but the problems lies with the bigotry in their observance.

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34. Ibid., s. 15 (2).

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36. CFRN, s. 38 (1) and (2).

37. Ibid., s. 42 (1).

38. Ibid., s. 222 (b).

39. See CFRN, ss. 2 and 3.

40. Ibid., Ch. III, ss. 25 – 32.

41. Ibid., Ch. V, ss. 47 – 128.

42. Ibid., Ch. VI, ss. 129 – 211.

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51. The conversion from dollar to naira was arrived at using the official average exchange rate which as at December 2018 is $1: ₦306.50.

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Effect of Role Play Method on Students' Academic Achievement and Interest in Some Selected Topics in Government in Afikpo Education Zone of Ebonyi State, Nigeria

By
Ezegbe, Bernedeth N. (Ph.D)
&
Okeke, Jonas N.
&
Okocha, Kelechi Unya
&
Ome, Samuel Okechukwu
&
Ejah Adole
Department of Social Science Education,
University of Nigeria, Nsukka

Abstract
This study determined the effect of role play method on secondary school students' academic achievement and interest in some selected topics in government in Afikpo Education zone of Ebonyi State. The study adopted a pre-test post-test non-equivalent group quasi-experimental design. Simple random sampling technique was used to draw the one hundred and sixty seven (167) SSII government students used for the study. The GAT and the GII were the major instruments used for data collection. The reliability of the GAT and the GII was established using Kudder-Richardson (K-R20) and Cronbach Alpha which yielded reliability indices of **0.99** and **0.62** respectively**.** Mean, Standard Deviation and ANCOVA were used for the data analysis. The findings of the study revealed among others that students taught using role play method had higher achievement and interest scores than those taught using lecture method in some selected topics in government. The study concluded that role play method when employed in teaching and learning enhances students' achievement and interest in government. Based on the findings, the study recommended among other things, that teachers should employ role play method in teaching selected topics in government.

Key Words: Role play, method, achievement, interest and government

Introduction
Government has different interpretations to different individuals and in different contexts. Government could be seen an agency that governs, an art of governing or the study of governance. Hence government can be seen as an institution, a process or an academic field of study (Dibie, 2008). In the view of Troolin (2016), government as an institution, is the authority that sets rules for a society, helps its members relate to one another and to others, and keeps it running smoothly, securely, and peacefully. This implies that government is an institution entrusted with making and enforcing the rules of a society as well as with regulating relations with other societies. Here, in order to be seen as a government the people concerned must recognize a ruling body in order to keep order.

As a process, government could be seen as the procedure(s) involved in governance. Accordingly, Mba & Odo (2003) noted that government is concerned with the day to day running of the business of governance in a country. Government as a process is the daily administration and management of a country by its political institutions/agencies. Thus, it is the actual carrying out of government functions. These functions include among others legislation, implementation of policies and enforcement of law and order.

The thrust of this study is on government as an academic field of study. Government as a field of study is studied in senior secondary schools and as political science in tertiary institutions in Nigeria. As an academic field of study, West African Examination Council (WAEC, 2013) defined government as the study of political institutions, processes and theories taught in schools, colleges and higher institution of learning. To Dibie (2008), government is an academic field of study that seeks to study political institution in the state, ideas, value and doctrine about politics and the view of political thinkers on what constitutes the welfare of the people. This implies that government is seen as the study of issues relating to governance and its attendant arms – legislature, judiciary and executive.

Government in this study is therefore defined as a secondary school subject that studies political institutions, processes and systems existing in a state as outlined in secondary school government curriculum.

In this study, Government curriculum is viewed as document which shows the comprehensive list of topics, performance objectives, content, teachers and student activities, learning materials and evaluation guide which learners are expected to cover before enrolling in the senior secondary school certificate examination (SSCE). The present Government curriculum is arranged into seven themes for senior secondary school 2 (SSS 11) which includes; political parties, pressure groups, elections, public administration and pre-colonial and colonial administration. As documented by the Federal Ministry of Education (FME), (2008) the focus of the government curriculum is to help students understand the institutions of the state (country) and the process of governance which encourages students as citizens to actively participate in the process of national development.

There has been constant review of Government curriculum to ensure that its objectives are maximally achieved. Nigeria Educational Research and Development Council (NERDC, 2007) maintained that the constant review and amendment of government curriculum is to ensure that the study of political organization and policy making of the country enables students to understand the public policy system of Nigeria. The rationale for studying Government is to prepare students to be functional citizen in such a way that they would comprehend and have broad mind towards conflict resolution, promotion of the spirit of nationalism and decision-making. The objectives of government curriculum according to FME, (2008) include enabling students to:

Understand the concept, principals, institutions and process of government; Recognize their roles and contributions as informed citizens towards the achievement of national development; Become active participants in the democratic process of the nation and their local environments; Appreciate the role of Nigeria as a member of the international community; Appreciate the challenges and dynamics of past and present government in Nigeria and the world, and Recognize the role of ICT in e-government and in fostering the process of governments in the world

The importance of government to the nation building and governance cannot be overemphasized. Every individual, irrespective of his/her status, requires the knowledge of governance. Knowledge of Government as a subject plays a significant role in fostering social development and stability within the society. Government as a course of study is imperative to be taught in order to develop the skill, knowledge and inculcate the spirit of national interest through persuasion, manipulation, maneuver, discussion, dialogue and negotiation. Knowledge of government is also germane for economic, social, political, technological, physical and institutional development of every society. According to Dibie (2008), government is a pivot for students as it prepares them for responsible citizenship. The teaching of Government provides students the opportunity for leadership training, political education, study the type of government system obtainable in Nigeria and other parts of the world in order to avoid the mistakes of the leaders and to acquire wider knowledge.

Given the laudable objectives and huge importance of government in the country, it becomes very imperative that students' interest and achievement in the subject is high. Interest is a vital variable in learning process. Interest is a driving force that makes a learner to go extra mile in his or her learning exercise. It can be expressed using a statement made by an individual about like and dislike. Obodo (2002) described interest as the attraction, which forces or compel a child to respond to a particular stimulus. By implication a child develops interest if a particular stimulus is attractive. In other words, the child is bound to pay attention as a lesson goes on if his interest is captured. This shows that interest comes as a result of eagerness to learn and eagerness in learning inevitably will give birth to better achievement.

Achievement on the other hand has to do with attainment of set of objectives of instruction. It is designed to determine the extent students have mastered what they have been taught. It has to do with students' cognitive scores or learning outcomes in a subject (Shaibu & Usman, 2002). Despite the importance of Government in personal and national development, students' achievement and interest seem to be low. There appears to be public outcry on the rate of students' academic achievement in the subject in senior secondary school external examinations. Accordingly, the West Africa Examination Council Chief Examiner (2014) lamented in WAEC's annual report (2014) that students' achievement in government in West Africa School Certification Examination (WAEC) was below average and reported in 2015 that students' achievement, though above average was below expectation as many candidates failed to perform excellently. Students seem to perceive schooling as boring or a mere grade game in which they try to get by with as little effort as possible (Burkett, 2002; Pope, 2002). When students are not interested and not encouraged to become active participants in teaching-learning process, they appear to be totally disengaged and alienated from school work leading to poor grades. This being the case, the school system seems to be then characterized by massive students' underachievement and the aim(s) of education

highly thwarted. Various reasons have been given for this poor achievement of students. Prominent among them are teaching methods and interest (Olatoye & Adekoye, 2010; Berhanu, 2011 & Emaikwu, 2012).

Teaching method as noted by Agwu (2005) refers to the overall plan for the orderly presentation of content of learning materials. Usually a method is driven by a philosophy or an assumption about how students learn in school. Teaching method is therefore, a general process the teacher adopts in presenting his lesson to the students, such that students perform assigned roles in the classroom. The important index in the teaching and learning process is that the students learn at the end of teaching (Aguokogbuo, 2005). Hence, the use of good teaching method or functional approach in teaching of Government plays an important role in harmonizing classroom instruction. Therefore, meaningful Government teaching is student activity loaded such that students are given wide democratic latitude to learn by doing it themselves. Through active participation, students' intellectual integrity and capacity for independent judgment can be guaranteed.

Nevertheless, it has been noted with dismay that even a subject as important as Government is taught using the traditional lecture method (talk and chalk) (Asogwa & Echemazu, 2011). This old method, conventional as it is, appears to have reduced students' interest. For instance, Abdulhamid (2010) found that lecture method used by teachers have made many students lost interest in the classroom and consequently may reduce students enrollment in some subject areas. The author added that the use of lecture method sets the teacher as the only active participant in the class while the students are complete observers or admirers through the lesson. This encourages rote memorization of concepts which bring about memory failure that affect students' academic achievement (Ugwuda & Agwagah, 2009). Asogwa and Echemazu (2011) opined that most teachers rely on lecture method because of their experiences as most of them still regarded the way they were taught in their own days as the best way to teach in this modern time. Seeing this development, Ideye (2010) revealed that the effective teaching of Government involve not merely coverage of the subject curriculum content but the effective use of the instructional strategies which will help the students to have in-depth understanding of the difficult concepts and topics and above all stimulate them to learn.

Quite notably, the challenges that Government teachers are facing in 21st century are so diverse that using participatory and/ or innovative teaching methods is more crucial than ever. At this juncture, Israel (2011) stressed on the fact that mastering of Government difficult concepts cannot be fully achieved without the effective use of participatory and innovative instructional strategies such as discussion method, inquiry, demonstration, use of ICT, problem solving and dramatization among others. From the foregoing discussion, the study focuses on finding the effect of role-play method of teaching (a participatory method) on students' academic achievement in Government.

Role play method refers to as a participatory method in which students have to take on different characters to simulate an authentic or artificial event. Accordingly, Dorathy and Mahalakshimi, (2011) defined role play as a teaching method in which students are presented with a real or artificial environment and they are exposed to some kinds of case or situations in which they need to exhibit the same in form of roles. Role-play method is an innovative teaching method that is dramatic in nature. In this study role play method is seen as a method in which students are staged in classroom or within the school environment to act out functions or roles that are inherent in real life situations which are related to their schools' works in order to achieve instructional objectives. It is referred to as activities engaged by teachers and students in the classroom in order to enhance desirable change in behaviour of the learner and maximize their interest and academic achievement in Government in secondary schools.

Role play method is explained by Brunner's discovery learning theory. This theory purports that construction of knowledge in learning is as a result of the effort by the learner in discovering something himself rather than being told. In role play students are to discover knowledge themselves through the various roles they take up. For instance, when students perform roles as party members, electorates and pressure group members, they discover more facts of the issues in question through their active involvement in the teaching learning process.

The importance of role play in students' academic life cannot be overemphasized. It makes students active participants in teaching and learning process as they take responsibility in their learning. According to Oberle (2004) role-playing activities introduce students to "real world" situations. Role-play is a teaching method that allows students to explore realistic situations by interacting with other people in a controlled way in order to develop experience (Glover, 2014). Role-play is an effective technique to animate the teaching and learning atmosphere as it allows students to be creative and put themselves in another person's place for a while (Dorathy & Mahalakshimi, 2011). It helps students to develop both cognitive and affective components of perception and helps in knowing how people behave and why people behave in different ways (Charturvedi, 2009). Role-play method in the classroom can generally foster the interaction between the learner and other learners and between the learner and the content of instruction. The use of role play in teaching goes beyond simple knowledge dispensation but encourages students' involvement in the teaching and learning process.

In role playing, the teacher first of all gives students roles to play in a classroom and directs them on what to do. At the end of students' participation, the teacher summarizes the activities in order for students to understand

it clearly. Dorathy and Mahalakshimi, (2011) outlined a detailed guide on how to use role play to teach. This guide is as follows:

- The teacher should prepare the students by asking questions before performing a role play.
- The questions should incorporate the major parts of the role play and the vocabulary/idioms involved. After the question and answer session, the students should be comfortable with what they need to do.
- Allow the students a few minutes to study the role cards and work out some key sentences. The teacher can help the students where ever needed.
- Each role play should be performed at least twice with the students changing roles.
- In group situations the stronger students can act out the role play to the whole class.
- The teacher can take one of the roles if needed.
- Avoid making corrections until the role play is finished.

Various researches have been carried out to ascertain the efficacy of role play method. For instance, Morris (2003) reported that the role-playing helped the students engage in activities at multiple times and places which help them to retain information always. In another study by Hassanzadeh, Vasili and Zare (2010), the results of student t-test showed that the increase after educational course was significantly higher in role playing method group compared to the speech method group. Dorathy & Mahalakshimi (2011) observed that role play is an effective technique to arouse students' interest in second language acquisition.

Ezegbe and Okeke (2013) reported that simulation enhanced students' achievement in government. The findings from Yousefzadeh and Hoshmandi (2014)'s work showed that role- playing method increased student's educational skills in history. In a study by Alabi (2016), the result revealed that the mean score of students taught vocabulary with role play method was significantly higher than that of their counterparts taught with traditional method. Findings from these studies showed the effectiveness of role play method in enhancing students' academics in different areas. However, most works on role play are mainly on vocabulary and other subjects which are outside the scope of this study which is in senior secondary school government in Afikpo Education zone, hence the need for the current study. From the foregoing exposition, this study therefore sought to investigate the effect of role play method on secondary school students' academic achievement and interest in some selected topics in government in Afikpo Education zone of Ebonyi State.

Statement of the Problem

Government is a very important subject that equips students with the rudiments of good citizenship and national consciousness leading to national development. Despite the importance of Government in personal and national developments, students' interest and achievement in the subject seems so demoralizing. This is evidenced in 2014 and 2015 WAEC results as the West Africa Examination Council Chief Examiner (2014) lamented in WAEC's annual report 2014 that students' achievement in government in West Africa School Certification Examination (WAEC) was below average and reported in 2015 that students' achievement, though above average was below expectation as many candidates failed to perform excellently. This ugly trend of poor achievement in government has been attributed to the use of non participatory teaching methods that lead to boredom, mere memorization and rote learning employed by government teachers. Hence, the need to explore the effect of a participatory method, like role play method on students' achievement and interest in government as a subject. Thus, the problem of this put in question form is, 'What is the effect of role play method on secondary school students' academic achievement and interest in some selected topics in government in Afikpo Education zone of Ebonyi State?

Research Questions

The following research questions guided the study:

1. What are the mean achievement scores of students taught government in senior secondary schools using role-play method and those taught using lecture method?
2. What are the mean interest scores of students taught government in senior secondary schools using role-play method and those taught using lecture method?

Hypotheses

The following null hypotheses guided the study and were tested at 0.05 level of significance:

HO$_1$:   There is no significant difference between the mean achievement scores of students taught government in senior secondary schools using role-play method and those taught using lecture method.

HO$_2$:   There is no significant difference between the mean interest scores of students taught government in senior secondary schools using role-play method and those taught using lecture method

Methodology

The design for the study is quasi experimental. Specifically the study employed pre-test and post-test non equivalent control group design. This study was carried out in Afikpo Education zone of Ebonyi State. Ebonyi State is one of the five States in the South-Eastern Nigeria. The capital city of the State is Abakaliki. Ebonyi State is known for commercial and academic activities. The state is one of the educationally disadvantaged out of the thirty-six (36) states of the federation. The population of the study comprises three thousand two hundred and sixty nine (3,269) students in all the 48 public co educational secondary schools in Afikpo Education Zone that offer Government, (Ebonyi State Secondary Education Board, 2014). The sample size for the study is one hundred and sixty seven (167) senior secondary school students two (SS2) from four intact classes in two (2) public schools sampled for the study. The two schools were drawn each from the two sampled local government areas using simple random sampling technique. The instruments used for data collection were Government Achievement Test (GAT) and Government Interest Inventory (GII). The instruments used in this study - Government Achievement Test (GAT), Government Interest Inventory (GII) and the lesson plans were face validated by one expert from Science Education Department (Measurement and Evaluation unit) and two experts from Social Science Education Department both in University of Nigeria Nsukka. They validated the instruments with particular reference to the suitability, relevance, clarity and organization of the instruments. Their modifications and corrections were duly effected in the final draft of the instruments. The content validity of GAT was ensured with a Table of specification developed by the researchers. To determine the reliability of the research instruments, both GAT and GII were administered to 30 respondents from a different school outside the study area, Kudder - Richardson (K-R20) Reliability Estimate was adopted for GAT since the instrument is dichotomously scored. The K-R20 version of Kudder - Richardson Reliability Estimate was used since the items are not of the same difficulty level. A reliability index of 0.92 was obtained for the GAT. On the other hand, Cronbach Alpha method was adopted to determine the reliability of the GII which yielded a reliability index of 0.94. As a result of the high reliability indices, the instruments were considered suitable for the study. Data for the study were collected through pretest and post-test using the Government Achievement Test (GAT) and Government Interest Inventory (GII). The pre-tests were administered to the research subjects before the commencement of treatment to measure the students' initial level achievement and interest. After the treatment, post-tests were administered to the students using reshuffled version of GAT and GII. Mean and standard deviation were used to answer the research questions while anal· covariance (ANCOVA) was used to test the null hypotheses at an alpha level of 0.05. ANCOVA was used the research subjects of the study are not equivalent. It reduced the initial group differences. With the ANCOVA, the pretest scores served as covariate of the post-test scores.

Results

The results of the study are presented in line with the research questions and hypotheses that guided the study.

Research question 1: What are the mean achievement scores of students taught Government in senior secondary schools using role play method and those taught using lecture method?

Table1: Mean and Standard Deviation achievement scores of students taught Government using role play method and those taught using lecture method

Group	Teaching Method	N	Pre-test		Post-test		M
			Mean	SD	Mean	SD	
Experiment	Role play method	82	32.46	9.43	70.28	14.47	37.82
Control	Lecture method	85	31.98	11.48	47.01	8.68	15.03

Table 1 above shows that pretest mean and standard deviation achievement scores of experimental group are 32.46 and 9.43, while that of control group are 31.98 and 11.48. It could be observed that the two groups are almost at the same achievement baseline prior to instructional treatment. However, the posttest mean and standard scores of experimental group are 70.28 and 14.47, while that of

control group are 47.01and 8.68. The experimental group had a mean gain of 37.82 while control had 15.03. This shows that experimental group achieved higher than that of the control group after instructional treatment.

Hypothesis one(HO₁): There is no significant difference in the mean achievement scores of students taught Government in senior secondary schools using role-play method and those taught using lecture method.

Table2: Analysis of Covariance of the mean achievement scores of students taught Government using role-play method and those taught using lecture method

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	22648.561	2	11324.280	79.932	.000
Intercept	51625.153	1	51625.153	364.394	.000
PreAchievement	51.008	1	51.008	.360	.549
Method	**22535.400**	**1**	**22535.400**	**159.065**	**.000**
Error	23234.529	164	141.674		
Total	616171.000	167			
Corrected Total	45883.090	166			

Significant (p < 0.05)

Table 2 above reveals that F value (159.07) is significant at 0.00 level of significance. Since this significant level of 0.00 is less than 0.05 significant level at which the hypothesis is tested, the null hypothesis which states that there is no significant difference in the mean achievement scores of students taught Government in senior secondary schools using role-play method and those taught using lecture method is rejected. Therefore, there is a significant difference in the mean achievement scores of students taught Government in senior secondary schools using role-play method and those taught using lecture method.

Research question 2: What are the mean interest scores of students taught Government in senior secondary schools using role-play method and those taught using lecture method?

Table 3: Mean and Standard Deviation interest scores of students taught Government using role-play method and those taught using lecture method

Group	Teaching Method	N	Pre-test		Post-test		Mean Gain Score
			Mean	SD	Mean	SD	
Experiment	Role play method	82	2.52	0.95	3.94	0.13	1.42
Control	Lecture method	85	2.53	0.89	2.55	1.01	0.02

Table 3 above indicates that pre-interest mean and standard deviation scores of experimental group are 2.52 and 0.95, while that of control group are 2.53 and 0.89. It could be observed that the two groups are almost in the same interest baseline prior to instructional treatment. However, the post-interest mean and standard deviation scores of experimental group are 3.94 and 0.13, while that of control group are 2.55 and 1.01. The experimental group had a mean gain of 1.42 while control had 0.02. This shows that experimental group interest was higher than that of the control group after instructional treatment.

Hypothesis two(HO₂): There is no significant difference in the mean interest scores of students taught Government in senior secondary schools using role-play method and those taught using lecture method.

Table 4: Analysis of Covariance of the mean interest scores of students taught Government using role-play method and those taught using lecture method

Source	Type III Sum of Squares	Df	Mean Square	F	Sig.
Corrected Model	81.676	2	40.838	77.171	.000
Intercept	190.324	1	190.324	359.654	.000
PreInterest	.300	1	.300	.568	.452
Method	**81.446**	**1**	**81.446**	**153.909**	**.000**
Error	86.786	164	.529		
Total	1912.889	167			
Corrected Total	168.462	166			

Significant (p < 0.05)

Table 4 above reveals that F value (153.91) is significant at 0.00 level of significance. Since this significant level of 0.00 is less than 0.05 significant level at which the hypothesis is tested, the null hypothesis is rejected. Therefore, there is a significant difference in the mean interest scores of students taught Government in senior secondary schools using role-play method and those taught using lecture method.

Discussion of Findings

The finding of the study revealed that students taught Government using role play method outperformed those taught using lecture method. This finding was further confirmed by the result of null hypothesis 1 which revealed that there is a significant difference in the mean achievement scores of students taught Government in senior secondary schools using role-play method and those taught using lecture method in favour of group taught Government using role-play method. This indicates that the method for presenting Government contents to be learnt has a lot to do with students' achievement in Government in secondary schools. This is in line with the view of Otagburuagu (2002) who opined that boosting students' achievement involves making learning an active process, where the learner is totally immersed in learning activities which interests and appeals to him/her. This was the situation under role play method in which students were engaged with different roles and activities during the lessons. This finding is also consistent with the findings of Umoh (2000) and Ajibade and Ndububa (2008) whose separate studies found that methods of teaching that involve activities improve students' achievement in various subjects in secondary schools. The findings also support the findings of Egbe, Mba and Nebechukwu (2010), Abonyi (2013) and Alabsi (2016) that role play and experiential learning strategy enhanced students' achievement in drama, Biology and vocabulary respectively.

The finding under research question 2 revealed that role play method enhanced students' interest in government more than lecture method. This was further confirmed by the finding of hypothesis 2 which revealed that there is a significant difference in the mean interest scores of students taught government using role-play method and lecture methods. This observed difference in the mean interest scores of the two groups in favour of the role play group could be explained by the fact that role play method gave students the opportunity to fully participate in the teaching-learning process thereby boosting their interest. This point is buttressed by Ugbo (2003) who stated that students develop interest in learning a particular subject due to the effectiveness of teaching method adopted by the teachers in teaching. The author added that those who develop interest in school work achieve higher than those that do not develop interest in school work. This means that for students to develop interest in Government, teachers should use role-play method in the teaching and learning process. This finding is in line with the findings of Hussain and Ali (2012), Igboanugo (2013) and Torty and Offorma (2013) who found that students' interest was promoted using CAI, peer teaching and collaborative learning respectively.

Conclusion

Role-play method was found to be more effective than lecture method on students' achievement and interest in Government in senior secondary schools. The mean achievement scores of students taught with role-play method was found to be significantly higher than those taught with the lecture method of teaching Government. Furthermore, the students taught with role-play method were found to be more interested in Government than students taught with the lecture method. Teaching method has a significant effect on students' achievement and interest in Government. This study therefore, concludes that students' academic achievement and interest in Government can be enhanced by incorporating role-play method into teaching and learning of Government in senior secondary schools in Afikpo Education Zone of Ebonyi State.

Recommendations

In line with the findings of the study, the following recommendations are made:
1. Since the use of role-play method in teaching Government has been found to be effective in promoting achievement and interest of students in Government. Government teachers should therefore adopt role play method in teaching students in order to promote their achievement and interest.
2. Government agencies and professional bodies responsible for curriculum planning should incorporate and emphasize the use of role-play method in teaching of Government in secondary schools.
3. Text book writers should include in their texts, role play activities that would promote students' participation in the pedagogy. This when done would make students' understanding of what they read sharper, thereby promoting students' achievement and interest.

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Religio-Political Sentiments in Nigerian Society: A threat to national development

By
Okafor Emmanuel Ikenna (Ph.D)
Department of Christian Religious Studies
Peaceland College of Education, Enugu.
&
Adama Theophilus (Ph. D)
Demonstration Secondary School,
Kogi State College of Education, Ankpa, Kogi State.
&
Amaechi-Ani, Nneka Nkiru
Department of Social Studies.
Institute of Ecumenical Education, Enugu.

Abstract
In Nigeria, like some other countries in the world, religion and politics play a reasonable role to their national and economic development. In Africa, generally, religion appears to take possession of every sphere of their lives. African culture is strongly built on African Religion world view. Before the advent of Western and Arabian education, civilization and religions, the political aspect of the people's life is consolidated on traditional religion. As the foreigners arrived, the system changed, various religious and political orientations grew, but then, families of mixed ethnic groups in the country have established serious friendly tiers. In a case where such families alien to the same or different political or religious attachment they protect the interest of one another based on inter-personal age long friendly sentiment, using religion and political organizations they belong as a vehicle that will convey the sentimental and selfish interest they have. This paper therefore, aims at addressing relationship as a basic factor that propels religious and political sentiments, which influences national development. Finally, it recommends for a re-orientation among Nigerians that national interest should not revolve within selected few families, etc. The research employs phenomenological approach, descriptive style of data analysis was used. Data were generated from secondary source.

Key words: Religion and political sentiments, National Development.

Introduction

No state or country is devoid of religio-political sentiments, so, Nigerian Society cannot be an exception. Religio-political sentiments are often found at the heart of every political competition. With all social cleavages, fault lines within societies form along these sentiments, therefore creating opposing interests. These differences of interests, in turn, offer themselves to potential or occasional violence and conflicts. This is not to say that expressions of religio-political sentiments always result in violence; such desires and demands are usually channeled peacefully through political institutions, just like other clashes of interests within the polity. But in Nigeria, consequences of religio-political

sentiments are so alarming and unbecoming. The paper therefore, discovers that religio-political sentiments which are propelled by relationship are contributory factors that have given rise to incessant assassination, kidnapping, thugs, vote buying, industrial actions, lost of lives and properties, etc. are serious problems that should be addressed. This paper intends to find out how religio-political sentiments in Nigerian society is a big threat to National development. According to Jega (2002:35) political power can be said to be like a seed, essentially, what you sow, you reap in abundance. In Nigeria, since the transition of power from the military to civilians on 29th May, 1999 there have been a rising religious and political conflicts with devastating consequences on lives and properties. The political leaders of Nigeria are like men driving lorries which has lost its breaks and steering wheels. Conflicts, violence and associated tensions have remained high, with all the attendant, negative consequences on the socio-economic and political development of the country.

The actual roles which religion plays in politics and the sentiments which are attached to it have remained debatable, the nexus between these two concepts has been established for long. It appears that Nigerians have resigned themselves to fate and this is further compounded by poverty, illiteracy and lack of political education on the part of the majority. This situation is further aggravated by the general perception that politics is a dirty game, which only people who can deceive, manipulate and greedily accumulate wealth are meant to participate (Egbewole and Etudauje, 2011). The number of religious people in Nigeria run into millions, yet the level of embezzlement, insecurity, fraudulent acts, destruction of lives and properties, also crimes committed in God's name are overwhelming. There is a common fallacy which states that religion and politics are two different fields of social activity but are considered inseparable. In Nigerian society, religion plays an important role in the daily lives of her citizens, the way we interact with one another, our choice of dressing and food. Politics on the other hand, is affected by religion. Religion and politics are intertwined and this empowers man to function in his society by contesting for a political position so as to contribute his ideas. It is the objective of this paper also to add to the existing literature and to introduce other measures by which the negative effects of these sentiments would be controlled to the barest minimum. It also discovers that the religio-political sentiments are not only for economic benefit or infrastructural advantage but also built on ethnic, denominational ego, and age long friendly relationship void of religion or political alliance but religion and political affiliation most of the time are misunderstood to be the bone of contention. Part of its objective is also to address relationship as a major factor that triggers religio-political sentiments. It is the conviction of this paper that when these control measures are implemented, it will make the political and religious scene relatively stable, foster economic growth and national development, save lives among other things. The research adopted phenomenological method. Data were collected from secondary sources. Data were analysed with descriptive style of data analysis.

Concept of Religion, Politics and Society

Religion, politics and society are concepts which have been subjected to different definitions from various scholars. There seems to be no straight definitions of these concepts. Religion is a belief system which uses symbols to allow people explore their spirituality. Religion depends on symbols and narratives usually employed to offer

meaning to human existence and also explain the indices for creation of the universe (Adamu, 2006: 17). Virtually, every religion has ethical foundations indicating how their adherents should behave in the society. This must have led Oluniyi to observe that religion is a source of individual and societal peace" (Oluniyi, 2006:1). Religious beliefs are evident in religious dogma, creed, conviction, doctrine and principles (Ayantayo, 2009). Religious practices encompass different religious activities such as worship, fellowship, communion, prayer, offering and almsgiving. Adesina (2005:7) states that; "religious ethics are the moral principles which guide religions and set the standard for what is and what isn't acceptable behaviours". The basic requirement is that religion, being a belief system must be held by a group of people who publicly share its doctrine.

Politics is a game of who gets what, when and how. When applied to Nigerian political experience, one can submit that the politicians have been using various means including religion to hold on to power. Politics has therefore been used for the promotion of self-aggrandizement in the name of who gets what, when and how? Dell (2002:8) sees politics as "… having to do with efficient organization and judicious administration of the collective affairs of the organised human community". This was the conception of ancient philosophers such as Plato (470:399 BC). These early views emphasized what politics ought to be rather than what it actually is. Olateye (2008:35) sees politics as "a science or act of the management of public affairs". In Nigerian society, some breed of people called politicians have emerged, who claim to have the necessary qualification for the efficient management of public affairs. These politicians, naturally formed themselves into groups called parties, each with different ideas of its own and divergent methods of realizing those ideas. Kolawole (1998:25) holds the view that "in a democratic society, citizens entrust their representatives with the management of affairs by voting in candidates of their political choice". This therefore connotes that, for national integration and development to be attained, politics must be fairly played to accommodate the verdict of the electorate.

The programmes and manifestoes of each political party and individual candidate canvassing for votes on the plat form of such a party must be made known to people which will enable them choose their leaders. Awolowo (1980:182) contends that "for politics to engender national development and integration, the popular misconceptions of religio-political sentiments should be erased". He further opined that "Politics is essentially materialistic and religion is so fundamentally spiritual". Therefore it may be difficult for a man to be a successful politician and good Christian or Muslim at the same time (Awolowo 1980:183). In actualizing the integrative effect of man in ensuring national development, stitch (2000:8) advises that "the agencies of politics and religion must work in close and harmonious cooperation". This is only attainable in a situation where religious and political sentiments cannot be found, that is where politics without bitterness is played.

The definitions of society given by different scholars are both functional and structural. From the functional point of view, society is defined as a complex of groups in reciprocal relationships, interacting upon one another, enabling human organism to carry on their life activities and helping one another to fulfill his wishes and accomplish his interests in association with his fellow man. From the structural point of view, society is the total social heritage of folkways, mores and institutions of habits sentiments and ideals.

Oluniyi (2006) states that; society is a system of usages and procedures of authority and mutual aid of many groupings and divisions and controls over human behaviors and liberties. This ever-changing complex system we call society, is the web of social relationships. Society is the union itself, the organization, the sum of formal relations in which associating individuals are bound together. Society is viewed as a process as well as a structure which are complementary to each other. It exists only where social beings behave towards one another in ways determined by their recognition of one another. Society is conceived as a structure, that is recognizable network of inter-relating institutions. Society is not static and peacefully evolving structure but the tentative solution to the conflicts arising out of antagonistic social relation of production. Social scientists see the society as being made possible by the shared understanding of its members. This implies that the society has been constituted and reconstituted in social interaction.

Negative Effects of Religio-Political Sentiments

Nigeria is a country where three major religions operate. Her religious landscape has been dominated by three major religious groups. They are adherents of traditional religion, Islam and the Christianity. The country has six geo-political zones with domineering religion(s) in each, notably the largely Muslim North and the Christian South. It was later split into the catholic East and the West having the same numerical Strength of Muslims and Christians (Kukah, 2009:15). Politics on the other hand has been characterized by ethnic sentiments. To the extent that ethnic sentiments are fully introduced in virtually all areas of Nigerian political system. Related to ethnic sentiments are sentiments centrally based on relationship, people in friendly relationships irrespective of their religious or ethnic backgrounds, attach it to the political affairs or business of the nation.

Indeed, low productivity and inefficiencies currently experienced in the country can be attributed to Religio-political sentiments. Nigerian society is multi-lingual and multi-ethnic in nature, this has brought a lot of tribal differences which gave room for diverse nature of the Nigerian state. Religio-political sentiments have become a formidable force in the lives of citizens of this noble country called Nigeria. Most often, religio-political sentiments are used in place of merits and skill, this affects the productivity, efficiency and effectiveness of the activities of man thereby pulling down our national development. For instance, in the case of appointment, round pegs are no longer found in round holes.

Religio-political sentiments have been one of the major factors which have seriously dampened the image and glory of the Nigerian society. The imbalance in the literacy rate between various political parties/structures and friendly relationships in Nigerian society has made it impossible to have qualified people in the sensitive government positions. For instance, party/structure or religion A would rather let an ally or associate to the same party who is a teacher e.g Arabic teacher *Alamijiri* to be the minister of education, than allow an ally or associate of an opposition party/structure or even a neutral person who is more qualified to take the position all these are based on relationship hidden under religio-sentiments.

As a result of this, it has accelerated the promotion of incompetent and ineffective civil servants, military, paramilitary officers, thugs, assassination, industrial actions,

kidnapping, vote buying, to mention only but a few. Religio-political sentiments create mediocrity, inequality, corruption and lack of transparency. The religio-political sentiment is a very big devastating threat to our national development because it has caused also lost lives and properties, political thugery, unemployment and so on. It has adversely impacted negatively in the Nigerian society because it has led to those in authorities, exploiting the available constitutional provision to their favour in the areas of contract awards, infrastructural development and appointments into strategic government institutions etc. Such actions create a few rich and powerful individuals, increase poverty and ensures uneven regional development (Larsh and Fredman, 1992:1). This is what the Nigeria society is presently passing through today.

Religio-political sentiments cause more harm than good in the Nigerian society, it is a threat and continue to be a threat to the development of our dear nation. For instance, in the area of privatization and sale of companies and properties, so many states such as Niger, Kogi, Ekiti, Katsina just to mention a few, have been robbed off of the economic benefits which should accrue to their citizens. The privatization exercise appears to have favoured those that have contact with the government in power. Religio-political sentiments have made developments and infrastructural provisions to be loop-sided instead of reflecting equitably round the existing six geo-political zones in the country. This action, instead of promoting unity and national development, it rather threatens it. Religio-political sentiments are of factors that have hampered the demand and desperation for the creation of states and local governments in Nigeria. For example, the Idoma people in Benue state have been struggling for a creation of "Apa State" as a solution to their problem of marginalization (Suberu, 2006). This is also applicable to Enugu State in which they are demanding for "Adada State" this is just two out of many states who calls for liberation out of political neglect and marginalization stoked by religio-political sentiments.

The impact of religio-political sentiments in Nigerian society could also be noticed in the area of the distribution of material resources. For instance, it is the suspicion of Nigerians that because the control of government was so much in the hands of the Muslims, such opportunity was used to allocate much funds to the Muslim dominated Northern parts at the expense of the entire country irrespective of the fact that some mineral resources which are the sources of income to the country are deposited in order parts of the nation. These sentiments have contributed adversely to the fall of our nation's development.

The justification for this assertion can be observed at the regime of Ibrahim Badamosi Babangida, when Ekwunife, (1992: 25) states thus "on January 8, 1986, when the news of the alleged membership of Nigeria in the Organization of Islamic Conference (OIC) filtered into the ears of Nigerians, voices of dissent have been rite from well – intentioned Nigerian citizens, especially the Christians. Babangida claimed to have taken the decision for economic reasons, so as to be able to access the loans available to OIC member countries. Christians, however, viewed this action as an attempt to Islamize Nigeria (Simon, 2014:2). This was a clear evidence of the negative thinking and accrued actions and reactions emanating from religious sentiment in Nigerian politics. Today, the Nigerian society is being terrorized by an Islamic sect, known as *Boko Haram* insurgency, may be to destroy Christianity and its existence.

Religion and politics have been used to dismantle the development of our nation and her peace. Once you are a Muslim, you cannot accept to choose a non-Muslim to be your leader. If you are a Christian, you will not accept a Muslim as your leader. Religion and politics have been used to undermine the progress and development of this nation, commenting on this, senator Banafemi Ojudu points to the fact that because of these two inseparable concepts, Nigeria has become "a field for suicide bombers". He maintains that "we are becoming another Iraq and Afghanistan. Today, it is bomb blast, tomorrow it is a report on how people are killed in Maiduguri, next tomorrow, It is a bomb factory discovery in Yobe State. Sunny Okosun, a Nigeria musician, composed a song "which way Nigeria?" to suit the condition which the Nigeria economy was, as at that time. This paper also finds out that the lives of Nigerian citizens are being threatened and our national development are already being impaired. This is justifiable with the Muslims call for autonomy, in the face of Nigeria's tradition. The constitution does not at all elevate any religion, yet this principle was violated when the Muslim governors in the Northern states issued authority to Islamize public life in their domains. In Zamfara State, which was the first state to introduce a strict form of Sharia, the governments claimed that its religions reform was to bring changes and transformation, rather, the reform transformed the public life into Islamic oriented institutions. This state-sponsored Islamization affected non-Muslims as well because they were subjected to some sharia proscriptions, like the ban on alcohol, gender separation in hotels and restaurants, in business and taxis (Mohammed, 2005). All these have adversely hampered and threatened the Nigerian society even in terms of economic development. The national development is threatened because the foreign investors might not be interested to site their industries in a crisis-ridden country.

The tendency of religio-political sentiments activities have made the country more difficult to govern. Religio-political sentiments are potent weapons which invariably makes the development of this nation to be in shambles (Olaleye, 2008). The great harm which religio-political sentiments can inflict on the economy of this nation is total retrogression instead of rapid growth as magnanimous loss of lives are usually experienced (Okoye, 2000). The current insurgency of Boko Haram has metamorphosed to giant destroyers of lives and properties. The fact that Religio-political sentiments hamper the economic development of Nigeria can be illustrated by citing former president Obasanjo, on his resumption of office in 1999, he made it the priority of his government to attract direct foreign investment into the nation's economy. However at every forum where he tried to woo investors to the country, the issue was a recurrent decimal which is, the international community would not invest in the country as long as violence persistent (Larsh and Fredman, 1992). Another threat which religio-political sentiments had on the economic development of the Nigerian society is the promotion of culture and tradition of corruption. Virtually, every aspect of the society is corrupt, religion which should be a tool of correction has failed in this regard. Majority of the pastors and Imams have aided and abetted corruption because they have tasked their followers to look for money at all cost to help God and to bring open heavens to their families. The Holy Books (both Bible and Quaran) have not taught them that. The effect of this is because, religious ideals are expected to regulate the political activities.

However, majority of political office holders who would have impacted positively on the national development, given the genuine teachings by their religious leaders have

failed to do so because the truth have not been preached. For instance, before the election in 2015, which ushered in President Mohammad Buhari and Prof Yemi Osinbanjo, Prof Yemi Osinbanjo was picked as an active pastor from the Redeemed Christian Church of God. This political engagement is most likely to have affected his pastoral ministry when he would have been introduced to the Cabals and the inner caucus of Nigeria's leadership. As a pastor, he had no positive influences as the vice president and a man of God in the making. Moreover, as a pastor and a Christian he might lose influence on the major decisions of the government his is second in command. From the foregoing, national development is difficult to be attained in the face of all these carnages and killings, these calls for concern to all Nigerians.

Recommendations
i. Nigeria should adopt religious dialogue in their religious life.
ii. Religio-political tolerance should be encouraged
iii. Most programmes of religious and political leaders must always emphasize on the need to embrace peace at all cost.
iv. In other to achieve this peace, secularism may appear to be the best principle that can uphold peace and harmony.
v. Religious fanaticism must be de-emphasized in other to pave way for re-designing Nigerian Society.

Conclusion

Religio-political sentiments have impacted negatively on the development of the nation in many ways, be it social, political, economic, religious, bureaucratic and so on. It is a cankerworm which is eating deep in the Nigerian society which requires sincere commitment with sacrifices from all Nigerians. To prefer lasting solutions to this sentiment problem, we should adopt the functional definitions of the society where the Nigerian society is seen as a complex of groups with reciprocal relationships, interacting with one another, enabling them to carry on with their lives activities, helping one another to fulfill their positive wishes and accomplish their fruitful interests in association with their fellow man. The federal government should strongly discourage the spirit of indigene –settle phenomenon in the country. Just as the federal government is doing currently towards the "Hate Speech" which is the order of the day in Nigerian society, a total discouragement will help citizens to live in peace and harmony. Federal character principle must be strictly implemented both at the zonal, the state and local government levels. Individual relationships should not be given priority against national interest by all and sundry especially the leaders.

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Secularism And National Development In Nigeria's Fourth Republic: An Empirical Study

By
Festus Osayande
Join Universities Preliminary Examinations Board
University of Benin, Benin City
&
Ugo Chuks Okolie
Chartered Institute of Personnel Management of Nigeria
Edo State Study Centre, Benin City

Abstract
Nigeria is a plural state with diverse culture, ethnic and religious institutions. These portray the beauty of the country to the outside world and successive Nigerian governments have not ceased to preach the nation's desire to forge unity in diversity. However, the reality on ground is that ethnic chauvinism, ethnic politics, ethnic consciousness, ethnic factionalization, religious fanaticism and extremism have overshadowed the desire for unity which is a basic ingredient for national development. These are manifested in political and constitutional instabilities, ethnic and religious violence, bad leadership and governance, political competition for power, insecurity of lives and property, corruption, tribalism and nepotism, injustice, immoral acts, bloodshed and intolerance. The challenges of national development in Nigeria assume such an awful proportion that seems to defy any kind of antidote, this is the stage at which the concept of secularism becomes most apt. This study therefore explored the effect of secularism on national development in Nigeria's fourth republic. A descriptive method was adopted and data was collected via a survey of 900 respondents comprises of Christian leaders, Muslim leaders, Traditional leaders, leaders of Civil Society groups and Youth leaders. Data collected were analyzed using pearson product moment correlation and linear regression analysis. The result of the study revealed that there is a positive and significant relationship between secularism and national development. The result also showed that secularism does have a significant effect on national development in Nigeria's fourth republic. Requisite recommendations and conclusion were provided in the light of theoretical and empirical findings.

Keywords: Secularism, National Development, Religion, Ethnicity, Unity.

Introduction
Nigeria is a plural state with diverse ethnic and religious institutions. The country has over 350 ethnic groups and plethora of religious beliefs. Nigeria's societal base comprises indigenous societies ranging in scale from smallest autonomous village tribe to the largest kingdoms and empires of pre-colonial Africa. Within Nigeria, there are varieties of sects ranging from the Christian and Islamic sects, to those of African traditional religions (Ogoloma, 1996)

which had threatened the unity of the country from time to time. The consequences of these cultural and traditional diversities are too many. That is why Nigerian unity and secular ideals has been threatened by the absence of strong feelings of patriotism and national integration (Ogolom, 2012) which are the basic ingredients for national development. These are manifested in political and constitutional instabilities, ethnic and religious violence, insecurity of lives and property, bad leadership and governance, political competition for power, intense local parochialism, tribalism and nepotism, sectionalism, injustice, corruption, immoral acts, bloodshed, intolerance and other fissiparous tendencies. These situations ushered limitary coup and counter-coups in 1966 and the civil war that followed from June, 1967 to January 12, 1970. The recurrent competition for control of political power between the North and South, the fear of domination of the minority by the majority, regional greed and the porous foundations of the country, became the main causes of the many coups and the long tenure of military rule in our short history as a nation (Azaiki, 2003 cited in Ogoloma, 2012).

The challenges of national development in Nigeria assume such an awful proportion that seems to defy any kind of antidote because of ethnic chauvinism, ethnic politics, ethnic consciousness, ethnic factionalization, religious fanaticism and extremism. This makes the concept of secularism to become most apt. According to BBC English Dictionary (1993), secularism is the belief that religion should have no influence on or connection with the running of a country. For example, in the educational or political system. Today, the philosophy that was called secularism tends to be labeled humanism or secular humanism and the concept of secularism, at least in the social sciences, is much more restricted. The first and perhaps most common understanding of "secular" today stand in opposition to "religious". According to this usage something is secular when it can be categorized with the worldly, civil, non-religious sphere of human life. A secondary understanding of "secular" is contrasted with anything that is regarded as holy, sacred and inviolable. According to this usage something is secular when it is not worshipped, when it is not venerated and when it is open for critique, judgement and replacement (Cline, 2008). This study therefore explored the effect of secularism on national development in Nigeria's fourth republic.

Statement of Problem

The extremity of religious practices in Nigeria created more problem than a blessing in the development of the nation. This has contributed to societal menaces such as ethno-religious conflicts, fusion of politics and religion, integration of ethnicity and religion. This has been a serious problem to the Nigerian constitution and the leaders of the country; past and present, military, civilian, among others uses resources from the government treasury to support pilgrimage to Mecca, Rome and Jerusalem. A lot of billion were abused and still being abused to finance these functions while more than half of the country's population is wallowing in abject poverty and hardship yet the country, braggart its head as a secular state (Chentu, 2013). The birth of extreme practice of Islam and Christianity ushered in a serious problem to the act of governance. The issue of who constituted the majority group and the preference of their interest has long been a problem to the country. Ethnicity and religion move hand in hand in Nigeria but religion is more of a unifier of groups than ethnicity (Cinjel & Chujor, 2017). Religion generates sympathy, mass participation/involvement and also transcends ethnicity but tends to compete with the state in its act of governance (Cinjel & Kachi, 2015). This can be seen in the violent conflicts in the country, the showcase of religious politics and the discrimination among citizens on the ground of religion (Sampson, 2014). The essence of secularism in the Nigerian

constitution is to promote unity, balances and the superiority of the state over all other institutions in the state (Bello, 2013). Therefore, the combination of governance and religious practices constituted a serious threat to the Nigerian constitution, national integration and national development. In Nigeria, religious zealot often equates secularisms to atheism and some blamed the problem to the fusion of governance or politics with religion in the country. It is against this backdrop that the following research questions were posited to guide the study.

   i.   Does secularism mean atheism as it is being peddled?
   ii.   Is there any significant relationship between secularism and national development in Nigeria's fourth republic?
   iii.   Does secularism have any effect on national development in Nigeria's fourth republic?

Objectives of the Study

   i.   To examine the concept of secularism and ascertain if secularism mean atheism as it is being peddled.
   ii.   To examine the relationship between secularism and national development in Nigeria's fourth republic.
   iii.   To determine the effect of secularism on national development in Nigeria's fourth republic.

Research Hypotheses

The null hypotheses were formulated to guide the researchers in finding answers to the second and third research questions:

H_1:   There is no significant relationship between secularism and national development in

Nigeria's fourth republic.

H_2:   secularism has no significant effect on national development in Nigeria's fourth republic.

Literature Review
Concept of Secularism

Secularism draws its intellectual roots from Greek and Roman philosophers such as Marcus Airelius and Epicurus, Medieval Muslim polymaths such as Ibn Rushd, enlightenment thinkers like Denis Diderot, Votaire Benedict Spinoza, John Locke, James Madison, Thomas Jefferson and Thomas Paine, and modern freethinkers, agnostic and atheists such as Bertrand Russell and Robert Ingersoll. Moreover, in Nigeria, secularism drew its root and strength from chapter one and article 10 of the 1999 constitution which states that, "the Government of the Federation or of a state shall not adopt any religion as state religion (Ogoloma, 2012). The word "secular" is the coinage of the Latin word "saeculum" which denote an age of time, non-involvement in religious or spiritual affair and exclusion of religious from public affairs. It is the process by which religious element and dimension are being removed from a thing. A secular state on the other hand is a state in which the constitution transcends every persons and groups. It is a kind of state at which the state surpasses and also has power over all other institutions (Cinjel & Chujor, 2017). According to Galtung (2014), a secular state is a state that removes religious colours in its act of governance. It is usually practice among pluralist and heterogeneous society and the essence is to give group her sense of self-expression, freedom and unity.

In the words of Holyoake (1846), secularism is a way of promoting a social order separate from religion, without actively dismissing or criticizing religious belief. Secularism is the religion of humanity; it embraces the affairs of this world; it is interested in everything that touches the welfare of a sentient being; it advocates attention to the particular planet on which we happen to live; it mean that each individual counts for something; it is a declaration of intellectual independence; it means the pew is superior to the pulpit, that those who bear the burdens shall have the profits and that they who fill the purse shall hold the strings (Ingersoll, 1853 cited in Ademowo, 2014). Ingersoll further claims that secularism is a protest against ecclesiastical typranny, against being a serf, subject or slave of any phantom, or of the priest of any phatom. It is a protest against wasting this life for the sake of one we know not of. It proposes to let the gods take care of themselves. it means living for ourselves and each other for the present instead of the past, for this world instead of another. In political terms, secularism is a movement towards the separation of religion and government. This can refers to reducing ties between a government and a state religion, replacing laws based on scripture (such as the Ten Commandments in Christianity and Sharia law in Islam) with civil laws, and eliminating discrimination on the basis of religion. This is said to add to democracy by protecting the rights of religious minorities (Suleiman, 2008).

According to Gbadegesin (1988), the contemporary usage of the word "secularism" can be of two forms, namely, hard secularism, according to Gbadegesin, considers religious propositions to be epistemologically illegitimate, warranted by neither reason nor experience. While in the view of soft secularism, the attainment of absolute truth was impossible and therefore skepticism and tolerance should be the guiding principle and overriding values soft secularism is therefore more receptive as it appreciates certain 'truism' or truth in all religious and/or even unbelief. In the context of this study, secularism is defines as the political principle or philosophy that there must exist some sphere of knowledge, values, institutions and action that is independent of religious authority. If there is no such secular sphere, then everything is under ecclesiastical control and this undermines the possibility for liberty and autonomy.

Secularism and the Nigerian Nation

The Nigerian constitution pre-supposes that an individual has freedom to practice religion of his or her choice without government interference. This is where secularism comes into play. Secularism is a legal position in the supreme law of Nigeria, stating that religious belief should not influence any public and/or government decisions. In order words, secularism is a documented position in a constitution relating to political belief in the separation of religion and state. While people are allowed to practice whatever they believe in as their religion, the government must not allow that to influence public policy. Religion is the service and worship of God or gods. The word "religion", which was first used in the 13th century, is Latin in its origin. From a sociologist perspective, the society creates religion as an instrument in molding, controlling and directing societal thinking and behaviour (Durkheim, 1915). Therefore, in a secular state, citizenry are allowed to practice whatever kind of religion of their kind but the law of the state which is enforceable through the constitution exceeds and transcends all other laws (Ghali, 2008).

Nigeria is a heterogeneous state with different groups practicing diverse religion. The only emblem that gave the nation power over the diverse groups is the secular outlook which empowered the constitution over every institution. It also created a sense of balance and harmony among the diverse groups (Gofwen, 2010). However, the place and position of religion

has continued to compete with the state in Nigeria and the aftermath of their clash is violent conflict (Igware, 2007). Reasoning along similar line, Sampson (2014) posits that anyone saying Nigeria is a secular nation does not understand the meaning of the word "secular". There is nothing secular about Nigerian nation since whatever we do will always put Islam and Christianity in the fore front. A statement by Archbishop Olubunmi Okogie, the Catholic Bishop of Lagos Diocese, represents the Christian community's perception on the relationship between the state and religion: 'when you are in a position of trust, forget about your religion because it is a private affair between you and your God. If you want to bring religion in, let it be after office hours'. On the other hand, Northern Muslims have consistently maintained a hostile view of secularism since independence in 1960, describing the concept as atheism or irreligion, a perception consistently expressed whenever reference is made to Nigeria as a secular state. The *Jamma' atu Nasril Islam (JNI)* the society for the victory of Islam for example, argued that 'secularism is a system of social teachings or organization which allows no part of religion', while Sheik Abubakar Gummi, the late pillar of Islamic activism in Nigeria, said 'a secular state is an atheistic state'. Another Muslim intellectual, Ibrahim Suleiman, argued that 'secularism is hostile to Islam. It seeks to undermine Islamic values, supplant the Islamic laws with those of its own and deface the sanctity of the Muslim society'. With this divergent view of secularism by the two dominant religious groups, it was only a matter of time before the contradictions inherent in the seemingly secular Nigerian state bequeathed by the British colonialists would manifest themselves (Sampson, 2014).

Regardless of the popular misconceptions that surround it. Secularism is not a principle of anarchy (even though there are many religious people who would give it this interpretation to condemn it). Secularism is a principle of tolerance. A secular society that is established on the principle of secularism does not force beliefs (or unbelief) on its citizens; neither does it limit the expression of people's beliefs, and even unbelief (Ademowo, 2014). A secular state is therefore any state or country purports to be officially neutral in matters of religion, supporting neither religion nor irreligion; a state that treats all its citizens equally regardless of religion or non-religiosity; and claims not to or ceases to give preferential treatment(s) to a citizen (or citizens) of a particular religion over another with different religions or non-religious affiliation(s). Historically, the process of secularizing states typically involves the following:

i.   Granting religious freedom.
ii.   Disestablishing state religions.
iii.   Stopping public funds to be used for a religion.
iv.   Freeing the legal system from religious control.
v.   Freeing up the education system.
vi.   Tolerating citizens who change religion or abstain from religion.
vii.   Allowing political leadership to come to power regardless of religious beliefs.

These ideals are so endearing, hence Wing and Varol (2007) exhaustively as follows:

> First, in secular regimes, sovereignty belongs to the nation and not a divine body. Second, religion is separate from state in a secular government. Religion does not affect the government's affairs, meaning that laws and regulations are not based on religion. Third, a secular government is neutral towards all religions. As such, the regime cannot have an official religion and does not protect one religion over another. Likewise, all individuals, irrespective of

their religion, are equal before the law. Fourth, a secular regime requires the education and the legal systems to be secular. The legal system does not contain laws based on religion, and the education system is based on logic and science, not religion or dogmas. Fifth, a secular government requires freedom of religion and conscience. Thus, secularism does not mean the absence of religion from society. Individuals are free to exercise their religions and manifest their religious beliefs in both the private and the public sphere. Finally, a secular regime is based on pluralism, which requires the government's respect for all religions and religious beliefs.

On the basis of these characteristics, therefore, the following queries are appropriate: where does sovereignty reside in Nigeria- in the state or in a divine body? To what extent are Nigerian laws insulated from religious dogmas? Is the Nigerian state neutral and fair in its dealings with all religions? Are Nigerian legal and educational systems independent? Does the Nigeria constitution guarantee freedom of religion and conscience? Does the Nigerian state adhere to the principle of religious pluralism (respect for all religions)?

In the preamble of the Nigerian constitution, the state is secular and it enthused:

> We the people of the Federal Republic of Nigeria have solemnly resolved to live in unity and harmony as one indivisible, indissoluble, democratic and sovereign nation under God, to provide for our self a constitution for the purpose of promoting the good government and welfare of all persons in our country on the principle of freedom, equality and justice.

And in section 14(1) (a), the constitution enthused:

> Sovereignty belongs to the people of Nigeria from whom government through this constitution derives all its powers and authority.

The important of this provision is that where as sovereignty resides in the state, the state in itself derives its sovereignty ultimately from the people who had collectively yielded sovereignty to the state via the constitution. However, most leaders of the country, both limitary and civilian have incorporated this practice in the country but with some certain modifications from what secularism entail (Jibrin, 2009) created the weaker and has worsen the foundation for secularism in Nigeria. This is as a result of the involvement of the country in the OICs and the preference bestowed on one religion over the other, a position of non-delicate balance in which some religious groups live in fear and at a state of marginalization (Cinjel & Chujor, 2017). Most government in Nigeria often claimed and pronounces secularism whereas, it is only applicable in written and is not being practice. As Sampson (2014) has observed concerning Nigeria's respect for religious inclusiveness. For instance, Muslim and Christian holidays are observed. Nobody respects the wishes of traditionalists. Politicians want power to rotate between Christians and Muslims as if every Nigerian must be either a Christian or a Muslim. Pilgrimages are sponsored by the state. The billions of Naira that is often channeled for pilgrimage in Saudi Arabia, Israel and Italy suggest the opposite of secularism (Jbrin, 2009). But no one gives a thought about traditional religious adherents.

In addition, there are an unofficial tradition of making Christian and Muslim prayers at every official and state function in disregard to animists and other religious adherents. The Presidential State House has a church and mosque in it, while states' government houses have either churches or mosques, depending on the religious predominance of a religion in the state (Sampson, 2014). The challenges from different angle like the movement and the establishment of sharia law among northern states during the second tenure and reign of Olusegun Obasanjo is a prototypical example, the clash of the Islamic movement in Nigeria with the Nigerian military in the recent times, the homage of the country's leaders to religious leaders and the incorporation of the place of CAN and IAN in Nigeria is a visible feature of the confusion. What seem sympathetic is that plethora of the country population are wallowing in abject poverty while Government is busy channeling funds to support religious institution which has continue to be a threat to state cohesion and peaceful co-existence of the country. Reasoning along similar line, Igwara (2007) and Yesufu (2016) affirmed that Nigeria is a confused and a fail state with a constitution that is loose and only applicable to the poor. Secularism is merely in a written from than in practice and if care is not taken, religious apparatus would one day dominate the state. In 2015, *Yarim Sanni*, a former governor of *Zamfara State* marry an underage and it was the place of religion that transcend, also, in 2011 during the post-election violence, religion dominate the scene. In most societal conflict in Nigeria, it is religion that often raises its ugly head above other institutions. Where is the power of the state and the constitution in Nigeria? (Cinjel & Chujor, 2017).

Also, at the national level, the cultural and traditional diversities equally manifested itself especially in the way issues were tackled in the parliament. Legislative activity in the National Assembly and its outcomes demonstrate a strong deference to religious bias. For example, the attempt by the senate to enact a law legalizing prostitution was condemned by legislators who cited religious reasons to delegitimize it. In the same vein, some Nigerian laws are laden with religious substance. The Penal Code Act, which is modeled after the Sudan criminal code, has significant sharia flavour, while the enactment of laws like Same Sex Marriage (prohibited) Act 2006, where influenced by religious arguments. The English laws, runs concurrently with customary and Islamic laws, and there is a strong religious influence on the Nigeria legal system generally. In addition, there are laws establishing religious institutions which are wholly funded by government. For instance, the Muslim National HAJJ Commission of Nigeria, and the Nigeria Christian Pilgrims Commission (Sampson, 2014). Therefore, one can assert that Nigeria falls short of the characteristics of secularity which requires laws devoid of religious bias. From the foregoing, one can argue, therefore, that whereas religious pluralism is guaranteed in the constitution, the religious neutrality requisite for characterizing a state as secular is absolutely lacking in Nigeria.

National Development

The concept of national development has been defined from different perspectives. Development means different things to different people. For some, it means making a better life for all. To others, development means economic growth (increase in GDP). Development is also equated with progress and modernity (Willis, 2005). According to Martinussen (1997), the various conceptions of national development include economic growth, increased welfare and human development, modernization, elimination of

dependency, dialectical transformation and capacity building. The growth rate of a country's per capital income compared to those of other countries can be used to describe its level of national development (Lucas, 1988). This increase in per capital income must however be accompanied by an unprecedented shift of the society from a condition considered to be unacceptable to a more acceptable one in terms of poverty level, employment, creativity, efficiency, productivity and quality.

In the words of Arndt (1987), national development is a process of total improvement of human behaviours, values, language, cultures, institutions and physical structures. It is about political stability, economic viability and educational and intellectual sustainability. It borders on the sovereignty of the nation, the welfare of the people, the reign of peace and the rule of law. In short national development signifies total progress. Specifically, it connotes among other conceptions, the process of economic growth, normally reflected in the gross domestic product (GDP) per capital ranking of economies, provided annually by the World Bank. The United Nation Development Programme (UNDP) report 2002 cited in Oladosu (2015), identified the key attributes of national development to include:

a. Regard for fundamental human rights and freedom.
b. Citizen's involvement in taking decisions that affects them.
c. All inclusive rules, practices and institutions governing social interaction that is fair to all.
d. A system that enables citizens to hold accountable their decision makers
e. Equal opportunities for all irrespective of gender, race, nationality, ethnic background, etc.
f. Secured future.
g. Sound socio-economic policies aimed at addressing the needs and aspirations of the citizenry.
h. Improved standard of living guaranteed by poverty reduction strategies.

Also, in a related World Bank's World Development Report (WB-WDR) 1991 cited in Akingbola (2009), national development attributes include:

i. Better and qualitative education.
ii. Clean environment.
iii. Effective and efficient utilities.
iv. Adequate and functional social and economic infrastructures.
v. High quality of Health and nutrition.
vi. Increased and equality of opportunities.

National development as argues by Cainen (2009) means the extent to which people are free from forced labour, child labor, compulsory work permits and censorship. It also measures the extent to which women and ethnic minorities enjoy political, legal, social and economic equality, as well as the extent to which trade unions enjoy freedom of operation. Cainen's thoughts are in line with the Human Freedom Index (HFI) which brings to fore the removal of major sources of unfreedom: poverty as well as tyranny, poor economic opportunities as well as a systematic social deprivation, neglect of social facilities as well as intolerance or overactivity of repressive states. As observed from the foregoing, ensuring human welfare is the ultimate goal of national development. Thus, an overwhelming improvement in the quality of life occasioned by a rise in productivity, energy, employment, etc., indicates national development.

In the light of the various national development indices, no country can be described as 'developed' except that which enjoys remarkable calm, harmony, tranquility and whatever it takes genuine peace to reign. A good percentage of its citizens must be economically buoyant, socially amiable and culturally well exposed. They must have a sound educational background, acceptable political system, increased industrial output, a democratically elected government and a very high standard of living. A developed nation would have minimal cases of poverty, ignorance, diseases, accidents and all forms of artificial mishaps and abnormal behaviours, zero tolerance for corruption and all forms of abominable acts (Oladosu, 2015). Going by these criteria, Nigeria does not seem to comfortably satisfy the essential practical requirements for national development, particularly from the perspective of the reign of peace and religious tolerance.

Secularism and National Development

The return of multiparty democracy raised hope as to the arrival of the solution of Nigeria's crises of governance- good governance, the rule of law, freedom as well as institutional, infrastructural and national development. However, some religious activities have deterred the spate of political development in Nigeria, negative religious fundamentalists in the northern region of the country has been discovered to be a threat to sustainable national development (Iwuoha, 2014). Religion in Nigeria functions as a means for the perpetration of violence, fuelling ethnic preciousness and solidarity, acquisition of political power and socio-economic gains, massive killings and the wanton destruction of lives and vandalizing of property of those considered infidels or who pay allegiance to other religious. This is traced to the acrimony between the two dominant religious- Islam and Christianity which had often resulted in the struggle for power and supremacy, bitter feud and wanton destruction of lives and properties. This religious madness had like a cataclysmic vortex devastated the ground for sustainable socio-economic development of Nigeria (Ngele, 2008). This argument is still forceable today. The emergence of Boko Haram in northern Nigeria has affected negatively the political, economic, social and environmental situation of the region and in extension Nigerian economy. The continuous killing and destruction of lives and properties in northern Nigeria in the name of Islam has a negative effect on the economy of northern states and Nigeria at large. Economic activities have almost been grounded by series of terrorist attacks in Borno, Yobe, Sokoto and Benue States, living people stranded, jobless and some refuges in their home land. Many businessmen, companies both local and foreign have left some of these 'worst hit' states depriving government millions of tax revenue that would have be collected if economic activities are booming. The government is only left with diversion of money meant for development of the country and improvement of living standard of people to heavy spending on security (Ajaegbu, 2012). This is a clear negative influence of religion on national development in Nigeria.

The apparent linkage between religion and national 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. Wallerstein (1974) expressed high skepticism of seeing capitalist development as guided by religion. He argued that any complex system of ideas can be manipulated to serve any particular social or political objective. Any connection between religion and economics is likely the one in which the latter is cause and the former effect. Religion is a source not only of intolerance, human rights violations and extremist violence, but also of non-violent conflict transformation, the defence of human rights, integrity in government and reconciliation and stability in divided societies (Appleby,

1996 cited in Ajaegbu, 2012). Therefore, if there must be development in Africa generally and in Nigeria in particular, finding common ground between Muslims and Christians is not simply a matter for polite ecumenical dialogue between selected religious leaders. This is because if Muslims and Christians are not at peace as we are presently witnessing, there cannot be any meaningful development. Development in Africa in general and Nigeria in particular is at stake if these two major world religious refuse to cooperate with one another. Both of these religions (Islam and Christianity) in turn should also be ready to accommodate other religious faiths especially the African Traditional religions instead of denigrating and demonizing them (Gbadegesin & Adeyemi-Adejolu, 2016).

The analysis above reveals that, though opposition to secularism is ostensibly founded on its apparent anti-religiosity, the concept does not necessarily connote agnosticism or atheism. Instead, the cultural basis of religion as a fulcrum for political mobilization has been exploited by politicians to portray secularism as promoting atheism and moral degeneracy. This perception has served to degrade the utility of secularism while reinforcing an unholy matrimony between religion and politics at the expense of national security and development. Nigerian politicians have historically leveraged religion and religious identity to gain political advantages for themselves. The elite have used religion as a tool of exploitation to achieve selfish socio-economic ends, while politically deploying religious fanaticism and favourism to polarize the people and sustain unhealthy tension in the country. To date, public officials use public funds as a tool for political patronage, thereby generating resentment and outrage from rival religious groups (Sampson, 2014).

In view of Nigeria's extant multi-religiosity, and having advertence to the unsavoury inter-religious relations that are created by the blurred relationship between religion and politics, subscription to concessional secularism is strongly advocated. Secularism and national development are seemingly inseparable. Secularism promote pluralism and dispersal of governmental powers which is good for a multi-ethnic society like Nigeria. Secularism and national development are implicitly related and mutually complementary and compatible. Indeed it would be difficult, if not impossible, to conceive of national development if Nigeria failed to subscribe to the tenet of secularism as advocated in the Nigerian constitution. National development, says Cinjel and Chujor (2017), can exist only where there is subscription to moderate secularism; the absence of national development is, ipso facto, the absence of secularism as advocated in the Nigerian constitution. It can be gleaned from the constitutional provisions examined above that there is an understanding, in principle, among all Nigerians that state affairs should be separated from religious affairs. This could be achieve through intellectual development in the province of secularism and religious pluralism. The establishment of an institute for secularism and religious pluralism is advocated. The institute should be charge with the onus of research and publication as well as advocacy in these fields of study. Once sufficient awareness has been developed of the shared values of religion, the desired values of religious pluralism and the fundamental principles of secularism, a constitutional recognition of secularism would be made easier (Sampson, 2014). As long as the religious adherents are largely ignorant or at most ill-informed concerning what secularism represents, the religious power blocs would continue to present their self-seeking conception of secularism, with the clandestine aim preserving the status quo which benefits them (Sampson, 2014) at the expense of national development.

Forces Threatening the Growth of Secularism and National Development in Nigeria
   i. Ethnicity

Like any other terminology employed by social scientists, the concept of ethnicism is a term that does not lend itself to easy definition. To fully understand this, some related concept like 'ethnic group' and 'ethnicity' need to be defined. Ethnic group is an informal interest group whose members are distinct from the members of other ethnic groups with the larger society because they share kinship, religious and linguistics ties (Cohen, 1974). This means that an ethnic group consists of those who are themselves alike by virtue of their common ancestry, language and culture, and who are so regarded by others (Salawu & Hassan, 2011). Ethnicity on the other hand, means the interactions among members of diverse groups (Nnoli, 1978). According to Achebe (1983:8), Ethnicity is "discrimination against a citizen because of his place of birth". In Nigeria, the word 'ethnicity and tribalism' are used interchangeably. In all political activities in Nigeria, the factor of ethnicity is reflected. It is particularly obvious in areas like voting, distribution of political offices, employment and government general patronage of the citizens (Salawu & Hassan, 2011). The experience in Nigeria so far, is that as the nation aspires for socio-economic transformation, growth and development, parochial considerations based on ethnic colorations tend to impede the quest for unity which is a basic ingredient for national development. However, Ajayi and Owumi (2013) affirm that it would not be easy to identify a country that is not affected by issues triggered by ethnicity but some countries' situations are particularly striking because of the lessons they provide regarding the impact of ethnicity on national development. While ethnicity is a politically neutral concept and does not pose any danger to democracy or development but rather could positively engender development where interactions and interrelationships are healthy, it is the politicization and manipulation of ethnicity that poses a problem (Salawu & Hassan, 2011). This aspect of ethnicism in Nigerian situation has set one ethnic group against another with immeasurable consequences, mostly hostility in the form of interethnic violence.

ii.   Religion

Religion as the oldest discipline in human society is the most difficult concept to define. This is because religion has passed through many critical stages from the medieval period to the modern times. It has suffered great deal in the hands of the rationalists, enlightenment and modern thinkers who have shown how irrelevant it is to societal development (Gbadegesin & Adeyemi-Adejolu, 2016). According to Gilbert (1980:5), religion is "any system of values, beliefs, norms and related symbols and rituals, arising from attempts by individuals and social groups to effect certain ends, whether in this world or any further world, by means wholly or partly supernatural". Similarly, Vernon (1962) defined religion as that part of culture composed of share beliefs and practices which not only identify or define the supernatural and the sacred and man's relationship thereto, but which also relate them to the known world in such a way that the group is provided with moral definitions as to what is good (in harmony with or approved by the supernatural) and what is bad (contrary to out of harmony with the supernatural). By Religious, Obilor (2003) cited in Iwuoha (2014) interprets it as a capacity or a power which enables man to observe the laws of his nature, the natural law and/or of the divine law. According to Obiefuna and Uzoigwe (2012), religion reflects, sustains and legitimizes social order. Iwuoha (2014) believes that religion occupies a distinctive place in the enterprise of world-building,. The effort to build a developed nation could advance dramatically if religious people advocate national development. Religious traditions in Nigeria enjoy moral authority and broad grassroots presence that out them in a powerful position to shape the worldviews and lifestyles of millions of people

within the nation. As it has been rightly observed, all religions possess one or more of five sources of power: They shape people's worldviews; wield moral authority; have the ear of multitudes of adherents; often possess strong financial and institutional assets and are strong generators of social capital, an asset in community building (Gbadegesin & Adeyemi-Adejolu, 2016). However, based on the increasing rise of religious bigots and extremists, one may be tempted to suggest that religion is not relevant to societal development and hence should be extricated form human social life. Religion has been used, abused and misused by political elites, and unfortunately by the so-called clerics of Christianity and Islam, so much that it has continued to cause conflagrations all over the world. Even in the so-called secular societies, religion has not only penetrated but has also continued to be a source of concern as a result of its damaging nature in those societies. Nigerian experience is one among many of the countries witnessing Islamic extremists' senseless killings and maiming of innocent lives (sadly women and children are not spared) all over the world (Gbadegesin & Adeyemi-Adejolu, 2016). Religious riot orchestrated by maitatsine and the Shiite sects holding tenaciously to their religious dogma including sacrificing anything including their own lives and those of other persons in pursuits of their heinous objectives, have in no small measure disturbed the relative peace and security of lives and properties of the inhabitants of this country (Iwuoha, 2014). In addition, the Nigerian constitution stipulates that we are Nigerians first and then Christians and Muslims second. However, some fanatics from the north who are elected officials are insisting that Muslims are Muslims first and Nigerians second. BY this, they are entitled to live by the sharia Islamic Law. These Muslims' leaders always want the constitution to be subordinate to sharia law. Ogoloma (2012) posits that sharia law is subordinate to the constitution of Federal Republic of Nigeria. There should be no circumventing of the constitution. Sharia can never be superior to the constitution and absolutely wrong to operate two sets of contradictory laws in any state.

iii.   Competition for Political Power

The sudden and apparent emergence of the Boko haram sect in the history of the country was meant to destabilize the Jonathan's Administration as well as the equilibrium the country has been brought to by the government. Nevertheless, the emergence of Boko Haram sect has been attributed to the political rivalry between the north and the South towards controlling the political power in the country. Poverty of the majority of the Muslim people too has been attributed to it. But how could that be explained when we realize that for most of the independence years, the northerners has been at the helm of affairs of this country if this is to be accepted (Ogoloma, 2012). Reasoning along similar line, Adigwe (2004) affirmed that our politicians have found it very useful, even more in recent times, to cling to one religious group or the other as if that group were the driving force or sources of their political power, while at the same time wanting all of us to believe that they strive to govern us, or are governing us in the name of God. As a result of competition for political power, political aspirants now have 'prophet", "Imams" and "native doctors and seers" whom they consult regularly, especially in times of crises. In Nigeria, almost all politically motivated riots and crises have religious overtones while all religiously motivated crises have political implications. While some religious crises, are engineered either by politicians or the government in power to achieve political goal or interest.

iv.   Tribalism

According to Ogolomo (2012), tribalism is the twin broth of ethnicity and has been the major cause of the domestic political instability in the country immediately after independence and until the early 1990s. This is noticeable in the utterances of the leaders from Igbo), made from time to time especially when they are not in power such as 'the marginalization of the North and

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their interests or the marginalization of the Igbos and their interests, without any damper and whimper for the feelings of the minorities form where the bulk of the federal revenue comes from. The surprising aspects of these statements and words are that, sometimes, it comes out from former heads of state, federal ministers or other high government functionaries. Tribalism has been a thorn in the flesh of the country like every other African country. It has been against development of the country and the continent as a whole. Tribalism has led to ethnic politics and the issue of marginalization. In the process, this has led equally to ethnic mistrust and under development (Ogoloma, 2012).

v. Other Forces

Corruption, nepotism, injustice, immoral acts, political and institutional instabilities, bloodshed and tolerance are other forces that threaten the growth of secularism and national development in Nigeria's fourth republic. From the foregoing, it is obvious that secularism does not mean irreligion or disregard of the sacred as some have attempted to assert. Consistent with the Muslim perspective on secularism discussed above, Sampson (2014) affirmed that a nation is secular only if it is concerned with temporal, worldly matters to the exclusion of religion or the profane in disregard of the sacred. In this view, Nigeria is not a secular state, to the extent that it is concerned with both temporal and religious matters. This is the general illogic that pervades Islamic literature on secularism in Nigeria. In reality, secularism does not detract from religious devotion; instead, it reinforces it. This is because a secular state guarantees freedom of religion and conscience, thereby enabling all religious adherents to practice their faiths uninhibitedly.

Theoretical Framework

The theoretical bedrock of this study are the demand-side theory and supply-side theory by Norris and Inglehart (2004). The demand- side and supply-side theory was developed to explain how a state can construct its attitude to religious. The demand- side theory focus 'bottom-up' on the mass public suggesting that as societies industrialize, religious habits will gradually erode, and the public will become indifferent to spiritual appeals. The supply-side theory, on the other hand, focuses 'top-down' on religious organizations as it emphasizes that public demand for religion is constant and any cross-national variations in the vitality of spiritual life are the product of its supply in religious market (Norris & Inglehart, 2004). The supply-side theory therefore suggests that the more churches or mosques or/and other religious centre established, the more people will become attracted to religion. However, whichever of the two is explored, the buck stops on the table of the state actors; the state can decide which path it wishes to take to institute secularism and channel its path to secularization.

According to Gbadegesin (1988), there are currently four ways in which a state can construct its attitude to religions: (i) *Secular Attitude of Indifference (SAI)* - This means an attitude to religion whereby the state exhibits lack of concern about religions and religious matters. The state with this attitude is expected to be indifferent to the existence or non existence of religions. But the truth is that there is hardly any state that can afford to be unconcerned about religious matters since they have the tendency of being relatively dangerous and volatile or affect the social order (ii) *Secular Attitude of Rejection (SAR)* - The state that operates this attitude is secular if it r ejects all religious considerations; including overt or covert relationship with religions. The secular state that operates on this assumption r ejects religious considerations an anti-development. One however needs to take a second look to understand how it is possible for

a state to adopt and operate based on this mantra (Ademowo, 2014). (iii) *Secular Attitude of Exclusion (SAE)* - This is the total omission of religious considerations in the plans of the state. Religion and religious groups are not recognized as religious but as social group. However, the possibility of a state operating with this attitude is very low because no state (Secular or otherwise) can afford to exclude (omit) religious considerations (in general) from its calculations, if only because of the prudential need to arm itself against subversive activities of religious adherents. (iv) *Secular Attitude of Accommodation (SAA)* - This means that the secular state will seek to treat all religious equally in recognition, supports and funding. None of the religions and religious groups will be taken or recognized as higher than the others.

All the four attitudes outlined above have implications on the nature of secularity of the state. However, to Gbadegesin (1988) and Yesufu (2016), the main focus of secularism is the separation of religion from politics, and state actors must never lose sight of this. Therefore, an adequate interpretation of the principle of secularism that guides the secularization of process must essentially include at least four related elements with respect to the separation of religion from politics. These elements are:

(i)   Refusal of the state to adopt an official religion.

(ii)   Non-encouragement of the incursions of institutionalized religions into the affairs of the state or into matters which are best handled by the state.

(iii)   Neutrality of the state to religion and religious matters unless they are subversive or threaten the existence of the state or are in other ways harmful to human interest.

(iv)   Non-sponsorship and non-patronage of religious programmes or events by the state (Gbadegesin, 1988).

Methodology

The study assessed the impact of secularism on national development in Nigeria's fourth republic. The descriptive approach was adopted and data was collected via a survey of 900 respondents comprises of Christian leaders, Muslim leaders, Traditional leaders, leaders of Civil Society Groups and Youth leaders randomly selected in each geopolitical zones as shown below.

Table 1: Population of the Study

Geopolitical Zones	Christian Leaders	Muslim Leaders	Traditional Leaders	Civil Societies	Youth Leaders	Total
South-South	Delta (30)	Bayelsa (30)	Edo (30)	Rivers (30)	Akwa-Ubom (30)	150
South-West	Lagos (30)	Osun (30)	Ekiti (30)	Ogun (30)	Oyo (30)	150
South-East	Anambra (30)	Abia (30)	Ebonyi (30)	Enugu (30)	Imo (30)	150
North-West	Kaduna (30)	Kano (30)	Sokoto (30)	Zamfara (30)	Kebbi (30)	150
North-Central	Kwara (30)	Plateau (30)	Kogi (30)	FCT (30)	Niger (30)	150
North-East	Bauchi (30)	Borno (30)	Yobe (30)	Taraba (30)	Adamawa (30)	150
Total	180	180	180	180	180	900

Source: Researchers' Fieldwork, 2018

Sampling Technique

The non-probabilistic method was adopted to target respondents with knowledge about the specific issues in the study. Sample was drawn from the six geopolitical zones to

elicit views on the relationship between secularism and national development and the impact of secularism on national development in Nigeria's fourth republic.

Reliability and Validity of the Instrument

Structure questionnaire were design to elicit needed information. The reliability was established through a trial test conducted on 100 respondents in South- South who also took part in the study. Cronbach Alpha method was used to establish the internal consistency of the instrument as shown in the table below.

Table 2: Reliability Statistics of Variable

Scale	Number of Items	Cronbach's Alpha
Secularism	13	0.834
National development	16	0.783

The results yielded a coefficient of 0.834 and 0.783, which satisfied the general recommended level of 0.70 for the research indicators (Cronbach, 1951). Experts also judged the face and content validity of the questionnaire as adequate. Hence, researchers satisfied both reliability and validity of the scale.

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

Distribution of Questionnaire and Response Rate

The study examined the impact of secularism on national development in Nigeria's fourth republic. To achieve this, Nine hundred (900) questionnaire were administered across the six geopolitical zones. Of the 900 questionnaire distributed out of which 523 questionnaire representing 58.1% were retrieved as shown in the table below.

Table 3: Distribution of Questionnaire and Response Rate

S/N	Geopolitical Zones	Questionnaire Distributed	Questionnaire Retrieved	Percentage (%)
1	South- South	150	109	12.1
2	South-West	150	97	10.8
3	South-East	150	101	11.2
4	North-West	150	88	9.8
5	North-Central	150	62	6.9
6	North-East	150	66	7.3
	Total	**900**	**523**	**58.1**

Source: Researchers' Fieldwork, 2018

Table 4: Correlation Matrix

Variables		Secularism	National Development
Secularism	Pearson correlation	1	.786
	Sig. (2-tailed)		.000
	N	523	523
National Development	Pearson correlation	.786	1
	Sig. (2-tailed)	.000	
	N	523	

**Correlation is significant at 0.01 level (2-tailed)
Source: Field Survey, 2018

Table 4 shows the correlation between secularism and national development in Nigeria's fourth republic. There exists a significant positive high correlation between secularism and national development in Nigeria (r = .786, n = 523, p<0.01). This implies that

secularism has a strong and positive relationship with national development in Nigeria's fourth republic. This is widely supported by the previous findings of Maritain (1951); Berger (1997) Mosad and Valaintisna (2010); and Sampson (2014).

Regression Analysis

Table 5: Model Summary[b]

Model	R	R square	Adjusted R square	Std. Error of the estimate
1	.0293	0.547	0.813	0.721

    a. Prediectors: (Constant), secularism
    b. Dependent variable: national development

Table 6: ANOVA[a]

Model		Sum of square	Df	Mean	Ff	Sig
	Regression	7.283	1	7.283	23.189	.000[b]
1	Residual	87.238	521	.342		
	Total	**94.521**	**522**			

a. Dependent variable: national development
b. Predictors: (constant), secularism
Source: Field survey, 2018

    The simple linear regression shows (R^2) value of 0.547 which reveals that secularism independently account for 54.7% of the variation in national development in Nigeria's fourth republic. The F. statistics of 23.189 revealed that the model is statistically significant at 0.05 significant levels.

Discussion of Findings

    With respect to the second objective of this study, it was found that secularism has a significant and positive relationship with national development in Nigeria's fourth republic. This is in agreement with the previous studies of Maritain (1951); Berger (1997); Mosad and valaintisna (2010); and Sampson (2014). Also, based on the results of the statistical analysis, secularism has significantly explained 54.7% of variance in national development in Nigeria's fourth republic. This finding is in agreement with the views of Ogoloma (2012); Sampson (2014); Yesufu (2016) that stressed the ability of secularism to engender national development in Nigeria.

RECOMMENDATIONS

    Based on the empirical and theoretical findings of this study, the following recommendations were made:
1. The Nigerian state should adhere to the principle of secularism and religious pluralism (respect for all religions). Also there is need for a clear constitutional definition of the attributes of secularism, a proper delineation of its scope and extent, and most significantly, a consensual home-grown designation or appellation of the concept that is agreeable to all religious stakeholders without derogating the essence and reverence attributed to their respective religions.
2. The Nigerian state should desist from interfering and incorporating religion activities in the act of governance.

3. The establishment of an institute for secularism and religious pluralism is advocated. This institution should be charged with the onus of research and publication as well as advocacy in these fields of study.
4. The content and dictates of Nigerian constitution should strictly be applied practiced and utilized as provided. This will go a long way to strengthen and empowered the potency of government in the act of governance.
5. The Nigerian state should remain steadfast with the tenet of democracy and should always adhere to the spirit and principle of secularism enshrined in the constitution in its day to day activities. This will makes the constitution of the Federal Republic of Nigeria to transcend and surpasses all belief, customs, values and religious institution in the country.
6. If there must be national development in Nigeria, finding common ground between Muslims and Christians is not simply a matter for polite ecumenical dialogue between selected religious leaders. This is because if Muslims and Christians are not at peace, as we are presently witnessing, there cannot be any meaningful development in Nigeria. Therefore, national development in Africa in general and Nigeria in particular is at stake if these major world religious refuse to cooperate with one another.
7. As Nigeria progresses in her democratization journey, adherence to the rule of law, building strong and inclusive institutions (political and economic) will increase investor confidence in the Nigerian economy and attract foreign direct investment as well as strengthen the private sector.
8. Religious leaders should give proper orientation to their followers and should emphasize that religion pursues peace and not violence.
9. Nigerian should see their pluralism in terms of diverse religion, political and ethnic affinities as a blessing that would make her a multicoloured nation with diver's potentialities to give leadership to Africa, the third world and the world at large.
10. Nigerian government should desist from sponsoring Muslims and Christian's pilgrimage to Saudi Arabia, Israel and Italy on the expense of national development.

CONCLUSION

Secularism is not the absence of religions in the state. Rather, it is the absence of state sponsored religion so that everyone will be free to choose a religion of their choice. Regardless of the popular misconceptions that surround it, secularism is not a principle of anarchy even though there are many religious people who would give it this interpretation to condemn it. Secularism is a principle of tolerance. The impact of religion in a secular state seems to have played out negatively in Nigeria, as politics and religion are mixed in the attempt to gain political power. The Nigerian state has variously been characterized as a patrimonial, prebendal and rentier state. These characteristics of the state have implication for state civil/society relations and consequently, inter-ethnic and religious relations. The study has revealed through its perceived findings that secularism has a positive impact on national development in Nigeria's fourth republic. The study therefore concludes that if there must be national development in Nigeria, the major religions in Nigeria especially Islam and Christianity must live in harmony. Their identity would be respected while mutually respecting each other. This is the only way the country can achieve a meaningful development in terms of providing security, and social amenities which include quality education, transportation infrastructure, youth employment, portable water and medical care.

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Ethnicity, Religion, Politics And The Challenges Of National Development In Nigeria

By
Aghogho Kelvin Emoghene
Delta State Institute of Continuing Education, Ughelli
&
Ugo Chuks Okolie
Chartered Institute of Personnel Management of Nigeria

Abstract
The concepts ethnicity, religion and politics are problematic even at the level of conceptualization. However, the interdependence of ethnicity, religion and politics as social dynamics in fostering the development of a nation has become imperative across the globe. Nigeria is a multi-ethnic with cultural differences between its component ethnic groups has been crippled by series of political unrest, ethnic chauvinism, youth restiveness, corruption, religious bigotry and extremism, and other social vices that undermine national development. Therefore, it is against this backdrop that this study examines the effects of ethnicity, religion and politics on national development in Nigeria. A descriptive method was adopted and cross-sectional data were collected across the twenty five Local Government Areas in Delta State with the aid of a structured questionnaire. Non-probabilistic sampling techniques comprising of purposeful and convenience techniques were used to elicit information via questionnaire from 400 respondents. Data collected were analyzed using correlation and regression analysis. The findings of the study showed that ethnicity, religion and politics negatively and significantly impacts national development in Nigeria. On the basis of these findings, the study recommends among others that the nation needs a purposeful leadership that has a vision of how to place its citizens at the centre of political project without recourse to ethnic chauvinism and sees acquisition of political power as not an end in itself but a means for serving the collective welfare of its people regardless of their ethnic origin.

Keywords: Ethnicity, Religion, Politics, National Development, Nigeria.

Introduction
Nigeria at the age 58 is still searching for a new political order. The full realization of this objective has been made impossible because of the dominance of the factors of ethnicism, religions and politics, these factors which has affected the survival of democratic rule and national development in Nigeria. Federalism is arguably the suitable framework for addressing ethnic, cultural and religious pluralism in a complex society like Nigeria. In such system, each region or state is allowed to control its resources and develop at its own pace. However, Nigeria who claims to run a federal system of government operates the opposite and does not recognize the identities, interest and needs of the people especially the minorities. The nation's constitution does not reflect the wishes of the people; most government policies are anti-people and does not engender national integration and cohesion (Ilesanmi, 2014). The Nigerian government remains

distant from serving the interest of its people. Politics at the federal, state and local levels of the Nigerian federation are dominated by the powerful mandarin who built vast patronage networks during the military days and who now use political office to expand these networks and their personal fortunes. Moreover, many of these so called 'godfathers' have been cultivating, prompting a local arm race in some regions even though several governors are under indictment for money laundering abroad and others are being investigated at home, the bonanza continues at public coffers for these power holders, while basic infrastructure in many parts of the country remains as dilapidated as it was under military rule (Kew, 2006 cited in Fagbadebo, 2007).

Politics today in Nigeria is a 'do or die' affair. The struggle for political power and control at the centre has over-heated the nation's polity and created unnecessary tension which has resulted to bigotry between and among regions. Political thugs are recruited and armed by these same politicians who at the end of the day loose grip of these thugs and these arms are used on defenseless citizens (Ilesanmi, 2014). The current democratic dispensation since inception has been besieged with unprecedented vice disturbance and social insecurity resulting in massive destruction of property and loss of lives. The religious and ethnic dimension to these upheavals makes them a serious threat to national security. The tension and uncertainties in the country today is not conducive for democratic process and national development. Nigeria in recent times has witnessed a lot of violence eruption and general insecurity in nearly all the states of the federation. Prominent among such is the Boko Haram which has been attributed to the political rivalry between the north and the south towards controlling the political power in the country. It must be realized that, the sudden and apparent emergence of the Boko Haram sect at this period in the history of the country is meant to destabilize the Jonathan's Administration as well as the equilibrium the country has been brought to by the government (Ogoloma, 2012). In addition, kidnapping and all forms of maladies, militia groups exist in all geopolitical zones. This has resulted in a lot of bloodsheds, senseless killings, destruction of property, social and economic dislocation and its attendant poverty, insecurity and unemployment (Ilesanmi, 2014).

This is why Ogbulafor (2000) argued that the number of people in Nigeria bitten by poverty is over 70%. It is only in Nigeria you find political leaders, military chiefs who are clueless, visionless and lack the necessary ingredients to stirring a good socio-economic and political environment, some of them and their cohorts have become sponsors to most crises and conflicts rather than seeing themselves as apostles of peace and national development. Worse still, in all political activities in Nigeria, the factor of ethnicity is reflected. It is particularly obvious in area like voting, distribution of political offices, employment and government general patronage of the citizens (Salawu & Hassan, 2011). Also, when national development is mentioned, it is suicidal to ignore the contributions of religious adherents such as Christians, Muslims, African Traditional adherents and other secular ideologists (Awoniyi, 2015). Today, religion has been used, abused, abused and misused by political elites, and unfortunately the so-called clerics of Christianity and Islam, so much that it has continued to cause conflagrations all over the world. Nigerian experience is one among many of the countries witnessing Islamic extremists' senseless killings and maiming of innocent lives (Gbadegesin & Adeyemi-Adejolu, 2016). Therefore, a discussion of the effects of ethnicity, religion and politics on national development in Nigeria is or seems to be highly desirable. It even becomes necessary given that today we still talk about under developed Nigeria as a result of the challenges posed by the indices of pluralism (ethnicity, religion and politics).

Conceptual Clarifications

It is important to understand and have the conception of these operational terms ethnicity, religion, politics and national development for the purpose of clarity.

Ethnicity

Like any other terminology employed by social scientists, the concept of ethnicism is a term that does not lend itself to easy definition (Salawu & Hassan, 2011). Though, there are general agreement on a few points which germane to understanding the phenomenon. It is agreed that though ethnicity is a derivative of the ethnic group, it only occurs in situations involving more than one ethnic group or identity and to fully understand the meaning of ethnicity, a related concept like ethnic group need to be defined. This is particularly important because of the systemic differences in the definition of ethnicity across societies. Osaghae (1994) affirms that ethnicity is problematic phenomenon whose character is conflictual rather than consensual. Having enumerated the features of ethnicity on which scholars agreed. Cohen (1974) defined ethnic group as an informal interest group whose members are distinct from the members of other ethnic groups within the larger society because they share kinship, religious and linguistics ties. Similarly, Thompson (2004) defines ethnic group as a community of people who believe that they possess a common identity based on issues of origin, kinship ties, historical experiences, traditions and cultures, and perhaps share a common language. This means that ethnic groups are social formations, which are distinguished by the communal character of their boundaries (Nnoli, 1978). It is this social formations that affect the performance and functioning of the Nigerian leaders as they may be influenced in their actions and decisions due to their ethnic inclinations and parochial mentality. The inter-ethnic struggle for social and economic dominance also inevitably leads to nepotism and its attendant consequences, mostly hostility in the form of inter-ethnic violence (Ogoloma, 2012).

Ethnicity according to Osaghae (1994), is a social formation predicated on culturally specific practices and unique symbols. What this means is that ethnicity is a situation in which individuals in a particular ethnic group consider themselves or are considered by others to have common affinity which distinct them from other groups in the society. Also, distinct cultural behaviours are usually developed; all groups can be identifiable through religion, politics, occupation or language (Ilesanmi, 2014). In political terms, ethnicity refers to the ethnic-identity based behaviour which seeks, in a competitive setting, to capture political power at the micro level and state, power at the macro level (Osimen, Balogun & Adenegan, 2013). Achebe (1981) sees ethnicity as discrimination against a citizen because of his place of birth. Today, ethnicity has become a population subject of intellectual exploration to scholars in different fields both in developed and developing countries particularly of Africa, as it is often considered a prominent factor in the governance and development processes of many countries. Ajayi and Owumi (2013) affirm that it would not be easy to identify a country that is not affected by issues triggered by ethnicity but some countries' situations are particularly striking because of the lessons they provide regarding the impact of ethnicity on national development. Jiboku and Jiboku (2018) also observe that the inter- ethnic relations in Nigeria has been

one of conflict largely caused by ethnic chauvinism, which manifested in the form of ethnic nationalism. There is no doubt that this has implications for the survival of democracy and national development in Nigeria.

Religion

Religion as the oldest discipline in human society is the most difficult term or word to define. There is no clear consensus on the conception of religion by theologians and social scientists. This is not merely because scholars grapple with the element of subjectivity, but largely because of the inherent difficulty in understanding the 'inner essences' of religion (Egwu, 2001). Different people understand religion differently or have different perspectives according to their disciplines. For example, sociologists regard religion as being of social rather than political significance while anthropologists view religion as a component of the cultural aspect of life (Barrett, 2003). To the Theologians, religion is the essence and centre of civilization and the sublime aesthetic expression and root of all decision, actions and ultimate explanation of civilization with its invention and artifacts; its social, political and economic system, its past and future, promises and history (Muazam, 2006 cited in Cinjel & Chujor, 2017). Durkheim (1965) defined religion as a collective representation that made things sacred. Religion can be termed by reference to what is known as extent of purity and impurity (Shabi & Awe, 2001). Yesufu (2016) sees religion as the service and worship of God or gods. Mbati (1999) cited in Ilesanmi (2014) emphasized that religion is a strong element in the traditional backgrounds and exerts the greatest influence upon the thinking and feelings of the people concerned. Obilor (1998) avers that religion is a capacity or a power which enable man to observe the laws of his nature, the natural law and/or of the divine law. Durrant (1920) interprets religion as a barrier to human self-actualization. There is no doubt that religion can be seen in this light when it has been turned into an ideological tool or else, why did Karl Marx see it as the opium of the people. A palliative used by the leaders to hold the masses in check. In the hand of a villain, religion can be a cog in the wheel of progress and massaging of the ego and dehumanization of the people while in the hand of a saint it becomes an instrument for humanization (Ogugua & Ogugua, 2015).

It has been argued that one's religion is what makes one a complete whole, this assertion may not be correct because not all people practicing a religion would agreed that they depend on their religion to complete them as a whole. Basically, the two major religious practices in Nigeria are Islam and Christianity. While the Muslims believe in Allah, the Christians believe in one God, yet we have African Traditional religion. These differences in beliefs have given rise to the religious conflict we are experiencing worldwide (Ilesanmi, 2014). Today, based on the increasing rise of religious bigots and extremists, one may be tempted to suggest that religion is not relevant to societal development and hence should be extricated from human social life (Gbadegesin & Adeyemi- Adejolu, 2016). Religious extremism is commonly known in Nigeria as religious fundamentalism and fanaticism. Hornby (2000) Defined fanaticism as extreme beliefs or behaviour, especially in connection with religion or politics. Balogun (1988) defined religious fanaticism as violent and unreasoning religious enthusiasm as well as the inability of religious adherents to harmonize between those theories and the practical aspects of religion.

Politics

Politics is derived from the Greek word "polis" meaning city state. Implicitly is the idea of governance in the word "polis". The term politics has been defined differently by different authors and these definitions reflect the philosophical, social and political background of the

authors. This has made it impossible to have a universally accepted definition of politics. Ejizu (1988) defined politics as a dynamic process whereby human and other human resources are managed, directed after due mobilization to ensure the enforcement of public policy and decision in the bid to regulate social order. Hornby (2000) sees politics as the science and art of government. It is the science dealing with terms, organization and administration of state or part of one and with the regulation of its relation with other state. For Onyekpe (2003) cited in Ogugua and Ogugua (2015) politics is about the control and exercise of power. Politics can also be view as the process of deciding who gets what, when and how. Dyke (1960) views politics as a struggle among actors pursuing conflicting desires on public issues. In the Marxian sense, politics is a class struggle, that is, the struggle between antagonistic classes in the society for the control of the state- the state being an 'organ of class rule' (Oluwatusin & Daisi, 2018). In the words of Leshe (1970) cited in Ngele (2008), politics is a sphere of purposeful behaviour through which we seek to live better than we do now. Ake (1995) sees politics as mainly about the control of power; this is well known. What is not so well know is the extent to which the nature of the state, including its power, determines politics. Politics according to Ikelegbe (2005) is a persistent pattern of human relationships that involves to a significant extent control, influence or authority.

Despite the divergent conceptions of politics, there is a common ground in the centrality of the state and power to the political process. Thus, politics is concentrated as revolving round the state, its agencies, activities and overall impact on the society; and also an analysis of government and its responsibilities (Appadorai, 2003). It is instructive to note that the leadership problem in the Nigerian polity was a manifestation of the dysfunctional pattern of the years of military interregnum (Omo-Bare, 1996; Omodia, 2009; Ighodalo, 2012; Ijere, 2015). The leadership pattern in Nigeria lacks the necessary focus capable of instilling national development and promotes political stability. Rather, Nigerian leaders are preoccupied with their desires for the appropriation and privatization of the Nigeria state (Ake, 1995); Sklar, Onwudiwe & Kew, 2006). The fall of the First and Second Republic, for instance, was precipitated by the pervasive corruption and the attendant political violence that greeted electoral manipulations, in a bid to stick to power (Ayeni, 1988). Consequently, development performance was slowed down, and political instability continued to pervade the polity, as focus was shifted to combat the looming forces of insecurity and internal regime instability. In the Nigerian state today, the democratic process no doubt has been bedeviled with poor party politics as a result of lack of internal democracy, party indiscipline, lack of clear cut party ideologies, ethnicization of party politics, poor political leadership, excessive westernization of the concept 'democracy,' the politicization of the higher echelon of the military profession among others (Ntalaja, 2000). These factors, no doubt snowballed in the abortion of democratic republics in Nigeria and have persistently threatened the survival of the Nigeria Fourth Republic.

National Development

Development means different things to different people. Development could be seen as a process of economic and social transformation that is based on complex cultural and environmental interactions (Ajaebu, 2012). Development is also equated with progress and modernity (Willis, 2005). According to Walter Rodney as cited in Ajaegbu (2012) development is the process that includes: physical development which include man made goods produced by use of technology, cultural development which comprises of the values, norms and traditions of society, and personal development which includes the psychological directions of individuals.

According to Martinussen (1997), the various conceptions of development include economic growth, increased welfare and human development, modernization, elimination of dependency, dialectical transformation and capacity building. Similarly, Seers (1979) affirmed that the purpose of development in the society is to reduce poverty, inequality and unemployment. For Sen (1999), development involves reducing deprivation or broadening choice. Deprivation represents a multidimensional view of poverty that include hunger, illiteracy, illness and poor health, powerlessness, voicelessness, insecurity, humiliation and a lack of access to basic infrastructure.

The growth rate of a country's per capital income compared to those of other countries can be used to describe its level of national development (Lucas, 1988). This increase in per capital income must however be accompanied by an unprecedented shift of the society from a condition considered to be unacceptable to a more acceptable one in terms of poverty level, employment, creativity, efficiency, productivity and equality. National development is the ability of a country or countries to improve the social welfare of the people by providing security and social amenities which include quality education, portable water, transportation infrastructure, medical care, employment among others (Ajaegbu, 2012). In Nigeria, faulty development policies pursued since independence till day have left the people pauperized and decimated. These are manifested in increasing poverty, diseases, unemployment, poor medical care, poor housing facilities, lack of portable water, epileptic power supply, lack of access to power and resources by minority groups and their exclusion from policy making (Ighodalo, 2012). The challenges of national development in Nigeria include intolerance, misconceptions, inadequate grasp of religious matters, fanaticism, extremisim, violence, bloodshed, suicide, insecurity, injustice, corruption, immoral acts, ignorance and bad leadership and governance, which are inimical to the progress of a country. When these are added to several instances of youth misinformation, misorientation and other forms of misguided exposures and experiences, the challenges of national development in Nigeria assume such an awful proportion that seems to defy any kind of antidote (Oladosu, 2015).

The Challenge of Ethnicity in National Development in Nigeria

Ethnicity is a politically neutral concept and does not pose any danger to democracy or national development but rather could positively engender national development where interactions and interrelationships are healthy. It is the politicization and manipulation of ethnicity that poses a problem (Adetiba & Rahim, 2012). Also, Iyanga (2018) affirms that multi-ethnic states are often prone to conflictual and competitive relationships as different communities struggle to control political power and other economic resources of the state and this constitutes an impediment to political and socio-economic development. Therefore, ethnicity provides the platform whereby different individuals mobilize primarily to actualize economic goals. This explanation is relevant in the African context and Nigeria in particular where different groups cry about marginalization with regards to the distribution of national resources (Ebegbulem, 2011). The Nigerian state has been weak in acting as an impartial actor in protecting the interests of its diverse population as equal citizens; ensuring equitable distribution of national resources; promoting national integration and unity and actualizing national development goals. Its inability to act as an independent force standing above society and effectively mediating between competing interests in society creates a gap which is then bridged by the diverse ethnic groups and their organizations to mobilize for equal distribution of economic resources (Iyanga, 2018).

Since Nigeria attained independence, several problems experienced in the state include those concerned with state creation; revenue allocation; lack of trust among constituent units; election rigging, restiveness/militancy, Boko Haram insurgency, ethno-religious violence, inter-ethnic violence, inability of some ethnic groups to attain certain political offices and political instability (Jiboku & Jiboku, 2018), these constitute an impediment to national development. Moreso, multi-party democracy which has been adopted in Nigeria at different periods in its history instead of alleviating its ethnic problems, have further fuelled the political challenges of the state. The country's democratic experiments has thus far, not translated into its political development and improved standard of living for the citizenry (Vande, 2012). Ethnicity has been found to be the most powerful force shaping the political and social relations in Nigeria. It brings about conflict and distrust among the three main ethnic groups in Nigeria the Yoruba, Hausa/Fulani and Igbo and has led to equation of the Nigerian nation by the ethnic groups as a national cake to be share among them (Iyanga, 2018). Ethnicity has had a lot of negative consequences for the nation's movement towards democratization to the extent that it remains an enduring threat to institutionalization of democracy and national development in Nigeria. Among its resultant negative consequences as observed by Babangida, 2002 cited in Salawu and Hassan(2011), are wastage of enormous human and material resources in ethnically inspired violence, encounters, clashes and even battles, heightening of fragility of the economy and political process, threat to security of life and property and disinvestments of local and foreign components with continuous capital flight and loss of confidence in the economy, and increasing gaps in social relations among ethnic nationalities.

The Challenges of Religion in National Development in Nigeria

Religion is fundamental to humans' life and living, thinking pattern, attitudes and relationships. Religion is considered critical for any meaningful, total and sustainable national development in any human society (Obiefuna & Uzoigwe, 2012). Moreso, Kant (1960) asserts that it is only religious community (a social force) that can supply a support structure for morality; the moral law, which is the key to attaining the highest good. In an atmosphere where sound morality prevails, there is no doubt that peace, unity and stable political dispensation which in turn will positively, affect national development shall not be lacking. If religion is the basis of sound morality, it must attack the materialism of our culture and the misdistribution of the nation's wealth and services that are being managed by the corrupt elements of the society (Gbadegesin & Adeyemi-Adejolu, 2016). However, religion in Nigeria functions as a means for the perpetration of violence, fuelling ethnic consciences and solidarity, acquisition of power and socio- economic gains, massive killings and the wanton destruction of lives and vandalizing of property of those considered infidels or who pay allegiance to other religions. This is traced to the acrimony between the two dominant religious-Islam and Christianity which had often resulted in the struggle for power and supremacy, bitter feud and wanton destruction of lives and properties (Ngele, 2008).

Some religious activities have deterred the spare of political and national development in Nigeria. This supports the assertion of Ajaegbu (2012) who posits that religious terrorism in Nigeria posses a significant threat to national development as it is evident in Northern Nigeria where economic and social activities in some of the highly volatile states (Yobe and Borno) have almost been grounded by the stream of killings, destruction of basic means of livelihood of the people and truncating of foreign and local investments; thereby becoming a cock on the wheel of development of the states and Nigeria at large. The emergence of Boko Haram in Northern

Nigeria has affected negatively the political, economic, social and environmental situation of the region and Nigerian economy at large. Since 2011, there were many cases of terrorist attacks which include but not limited to the bombing of UN office in Abuja, Edet House of Force Headquarters in Abuja, Madala attacks, Gwagwalada Park bombing, abduction of the Chibok gils, among so many numerous attacks especially in the North-Eastern Nigeria (Iwuoha, 2014). Religion therefore is a source not only of intolerance, human rights violations and extremist violence but also of non-violent conflict transformation, the defence of human rights, integrity in government and reconciliations and stability in divided societies (Appleby, 1996).

The Challenges of Politics in National Development in Nigeria

Politics no matter how good, will not deliver better and improved public goods in a polity with weak institutions, neo-patrimonial networks, client-patron politics and near absence of political will (Ijere, 2015). This supports the assertion of Achebe (1981) who posits that Nigeria did not have a strong institution that could enable the political system to face challenge of governance in a systematic way. The success of democratic experiment in a country can be attributed to a political party that has a strong mass support and leaders that have interest of the nation at heart. Nigeria had political parties built along religious and leaders that were naïve and selfish. The client-patron commonly known in Nigeria as 'godfather' politics have take the primacy over the formal aspects of politics such as the rule of law, well functioning political parties and a credible electoral system (Oluwatusin & Daisi, 2018). Party politics in Nigeria impede national development and promote political instability. The Nigerian government remains distant from serving the interest of its people. It is instructive to note that the leadership problem in the Nigerian polity was a manifestation of the dysfunctional pattern of the years of military interregnum. The electoral violence has been a culture par excellence from the post-independence era to the present day new democratic experience, which commenced with president Obasanjo's administration till the present administration of Muhammadu Buhari. Apart from using violence, there is also an absence of existence of free and fair electoral body. All the electoral umpire set up by the leadership of this nation had not been able to conduct a free and fair election. Two forces could be said to be responsible for this ineptitude. Firstly, the appointment of electoral commission chairman had been the prerogative of the president. This therefore leads credence to the charade Nigeria has had all this years, as he (the president) who pays the piper (NEC/FEDECO/NECON/INEC chairman) detects the tune. Secondly, ethnicity factor is another cog in the wheel of progress in terms of the nation achieving a free and fair election where the electorates exercise their constitutional right through the ballot (Ngele, 2008). These arguments are forceable today in Nigeria polity.

The return of multi-party democracy raised hope as to the arrival of the solution of Nigeria's crises of governance- good governance, the rule of law, freedom as well as institutional, infrastructural and national development. However, since 1999 till date, the rule of law remains jeopardize, institutional weakness is still a concern and good governance is still far from reach with impunity and corruption a challenge, and a good number of Nigerians still living below the poverty line. Successive policy focus of the successive democratic regimes; Obasanjo's National Economic Empowerment and Development Strategy (NEEDS), Yaradua's Seven Point Agenda, Jonathan's Transformation Agenda and Buhari's Fight Against Corruption, Insecurity and Poverty Agenda have delivered little in terms of improving infrastructural development, reducing poverty and unemployment and improving Nigeria's potential of economic growth (Ijere, 2015). Nigeria's enormous human and material resources in an enabling

environment that democratic institutions and the rule of law provide, would have yielded more dividends for the country and her citizenry in the last twenty years save for the 'politics of the belly'. It is instructive to note that politics is central to the design and maintenance of institutions and strong institutions essentially explains state formation and state capacity which are important factors in dictating development and poverty reduction in developmental states (Leftwich, 1996). Nigeria today still lacks the necessary focus capable of instilling national development and promotes political stability due to leadership problem in Nigerian polity and weak institutions as well as the pervasive corruption and the attendant political violence that greeted electoral manipulations in a bid to stick to power. In addition, Omodia (2010), Igbodalo (2012); Ogugua and Ogugua (2015) alludes to lack of political will and indecisive pressure and assistance from the global community, corruption, political unrest and spate of insecurity, cross-carpeting by politicians, electoral rigging, politics of intolerance, mobilization of religious sentiments, political assassination and youth restiveness, failure to play by the rules of the game of party politics, impunity, weak measures against accountability, ethnicity of party politics, lack of internal party democracy, lack of clear cut party ideologies, high premium on political power and the attendant intense struggle for political power and marginalized national development for the promotion of the personal interest of the political leaders as the major challenges of national development in Nigeria's Fourth Republic.

Theoretical Framework

While there are several theories which might prove appropriate for a discourse of this nature, the classical model theory and the deprivation theory present us with a heuristic tool for interrogating the central issues of this study. The classical model theory propounded in 1975 by Clifford Gerrtz offers an explanation for the difficulties in nation-building in the new states and on the other hand, how the problem can be overcome. Following Geertz distinguishes between 'primordial ties' which are affinities based on the given of life which seem to flow more than natural or rational choice (blood and kinship ties, tribe, region, religion) and 'Civil ties' which are affinities based on socio-economic grouping (Class, status, part, professional group). Primordial ties by their nature (and especially because being territorial defined, they can be based for asserting the right to national self-determination) tend to be highly resistant to civil order. Civil ties, on the other hand, are usually cross-cutting cleavages with crises- crossing memberships and are therefore, more amenable to civil order. If the nation- state is to survive which presupposes the resolution or a process by which primordial ties will be supplanted by civil ties and ultimately subjected to civil order (Osimen *et al.,* 2013). Applied to Nigeria, the crises for national identity and ethnicity are explained by the prevalence of primordial sentiments. Contrary to the expectations of adherents of the detribalization thesis, increasing modernization has heightened the important of these sentiments. This is the paradox of African development which exacerbates the crises of national identity. In the words of Crawford Young, 1979 cited in Osimen *et al.* (2013), in dialectic symbiosis with the apparent triumph of the nation-state model has been the emergence, reinforcement or diversification of social and political expressions of cultural pluralism (group identities founded upon affinities of ethnicity, religion, language, race and region).

Also, the deprivation theory was propounded in 1969 by Ted Gurr and a lot of analysts on the relationship between religion and violence conflicts in Nigeria has opinioned that religion also become an instrument to protest forms of deprivation, exclusion, alienation, poverty and marginalization, failed development, public corruption, and has been used for a variety of

purpose by the powerful elites to advance interests that are necessarily religious. In Nigeria, Muslims believe the required Islamic sharia in all its ratification as a right, in order to practice the dictate of their faith well and fully. On the other hand, the Christians push for a secular constitution amounting to deprivation of their religious right and Christians opine that the adaptation of sharia law within any legal instrument is also tantamount to a violation of their right as non-Muslims (Usman, 1987). Forx (2004) symbolizes the letter position aptly to aggravate the situation is the active involvement of the government in religious affairs. This thus goes contrary to the Nigerian constitution. The contestation between the secular and the religious alternatives is a situation which the state is caught in the middle, generates so much acrimony that can lead to in violence as feed into it. The relationship between state, religion and the management of that relationship is one of the few areas which Nigerian Christians and Muslims actually, believe they have a score to settle (Cinjel & Chujor, 2017). If there must be development in Africa generally and in Nigeria in particular, finding common ground between Muslims and Christians is not simply a matter for polite ecumenical dialogue between selected religious leaders, this because if Muslims and Christians are not at peace as we are presently witnessing there cannot be any meaningful development. Therefore, development in Africa in general and Nigeria in particular is at stake if these two major world religious refuse to cooperate with one another. The above theories are to help understand better the effects of ethnicity, religion and politics on national development.

In line with the literature review, the following objectives and hypotheses were formulated for the study:

     i.   To examine the effect of ethnicity on national development in Nigeria.
     ii.   To evaluate the effect of religion on national development in Nigeria.
     iii.   To examine the effect of politics on national development in Nigeria.

Hypotheses of the Study:

H_1: Ethnicity does not have a significant effect on national development in Nigeria.
H_2: Religions does not have a significant effect on national development in Nigeria.
H_3: Politics does not have a significant effect on national development in Nigeria.

Methodology

This study assessed the effects of ethnicity, religion and politics on national development in Nigeria. The study adopted cross-sectional research design, hence the choice of data collection across the twenty five (25) Local Government Areas in the state. Non-probabilistic sampling techniques comprising of the purposeful and convenience techniques were used in reaching respondents. The target population was the electorates in the state. According to Independence National Electoral Commission (INEC), the total number of voting population in Delta State was 2470264 in the fourth quarter of 2018 (INEC, 2018). The selection of the sample numbering 400 was determined from the population of 2470264 using the Taro Yamane's formula as shown below:

$$n = \frac{N}{1 + Ne^2}$$

Where N = The population size,
      n= Sample size
      e = Sampling error

n = $\dfrac{2470264}{1+2470264\ (0.05)^2}$

n = 399.93

n = 400 Appr.

Consequently, a sample size of 400 was used. Electorates in each of the Local Government Areas were randomly selected to ensure fair representative from each Local Government Area that make up the sample size. Collected data was analysed using correlation and regression analysis.

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

This study examined the effects of ethnicity, religion and politics on national development in Nigeria. To achieve this, four hundred (400) questionnaire were distributed across the twenty five (25) Local Government Areas in Delta State. Out of the 400 copies of the questionnaire distributed, 347 were retrieved, giving us a response rate of 86.75% as shown in the table below.

Table 1: Distribution of Questionnaire and Response Rate

S/N	Local Government Areas	Questionnaire Distribution	Questionnaire Retrieved	Percentage (%)
1	Aniocha North	16	14	3.5
2	Aniocha South	16	14	3.5
3	Bomadi	16	13	3.3
4	Burutu	16	14	3.5
5	Ethiope East	16	14	3.5
6	Ethiope West	16	13	3.3
7	Ika North East	16	14	3.5
8	Ika South	16	14	3.5
9	Isoko North	16	13	3.3
10	Isoko South	16	14	3.5
11	Ndokwa East	16	14	3.3
12	Ndokwa West	16	13	3.8
13	Okpe	16	13	3.3
14	Oshimili North	16	13	3.3
15	Oshimili South	16	14	3.5
16	Patani	16	13	3.3
17	Sapele	16	14	3.5
18	Udu	16	14	3.5
19	Ughelli North	16	15	3.5
20	Ughelli South	16	13	3.3
21	Ukwuani	16	13	3.3
22	Uvwie	16	14	3.5
23	Warri North	16	14	3.5
24	Warri South	16	15	3.8
25	Warri South-West	17	15	3.8
	Total	**400**	**347**	**86.75**

Source: Researchers' fieldwork, 2018.

Table 2: Moderated Regression Analysis Showing the Effects of the Independent Variables on the Dependent Variable

Dependent variable	Independent variables	F	R	R^2	Adj- R^2	Beta	T-Value
National Development	Ethnicity	154.233	.358	.109	.098	-.314	-4.66.3
National Development	Religion	183.064	.514	.088	.082	-.307	-4.310
National Development	Politics	196.137	.563	.043	.037	-.283	-2.985

Source: Field Survey, 2018

In relation to the first hypothesis which states that ethnicity does not have a significant effect on national development in Nigeria, the result showed that the correlation coefficient (0.358) indicates a positive and statistically significant relationship between the predictor (ethnicity) and the response variable (national development). The R-squared statistic as explained by the fitted model implies that 10.9% of the total variation in measure of national development is explained by the variations in ethnicity. The ANOVA results for ethnicity as predictor of national development is statistically significant with F-value of 154.233 and p-value of 0.000. When coefficient of determination was adjusted for the degree of freedom it yielded .098 or approximately 9.8%. This indicated that ethnicity account approximately 9.8% of systematic (change) in national development in Nigeria after adjustment to degree of freedom. The *Beta* coefficient of -.314 indicated that one percent increase in ethnicity result in 31.4(%) percent decrease in national development in Nigeria. The t-statistics of -.4.663 at p-value (sig) of 0.000 obtained in the model for ethnicity which is less than 5% level of significant also indicated that there is significant relationship between ethnicity and national development in Nigeria. Therefore, the null hypothesis is rejected.

In relation to the second hypothesis which states that religion does not have a significant effect on national development in Nigeria, the results revealed the correlation coefficient (0.514 indicates a positive and statistically significant relationship between religion and national development in Nigeria. The R-squared statistics as explained by the fitted model implies that about 8.8% of the total variation in measure of national development in Nigeria is explained by the variations in religion. The ANOVA results for religion as predictor of national development in Nigeria is statistically significant with F-value of 183.064 and p-value of 0.000. When coefficient of determination was adjusted for the degree of freedom it yielded .082 or approximately 8.2%. This indicated that religion accounted approximately 8.2% of systematic (change) in national development in Nigeria after adjustment to degree of freedom. The *Beta* coefficient of -.307 indicated that one percent increase in religion result in 30.7(%) percent decrease in national development in Nigeria. The t-statistics of -.4.310 at p-value (sig) of 0.000 obtained in the model for religion which is less that 5% level of significant also indicated that there is significant relationship between religion and national development in Nigeria. Therefore, the null hypothesis is rejected.

In relation to the third hypothesis which states that politics does not have a significant effect on national development in Nigeria, the results showed that the correlation coefficient (0.563) indicates a positive and statistically significant relationship between the predictor (politics) and the response variable (national development). The R-squared statistics as explained by the fitted model implies that about 4.3% of the total variation in measure of national

development in Nigeria is explained by the variations in politics. The ANOVA results for politics as predictor of national development in Nigeria is statistically significant with F-value of 196.137 and p-value of 0.000. When coefficient of determination was adjusted for the degree of freedom it yielded .037 or approximately 3.7%. This indicated that politics account approximately 3.7% of systematic (change) in national development in Nigeria after adjustment to degree of freedom. The *Beta* coefficient of -.283 indicated that one percent increase in politics result in 28.3%) percent decrease in national development in Nigeria. The t-statistics of -.2.985 at p-value (sig) of 0.000 obtained in the model for politics which is less than 5% level of significant also indicated that there is significant relationship between politics and national development in Nigeria. Therefore, the null hypothesis is rejected.

Discussion of Findings

With respect to the first objective of this study, it was found that ethnicity has a significant and negative effect on national development in Nigeria. The findings is in agreement with Ebegbulem (2011); Salawu and Hassan (2011); Vande (2012); Iyanga's (2018); Jiboku and Jiboku (2018) that ethnicity has a strong negative effect on national development in Nigeria. This is because multi-ethnic states are often prone to conflictual and competitive relationships as different communities struggle to control political power and other economic resources of the state.

Secondly, the results showed that religion do have a significant and negative effect on national development in Nigeria. This supports Ngele (2008) and Ajaegbu (2012), that religion in Nigeria functions as a means for the perpetration of violence, fuelling ethnic consciousness and solidarity, acquisition of political power and socio-economic gains, massive killings and the wanton destruction of lives and vandalizing of property of those considered infidels or who pay allegiance to other religions. Also, religious terrorism in Nigeria posses a significant threat to national development as it is evident in Northern Nigeria where economic and social activities in some of the highly volatile states (Yobe and Borno) have almost been grounded by the stream of killings, destruction of basic means of livelihood of the people and truncating of foreign and local investment.

Thirdly, the results showed that politics do have a significant and negative effect on national development in Nigeria. This findings is in agreement with Ngele (2008); Omodia (2010); Ighodolo (2012); Ijere (2015) that politics has a strong negative effective on national development in Nigeria.

Recommendations

Based on the theoretical and empirical findings of this study, the following recommendations were made:

1. If we must exist as a nation, due regard must be given to the plurality of our ethnic nationalities in which case, principles of true federalism must be adhered to. Political power has to be shared satisfactorily among the component ethno-cultural communities and resources for development distributed equitably.

2. The nation needs a purposeful leadership that has a vision of how to place its citizens at the centre of political project without recourse to ethnic chauvinism and sees acquisition of political power as not an end in itself but a means for serving the collective welfare of its people regardless of their ethnic origin.

3.   The leaders of the various religious groups and their membership are urged to embrace dialogue, tolerance and respect for each other and also embrace the tenets of their religion which advocates peaceful co-existence, love and brotherhood of all mankind.

4.   The content and dictates of Nigerian constitution should be strictly applied, practiced and utilized as provide. This will go a long way to strengthen and empower the potency of government in the act of governance in Nigeria.

5.   Nigerian should learn how to put the interests of the country first before their parochial, tribal, ethnic or religious interests because the country is for all of us.

6.   The leadership of Nigeria headed by Muhammadu Buhari should as a matter of fairness keep to their electoral promise by putting in place electoral reforms that would enable Nigerians have free and fair election that had eluded the country for decades.

Conclusion

This study advanced the argument that ethnicity, religion and politics, as operated in Nigeria has retarded the integration of the country and has continued to impede the attainment of national unity and development, as centrifugal tensions, resource control and self-determination, ethnicity based identity politics and religious cleavages have enveloped national development process of national development in Nigeria has faced challenges from ethnicity, religion and politics. These social dynamics have weakened and hampered the development of institutions necessary for nation building. The study has revealed through its perceived findings that ethnicity, religion and politics have a negative effect on national development in Nigeria. This is sequel to the growth of ethnic chauvinism, ethnic politics, political disorientation, ethnic consciousness, ethnic sentiment, religious bigotry and religious fanaticism in Nigeria. Therefore, if there must be national development in our country, Nigeria must develop a supra-national consciousness and Nigerians must shift their loyalties from their ethnic and regional cum religious groups to a new Nigerian nation. This does not in any way imply a strategy that denies the socio-cultural or ethnic roots of Nigerians, but taking advantage of our multiculturalism, multi-religiosity and multiple identities, all Nigerian must contribute to create one nation which all nationalities (majorities, minorities and sub-minorities alike), can identify with Obasanjo, 2006).

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Violence Against Children And Its Implications On The Wellbeing Of Children In Enugu State, Nigeria

By
Udechukwu, N.S.[1], Igbokwe, C.C. [2] and Dibia, C.J. [3]&Abugu, L.I.[4]
[1,2]Department of Social Work,University of Nigeria, Nsukka,
[3,4]Departments ofHuman Kinetics & Health Education, University of Nigeria, Nsukka,

Abstract

The study examined violence against children and its implications on the wellbeing of children in Enugu State, Nigeria. A cross-sectional surveyresearch method was used. Hypotheses were tested using chi-square (χ^2). Two hundred respondents were used and interview session with senior students and teachers from Community Secondary School,Isienu, Nsukka was employed to authenticate the quantitative findings from the questionnaire. Availability sampling technique was used. The findings revealed that marital status (p = .000), place of residence (p = .000) and age (p= .037) are the factors that trigger violence against children in Enugu State, Nigeria. Government should develop policy that will domesticate child rights in the state and to be committed to ensuring strict compliance in obeying the child act law by the people of Enugu State, Nigeria. The study has implications for social policy.

Keywords: Violence, implications, wellbeing and children

Introduction

Violence against children is a bridge of child right, which affects national development negatively and needed to be addressed. Social work as a profession is passionate about meeting the needs of the vulnerable. Children are the leaders of tomorrow and need to be cared for. Research has shown that millions of children are abused: some sexually, victims of traffickers, babies sold to ritualists, maltreatments from caregivers/parents and many others (Okoli&Udechukwu, 2019).This has left many children injured: emotionally, psychologically depressed, many dead, many due to violence have fallen victims of drug abuse/addiction and have formed nuisance to the society.

In an effort to alleviate the plight of Nigerian children, The Federal Government of Nigeria enacts Child Right Act (CRA) 2003 with the view to curtail the menace of violence against children in Nigeria and to join hands in the campaign of giving the child a place in the country as the future hope of a nation. The Act stipulates, among other things, that no Nigerian child shall be subjected to physical, mental or emotional injury, abuse or neglect, maltreatment, torture, inhuman or degrading punishment, and attacks on his/her honour or reputation. Every Nigerian child is entitled to rest, leisure, and enjoyment of the best attainable state of physical, mental and spiritual health (CRA, 2003). In Nigeria, initiatives to address violence against children include establishment of

the National Agency for the Prohibition of Trafficking in Persons (NAPTIP) that coordinate mechanisms for rescuing, rehabilitating and reintegrating child victims of trafficking and prosecuting perpetrators. Despite the current laws and policies to manage violence in Nigeria, the prevalence of such violence remains persistently high (WHO, 2012).

The problems of violence against children and its consequences gave right to the objective of this study – violence against children and its implications on the wellbeing of children in Enugu State, Nigeria.

Theoretical literatures

Violence against children is a global issue that need the attention of social workers, health care workers, government and all family stakeholders. Sustainable development cannot take place in any nation without addressing the welfare of children (the future leaders). Over the past two decades, concern over children affected by violence has become a high-profile issue on the United Nations Security Council agenda in particular. Violence against children is one of the social ills being witnessed in every human society all over the world. It is a serious public health and human right problem and it cuts across boundaries of geography, race, class, religion and culture (International Labourorganisation, 2009). In 2001, the International Labour Organization [ILO] report indicated that globally 218 million children were involved in various forms of child labour; 126 million of these children were involved in dangerous work. The World Health Organization [WHO] (2014) estimated that 150 million girls and 73 million boys under 18 years were sexually abused. About 100 to 140 million girls and women in the world underwent some form of Female Genital Mutilation (FGM) or the other. Also, 1.8 million children worked in prostitution and pornography and that 1.2 million children were victims of child trafficking.

Nigeria is the most populous black nation in the world with an estimated 140 million people, 47 per cent of the estimated 140 million are children. A national survey by National Population Commission supported by US Centre for Disease Control and prevention and United Nations International Children's Emergency Fund (UNICEF) (2015), found out that 60 percent representing six in 10 of Nigerian children suffer one or more violence before they reach 18years. Also, one in two suffers physical violence, one in four girls and one in 10 boys suffer sexual violence and one in five boys and one in six girls suffer emotional violence. Most children never tell anyone what happened to them. Less than four per cent ever receive the support they need to recover.

According to WHO (2012), violence is the deliberate use of power or physical force, actual or threatened, against oneself, another person, or against a group or community that results in injury, death, psychological breakdown, mal-development and deprivation. According to American Psychological Association (APA) (2017) violence is an extreme form of aggression such as assault rape or murder. Violence can also be defined as the physical, emotional maltreatment of a child. Operationally, violence is the maltreatment of someone. Violence against children who are not old enough to fight for their rights is a crime. A child is any human being below the age of 18 years according tothe African charter on the rights and welfare of the child, 1990.

Children are the most vulnerable members of our community. They do not have the power to stop abuse. They rely on others to help them. The responsibility for making sure

that children are safe and that their needs are met is shared between the family, the general community, community agencies, professionals working with children, police and government. Each has significant role to play to ensure the safety and wellbeing of children and young people and to help prevent harm from occurring. Sometimes, children's rights and privileges are abused. Violence against child harms him physically and emotionally. The initial effects and the long-term consequences of violence against the child affect the individual, their family and the community at large. Early identification and effective intervention can lessen the initial and long-term effects of child abuse and promote recovery of the children and families concerned (Child Protection and Care 2010).

There abound reported cases of violence against children for years, such as torture, kidnapping, sexual harassment, rape, copra punishment among others. In all of these, there are no proper records of most of these violent acts. This was aptly captured by Ogundipe and Obinna (2007) who noted that figures do not exist, but it does not mean that children are not abused. Different types of violence against children occur in homes, schools, streets, in places of work and entertainment and in care and detention centre (Abbas, Saeidi, Khademi, Bibi, and Zahra, (2015).

Violence depends on how individual views it; for instance, a child may perceive violence as life-threatening even if adults do not (National Child Traumatic Stress Network, 2008). An adult or parent who is inflicting the child will see it as a way of disciplining when the child does wrong. There are many factors that can determine how communities cause violence against children, which one of them is culture. Culture is a way of life in any given society and each culture specifies the conditions under which violence is tolerated. Culture also differs in attitudes towards children and violence, and it is in these differences that causes of violence are explained. A culture that has too high-performance expectation of youths, resulting from parents not having adequate knowledge about child development; a culture that causes emotional deprivations; a culture that makes parents have unlimited zeal in their life aspirations through their children and a culture that has a long and high normative support for physical punishment is known to have influenced the perception of violence against children (MacPherson, and Njemanze, 2015). Most cultures in the Nigerian social environment appear to favour that if someone is doing wrong and will not listen to reason, it is right to flog him or her. Most African culture favours physical punishment to teach the child their obligations such that young offenders in Nigeria are sometimes made to face copra punishment. These conditions seem to have encouraged violence against children particularly in the Nigerian environment.

Apart from culture there are other social cultural factors that influence violence against children which are poverty or level of income, place of residence, level of education and religion (Onwe, 2014). In Nigeria early child marriage is accepted as a result of religious belief especially in the northern part of the country. Similarly, the practice of Almajiri in the Northern part of the country is prevalent because the religion allows the disadvantaged children to move from streets to streets begging with the view to feed and in some case remit the proceeds to the master. The highlighted religious practice has exposed children to accident, kidnapping and other socio-economic or political turmoil in the system (United Nation, 2009).

Ezeoke, Awam and Enekwe (2009) discovered the causes of violence to include frustration, exposure to violent media, violence in the home or neighbourhood and a tendency to see other people's actions as hostile even when they are not. Certain situations also increase the risk of aggression, such as drinking, insults and other provocations and environmental factors like heat and overcrowding. Potential risk factors of violence against children include family conflict, parental substance abuse, some argue that the media also contributes to the social acceptance of violence especially if, for example, perpetrators are shown in a positive light with little attention paid to the victim or consequences. In low income countries it is closely related to poverty and culture with social consequences and economic burden for the families. Perpetrators of violence against children include parents, family members, teachers, care givers, law enforcement authorities and other children.

MacPherson and Njemanze (2015) carried out a research on cultural factors influencing the perception of violence against children in Anambra state. He finds out that poverty and cultural believe influence the perception of violence against children. Abdulahiand Oladipo (2010) did a study on socio-cultural causes of violence against youth in Nigeria. In his study, he said that child rearing practice, personal, social and cultural factors are the causes of violence against youth. Furthermore,Utebor(2015) on her study on perception of violence against women and children in Anambra State stated that male dominance and low income are the major causes of violence against women and children. Among these researches that have been carried out none have been done in Nsukka local government and on weekly basis acts of violence against children persist that the parents do not see them as violence against the child. Thus, the objective of this paper is violence against children and its implications on the wellbeing of children in Enugu State, Nigeria.

Effects of Violence on the wellbeing of Children

The consequences of violence according to Aderinton(2010)can be devastating, above all, it can result in, brain injuries, bruises and fractures, poor interpersonal relationship and communication, learning problems, emotional/psychological problems like anxiety, depression, aggression or attempted suicide, use of drugs, sexual indulgence and health problems such as HIV/AIDS and sexually transmitted infections (STIs). Above all, most of the impacts can result in early death but children who survive must cope with terrible physical and emotional scars. Indeed, violence do not only affect their health but also their ability to learn and develop into adults who can build sound families and communities. Violence against children is a major threat to global development as well as the attainment of the Sustainable Development Goals (SDGs).

Wellbeing is all about total safety; a child is supposed to grow, reproduce its kind but where he/she is raised in a violent environment; the child too is going to give birth to children with the same tendency. This will result to having a coarse nation with a retarded development. Bad governance, bribery, child trafficking, rape, inequality among other social ills are results of one's upbringing. Terrorists as well came from the background of violence and this has caused Nigeria serious loss: death and waste of resources. When the attitude of violence is eradicated, there will be peace and progress in our families and the entire nation. There should be cordial relationship between parents/caregivers for violence to be eradicated.

Theoretical framework

Bowlby's attachment theory (1958) forms the bases of this work. Bowlby's intra-theory stated that if a child was separated from its mother within the first five years of life, it could affect the child's emotional development and social difficulties in later life. The theory emphasizes the physical aspect of mother child bonding and sees the attachment as an instructive; genetically determine ways and a symbolic process. The implication of this theory to this study is that, parents should love and care for their children, instead of humiliating and torturing their young minds with all sort of abuse. This will enable the child to interact freely, thereby improving their physical, psychological, educational and social life.

Bowlby (1969) claims that the developmental task of the child is to establish with the caregiver the proximity that ensures protection. According to him, the parent's care giving system provides this proximity and contact to ensure protection and ultimate survival. One major assumption of the Attachment Theory is that the parents are a sanctuary of safety throughout all of early childhood. Secure attachments cause children to develop an internal model of self-competence and a model of dependability for others. Insecure attachments, however, promote feelings of threat, rejection, and personal unworthiness. The Attachment Theory emphasizes that violent acts perpetrated by adults against children may be seen as an exaggerated response of a disorganized attachment system. Violent acts perpetrated against children, can be seen as astrain or break of bond/attachment between mother and child.The study tested the hypotheses that marital status, religion, level of education, income level, place of residence and age do not influence violence against children in Enugu State.

Methodology

A cross-sessional design was used and the study area is Enugu State using staff and students of University of Nigeria, Nsukka (UNN). Reason is that UNN inhabits people from different parts of Enugu, which is the study area. The study population is four hundred and seventeen thousand, seven hundred (417,700) staff of UNN (UNN Personnel, 2018). Two hundred questionnaire were shared to 200 respondents (male and female equally represented). Availability sampling technique was used to select the respondents. Qualitative data were collected from Teachers and students from community secondary school Isienu Nsukka to complement the quantitative using an interview session.The hypotheses were tested using chi-square (x^2). The researchers administered 200 questionnaires comprising closed ended questions and were filled, returnedandanalysed.

Findings

The following tables show the results of the research.

Table 1: Socio-demographic characteristics of respondents

S/N	Characteristics	Frequency	Percentage (%)	Characteristics	Frequency	Percentage (%)
1	Age (Years)			3. Religion		
	18 – 28	92	46.0	Christianity	181	90.5
	29 – 38	59	29.5	Islam	6	3.0
	39 – 48	30	15.0	African Traditional Religion (ATR)	6	3.0
	49 – 58	15	7.5	Others	7	3.5
	59 and above	4	2.0			
2	Marital status			4. Educational status		
	Single	110	55.0	No formal education	6	3.0
	Married	78	39.0	FSLC	15	7.5
	Divorce	4	2.0	WAEC/GCE	45	22.5
	Separated	1	0.5	OND/NCE	48	24.0
	Widow	5	2.5	HND/B.Sc	78	39.0
	Widower	2	1.0	Others	8	4.0
5	Income level			6. Occupation		
	₦1000 - ₦20000	76	38.0	Student	74	37.0
	₦21000 - ₦65000	74	37.0	Farmer	6	3.0
	₦66000 and above	50	25.0	Trader	2	1.0
7	Place of residence			Civil servant	113	56.5
	Nsukka Urban	151	75.5			
	Nsukka Rural	49	24.5			

Table 1 shows the socio-demographic distribution of the study participants. From the table, greater percentage of respondents (46.0%) are in the age range of 18-28 years followed by those aged 29-38 (29.5%) while the least are those in the age range of 59 and above (2.0%). Also, the table shows that majority of respondents are Christians (90.5%) and greater percentage (39.0%) have HND/B.Sc educational qualification. More than a third of respondents (38.0%) belong to the income level of 1000-20,000 while only one quarter (25.0%) belong to income level of 66,000 and above. Furthermore, more than half and more than a third of the study participants (56.5% and 37.0%) are civil servants and students respectively while slightly more than three quarters (75.5%) reside in Enugu State.

Table 2: Respondents'opinion on what can make parents inflict violence on their children based onMarital Status

What do you think can make parents maltreat their children?	Marital Status						
	Single	Married	Divorce	Separated	Widow	Widower	Total
Lack of education	41(37.3%)	19(31.4%)	0(0%)	0(0%)	1(1.6%)	0(0%)	61(30.5%)
Lack of money or hardship	27(24.5%)	14(31.1%)	2(4.4%)	0(0%)	1(2.2%)	1(2.2%)	45(22.5%)
The environment teaches aggression or ignorance of the best parenting style	25(22.7%)	30(51.7%)	1(1.7%)	0(0%	2(3.4%)	0(0%)	58(29%)
I believe in giving a child thorough beating, so the child can learn	17(15.5%)	15(45.5%)	1(3.0%)	1(3.0%)	1(3.0%)	1(3.0%)	33(16.5%)
Total	110(55%)	78(39.0%)	4(2%)	1(0.5%)	5(2.5%)	2(2%)	200(100%)

$$\chi^2 = 50.030, p = .000 < .05$$

Table 2 shows that respondents who are single mostly perceived lack of education 41(37.3%), lack of money or hardship27(24.5%); environment teaches aggression and ignorance of the best parenting style25(22.7%), and belief in thorough beating, so the child can learn17(15.5%) as causes of violence against children.However, the hypothesis testing showed a significant difference in the perception of violence based on marital status (χ^2 = 50.030, p = .000 < .05). This shows that marital status influence perception of violence against children in Enugu State.

Table 3: Respondents' view on factors that can trigger violence against children based on religion

What are the factors that can trigger violence against children?	Christianity	Islam	African Traditional Religion	Total
Poverty and unemployment	68(91.9%)	2(2.7%)	4(5.4%)	74(37%)
We believe in beating children when they misbehave	53(86.9%)	3(4.9%)	5(8.2%)	61(30.5%)
Level of education	15(83.3%)	0(0%)	3(16.7%)	18(9%)
Previous provocation or transfer of aggression	22(95.7%)	0(0%)	1(4.3%)	23(11.5%)
Been easily provoked or lack of self-control	23(95.8%)	1(4.2%)	0(0%)	24(12%)
Total	181(90.5%)	6(3%)	6(3%)	200(100%)

$$\chi^2 = 18.330, p = .106 < .05$$

Table 3 shows that majority 181(90.5%) of the respondents were Christians and they believe that poverty and unemployment, the belief of beating children when they misbehave, previous provocation or transfer of aggression and been easily provoked or lack of self-control are the factors that trigger violence against children in Enugu State. The table also showed the result of the chi-square analysis (χ^2_{cal} = 18.330,p = .106 > .05), therefore not significant.This shows that there is no significant relationship between religion(beliefs) and factors influencing violence against children. This shows that religion does not influence perception of violence against children in Enugu State.

Table 4: Respondents' view on what they feel about violated children based on educational status

How do you feel about such children?	Educational Status		Total
	*Low level of education	*Higher level of education	
Normal and a way of discipline	24(36.4%)	38(28.4%)	62(31%)
Abuse of child right/ Endangering the child's health	42(63.6%)	96(71.6%)	138(69%)
Total	66(33%)	134(67%)	200(100%)

$$\chi^2 = 2.745, p = .601 > .05$$

*Low level education are the summary of respondents with no formal educational, FSLC, WAEC/GCE while *higher level of education include OND/NCE, HND/B.Sc and others as in the demographic characteristic (table 1).

Table 4 shows that majority 134(67%) of the respondents has higher level of education and most of them 96(71.6%) believe that child maltreatment is an abuse of child right and that it endangers the child's health. While 62(31%) of the entire respondents said that it is normal and a way of discipline compared to 138(69%) that said

it is child abuse and endangers the child's health. The hypothesis testing showed that there is no significant relationship between educational status and how the respondents feel about violated children(χ^2 = 2.745, p = .601 > .05). Therefore, educational qualification does not influence perception of violence against children in Enugu State.

Table5:Factors that can make parents maltreat their children based on level of income

| What do you think can make parents maltreat their children? | Level of Income | | | |
	N1000 - N20000	N21000 - N65000	66000 and above	Total
Lack of education	29(50.9%)	16(28.1%)	12(21.1%)	57(31.7%)
Lack of money or hardship	12(32.4%)	18(48.6%)	7(18.9%)	37(20.6%)
The environment teaches aggression or ignorance of the best parenting style	19(36.5%)	22(42.3%)	11(21.2%)	52(28.9%)
I believe in giving a child thorough beating, so the child can learn	8(23.5%)	12(35.3%)	14(41.2%)	34(17%)
Total	68(37.8%)	68(37.8%)	44(24.4%)	180(100%)

(χ^2 = 13.849, p = .086> .05)

Table 5 shows that respondents that earn from N1000-N20000 and those that earn N21000-N65000 have equal percentage of 37.8% on their view on the listed factors that can make parents maltreat their children while the remaining 24.4% earn from 66000 and above. However, the hypothesis testing showed no significant difference in the perception of violence based on income level (χ^2 = (13.849, p = .086> .05). This shows that income level does not influence perception of violence against children in Enugu State.

Table 6: Respondents' feeling about violated childrenbased on place of residence

| How do you feel about such children? | Residence | | |
	Nsukka Urban	Nsukka Rural	Total
Normal and away of discipline	34(22.5%)	28(57.1%)	62(31%)
Abuse of childright and endangering the child's health	117(77.5%)	21(42.9%)	138(69%)
Total	151(75.5%)	49(24.5%)	200(100%)

(χ^2 = 21.057, p = .000< .05)

Table 6 shows that majority 77.5% of the urban respondents feel that violated children are abused and it endangers their health against 42.9% of the rural respondents that are in agreement. Only 22.5% of urban respondents feel it is normal and a way of disciplineagainst 57.1% of the rural respondents that is in agreement. The table also showed the result of chi square analysis, χ^2 = 21.057,p = .000 < .05.This shows that there is a significant difference in the perception of violence and place of residence.Therefore, place of residence significantly influences perception of violence against children in Enugu State.

Table 7: Respondents' view on dangers of violence against childrenbased on age

What are the dangers associated with violence against children?	Age		Total
	Younger people (18-48 years)	Older people (49 and above)	
Poor academic performance	47(88.7%)	6(11.3%)	53(26.5%)
Psychological problem	53(89.8%)	6(10.2%)	59(29.5%)
Low self esteem	54(100%)	0(0%)	54(27%)
Physical disability	18(78.3%)	5(21.7%)	23(11.5)
Death	9(81.8%)	2(18.2%)	11(5.5%)
Total	181(90.5%)	19(9.5%)	200(100%)

$$(\chi^2 = 11.815, p = .037 > .05)$$

*The age range as in table 1 was grouped into younger and older people

Table 7 shows that majority 181(90.5%) of the young respondents agreed with all the dangers stated in the table while 19(9.5%) of the older respondents concurred with poor academic performance, psychological problem, physical disability and death except low self-esteem which was indicated by younger respondents. The table also showed the result of the chi-square analysis, $\chi^2 = 11.815$, p = .037 <0.05. This shows that there is significant difference between how young people view the consequences of violence against children and how older people view it. This is to say that age influences perception of violence against children in Enugu State.

Discussion of the findings

Table 1 showsthe demographic characteristics of the respondents. From the table majority 90.5% of the respondents are young people while only 9.5% were older; 55.0% were single and 39.0% married. Also, it shows that majority 181(90.5%) of the respondents were Christians; 134(67%) of the respondents has higher level of educationand majority 136(75.6%) of the respondents also are low income earners.

Table 2 shows perception of violence against children based on marital status, where respondents who are single mostly perceived lack of education, lack of money, environment and beliefs as the causes of violence against children. Equally significant difference existed in the perception of violence against children based on marital status ($\chi^2 = 50.030$, p = .000 < .05). The finding is expected because different marital status has its different challenges and therefore their perceptions may differ significantly. Child rearing practice of different marital status differs. This is in line with the finding of Abdulchi and Oladipo (2010) who found that child rearing practice is one of the factors that influence violence against children in Nigeria. Therefore, this has implication for social work and health education.The interview session findings agreed with these discoveries. The students and their teachers agreed with the above listed factors.

Table 3 shows perception of violence against children based on religion. Majority of the Christians perceivedpoverty and unemployment, belief of beating children when they misbehave, lack of education, previous provocation or transfer of aggression and been easily provoked or lack of self-control as factors that trigger violence against children in Nsukka. There was no significant difference between perception of violence against children and religion ($\chi^2_{cal} = 18.330$,p = .106 > .05).This is not expected since religion influences people's actions most times and it is as well contrary to United Nations (2009) findings that state that religious practice has

exposed children to accident, kidnapping and other socio-economic/political turmoil in Nigeria. This is also contrary to the findings from the interview session held where teachers and students perceived belief of beating children when they misbehave and even the scripture that says spay the rod and spoil the child's view on the course of training a child.

Table 4 shows perception of violence against children based on educational status. From the table most of the educated respondents 96(71.6%) believe that child maltreatment is an abuse of child's right and that it endangers the child's health. It also showed that there is no significant difference and perception of violence against children in Enugu State (χ^2 = 2.745, p = .601 > .05). This result is expected since the educated are expected to have correct view about child rearing than uneducated. They know that the effect of violence against children can be devastating. This is in accordance with Aderinton (2010) who stated that violence against children can be devastating, and can result in, brain injuries, bruises and fractures, poor interpersonal relationship and communication, learning problems, emotional/psychological problems like anxiety, depression, aggression or attempted suicide, use of drugs, sexual indulgence and health problems such as HIV/AIDS and sexually transmitted infections (STIs). Above all, most of the impacts can result in early death but children who survive have to cope with terrible physical and emotional scars that needed intervention of social workers, health educators and so on, implying need for rehabilitation.

Table 5 shows perception of violence against children based on income level.Fifty-seven (31.7%) think that lack of education makes parents to maltreat their children; 37(20.6%) think is lack of money or hardship, 52(27.8%) said the environment teaches aggression or perhaps ignorance of the best parenting style while the remaining 34(18.9%) said is people's belief of thorough beating, so the child can learn. However, majority are low income earners, which shows that income level does not influence their perception of violence against children in Enugu State (χ^2= 13.849, p = .086 > .05).This is not expected, since one may think that money always drives people to behave in a certain way. This result contradicts that of Utebor (2015) that finds out thatperception of violence against women and children in Anambra State are male dominance and low income.

Table 6 shows perception of violence against children based on place of residence. Majority 77.5% of the urban respondents feel that violated children are abused and it endangers their health against 42.9% of the rural respondents that are in agreement. The result shows that place of residence significantly influences perception of violence against children in Nsukka (χ^2 = 21.057,p = .000 < .05).This is expected since environment has a way of influencing behaviours. This agrees with Ezeoke, Awam and Enekwe (2009) who said that environment influences perception of violence and the causes include frustration, exposure to violent media, violence in the home or neighbourhood and a tendency to see other people's actions as hostile even when they are not. Certain situations also increase the risk of aggression, such as drinking, insults and other provocations and environmental factors like heat and overcrowding. This has implication for the social work and health education, since there is need for education of the masses on the best way to avoid environmental influence.

Lastly, table 7 shows perception of violence against children based on age. From the table majority 181(90.5%) of the young respondents agreed with all the dangers stated in the table while 19(9.5%) of the older respondents concurred with poor academic performance,

psychological problem, physical disability and death except low self-esteem which was indicated by younger respondents. The result showsthat there is significant difference between perception of violence against children and age (χ^2 = 11.815, p = .037 <0.05). This shows that age influences perception of violence against children in Enugu State.The result is expected, age makes for experience and can change perception.This result is in line with Bowlby (1969) theory of insecure attachments that promote feelings of threat, rejection, and personal unworthiness when the parent and child have no attachment. The attachment theory emphasizes that the violent acts perpetrated by adults against children may be seen as an exaggerated response of a disorganized attachment system. Violent acts perpetrated against children, can be seen as a strain or break of bond/attachment between mother and child. When there is no bond between the parent and the child, hatred can set in and aggression can disorganise the child's personality and can lead to low self-esteem and many other dangers as discovered in this research. This has implication for social work and health education.

Implication of the study to social work and health education
Violence against children is a social problem that cuts across race, boundary, and region. To curb violence against children everyone must be involved including social workers and health educators. Social work is a profession geared towards solving social problem so they should engage in the fight to curb or stop violence against children. Eliminating the factors that cause violence against children is what social work profession stand for in order to uphold social justice which is one of the core values of social work. Social workers work with individuals, groups and communities to solve social problems such as poverty and unemployment, illiteracy, child maltreatment and neglect, corruption and so on. Health educators use persuasive means to encourage positive health habits and discourage negative health behaviours including violence against children. The discoveries will enable the social workers, health educators, and other stakeholders strategically put in place policies that will change people's perception of violence against children. The result from these findings will as well strengthen the counselling of parents against violence against children; that parents should show love to their children and correct them in love and not with anger, so as not to harm them.

Recommendation
Sequel to the findings, the following recommendations were made.Government should develop policy to ensure the domestication of child right act in every state. Moreover, there is need for rehabilitation of those that are already injured by organizing programmes that will bring healing to the victims liaising with social workers, health educators and all family stakeholders.

Conclusion
In conclusion, the findings show that marital status, place of residence and age are the factors that influence people's perception of violence against children in Enugu State. The consequences of violence against children were found to include poor academic performance,psychological problem,low self-esteem,physical disability and death. If the consequences are not properly handled, it will jeopardise national development since it will lead to raising violence society characterized with terrorism and waste. Therefore, if social workers and health educators in Enugu State should liaise with parents, government and all stakeholders to address the discovered social ill, it will ensure change and increase child protection in the area.

This will enhance national development, for children are the future leaders of every nation, including Nigeria.

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Paul's bodily 'stigmata tou vIhsou' in Galatians 6:17 and Christian ministry in contemporary Nigeria

By
Jones Otisi Kalu
(Hugh Goldie Lay/Theological Training Institution, Arochukwu)

Abstract

The current Christian milieu in Nigeria reveals an alluring feature that unfortunately affects faithful Christian ministry. This is the so-called prosperity gospel which teaches that the new covenant enacted by the blood of Christ effects a life of absolute health, wealth and bliss for the Christian. It therefore holds prosperity as the appropriate mark for measuring the success or otherwise of Christians, especially 'Men of God' and, by implication, the validity of their calling to ministry. This paper presupposes that this wealth-and-health teaching is 'a different gospel' that has derailed and continues to delude a lot of Christian ministers in Nigeria today. Within this context, it adopts a historical-critical method of hermeneutics to explore what Paul's '*stigmata tou 'Iēsou'* (marks of Jesus) in Gal. 6:17 implies for Paul and apostleship in the Early Church and how same could challenge and address the issues of prosperity gospel and encourage faithful Christian ministry in Nigeria. It discovers that hardship, persecution and other forms of suffering for the gospel of Christ and their attendant scars are valid brandings that mark a true Christian minister. Without disparaging the place of godly prosperity, it challenges the church to deal decisively with this antichristian gospel of health-and-wealth for what it truly is—a different gospel. It also encourages ministers to faithfully bear up the light of the gospel and its kingdom despite the difficulties and hardships that may come along the way; for these and their accompanying *stigmata* mark faithful apostles of the gospel.

Keywords: Paul, *Stigmata* (marks), suffering, persecution, health-and-wealth, prosperity gospel.

Introduction:

A cursory look at the current Nigerian religious landscape would reveal an interesting feature that has become both popular and pervading in the Christian milieu. This is the so-called prosperity gospel which now bestrides the various strands of Christian tradition in Nigeria. It teaches that the new covenant enacted by the blood of Christ effects a life of absolute health, wealth and bliss for the Christian. Ehioghae and Olanrewaju (2015) capture this clearly when they note that one of the central characteristics of the prosperity gospel is 'the concept of breakthroughs in diverse areas of life... healing, finance, marital success, promotion in the workplace and other favors from God' (p. 71). The submission of Temitope (2018) is both succinct and conclusive: prosperity gospel teaches that God's desire is for 'believers to be physically healthy, materially wealthy, and personally happy' (p. 314).

While the depiction above illustrates the teachings of prosperity gospel, one cannot help but ask whether such description misrepresents biblical teachings; considering the volume of attack that

has been hurled against prosperity gospel from different quarters. One would agree with Temitope (2018) who further notes that this concept or understanding of prosperity gospel makes it unfair for one to condemn its teachings or proponents; for nobody can deny that God truly wants his children to enjoy good life. Indeed if this were to be the only focus of prosperity gospel, then its teaching cannot be said to be anti-scriptural. Sadly, however, when one considers in-depth a few of the emphases of prosperity gospel and even its overall impact on the Christian faith and influence on ministers in general, one would find it difficult to excuse the movement from the numerous attacks it has received from various angles.

Although prosperity gospel has contributed in commendable measures to the growth of the church in Nigeria, most of its teachings are unfortunately misleading to a large extent. For instance, the teaching that God wants his people to be prosperous in life may seem harmless; yet it has some far-reaching implications for living out a wholesome Christian life. Research has shown that in many ways, prosperity gospel, despite its good intents and contributions, could be very deluding and destructive to the Christian faith and its disciplines. Again Temitope's view hits the nail on the head when he notes that in the context of 'prosperity theology', wealth 'is used as the measure of one's level of favor with God' (p. 315). The writings of David Oyedepo of Living Faith Church (AKA Winners' Chapel International), whom Mpigi (2017) recognises as a leading figure among the prosperity gospel preachers, go to substantiate the allusion that the possession of material wealth is considered a necessary identifier of a redeemed life in Christ. In one of his many related books, Oyedepo (2005) writes: 'I am redeemed to be **enriched**, so I will be an abuse to redemption if I don't actualize that dimension of my redemption....

Prosperity is our identity. If you don't demonstrate it, then you are a misfit in the kingdom' (pp. 16-17, emphasis mine).

While prosperity is not and should not be a problem in itself to the Christian faith, the challenge lies in making it the **identity** of Christians. This is the crux of the problem. As Ehioghae and Olanrewaju (2015) note with a poignant thrust: 'Prosperity gospel preachers give 'the impression that material prosperity is a measure of one's spirituality' (p. 73). This is indeed of some serious implications for the Christian ministry in Nigeria. It has entrenched a spirit of unhealthy competition and greed among adherents of Christianity, especially ministers of the gospel, who are all driven by an ungodly quest for upward mobility, in order to showcase their 'identity' as the redeemed of Christ. As Kalu (2018) sadly reveals, 'Nigerian Christianity has been bedevilled... by insatiable materialism' (215). Cataloguing the many visible spiritual and social effects of this identity ideology on adherents may not be necessary at this time. Yet one effect that is crucial to the thrust of the present work must be observed. Adopting the discerning words of Ehioghae and Olanrewaju (2015), this teaching 'emasculates the formation of Christian character... it leaves no room for brokenness and suffering. The cross and its symbol of denial are disregarded' (p. 74).

It becomes clear at this point that prosperity gospel teachings need revisiting. In fact, it calls for biblical investigation. This is most important with particular respect to its implication on the identity of Christian ministers. Hanegraaff's (2003) observation, that prosperity preachers have become dexterous in deluding their followers with a counterfeit gospel that looks genuine, makes this task most apt at this time. In like manner, Mpigi (2017) agrees that these negative impacts of prosperity gospel's identity ideology demands a vehement refute such as Paul's in Galatians.

Consequently, this paper acknowledges the need to adequately respond to or address this erroneous and misleading gospel that measures the spirituality of ministers or the validity of their

calling by the barometer of material prosperity. Adopting a historical-critical method of hermeneutics, it explores what Paul's '*stigmata tou 'Iēsou*' (marks of Jesus) in Gal. 6:17 implies for Paul and apostleship in the early church and how same could challenge and address this particular error of prosperity gospel and encourage faithful Christian ministry in Nigeria.

Responding through Galatians 6:17

It is not surprising that one turns to the letter of Paul to the Galatians in seeking proper response to a misleading gospel that defines a Christian minister by a false identity. As Dunn (2016) notes, Paul's letter to the Galatians is crucial to understanding what makes one a Christian and what it really means to be one. It also makes clear certain significant distinctions on what it means to be an apostle which is predicated on first being a Christian—a life of faith and spirit. In this letter one finds Paul emphasising and insisting that one becomes a Christian simply by believing in Jesus Christ and living by the Spirit, and not by observing the law—certainly not by circumcision. What provoked such insistence by Paul and such harsh rebukes as are found in the letter becomes immediately obvious.

Galatians 6:17 in context

Hansen (1993) reveals that Paul had ministered the grace of God in Christ to the Gentile Galatians by preaching the gospel which they received with faith. By this act of simple believing, they became converts to Christianity. Even though he was a Jew himself, Paul never preached that his audience had to convert to Judaism—circumcision being the basic and most significant sign—first before becoming Christians. Sadly, not long afterward, some other Jewish Christians preached to the Galatians what Paul would call 'a different gospel'. This gospel insisted that Gentile converts to Christianity could not be saved unless they were circumcised and showed total commitment to Israel's Torah. The Judaizers, therefore, placed converts to Christianity at par with Jewish proselytes. Paul could not stomach such aberration, for Judaism was founded upon an older covenant and expressed by living according to the law, while Christianity was established by the new and perfect covenant and demonstrated by a life of faith and spirit. Thus he vehemently rebuked the Galatian converts who had allowed themselves to be easily swayed. He also severally declared a curse on any of the circumcision party who persisted in preaching a different gospel.

In addition to reaffirming the gospel and its faith, Paul also writes to defend his apostleship; and this is important to this paper. Lyons (1985) informs that many scholars agree that this letter is a significant defence of Paul's apostleship. A closer look at 1:1 reveals that directly or otherwise there has been an attack on Paul's apostleship. As Dunn (2016) insightfully reckons, Paul introduces himself in 1:1 but strikingly disrupts the usual convention of an epistolary introduction. 'Evidently he felt his apostleship to be at issue, a status and authority he has to make clear as he determines to call his Galatian converts to account' (p. 2). It seems clear, that Paul's opponents held that his apostleship lacked divine authorisation, since he was not among the Twelve or those who worked with Jesus while he was on earth; for that reason, his gospel was ultimately invalid.

Paul, therefore, begins this letter by daringly and vehemently asserting that he was not sent by humans or from humans, but directly appointed by Christ as an apostle. This was an apostleship that he consistently considers in all of his writings to be, as expressed by Harrison (2017), 'a

demonstration of divine grace and a call to sacrificial labor rather than an occasion for glory' (p. 73). It is within this context that one finds Paul employing the *stigmata* language in 6:17 as an appeal to the genuineness or validity of both his apostolic authority and the gospel he preached (Carson & Moo, 2005).

Understanding the *stigmata* appeal
Research has shown that Paul's stigmata language borrows fittingly from the context of tattooing in the Greco-Roman world. According to Betz (1974) *Stigma* (plural, *stigmata*) refers to letters, numbers or other symbols tattooed on a human body or that of an animal with a hot searing iron for various purposes. Thus, such branded marks were a well-known phenomenon in antiquity, functioning in various social and religious contexts. They were used for the branding of animals, deserters, prisoners of war, robbers of temples, wrong-doers, slaves (for running away, stealing, or sometimes merely for the sake of indicating ownership), army recruits (usually on the hand), members of certain tribes, and devotees of some deities. Rogers and Rogers (1998) affirm that it was a custom to mark slaves by scars. Bauer, Arndt, Gingrich and Danker (2000) emphasise that religious tattooing played a great role in antiquity, while Barnes (2005) considers *stigmata* as used mainly in branding slaves.

In summary, *stigmata* in antiquity can be classified into five contexts: tribal marks, branding of slaves and prisoners of war, tattooing as punishment, tattooing of soldiers and cultic/religious tattooing. A few things are clear about *stigmata* in the Greco-Roman world. First, it was a well-known phenomenon and popular practice. Second, the marks were physically burned on the body of their objects. Third, such brandings could be positive or negative depending on the purpose for which they were marked. For instance, in the case of runaway slaves or prisoners of war, *stigmata* functioned negatively; they were, in fact, demeaning. However, in those cases were people yielded themselves to receive and bear such brandings voluntarily, for example to indicate tribal affiliation, devotion to a particular deity or membership to an army/loyalty to a particular general, people regarded stigmata with a positive inclination. Fourth, in any case, a common denominator with *stigmata* in the Greco-Roman world is their function as means for clear and unmistakable identification. Whether positive or negative, *stigmata* served as marks of religious or social identity on whoever wore them. Those marks visibly identified those who bore them and very significantly revealed where or to whom they belonged and where their allegiance and commitment rooted.

The question begging for answer at this point would naturally be: in what sense and to which end did Paul, therefore, adopt the *stigmata* language in defending his apostleship?

Paul's stigmata
That Paul adopted and adapted a common custom of his day in making reference to *stigmata* is, at this point, beyond doubt. However, what he does not make very apparent is what his own *stigmata* were, how he acquired them and to what degree they reflected or related to the practice of the time. A few things, though, are quite apparent from his statement and would serve as a good foundation for understanding his *stigmata* appeal: Tou loipou kopouj moi mhdeij parecetw\ egw gar ta stigmata tou vIhsou en tw| swmati mou bastazw (Gal. 6:17, NA 28). (Henceforth, let no one make trouble for me; for I bear on my body the marks of Jesus.)

Without doubt, some persons have troubled Paul. It was painful that those who earlier believed his gospel without reservation have now turned to a different gospel. But what is more disheartening is that by this act of deserting him his apostleship was under threat. In fact, those who preached this other gospel—believed to be Christian Judaizers—directly attacked Paul as one whose claim to apostleship was not valid (Dunn, 2016). They claimed that Paul's apostleship was false and lacked authority since he had never been with Jesus Christ and so had not been commissioned by him. This was indeed great trouble for Paul, and he would refute his opponents and warn that such trouble was both unfair and not deserved.

The motivation for his rebuttal is crucial: 'for I bear the marks of Jesus branded on my body'. It is significant for the understanding of Paul's identity or otherwise as an apostle. It makes clear that the marks were physical upon his body. What deserves further probing are what constituted the stigmata he bore and how he acquired them. Das (2003) notes that the marks were the bodily scars that resulted from the list of sufferings he encountered in the course of his service to Christ. They were scars that resulted especially from persecution by fellow Jews, as recounted in 2 Corinthians 11:24. They were definitely scars of the wounds which he received in the course of his ministry. He had been scourged, stoned, maltreated and persecuted in diverse ways for the sake of the gospel of Christ. Those marks were visibly branded on his body. They were, for Paul, infallible proof and descriptor of his identity as a true apostle of Jesus Christ.

However, while it is true that the marks were physical, it ought to be acknowledged too that they were not purposely branded—not by himself nor by his master. As Longenecker (2016) notes, Paul merely uses the *stigmata* language in a figurative sense to depict the persecution he has undergone for the gospel, without implying that he received a deliberate branding as would be the case with *stigmata* in the Greco-Roman context. It is equally probable, as Bligh (1969) suggests, that Paul's *stigmata* language was a 'metaphorical description of the circumcision of heart or new creation which he and the other Christians received through faith and baptism' (p. 496). This would be in contrast to the circumcision of the flesh which the Judaizers had insisted that Gentile converts to Christianity must undergo. It is also believed that Paul's marks of Jesus are further allusion to the cross, since victims of crucifixion were scourged before being hanged on the cross. Thus Paul informs of his identification with the sufferings of Jesus. Thiselton (2009) corroborates this idea, and submits that Paul invariably 'expresses a participatory dimension often in terms of sharing the death and resurrection of Christ' (p. 88). Significantly, Paul uses the scars as emblematic of his identification with Jesus Christ.

Those bodily scars on Paul have also been viewed to refer metaphorically to his religious identity. Stott (1968) records that some scholars believe that Paul links his scars to symbolic markings at baptism, such as symbolic brandings with the letter X, the first letter of the 'Christ' in Greek. He also observes that some others believe that Paul's use of the *stigmata* concept is an auto-suggestive reaction to the sufferings which Jesus experienced on the cross. Such scholars hold that Paul experienced his mystical unity with Christ to such an extent that he in fact developed bleeding wounds on his hands and feet. While such views might not be dismissed with a wave of the hand, it ought to be noted that they do not seem to be fact. First, there is no known record that Paul had any marks deliberately engraved on his body at baptism to show his allegiance to Christ. Second, the idea that Paul had a 'mystical unity' with his master that he 'developed bleeding wounds on his hands and feet' sounds both mystical and mythical. It is, to

say the least, unfounded and implausible; perhaps the very reason it has become currently antiquated. What can be reasonably inferred is that Paul rather uses this *stigmata* language in recognition of the contextual realities of his day to metaphorically refer also to his religious affiliation as a Christian. Thus he calls the scars the *stigmata* of Jesus.

Most importantly, perhaps, Paul uses the *stigmata* notion to affirm himself a slave to Christ. Thiselton (2009) acknowledges this, and writes that in employing the *stigmata* language, 'Paul refers to the brandings by which a slave was made recognizable as his master's property' (p. 89). Alpha-Omega Ministries (1991) agrees with this and maintains that the apostle here transforms a slave's brand mark into a symbol of his sufferings on behalf of the gospel, thereby being evocative that he is a slave of Christ. Accordingly Paul 'could say that the marks upon his body were the branding marks of Christ—the marks that proved his slavery and service to Christ' (p. 99). Barclay (2002) offers further insight along this line. He elucidates that in antiquity a master branded his slaves with a mark that showed them to be his. Yet as far as is clear, Paul was never a slave and so was never branded by anyone to show ownership. Invariably, Paul merely means that the scars on his body were brands that identified him as a slave of Jesus Christ.

Ultimately, Paul uses this *stigmata* appeal to reflect his persona and identification with Christ. He employs it to show that he is both a slave and a possession of Christ. Garlinton's (2007) conclusion is apt, as he notes that Paul makes his appeal believing that his 'bodily stigmata of Jesus' should be enough proof of the authenticity of his calling as an apostle and the integrity of his devotion to Christ. Kruse (1993) substantiate this view by affirming, concerning Paul and his *stigmata*, that 'far from regarding his suffering as something which disqualified his claim to apostleship, he actually appealed to them as legitimizing evidence' (p. 607). Invariably, Paul rather boasted about his sufferings not only as validating proof of his apostleship, but also, according to Das (2003), to 'serve as a foil for other Jewish Christians who, from his vantage point, were seeking to avoid persecution for their adherence to the cross of Christ' (p. 28). In like manner Boice (1994) recognises Paul's bodily *stigmata* as 'genuine and honorable marks' that 'contrast strikingly with the ritualistic mark of circumcision the legalizers wished to impose on the Galatians' (p. 747).

This indeed is both convincing and of serious implication to the understanding of authentic ministry and ministers both in the early church and in the present dispensation. While some wished to have it the easy way, Paul was willing to identify with whatever accompanied the cross and its gospel, whether negative or positive. In fact, in all cases he had a way of viewing his experiences from a positive perspective. In the case of his bodily *stigmata* of Jesus, as Alpha-Omega Ministries (1991) notes, Paul argued they offered him 'strong evidence that he was a true minister of the Lord Jesus' (p. 99).

Challenges to prosperity gospel in Nigeria today

Prosperity gospel has pervaded the nooks and crannies of the Christian atmosphere in Nigeria such that the climate is now saturated with its different guises and varying flavours. Even though it began with the Neo-Pentecostals it is now a common practice that is at home with the various Christian traditions. Mpigi's (2017) work reveals that prosperity gospel's impact on the contemporary Nigerian church has become colossal. Of course, so many good things have been observed with this new movement. Yet the negative aspects seem to remain overwhelming,

especially regarding material wealth and continuous upward mobility being viewed as the litmus test to demonstrate the authenticity of one's Christian calling and ministry. While this may not be the only emphasis of prosperity gospel, it really is at its centre. This study on the Paul's '*stigmata* of Jesus' throws some challenges to this current trend of ministry in Nigeria.

As Ehioghae and Olanrewaju (2015) rightly submit, 'prosperity gospel preachers give the impression that material prosperity is a measure of one's spirituality' (p. 73). This might sound unfounded but common expressions and pursuits in the life and work of many congregations and ministers go to prove this. There seems to now be an innate quest in many preachers and churches to show themselves as rich, in keeping with the notion that 'prosperity is our identity. If you don't demonstrate it, then you are a misfit in the kingdom' (Oyedepo, 2005, p. 17). As the researcher notes elsewhere, many of those in the prosperity gospel circle employ all manner of lies and underhanded moves to meet up with this ungodly quest for material prosperity at all cost (Kalu, 2012). They do this, most likely, to prove that they are truly called of God and so not misfits in the kingdom.

When this ideology and its resultant craze for wealth are considered vis-à-vis the appeal of Paul to his *stigmata* as the legitimising proof of his calling, it becomes clear that such demand of prosperity gospel as enunciated above is misleading. While prosperity is not bad in itself, it is deluding to underscore it as the index for identifying the spirituality of a Christian/minister or the authenticity of one's calling.

A concomitant error of prosperity gospel that is also crucial for this paper borders on the formation of Christian character. As Ehioghae and Olanrewaju (2015) further observes, prosperity gospel 'emasculates the formation of Christian character', leaving 'no room for brokenness and suffering. The cross and its symbol of denial are disregarded' (p. 74). Of course, it must be acknowledged that Paul's stigmata appeal does not in any way suggest that one must be physically scarred to be authentic minister. It merely surmises that true apostles of Jesus are willing to suffer various kinds of hardships for the sake of the gospel. There are scars that are left indelible on the lives of true ministers of the gospel as they go about spreading the message of the kingdom of Christ. These scars—not material prosperity—are the legitimising proof of authentic ministry.

Anyone who claims to have been called of God and commissioned as a herald of the gospel of Christ must bear in mind that the calling is not simply to a life of absolute prosperity. It is unfortunate that ministry has evolved into something else from what it used to be—in fact, what it should be in most part. Nwankwo (2015) observes that in the past ministers of the gospel were seen as embodiment of poverty, living out a calling that involved extreme self-denial, while these days, many pastors live in wealth and flamboyance. While one should not insist that preachers of the gospel ought to embody poverty, it should also be acknowledged that to be identified with flamboyance is a misrepresentation of the calling of ministers. Yet that is what has become the order of the day with ministers in the contemporary Nigerian Christian milieu.

There are indeed 'opportunities' for persecution and sufferings which place pastors in position to clearly identify with Christ and his cross—the emblem of humiliation, torment and shame. These would result in scars with overbearing *stigmata* implication as slaves or properties of Christ.

Anyone who preaches a different gospel from this or who desires to be identified by other measures stands the danger of anathema, as declared by Paul in Galatians 1:8-9. Those who hold on to this true gospel are truly the called of Christ, and are encouraged to remain resolute, unswerving and not deluded in serving Christ as his apostles, whether rich or poor; for, just like Paul, they too bear upon their bodies the *stigmata* of Jesus.

Conclusion

It has been amply demonstrated that while prosperity is not bad in itself, it ought not to be regarded as the index for measuring the authenticity of one's calling as an apostle of Christ, as is currently being taught in Nigeria today by leading prosperity gospel teachers. Such notion is unhealthy and leads to the peddling of a different gospel. It has deluded and continues to mislead many. Those who are yet to be favoured with material possessions that are worth reckoning with begin to feel inferior, intimidated or even unspiritual. This study on Paul's *stigmata* of Jesus shows that the scars that result from identifying with Christ in diverse forms of persecutions and sufferings for the gospel of the cross are the true legitimising proof of one's identity as a Christian/minister. They identify one as being truly called and commissioned of God and ultimately belonging to Christ. The scars might have resulted from negative experiences, but they have positive emblematic significance worth more than silver and gold. True Christian ministers must courageously declare like Paul, and despising shame too: Tou loipou kopouj moi mhdeij parecetw\ egw gar ta stigmata tou vIhsou en tw| swmati mou bastazw (Gal. 6:17, NA 28). (Henceforth, let no one make trouble for me; for I bear on my body the marks of Jesus.)

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Gender Inequality and it's implication on National Development in Nigeria

By

[1]Onyenemerem Nnanemerem Peter,[2]Ejianya Prisca Ngozi &[3]Ikeorji Chika Rita
[1&3]Department of Social Work, University of Calabar
[2]Department of Sociology and Anthropology, University of Nigeria, Nsukka

Abstract

This study is a theoretical research based on secondary source of data collection. It seeks to elicit the issue of gender inequality and its implication to national development. Equality and equity among all citizens is a key contributor to the community and national development. However, women in Nigeria faces the problem of inequality resulting from uneven gender roles that have been restricting their full participation in the decision making, socio-political and economic activities that tends to speed the national development in Nigeria. This inequality has been occasioned by geographical settings, economic status and socio-cultural structures. The paper recommends others that Integration of a genders perspective into the preparation, design, implementation, monitoring and evaluation of policies and programmes in all areas of the society.

Keywords: gender, inequality, gender-inequality, national development, and gender roles

Introduction:

The issue of gender inequality is a wide spread phenomenon, considering the rate of discrimination and subjugation women have been facing in the world from decades to the present. Gender inequality is uneven or unbalance social relationships that exist among men and women which constitute marginalization, discrimination, and subjugation of one sex over the other. On the global scale, the United Nations statistics revealed that women from one-half of the world's population, two-thirds of illiterate adults are women, and over three-fourths of starving people are women and their dependent children (United Nations Statistical Department, 2000 in Uchem, 2001).

In other to tackle the problem of gender inequality, a world conference on women was held in Beijing in 1995. The conference aimed to advance the goals of equality, development and peace for all women everywhere in the interest of humanity (Uchem,2001). Five years following the Beijing conference, another conference was held in New York in June 2000 to review the progress since then. The world's women 2000: Tends and statistics, a publication of the United Nations, revealed that while progress has been made, real change in the quality of women's lives-the achievement of social, economic and political equality and basic human rights for women, is still very remote (United Nation,2000).

Coming to reality with the issue of gender inequality in Africa, the patriarchal nature of African societies has made it possible for women to always be at the verge of been discriminated against. In Nigeria, individual involvements in sociopolitical and economic activities are based on gender monopoly. In the South Eastern part of Nigeria, women have limited access to land ownership. Ezumah and Demenicon (1995 sited in Ogbuji,2016) observed that in the eastern

Nigeria, women have limited access to land. They further argued that because of the women's lack of access to land, they find it difficult to obtain agricultural credit or loan for farming which gives men an edge over the women in economic activities, hence making the men seemingly more productive.

Reviewing the UK Department for International Development's (2010) gender report in Nigeria, Nigeria's 80.2million women and girls have significantly worse life chances than men. The DIFD(2010) revealed that over 1.5 million Nigerian children aged 6-14(8.1%) are currently not in school. According to the report, in eight northern states, over 80% of women are unable to read (compared with 54% of men), in Ijigawa state, 94% of women are illiterate while that of men stands at 42%(DFID,2010). According to Jet (2012), Nigeria has the lowest rate of female entrepreneurship in sub-Saharan Africa. He further argued that the majority of women are concentrated in causal, low-skilled, low paid work. The traceable factors to this ill-stared development according to Jet (2012) include: widespread poverty, early marriage, early childbirth, ignorance, traditional and religious inclination which place low priority on educational policies among other factors.

Women around the world are dynamic leaders and powerful advocates of change but space for their political participation remains constrained. Politically, women are underrepresented in Nigeria. For instance, as Ogbuji (2016) noted that only 25 out of 360 members of the Nigerian House of Representatives are women and about 4% of Local Government councilors are women. This could be an explanation for Nigeria's low investment in section that are crucial for national development outcomes, such as health and education. Where women have access to secondary education, good jobs, land and other assets, national growth and stability are enhanced according to Jet (2012), there will be tendency for low maternal mortality, improved child nutrition, greater food security and less risk of HIV/AIDS.

Nevertheless, successive Nigerian governments have undertaken legislative and administrative reforms that would enhance women's participation in economic, political and other productive resources. For instance, Today, women occupy few ministerial positions and seats in the parliament, establishment of Ministry of Women Affairs in all states of the Federation and creation of Office of the First Lady. And also the Court of Appeal gave verdict in favor of a woman as having won the governorship polls in Taraba state (Ogbuji, 2016). However, in spite of the improvements, women in Nigeria are still facing enormous obstacles as the growing recognition of their contributions in recent time have not translated to significantly improved access to resources or increased decision-making powers compared to the men.

The recurring decimal of this uneven social relations among men and women in Nigeria and the problems associated to it calls for clarification of when will there be equality and equity of all. Another pertinent question that needs to be raised here are; what are the implications of this uneven social relationships between men and women to Nigeria's National development? What are the measures to adopt to stop the issue of gender inequality? An attempt at answering these questions will help us to get a clear picture of the topic under discussion.

Literature Review
Gender Inequality in Nigeria

Gender inequality in our society today, is among the most prevalent forms of social inequality which exists all over the world, with different effects in different regions. Sibani(2017). Makama(2013) observed that in Nigeria men are held in high esteem than women with the common belief that the best place for women is in the home performing domestic duties.

This notion or belief system brought about misrepresentation of women's rights at the family and society at large. He further explained that women constitute about half of the population of the Nigerian State and are known to play vital roles as mothers, producers, managers, community developers/organizers etc. Their contribution to the social and economic development of societies is also more than half as compared to that of men by virtue of their dual roles in the productive and reproductive spheres. Yet their participation in formal and informal structures and processes, where decisions regarding the use of societal resources generated by both men and women are made, remains insignificant in the society.

Compared to their male counterparts, women face a lot of discrimination that limits their opportunities to develop their full potentials in the cultural, political, economic and social life of the society. In favor of this, Anyalebechi (2016) agrees that the role of men and women in Nigeria are socially constructed in such a way that the women occupy an inferior position in the scheme of things and there exist many obstacles and prejudice that prevent women from actively participating in decision making, leadership, land/property allocation among other in their communities. Oluyemo et al (2014) states that even though gender equality has gained significant legal rights today than before, it has still not earned women adequate level of equality with men.

According to Okpe (2015), Gender Inequality in Nigeria can be seen in the following areas:

Labor and Employment – Women do not generally earn the same wages as men for the same work especially casual or unorganized labor which is where most women are employed. Those in public service are discriminated against in the area of maternity, sexual harassment and employment practices.

Access to Finances and Credit – Most banks and financial homes do not give loans to women and most times women have to be guaranteed by men before they can access credit for economic activities. This results in more women becoming poorer, even those who are able to do some business for their economic enhancement.

Traditional Practices – Traditional practices like female genital mutilation, widowhood practices, male preference, and domestic violence lend weight to discrimination against women. The heavy workload of women within the household and lack of house decision making powers contribute to deprive women of their rights and life. Information on family planning where they exist sometimes produces harmful side effects. Male preference leads to abuse and low self-esteem for the female child even from birth and thus she does not develop her full potentials to enable her contribute effectively to the nation.

Violence against Women – Women are still victims of rape, sexual assault/harassment and battery, widowhood practices, forced labor, trafficking, incest, and other forms of gender assaults and abuses. Domestic violence is still regarded as a private affair requiring no legal or official intervention.

Access to Justice – Women are politically, economically, socially, culturally, educationally, and legally disadvantaged. They cannot take advantage of facilities and opportunities available to them to achieve and enforce their human rights. They are mostly ignorant of their fundamental rights and freedoms. In many police stations, women are still not allowed to take people on bail (Okpe, 2015).

Causes of Gender Inequality

Cultural factors: According to Ejumudo (2013), the central culture that permeates the Nigerian society is patriarchal in nature. This male-dominated culture accords women an inferior and secondary position in society. The patriarchal culture of male supremacy still remains embedded and protected within traditional institutions and held in abeyance and with relative utmost sacredness. This culture is still in-grained in men and it is demonstrated both consciously and unconsciously. Agbalajobi (2010) added that the cultures of many societies are based by subjugating women to men, and undermining their self-esteem, as women are typically associated with domesticity. Consistently, men were trained not to partake in most domestic chores such as cooking, sweeping, fetching water and firewood, which are exclusively left for women. In line with these, Ogwu (1996) agrees that the implementation of gender differences are created and sustained by society through its traditional customs, conventions, norms and regulations. According to Makama (2015), the roles of women as mothers and wives have also been culturally influenced and predetermined. Expectation thus is for them to be gentle, providing care for their husbands and children. As a result of this a lot of women have come to see themselves as subjects, which must be provided for, or an object of beauty which must be maintained, which must look good all the time. This situation is deeply embedded in the socialization process of the girl child in Africa were socio-cultural values and traditions are widely held.

Educational factors: According to Anyalebechi (2016) education is the most crucial step to enabling literate women to take control over their lives to participate as equals in society but surprisingly, the women constitute the majority of illiterate population; larger percentage of the girls remains uneducated and unexposed. Alita (2011) explained that this is so because some parents prefer to send their sons to school instead of their daughters whom they feel will afterwards, get married and thus get incorporated into another family. Therefore, the girls' education is not pertinent as they are expected to marry, bear children and stay at home to nurture their children and the young girls are to nurture their siblings and to be married off at tender age. Makinnen (1989) affirms that this marginally increases illiteracy in women and stiffen their competition with their male counterparts.

Colonial influence: According to Eshiet (2015) prior to colonization by the British, women in the communities that comprised cotemporary Nigeria exerted tremendous influence in the socio-political and economic spheres of their various communities,256women were active participants in the decision-making and administrative processes of their various communities. Therefore, somebody in the presence colonial Nigerian society women in these societies occupied a position that was complementary to that of men rather than subordinate to men. However, the advent of Colonialism reinforced indigenous gender hierarchies negatively and thus pushed women to the background as colonialism exploited Africa's gendered social divisions of labor negatively to the disadvantage of women, thus increasing women's vulnerability to violence and exclusion.256In other words, the colonial principle was built around women being housewives/performing domestic labor and traces of it still lingers till date.

Religion: According to Hannah (2018) It's not a secret that religion is one of the top contributors to gender inequality in the world. Should religion be erased? No. In fact, religion is one of the many things that guide the masses in living a good and peaceful life. Religion is one of the biggest contributors to peace on earth. However, some religions or religious practices restrict the role of women to just domestic roles, submissive wife roles and motherhood roles, making it impossible for them to even think about holding a political, religious or economic post. To this

end, Sibani (2017) asserts that the status of women in the society is an outcome of the interpretation of religious text and the cultural and the institutional set-up of religious communities.

Implication Of Gender Inequality To National Development

In the words of Anochie et al (2015), the United Nations Population Fund believe that economic growth and social equality should go hand in hand, arguing that gender inequality holds back growth of individuals, development of countries, and the evolution of societies, to the disadvantage of men and women. Therefore, Inequality between women and men has been clearly identified as one of the causes blocking development over time in our society. In a developing economy like Nigeria it is often difficult to establish evidence of the impacts of gender inequality on a country's development because of the lack of available sex-disaggregated data. However, various studies on the differences for women and men in areas such as education, health, decision making and access to economic opportunities helps to identify them.

Fatimayin (2011) wrote that Gender inequality in education hampers national development as it produces a crop of unenlightened minds that can negatively be manipulated. There is also a high school dropout rate and a great percentage of illiteracy because of those who did not attend school at all. This translates into illiterates and semi-literates forming a large percentage of unskilled manpower and youth unemployment resulting into prostitution, militancy and the uncontested imposition of a ruling cabal among others.

Anochie et al (2015) noted that the influential role of gender equality on economic growth is most directly illustrated in the participation of women in the labor force and when women are not involved in the workforce, only a particular portion of the able workforce is being used, thus leading to the wastage of economic resources, on a large scale. Therefore, Gender inequality allows for a decrease in women in the working sector, thus leading to shortage of manpower/labor force and decrease in economic productivity.

Abara(2012) summarized the implications of gender inequality below:

a. Due to lack of women in decision-making positions, there is low investment in such sectors as health and education that are crucial to human development outcomes.
b. Their ambition leads to absence of qualified and capable hands in the political sector
c. Gender inequality brings increasing incidence of insecurity, violence and crime such as armed banditry, kidnapping, prostitution, child trafficking, cultism, increasing culture of begging are due to poverty in the society which women empowerment can ameliorate.
d. Inability to access quality health services and have fewer and better nourished children has impaired material and children's health.
e. Large number of out-of-school drop-outs due to early marriage, early child-birth, poor sanitation and shortage of female teachers. Large number of out-of-school drop-outs due to early marriage, early child-birth has led to increase in the rate of illiteracy in Nigeria
f. Limited contributions to household cash income and limited influence on spending at the family level. Of serious constraints to economic growth are the facts that women are petty traders, subsistent farmers and house helps.
g. The violence now threatening the security and corporate existence of Nigeria is not a happenstance. Such forms of violence were perpetuated against women at the domestic front but it was overlooked with no proper laws to tackle it. Today this violence has erupted on a massive scale as Abduction/Killing of School Girls is on the

increase   and   the   nation   is   worse   for   it.

Social Work Approach towards Gender Inequality

Social Work as an enabling and helping profession has always fought for equality and justice in every sphere of the society including that of gender because gender inequality has been as not just a fundamental human right but a very important tool for a successful and sustainable society and equally a pre-requisite to attaining the sustainable Development Goals (SDGs). (Stephen, H, 2015).

As a profession set aside to help the helpless in the society, social work therefore ensures improvement in the quality of life of the entire society. Its core functions are restoration of impaired social functioning by eliminating factors that have caused breakdown of functioning and its rehabilitative aspects; provision of social services (social and individual) to bring to full flower personal capacity for more effective social interaction and prevention of social dysfunction by the early discovery, control, and elimination of conditions and situations that potentially hamper effective social functioning. Thus, social workers don't pick and choose what problem and issues they would like to address. They see a problem, even a very difficult problem, and try to help people solve it. Generally, social work as a profession is geared towards helping people improve resolve social problems and enhance their social functioning. (Farley, W, 2010).

Roles of Social Work in Addressing Gender Inequality

1. Education Role

Education exposes women to basic and vital information that promotes their lives. Through education, women will be able to acquire the necessary knowledge and ideas that will help them to effectively challenge those conditions that inhibit their progress in life, and enable them exercise more power in their homes and in public. Educational programs by social workers should not only be formal but also informal, involving skill acquisitions and training thus increasing the women's confidence to explore various avenues for progress and growth. There is need to train the girl child to any level of educational attainment and disabuse the idea of girl child marriage as this hampers the optimal development of the child. Social Workers are also in a better position to conduct mass education and mobilization of men and women, girls and boys to adopt best practices for the unification of healthy social relations among the sexes.

2. Empowerment Role

A very important way of making women relevant in nation building is to empower them. Empowerment helps women to become stronger, more confident to control their live and claim what is their right. Women have the ability to multiply whatever is placed in her care, little wonder she can harbor a spermatozoa for nine months and bring forth a human being! Social work programs should focus on projects and programs that has large pay off in terms of empowering women and training that expose women to become independent and responsible such as fashion designing, shoe/bead/hat/bag making, baking, catering, etc. Little incentives or soft loans are generated to assist the women in Agricultural farm produce and other areas of interest. Basically, empowering women include all processes initiated and undertaken to ensure a transformation in women from

a less effective, less efficient and less dependable form to a more effective, more efficient and more dependable form.

3. Research Role

Information rules the world. It exposes one to hidden and untapped knowledge on various aspects of life. Thus, social workers can reduce gender inequality by systematically gathering and analyzing information on gender differences and social relationships in order to identify, understand and resolve inequalities based on gender. They can equally develop useful and descriptive tools that are crucial for gender mainstreaming programs.

4. Counseling Role

Most women end their lives out of self-pity or guilt of having been labeled "a bad and unfit person". Nothing drains life out of a living being as much as emotional trauma. Social workers during counseling ensures that an individual is restored to normal life. Thus, rather than exploring what the client cannot do, the therapist emphasizes what unique strengths, abilities, inner skills and resources of the clients that can deal with personal problems and concerns. Social workers can also provide counseling services to marginalized groups, people that suffer from social exclusion because of religious or cultural factors. Social workers will offer psychosocial support to these victims.

5. Awareness Role

Through the use of participatory methods of gender analysis such as the preparation of daily activity calendars for both sexes and activities such as organizing workshops, mass meetings, film shows and cross-cultural exchanges can help in overcoming patriarchal biases that promote gender discrimination and subjugation. They will conduct workshops, sensitization seminars and small groups forum with policy makers at government and private sector level to give equal chances based on merit to the populace irrespective of their gender.

6. Advocacy Role

Social workers can play active role in shaping gender and development of policies by advocating getting involved in creating awareness and strengthening people's capacity to scrutinize the impact of development policies on gender relations, thereby supporting changes in policies and programs that have negative effect on people. Social workers will also carryout advocacy at the national, state and local governments is elicit their support in the campaign against gender base discrimination in all sectors of the economy in Nigeria. Advocacy visits will be paid to the state governors, local government chairman and counselors, the National Assembly-House of representation and senate and the traditional leaders, emirs and imams, religious leaders and other prominent man and women in our society

Theoretical Framework
The Conflict Perspective

The proponent theory is Karl Marx, other exponents of the theory include; Louis Coser, C. Wright Mills, Ralph Dahrendorf, among others. According to conflict theorists, society is defined by a struggle for dominance among social groups that compete for scarce resources. The general principles of conflict theory according to Eitzen (1988) include the following: the primary unit of analysis is social structure, conflict is endemic

in social organization and persons in similar social conditions will organize to promote their group interests. The understanding of society requires the understanding of the political economy and that the conditions of social organization, domination and exploitation have alienating, repressive, and frustrating effects on individuals. The perspective is essentially based on Karl Marx's thought on class struggle. He argues that the competition of individuals and groups for wealth and power is the fundamental processes shaping social structure. According to the conflict perspective, the reason for gender inequality lies in the capitalist economy where the 'haves' (the men) exploit and dominate the have 'nots' (the women). Conflict theory suggests that men, as the dominant gender, subordinate women in order to maintain power and privilege in society. While certain gender roles may have been appropriate in a hunter-gatherer society, conflict theorists argue that the only reason these roles persist is because the dominant group naturally works to maintain their power and status. According to conflict theory, social problems are created when dominant groups exploit or oppress subordinate groups. Therefore, their approach is normative in that it prescribes changes to the power structure, advocating a balance of power between genders.

The conflict perspective is significant to the peculiar nature of Nigeria. This is because of the patriarchal nature of Nigeria society where men are the privileged(the haves), while women are at the receiving end (the have nots); where women are the housekeepers, and are dependent on their husbands for their daily needs. The theory therefore suggest that when women are given equal opportunity with men and become wage earners, hence, gender inequality and the problems associated to it will seize to exist in Nigeria.

Recommendations

Gender equality is achievable and calls for positive action from all sectors of the society, hence the following recommendations from the findings of this study:

- Agencies responsible for the protection and promotion of women's rights and policies should live up to expectation by enforcing its goals, mission and objectives.
- The gender equality bill in Nigeria should be fully approved and implemented.
- Quality education should be made available and accessible to women.
- Conscientization of stakeholders, community leaders and the entire populace on the dangers of certain cultural practices and traditions which impedes optimal growth and development of women.
- Promotion of the Social Work Profession in various sectors to increase their involvement on matters relating to restoration of human worth and dignity.
- Integration of a genders perspective into the preparation, design, implementation, monitoring and evaluation of policies and programmes in all areas of the society.
- Equal resource allocation and access to society's resources and opportunities
- The women folks should have a positive change in attitude and mindset; and increase self-esteem to prove that they are important vessels in nation building.
- the social workers through government aid, should sponsor a board public education campaign focused on the rights that go with Nigerian citizenship and the need for an end to gender-based-discrimination.

Conclusion

Gender inequality is on the increase in our complex society starting from the home front where boys and girls are given different orientation about how to live their lives and this is influenced largely by religious beliefs and diverse cultural practices. Achieving gender equality is in a slow process as it challenges one of the most deeply entrenched of all human attitudes such that despite the intense efforts of many agencies and organizations, the issue still lingers. This is because it takes far more than changes in law or stated policies to change practices in the home, community and the entire society.

Social work profession sees women as having the same intrinsic values as men and has decided to adopt a focus on gender as a practical accomplishment that occurs within the various settings or contexts. The time is now when women should be given the same consideration as men and not to be discriminated against, denied access to education, inheritance, social status and opportunities, not to be seen as just fit to be home keepers and child bearers especially as women make up to 50% of the country's population and without them, the society would be stagnant.

Thus, we can achieve a peaceful, progressive and sustainable development of the society if every individual in the society is considered as unique and important, one who can contribute greatly to the growth and development of the society regardless of gender differences.

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Analysis of Multidimensional Poverty in South East Nigeria: New Empirical Evidence from Survey Data

By

Anthony Orji[1]; Jonathan E. Ogbuabor[2]; Emmanuel Nwosu[3]; Onyinye I. Anthony-Orji[4]; Nene Amoji[5], Godson Nwagu[6]
1 – 6 Department of Economics, University of Nigeria, Nsukka

Abstract

Using data from the Generalized Households' Survey (GHS), this paper analysed the incidence of multidimensional poverty and its determinantsin South East Nigeria. Adopting the Alkire-Foster methodology and the logit model, the study found that the significant predictors of poverty and deprivation across dimensions include income (less than minimum wage), education and consumption. The result showed that based on per capita consumption expenditure, over 60% of the south east population are living below the used 1.25/day. The pattern of group specific poverty headcounts showed that those without formal education are poorer than those with formal education. 70% of those residents in the rural areas were found to be poor as compared with 30% poverty level found in the urbanities. Male-headed households were found to be far poorer than female-headed households based on poverty headcounts, however, in terms of multidimensional poverty headcounts, female-headed households are more deprived than the Male-headed households. The result also showed that significant variables that predict multidimensional poverty are; rural areas, higher household size (above 65years), Female-headed households; are all found to increase the possibility of being multidimensionally poor. It was however found that a household with electricity reduces the incidence of multidimensional poverty. The study therefore recommended that government should pay closer attention to female-headed households and the rural areas by providing basic amenities to ameliorate their socio-economic plights. Since availability of electricity and other infrastructure reduce poverty incidence, it is expedient for government to make power (electricity) provision and other infrastructure, a major priority.

1. Background And Motivation

Poverty is a universal portent which affects everyone in different manners. It besets people in different areas, ways and facets of life. People experiencing poverty usually are described as underprivileged and they lack adequate means for good life sustenance. The most striking thing about poverty is that it has become a multi-dimensional phenomenon overtime(Oshio and Kan, 2014,Jung-Eun, Won-Hong, Bong & In, 2015).This perspective on poverty goes beyond the traditional uni-dimensional approach that primarily focuses on income or consumption

expenditure(Megbowon, 2018). The justification behind this is based on the idea that income indicator is incomplete and its shortfalls lead to inaccurate estimations of poverty (Diaz, 2003). Therefore, alternative dimensions of poverty such as deprivations in the ownership of assets, health, educational attainment and energy among others are often weakly correlated with income or expenditure, (Calvo&Dercon, 2005,Chzhen, et al., 2017).

On the other hand, poverty has overtime been seen as a problem of developing nations due to persistent low standard of living among them. For instance, the poverty rate in Nigeria has been varying and in most times it has been on the increasing trend. Empirical evidence from the National Bureau of Statistics, (NBS, 2006) indicated that poverty in Nigeria was around 15% of the population in 1960 and by 1980, it grew to 28.1%. The figure surged to 46.3% by 1985, before dropping to 42.7% by 1992. Similarly, the poverty figure surged further in 1996 to 65.6% in a total population of about 102.3 million, but the figure declined to 54.4% in 2004 before increasing to around 69% in 2010 and 70% in 2018 (NBS, 2012 and NBS, 2018). This showed that poverty in the country fluctuates and most recently it has enormously increased.Although Nigeria's GDP Growth stood at 5.5per cent in 2013, 6.2per cent in 2014, 2.8per cent in 2015, -1.6 per cent in 2016, and 0.8per cent in 2017, we reckon that the 2018 Gross Domestic Product (GDP) Growth Rate of 2.5per cent against the world benchmark of 3.4per cent and the citizens average GDP Per Capita of $2,216.672 is abysmally low (NBS, 2018).

One of the most striking dimensions of poverty in Nigeria is the aspect of energy poverty, in which people in developing countries have limited access to energyconsumption, use befouled or polluting fuels and unavoidably spend excessive time collecting fuel just to meet basic needs, to the detriment of their well-being. Available evidence shows that Nigeria with its amount of oil reserves is ranked amongst the poorest nations in the world; this status actually contrasts with her economic potentials. With the formal power sector consistently failing to deliver, more Nigerians are reportedly climbing down the energy ladder – having to move from the use of electricity, gas and kerosene, to the use of wood fuel and other traditional biomass energy forms (Simire, 2012).

Also, the inability of a large proportion of the nation's population to have access to healthcare or demand for better healthcare services is another indicator of poverty (Gafar and Raji, 2005). The status of healthcare in the country has put a heavy cost on the quality of life of the people including the areas of life expectancy and mortality rate. This sector over a stretch of years has been given very minimal attention. Women and children from low income households have narrow access to most healthcare services for want of fund. An example of this is where most children lack the opportunity for immunization resulting to various forms of defects. Furthermore, a large count of school aged children are out of school for reasons ranging from cost of acquiring basic education, gender related issues and other socio-cultural beliefs and practices. This also cuts across parents, with many having no formal education, and this largely creates a situation where they virtually fail to value or strive to give their children basic education at least, which, after a long period, affects the posterity of the country.

In addition, the presence of poverty equally affects the consumption of various households. Deprived people often lack the financial power to finance the ideal daily "three square meals per day", with some in worst cases finding it difficult to eat twice or even just once a day. The issue is worse when the food's quality is considered because given this low quality, it is tantamount to not eating at all. More so, the poverty problem in the country has gone beyond just the increasing high number of people who are poor (poverty incidence), to the increasing gap between the poor and the poverty line (poverty gap or depth) and then the inequality reigning among the poor (poverty severity). For instance, the poverty depth in Nigeria was 30.4% in 1996. This statistics

represents a significant increase from 16.4% it was in 1992 while the poverty severity more than doubled from 8.6% in 1992 to 17.4% in 1996 (NBS, 2012).

Furthermore, regional fluctuation in poverty incidence has also become a serious concern. For example, in 2008, poverty incidence in the South- East was about 26.74% while it was 35.06%, 43.01%, 66.97%, 72.16% and 71.17% in South- South, South-West, North-Central, North-East and North-West respectively (CBN, 2008). Similarly, the situation of high incidence of poverty in the regions had even become more pronounced by 2010 as virtually all the country's zones had over 55% poverty incidence where South East recorded the highest poverty incidence among the Southern zones, standing at 67.0%, South West was 59.1% and South-South 63.8%. However, poverty rate in the south is less than the incidence in the North, with the North Central having the least at 67.5%, North East 76.3% and North West with the highest incidence of 77.7% (NBS, 2012).

The stylized facts above showed largely the fluctuating incidence of poverty in the country by regions. As revealed above, though the southern zone of the country had the least incidence, yet the incidence of poverty in the South Eastern part of the country is quite high when compared to other regions in the zone. This gives concern as to why poverty incidence should be such severe in that region and what such high rate of poverty incidence implies for the inhabitants in that region. Furthermore, poverty in South East Nigeria as NBS (2012) reported showed that food poverty for the region was equally high at 41%. This implies that little over 40% of South-East's population does not eat properly. Also, the implication of the aftermath of food poverty (malnutrition) on the people gives concern to what become of these people especially the young ones who need adequate nourishment for development and the elderly for their maintenance and upkeep. Furthermore, the NBS report equally showed that absolute poverty in this region was 58.7% whereas; relative poverty and Dollar per day poverty were 67% and 59.2% respectively. These poverty statistics apparently depicts the sorry situation of the region especially the absolute poor which is close to 60% and it therefore calls for a swift action to amend the situation.

The urgency and the needfulness for empirical studies in the region of the South East on this striking phenomenon (poverty) has seen different empirical studies evolving, however the empirical literature in this region are still few.On the other hand, available studies on poverty in Nigeria are mostly national in nature or state or community based, but hardly on regional level. One study that looked at poverty specifically in the South-East was Anyanwu (2011),however the author employed a unidimensional approach in analyzing poverty. This approach since the widely acceptance of poverty as a multidimensional phenomenon has become inadequate to comprehensively analyze the incidence of poverty since it focuses only on income or expenditure leaving other important dimensions of poverty. In other words, this money-metric approach is insufficient to tell the actual story of the beggarly which is often multidimensional in nature. The only existing study that came close in examining multidimensional poverty within the Eastern zone of Nigeria was that of Ataguba, Ichoku & Fonta (2011). Departing from the money-metric or unidimensional approach, they analyzed the determinants of multidimensional poverty in Nsukka, Enugu State. This approach, though commendable given that it covers multiple dimensions of poverty and deprivation apart from income, it is however limited or restricted only to Nsukka and say nothing about the disparate parts of the South-East. Currently, no study has analyzed multidimensional poverty specifically for the whole of the South-East. But this knowledge is important as it would help to lead policies designed to address the menace of poverty holistically. Therefore, to bridge this gap in knowledge as it concerns multidimensional

poverty in the South-East and as well contribute to existing multidimensional poverty literature, this study analysesthe incidence and the determinants of multidimensional poverty in the South-East using four selected dimensions of education, health, consumption and energy using the 2013 General Household Survey (GHS) data and Demographic/ Health Survey (DHS). This is the focus of this paper. The rest of the paper is structured as follows; section 2 is devoted to the review of related literature. Section 3 is on methodology, while section 4 discussed the empirical results. Section 5 concludes the study and presents some recommendations for policy purposes.

2.   Review Of Related Literature

We present below some of the empirical evidences of related studies conducted within Nigeria and outside the country.

Yu (2013) evaluated multidimensional poverty in China estimating the *M0* measure for nine provinces of the country at four points in time: 2000, 2004, 2006 and 2009 using the panel data of the China Health and Nutrition Survey. He considered eight indicators related to five dimensions: (1) per capita household income, (2) access to water, improved sanitation, electricity and clean cooking fuel as measures of living standard, (3) body mass index, as a measure of health, (4) having completed primary education and (5) access to medical insurance as an indicator of social security. The results obtained suggest that China's rapid economic growth has resulted not only in a reduction in income poverty but also in a large reduction in multidimensional poverty. It also observed that there are wide disparities across the nine considered provinces and between urban and rural areas, with poverty being 1.5 times higher in rural areas than in urban areas in 2009. Also, the study found that between 2000 and 2006, the largest contributor to aggregate poverty was deprivation in social security, but this was no longer the case in 2009, likely due to the efforts in re-building the health insurance system in both rural and urban areas after 2003. The study further observed an apparent increase in the deprivation in education which he relates to the migration of educated household members to urban areas over the time span of the panel.

Battiston et al (2013) evaluated multidimensional poverty in Argentina, Brazil, Chile, El Salvador, Mexico and Uruguay for the period 1992–2006 using the Alkire Foster family of measures as well as that of the Bourguignon and Chakravarty family of measures. They used two alternative weighting structures, one of which is derived from a participatory study performed in Mexico, where the income and children in school indicators receive the highest weights. It found over the study period that El Salvador, Brazil, Mexico and Chile experienced significant reductions in multidimensional poverty. In contrast, in urban Uruguay there was a small reduction in multidimensional poverty, while in urban Argentina the estimates did not change significantly. It is also found that there are huge disparities within countries, such that the rural areas of Chile can be grouped together with El Salvador, Mexico and Brazil in terms of their poverty incidence and intensity, while the urban areas of Chile have poverty levels similar to those of urban Argentina and Uruguay. Also, in El Salvador, Mexico and Brazil, higher poverty and more coupled disadvantages are found in the rural areas as compared to the urban ones. In all countries, access to proper sanitation and education of the household head are the highest contributors to overall multidimensional poverty.

A study by Santos (2013) on tracking Poverty Reduction in Bhutan, evaluated multidimensional poverty between two points in time: 2003 and 2007 using the Bhutan Living Standard Survey. The *M0* measure is estimated considering consumption expenditure alongside other six indicators which have directly or indirectly been identified as sources of happiness in the 2007

Gross National Happiness Survey. These are: health, education, access to electricity, safe water, improved sanitation, and enough room per person in dwelling. Two additional indicators are included in the case of rural areas: access to roads and land ownership. Interestingly the paper finds that Bhutan has accomplished a significant reduction in multidimensional poverty, reducing mainly the proportion of poor people although not the intensity of poverty among the most intensively poor. The paper also compares multidimensional poverty with income poverty and finds that if income alone is used to target the poor, inclusion errors are marginal, but exclusion errors are sizeable.

Trani, Biggeri and Mauro (2013) focused on multidimensionality of poverty among children. They used Afghanistan as a case study, a country afflicted by years of conflict, severe droughts, political insecurity and bad governance, all of which has led to high levels of poverty. They perform their estimates using a novel dataset carried out by Handicap International. The survey collected information on dimensions of children's wellbeing identified as relevant by a participatory process (prior to the survey). Such dimensions are typically missing in standard surveys. The authors consider eight dimensions in their measure for children of 5 to 7 years of age, namely: health, material deprivation, food security, care and love, social inclusion, access to schooling, freedom from economic exploitation, and shelter and environment. They include two additional dimensions – autonomy and mobility – in a measure for children between 8 and 12 years of age. As many of the indicators used are either ordinal or dichotomous, the *M0* measure is estimated. The authors find that virtually all children in the country are deprived in at least one dimension. They also find rural areas to be much poorer than urban ones both in terms of incidence and intensity. They also find girls to be poorer than boys; this is linked to a lower access to educational opportunities and healthcare as well as to traditional restrictions on mobility and autonomy. Additionally, they find that both poverty incidence and intensity are higher among disabled children than among non-disabled ones.

Ogunsakin and Iyaniwura (2012) investigated the canonical correlation Analysis of Poverty and Literacy levels in Ekiti State, Nigeria with the aim of ascertaining the extent to which selected poverty related variables correlate with literacy related variables and the pattern of such correlation. The study adopted the multivariate analysis technique known as Canonical Correlation Analysis. The results showed a significant positive correlation between levels of poverty and literacy. Also, it observed that some levels of literacy are significantly correlated to poverty levels.

Adeoti (2014) studied the trend and determinants of multidimensional poverty in Nigeria using the Nigerian Living Standards Survey (NLSS) 2004 and 2010. It employed the Alkire-Foster and logit models. The result reveals that the adjusted headcount ratio and intensity of poverty increased in 2010 relative to 2004. Also, it showed that the absolute and percentage changes in poverty revealed that change is higher for the headcount ratio than the intensity of poverty. Furthermore, it revealed that health, asset and education dimensions contributed most to poverty, while agriculture had the highest adjusted poverty incidence.

Onyemauwa, et al. (2013) assessed the effect of household poverty level on child labour participation among households in Isoko North Local Government Area of Delta State using the Foster, Green, Thorbecke (FGT) weighted poverty index. The study sampled Sixty (60) households randomly selected. The study constructed a poverty line of N4296.89 (US$27. 20) and it revealed a poverty incidence of 27%, households' poverty status and access to formal education were found to be the major determinants of participation in child labour activities in the area.

Olawuyi and Adetunji (2013) analyzed the incidence, severity and the determinants of household poverty in Ogbomoso Agricultural Zone of Oyo State, Nigeria. The study sampled one hundred and twenty (120) households using a multistage sampling technique. The study revealed that poverty rises with increase in household size while it reduces with increase in the level of education, farm size and participation in non-farm jobs as alternative sources of livelihood. It further showed that gender, household size, years spent in school, farm size and non-farm jobs are important and significant factors determining poverty within the study area.

Ojo and Chuffor (2013) looked at the Accessibility of Domestic Energy among Rural Households with its core objective they analyze the accessibility of rural households to firewood. They used primary data obtained from randomly selected households. The analysis revealed that 97.5 percent of respondents use firewood solely as against other sources of domestic fuel like kerosene, Liquified Natural Gas and electricity or complemented with other sources of domestic energy like cow dung or corn stalk.

Akerele and Adewuyi (2011) studied the incidence, depth and severity of poverty in Ekiti state using a multistage sampling approach and a total of 80 selected households. Their findings revealed that 38.30 percent of the households studied were poor and would have to mobilize financial resources up to 41.80% of 1 US Dollar (N130) per day (for each household member) to be able to escape poverty. Further results showed that Female-headed households in the study area were more vulnerable to income poverty with poverty incidence, depth and severity of 0.239, 0.402 and 0.191, respectively. Highest levels of poverty were found among household having 7-9 dependants and with values of 1.00, 0.715 and 0.511 for the incidence, depth and severity of poverty respectively. Educational levels of household head and spouse, gender of household head and dependency ratio are factors that exact significant influence on household welfare.

Ogwumike and Akinnibosun (2013) studied the determinants of poverty among farming households in Nigeria and with a logistic regression model. The study showed, a higher incidence of poverty among farming households and the key determinants of poverty were found to be Age, size of household, income, and number of farms in the household. It further showed that households in the Northwest, North-central, South-east, and South-south geopolitical zones had a higher probability to be poor compared with those in the North-west.

Adeyonu, et al (2012) also examined poverty level among farmers in rural areas of Oyo State. The study used primary data. It employed a multi-stage sampling technique in collecting data from 180 farming households during the rainy and dry seasons. The result showed the incidence of poverty of 32.7 percent and 40.6 percent during the rainy and dry seasons respectively. It also revealed that poverty rate was higher among older farmers with low level of education and larger family sizes, and who had no access to food preparation and modern farming technology. It further revealed that poverty incidence was higher during the dry season as against the rainy season.

Ogwumike and Ozughalu (2016) analyzed Energy poverty and its implications for sustainable Development in Nigeria using three indicators of energy deprivation- Cooking fuel, indoor pollution and access to main electricity and/or electricity from generator. Headcount ratio was used for analyzing outcomes. The results show among other things that, 75.5 percent of Nigerians are energy poor, the Northeast zone has the highest energy poverty level and the Southwest has the least.

Based on the literature reviewed above, it has become apparent that no study has examined multidimensional poverty specifically for South-Eastern Nigeria. Few studies such as Anyanwu

(2011) and Ataguba et al. (2011) have made efforts in this direction but not comprehensive enough. For example, Anyanwu (2011) used only a unidimensional or money-metric approach in analyzing poverty in the South-East, ignoring other important dimensions of poverty like health and education. Although Ataguba et al. (2011) adopted a multidimensional approach in the analysis of poverty, their study was however restricted or limited to Nsukka Local Government Area, ignoring other parts of the South-East. This study therefore seeks to bridge this gap. This knowledge is important as it would help to guide policies aimed at addressing the menace of poverty in the South East holistically. The need to address this gap in the knowledge of multidimensional poverty within the context of the South-East is the main motivation for this study.

3.   Methodology
3.1   Analytical Framework

The need for a multidimensional approach to measuring poverty has gained attention in policy agenda in recent years. Many methods have been developed for measuring the multidimensionality associated with poverty. Most of these methods are motivated by the basic needs approach, the capabilities approach, the social inclusion approach among others. The capabilities approach defines and views poverty in terms of unmet basic needs. On the other hand, the social inclusion approach is grounded on ethical principles such as human dignity, equality, freedom and solidarity among others (ECLAC, 2013). This study will consider the capability approach following the methodology of Alkire and Foster (2007 & 2011). It shall particularly use the Adjusted Headcount Ratio i.e the M_o of the AF measures because of its suitability for a study of this nature. One of the major advantages of the M_o is that it satisfies the ordinality property from the capability perspective unlike other $M\alpha$ ($\alpha > 0$) measures. It uses the intuitive counting approach to identify the poor, and explicitly considers the joint distribution of deprivations. The $M0$ measure is particularly applicable due to its ability to use ordinal or binary data rigorously and because the measure and its consistent partial indices are intuitive.

Thetechnical and practical advantages of $M0$ make it a particularly attractive option to inform policy. The aggregation step of the AF methodology builds upon the FGT class of uni-dimensional poverty measures and likewise generates a parametric class of measures. The Adjusted Headcount Ratio is the mean of the censored deprivation score vector:

$$M0 = \mu(c(k)) = \frac{1}{n} \, X \, \sum_{n=1}^{n} c_i \, (k) \quad \dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots..(1)$$

A second way of viewing M_o is in terms of partial indices i.e. measures that provide basic information on a single aspect of poverty. The adjusted headcount ratio denoted as $Mo(X; Z)$ can also be written as a product of two partial indices. The first partial index H, is the percentage of the population that is poor or the multidimensional headcount ratio or the indices poverty level. The second index A, measures the intensity of poverty.

$$M_o = H \, x \, A \dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots\dots \quad (2)$$

H=H(X; Z) which represents the proportion of the population that is poor and is defined as H=q/n

Where q= Number of persons identified as poor using the dual cut-off approach. The dual cut-off considers (1) Whether the person is deprived in each of the dimensions, and (2) A range of dimensions a person must be deprived in, in order to be considered poor. Similarly, Poverty

intensity (A) is the average deprivation score across the poor. *Ci(K)* represents the share of possible deprivations experienced by a poor person *i*. Therefore poverty intensity (A) which is the average deprivation score across the poor can be written as:

$$A= \sum_{n=1}^{n} ci \ (k)q \ \text{... (3)}$$

The AF M_0 measure can be intuitively constructed in 12 steps. While the first 6 are common to many multi-dimensional poverty measures, the remainders are specific to the AF counting method (OPHI, 2013). The steps include;

- Choosing the purpose of the measure and identify the institutional framework
- Choosing the unit of analysis e.g a person, household, community, state or region
- Choose dimensions e.g. education, health living standards
- Choose indicator for each dimension (e.g. years of schooling, body mass index)
- Set deprivation cut-off for each indicator
- Set and apply weights to each indicator
- Sum and share the weighted deprivations for each person (or other united of analysis like community, state or region)
- Set and apply the poverty cut-off (i.e. the percentage of weighted indicators a person must be deprived in to be considered poor)
- Calculate the percentage of people identified as poor (headcount ratio) i.e. divide the number of poor people by the total number of people
- Calculate the intensity of poverty i.e. add up all the poor people's share of weighted deprivations and divide the total number of poor people
- Calculate the adjusted headcount ratio (M_0 or MPI= HxA)
- Calculate the consistent indices: censored headcount ratio for each indicator, percentage of contribution of each indicator to overall poverty, standard error etc.

3.2 Model Specificationfor analyzing the incidence of multi-dimensional poverty

Matrix of deprivation gaps:

$$g_{nd} = \frac{Z_d - X_{nd}}{Z_d} \quad \text{if} Z_d > X_{nd} \wedge c_n \geq k \ \text{.................................(4)}$$

$g_{nd}(k)=0$ otherwise

Multidimensional poverty headcountH $(X^t; Z)$ is as stated below

$$= \frac{1}{N^t} \sum_{n=1}^{N_t} [\sum_{d=1}^{D} w_d g_{nd}(k)]^0 = \frac{1}{N^t} \sum_{n=1}^{N_t} 1(c_n \geq k) \ \text{............ (5)}$$

The average deprivation of the poor:

$$A(X^t; Z)= \frac{\sum_{n=1}^{N} \sum_{d=1}^{D} w_d [g_{nd}(K)]^0}{D \sum_{n=1}^{N_t} [\sum_{d=1}^{D} w_d g_{nd}(K)]^0} \ \text{...(6)}$$

The general formula of the M_0 or MPI may thus be written as $Mo(X^t; Z)= H^t A^t$

3.3 Dimensions, Indicators and Deprivation Cutoffs

The dimensions, indicators and deprivation cutoff for this study are presented in table 3.3.1 below

Table 3.3.1

Dimension	Indicator	Deprivation Cutoff
Education	Household whose head has at least six years of formal schooling	Household whose head has not attained at least six years of formal schooling
Health	Suffer any form of illness or stopped regular activities on health ground	Household head that suffers any form of illness and stopped regular activities because of the illness
Consumption	Per-capital consumption expenditure	If per-capital consumption falls below the barest minimum (poverty line) required for basic living.
Energy	Access to modern cooking fuel and main electricity or electricity from generator	If main cooking source is not electricity, gas or kerosene and if no access to electricity, either main or from generator.

The above outlined Alkire and Foster (AF) method will be used to address the first objective of this study.

3.4 Model Specification for determinants of multidimensional poverty

The determinants of multidimensional poverty are estimated using the logit model. The model can be specified as follows:

$$z_i = b_0 + \sum_{j=1}^{k} b_x x_{ij} + \varepsilon_i \quad \text{...} \quad (7)$$

Where Z_i is the poverty status of the ith household in the South-East represented with a dummy 1, if non poor and 0 otherwise. j = 1,2…..k are the vectors of the independent variables explaining poverty, b_o, and b_x are the parameters to be estimated, while ε_i is the error term.

3.5 Justification of Method

The choice of the M_0 of the Alkire Foster measures is based on the nature of data set for this study. Moreover being a study aimed at obtaining regional effect, it is suitable for creating regional measures that are tailored to specific context. It has advantage over other methods given that it can be used to identify the poorest regions for geographical targeting for allocation decisions. Among other reasons, its output are very detailed and can be used to monitor the effectiveness of programmes overtime and the deprivation scores can be used to target beneficiaries and can be broken down to show indicators in which people/regions or even state are most deprived in. Also, the logit model is an ideal model for estimating a model with a dummy dependent variable as in this study. In addition, because the logit model is simple to interpret and does not require complicated integration, it is often preferred to the probit model which though is an alternative model requires the computation of often complicated integrals.

4. Results And Discussion
4.1 DESCRIPTIVE STATISTICS OF VARIABLES
The descriptive statistics shows that about 67.18% of the population resides in the urban areas, while 37.8% of the South east population resides in the rural areas. The mean age of the population is approximately 42years as shown by GHS 2013.

Table 4.1: Place of Residence

Place of Residence	Frequencies	Proportions
Urban	346	67.18%
Rural	169	32.82%

Source: Researchers' computation from GHS2013
The above table shows that a significant proportion of the South East population reside in the urban areas. This may also be due to the survey data utilized for this study.

Table 4.2: Sex of Households' Head

Sex of Households' Head	Frequencies	Proportions
Male	485	94.17%
Female	30	5.83%

Source: Researchers' computation
Approximately 94% of the households' head in the South East zone are male while approximately 6% of the households' head are female. Hence, we can make inference that female-headed households do not constitute a significant proportion of the South Eastern population.

Table 4.3: Education Level

Education Level	Frequency	Proportion
No education	23	4.47
Primary	116	22.52
Secondary	294	57.09
Higher Education	82	15.92

Source: Researchers' computation
From the data, it was discovered that about 4% of the South Eastern population have no formal education, 22.52% of the population completed primary education, 57.09% completed secondary education and 15.92% have higher degrees. It can be concluded that the South East have a significant literate population with just about 4% illiteracy rate.

.**Table: 4.4: Wealth Index**

Wealth Index	Frequency	Proportion
Poorest	27	5.24%
Poorer	52	10.10%
Middle	105	20.39%
Richer	149	28.93%
Richest	182	35.34%

Source: Researchers' computation
Using the wealth index in the GHS 2013, the descriptive statistics shows that the South Eastern part of Nigeria possess not too high poverty incidence as only about 5% of the population can be classified as extremely poor (poorest), about 15% of the South Eastern population are poor, the middle class constitutes about 36% of the population, while

about 28% are rich and the richest group constitutes about 35% of the South East population.

Table: 4.5: Households' with electricity

Household has electricity	Frequency	Proportion
NO	158	30.68%
YES	357	69.32%

Source: Researchers' computation

Approximately 69% of the households in the south east have electricity while about 31% approximately are without electricity.

4.2 INCIDENCE OF POVERTY ACROSS INDICATORS

INDICATORS/DIMENSIONS	INCIDENCE (%)
Education	62.4%
Energy (Household has electricity)	9.2%
Consumption	51.4%
Income (less than minimum wage)	69.2%
Body mass index	42.9%
Health	22.4%

Source: Researchers' computation

The above present the incidence of deprivation across indicators. It shows that the lowest incidence of deprivation (less than 10%) is found in terms of lack of electricity (9.2%). While the incidence of deprivation is generally higher in relation to income (earning less than minimum wage (69.2%), education (62.4%), consumption (51.4%), while mild or moderate deprivation is seen in terms of body mass index (42.9%) and health (22.4%). The result for aggregated measure of poverty is presented in table 4.6 this includes poverty headcounts for both multidimensional and monetary poverty as well as group specific poverty headcounts and gaps. We also presented the normalized poverty gap for monetary poverty.

Table 4.6: Poverty and Deprivation headcount

Headcount (%)	Normalized gap (%)	Ho	Mo
60.17	42.15	53.40	29.32
(0.003)	(0.013)	(0.030)	(0.002)

Group specific Normalized gap and Headcounts (%) (Education)

Education Level	Headcounts(%)	Normalized gap (%)	Ho	Mo
No education	49.9	52.9	49.9	50.2
	(0.006)	(0.001)	(0.006)	(0.000)
Primary	21.4	52.7	21.4	50.2
	(0.005)	(0.001)	(0.005)	(0.00)
Secondary	22.7	52.6	27.7	50.0
	(0.005)	(0.001)	(0.005)	(0.00)
Higher	5.9	52.2	5.9	49.6
	(0.003)	(0.001)	(0.003)	(0.001)

Source: Researchers' computation. Note: standard errors in parenthesis

Based on the per capita consumption expenditure, about 60% of south east residents are classified as poor based on the fact that they live below the USD 1.25/day. The normalized gap is approximately 42%. About 53% of the respondents are multidimensionally poor. However, dimension adjusted headcounts remains at approximately 29%. The pattern of group-specific poverty headcounts shows that individuals without formal education tend to be poorer. The multidimensional poverty headcounts revealed that individuals without formal education have

approximately 50% poverty level, those with primary education have about 21% poverty level, about 23% of individuals with secondary education are classified as poor while individuals with higher education have the least poverty incidence with just about 6%. The proportion of individuals classified as poor is not significantly different from the deprivation in terms of the multidimensional poverty headcount Ho. Poverty in terms of money metric measure tends to be higher among all education groups. Poverty for all education groups' in terms of the money metric measure Mo (Dimension adjusted headcount) tends to be higher above 40% for all the groups with those without formal education and those without primary education having the highest incidences (over 50%). The standard errors are generally very low attesting to the statistical significance of our results

Table 4.7: Group specific deprivation (Place of Residence)

Place of Residence	Headcount (%)	Normalized gap (%)	Ho	Mo
Urban	29.9 (0.005)	69.9 (0.000)	29.9 (0.005)	72.0 (0.000)
Rural	70.1 (0.005)	70.1 (0.000)	70.1 (0.005)	71.9 (0.000)

Source: Researchers' computation. Note: Standard errors in parenthesis

The headcounts or money metric measure of deprivation shows that the rural areas have about 70% poverty incidence while the urban areas in the south east geopolitical zone of Nigeria have about 30% poverty incidence. The urban area have about 30% poverty incidences, hence the rural area is about 50% higher in poverty incidence than the urban area. In terms of multidimensional poverty incidence the proportion is the same; the rural area is poorer than the urban area. In terms of multidimensional adjusted headcounts (Mo) the analysis shows that both the rural and urban area are grossly deprived as both experienced over 70% poverty incidence. The normalized gap shows no significant difference in poverty incidence in both the rural areas and the urban centres as both areas experienced approximately 70% poverty incidence. The standard errors in parenthesis are all very low indicating that the results were statistically significant

Table 4.8: Group specific deprivation (Households' head)

Household Head	Headcounts	Normalized gap (%)	Ho	Mo
Male	98.2% (0.002)	31.2 (0.000)	98.2 (0.002)	54.4 (0.001)
Female	1.8% (0.002)	30.3 (0.002)	1.8 (0.002)	56.0 (0.006)

Source: Researchers' computation. Note: Standard errors in parenthesis

The headcount or money metric index shows that poverty incidence is higher among male with approximately 98% than female with just 1.8% within the south east geopolitical zone. The normalized poverty gap shows no significant variation in poverty incidence between male and female with both having 30% poverty incidence. The multidimensional poverty incidence shows that female-headed households are more deprived than the Male-headedhouseholds. For female there exists 56% deprivation while the male have 54% deprivation.

4.3 Determinants Of Multidimensional Poverty

Table 4.9: Correlates of education deprivation

Variables	Coefficients	P values
Place of residence: Rural areas	1.102539	0.003
Electricity: Yes	-1.638647	0.020
Age	1.102091	0.010
Household size	0.1652261	0.023

Source: Researchers' computation

Significant variables that predict education deprivation includes Place of residence, those in the rural areas are more likely to be deprived of formal education than those in the urban areas. The availability of electricity reduces the odd of being deprived of education by 1.638647. The higher the age of households' head the higher the possibility of education deprivation. Also the higher household size >6 increases the possibility of being deprived of education.

Table 4.10: Correlates of income poverty

Variables	Coefficients	P Values
Place of Residence: Rural	0.3602344	0.000
Age: 60and above	0.0013005	0.000
Household sex: Female	0.801238	0.001
Household size: 2	0.8658631	0087
6	2.0646464	0.021
9	2.8527798	0.002
Availability of electricity	-0.034571	0.000

Source: Researchers' computation

The result shows that significant predictors of income poverty are: place of residence; rural areas increase the probability of being poor by 0.360 as against those in the urban areas. Taking the antilog of 0.360 indicates that the effect of the odd of a unit increase in rural area increases income poverty by 43% as against not being poor. Individuals in the rural areas increases the possibility of being poor by 43%, a unit increase in the female-headed households increases the odd of being poor by 23% and households' size increases the odd in favour of being poor as the household size increases. The larger the households' size the higher the coefficient of income poverty, hence larger household size is associated with poverty. Household size (with 6 members) increases the odd in favour of being poor by 88% this is done by taking the anti-log of the coefficient of household size. Age is also a predictor of poverty but not a strong predictor based on our coefficient. Incrementing age increase the odd in favour of being poor by approximately 1%. Households' head with age above 65years increases income poverty by the coefficient 0.0013 approximately. However for both education poverty and consumption poverty, the availability of energy (electricity) reduces poverty by approximately 15% and 3% respectively. In summary the significant predictors of poverty may vary depending on how poverty or deprivation is measured. The P values of the various correlates are statistically significant as shown from the very low values.

4.4 Discussion Of Findings

This research project deals with analysis of multidimensional poverty using the south east geopolitical zone of Nigeria as case study. The study has two main objectives which are the

incidence of multidimensional poverty and also to the determinants of multidimensional poverty for the south east geopolitical zone of Nigeria. Using the Alkire-Foster index it was discovered that income, consumption and body mass index constitutes the major incidence of deprivation in the south east, with availability of energy constituting a mild incidence of deprivation. This result is in agreement with Ataguba, Fonta and Ichoku (2011) study which found incidence of deprivation to be high for Nsukka local government area of Enugu state Nigeria in terms of employment (below the minimum wage) and consumption.

The multidimensional poverty analysis shows that individuals with higher education have the least incidence of poverty while individuals with less than primary education have the highest incidence of poverty within the south east geopolitical zone of Nigeria. The study found poverty in terms of money metric measure to be higher for all education groups. This finding supports Ataguba Fonta and Ichoku (2011) who found no significant variation in poverty incidence in Nsukka among education groups in terms of money metric measure. The result for this study also indicates that rural areas in the south east zone of Nigeria are poorer than those in the urban areas. The rural areas are approximately 50% higher in poverty incidence than the urban area. However in terms of multidimensional headcounts the results shows that the urban and rural areas are grossly deprived as both experienced our 70% poverty incidence in terms of deprivation

The analysis further shows that poverty is far higher in the Male-headedhouseholds than in the female-headed households in terms of money metric measure. However the multidimensional poverty incidence shows that female-headed households are more deprived (56%) than the Male-headedhouseholds (54%).

For determinants of multidimensional poverty, the result indicated that higher household size, households residents in the rural areas and the higher the age of household head are significant predictors that increases the possibility of multidimensional poverty incidence. However the result indicated that households with electricity reduces multidimensional poverty incidence (deprivation in terms of education)

Indicators of determinants of income poverty shows the significant predictors that increases income poverty are; if households is residents in the rural area, female-headed households and households' size. Households head with age above 60 years increases the possibility of income poverty mildly. The result has also show that a household with electricity reduces income poverty incidence.

5. Conclusion And Policy Recommendations

The study is an investigation into multidimensional poverty in the south east geopolitical zone of Nigeria. The Alkire-Foster index was used to evaluate the incidence of poverty and deprivation and for the determinants of multidimensional poverty, a logit model was used to determine its correlates particularly determining those deprived in terms of education and income (individuals below the poverty line). The analyses show that significant predictors of poverty incidences across indicators for the south east geopolitical zone are; income (less than minimum wage), education and consumption each of which have over 50% deprivation. Moderate deprivation were found in terms of body mass index and energy (household has electricity). The result further reveals that based on per capita consumption expenditure about 60% of the south east population are classified as living below the USD 1.25/day. About 53% of the south east populations were found to be multidimensionally poor. The pattern of group specific poverty headcounts reveals that those without formal education tend to be poorer than those formal

educations; the result reveals that about 50% of those without formal education are classified as poor while 21% of those with primary education are poor. The result reveals that those with higher degrees have approximately 6% poverty incidence.Rural areas were found to be poorer than urban areas. 70% of the rural areas are found to be poor while about 30% of urban areas are poor, using the headcount or money metric measure. However, in terms of multidimensional poverty both the rural and urban areas were found to be grossly deprived with about 70% poverty incidences.

The result was further disaggregated into household heads. It was found based on poverty headcounts that male head households are far poorer (over 90%) than female-headed households (approximately 2%). However, the result indicates that in terms of multidimensional poverty headcounts, female-headed households tend to be more deprived (56%) than the Male-headedhouseholds (54%). For correlates of the determinants of multidimensional poverty, we found that the determinants of multidimensional poverty were subdivided into education poverty and income poverty. For education poverty; individuals residents in the rural areas are more likely to be deprived of education compared with individuals in the urban areas, the higher the household size the higher the degree of education deprivation and also the higher the age of household head increases the deprivation to education. For income poverty, the determinants were not too different as the result shows that those in the rural areas are more deprived income wise than individuals in the urbanities, female-headed households were found to be more deprived than Male-headedhouseholds and households heads' with age over 65years are more deprived than households with age less than 65years.

In conclusion, developing effective policies to combat poverty in the south east requires a full understanding of the various dimensions of poverty and not just a simple profile of poverty. Identification of the various factor associated with poverty and deprivation will offer a better approach especially for targeting. The following recommendations should be taken into considerations

1.   Poverty is a multidimensional concept that requires a multidimensional approach at combating and identifying it. Female-headed households' should be properly targeted as the result shows that they are more deprived than Male-headedhouseholds.

2.   Provision of energy (electricity) should be a priority in the south east geopolitical zone of Nigeria; this is because the result of this study suggests that households with electricity reduce the incidence of deprivation.

3.   Policies to be adopted at tackling poverty must be based on the idea that 'people matter' hence such policy should not negatively affect individual freedom.

4.   Family planning should be advocated to ensure that households' size is reduced, this is because the analysis point to the fact that households with members >6 increases the incidence of poverty.

5.   The health sector should be tailored towards universal health coverage and financial health protection so as to ensure that individuals do not suffer impoverishment when paying for healthcare. This could be in form government providing formidable health insurance policy to ensure over 95% coverage especially the poor, female-headed households and those in the rural areas

6.   Provision of basic amenities to ease the properly functioning of life and to give people opportunities to create wealth should be properly explored e.g. agriculture

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FDI, Remittance Inflows, and Economic Development In A Developing Economy: What Do Nigerian Data Show?

By
Anthony Orji[2]; Jonathan E. Ogbuabor[2]; Emmanuel Nwosu[3]; Onyinye I. Anthony-Orji[4]*and Adaobi J. Okpala[5], Godson Nwagu[6]
*1-6.Department of Economics, University of Nigeria, Nsukka;(*E-mail: anthony.orji@unn.edu.ng)

Abstract

This study investigated the impact of remittance inflows and Foreign Direct Investment have on economic development in Nigeria from 1981 to 2014. The series used include Income per capita, FDI, Remittance inflow, Exchange Rate, Gross Fixed Capital Formation and domestic Investment, and were subjected to unit root tests. The Phillip-Perron unit root test indicated that all the series except domestic investment were stationary at first difference. Domestic investment was found to be stationary at levels. With the combination of orders of integration 1 and 0, the Autoregressive and Distributed Lag (ARDL) Model was adopted. The model revealed there is a long relationship existing amongst the variables and that Remittance inflow, Gross Fixed Capital Formation, Private Investment and Exchange Rate are significant determinants of economic development. Of these variables, Remittance inflow and Exchange rate were found to negatively influence economic growth in the long run while others were positive. A Vector Autoregressive (VAR) model was also used to examine the response to shocks of Income per capita to Remittance and FDI respectively and it was found that Income per capita responds to shocks from both variables. The study recommends there is need for serious policy interventions from government to make foreign direct investment and remittances more development enhancing and not retarding.

1.   Introduction

Globalization is generally regarded as a process through which countries get connected to achieve certain economic, political or technological goals. When countries of the world are interconnected in one or two ways to carry out any economic activity, transfer of capital in the form of inflows and outflows becomes inevitable. Globally, the process of development has been a watchword for every economy, and since no economy is self-sufficient people migrateround the world to acquire skills, knowledge, ideas and wealth to add to their already existing wealth in order to facilitate the process of development.

Foreign direct investment and remittance inflows came about as a result of international migration of human and non- human resources (Comes et al, 2018). Over the past three decades,

2

there has been series of capital inflows to developing countries, including Nigeria. These inflows can be in theform of remittance, foreign direct investment, official development assistance etc. It is generally believed by development economist (like David Ricardo) that these flows towards the developing countries, even though may be concessional, but should not be avoided. Remittance reduces poverty in developing countries through the incomes it supplies to household (MPI 2008) .Many researchers and scholars such as Rosenzweig (2005) and Ratha (2003) have written from different discipline, for and against the developmental impact of migration on both source and host countries. This debate has created two major opposing schools of thought – migration optimist and pessimist, but having gone through some worksthat studied the impact of remittance and FDI on socio-economic development of some developing countries of the world, such as Bangladesh, Mexico andPhilippines, it is evident that remittance and FDI contributed immensely to the development of these countries. Chinabeing one of the fastest growing economies of the world,their testimonies still emanates from FDI in their economy. The above mentioned countries adopted some utilization technique that made the effect of FDI and remittance manifest in their economy,some of these manifestations include increase in employment, favourable income per capita, good health care, high literacy rate, and high life expectancy and so on.

Furthermore, the economic environment of an economy is of great influence to the benefit which accrues from remittances, (Migration Policy Institutes, 2008).The perceived benefits which accompany foreign direct investments seems greater than its demerits, this sole reason has compelled the less developed nation like Nigeria to encourage foreign direct investmentsthrough income tax holidays, import duties exemption and subsidies to foreign firm. Developing countries are encouraged to embrace foreign direct investment as a source of itsexternal finance, and is seen as a pathway to inclusive growth and development in an economy. The poor state of the Nigeria economy has compelled the government to wake up and device means of improving lifestyles through foreign direct investment into the country. Ajayi (2006) noted that the required capital forinvestment, which is capable of alleviating poverty in Nigeria is very low, and this impedes its growth and development.

However, foreign direct investment and remittances are catalyst for economic growth in developing nations, because it enhances economic growth and development through increased domestic investment, increased capital formation, favourable income per capita, employment creation, healthandeducational innovations and also facilitating the technology transfer in the host countries,which generally promotes peoples welfare.(Falki, 2009).

Khan (2007) noted that foreign direct investment and remittance forms a great part of capital formation in less developed countries as its inflows increases.

However, there has been a debate as to whether or not foreign direct investment generates positive spillover effect for host countries. Though, there are conflictingviews about FDI to its host country's development, policy makers and academia still maintain that FDI play a vital role on the host country's development effort. Besidesthe direct funds that FDI supplies,it is also a source of valuable technology know−how for local firms which helps the economy at large. Sequel to the perceived benefit that accompanies FDI, Nigeria as an economy left no stone unturned in encouraging FDIinto the economy.

After the realization of the importance of FDI, the Nigerian government in the mid-1980 resorted to adoption of some policies that will drive foreign investors into Nigeria. The adoption of the Structural Adjustment Programme (SAP) as an economic package ensured the establishment of laws and reforms such as the Industrial Development Co-ordination Committee (IDCC),

financial liberalization,, Allied matters decree 1990 and the Nigeria Investment Promotion Commission (NIPC) that gears towards FDI enhancement in Nigeria. The reforms were put in place by the Nigerian government to widen the horizon of FDI by increasing investors' confidence to dwell in the economy. The reforms aim at stimulatingprivate sector participation which promotes private sector investment, and entrepreneurial business operations in Nigeria. Shino (2009) noted that "since the enthronement ofdemocracy in 1999, the government of Nigeria has taken a number of measures necessary to drive foreign investors into Nigeria". These measures, he noted include the repelling of laws and policies that are not favorable to foreign investment growth, and creation of economic weather that is business friendly for the investors.

Still on this, the enormous drop in global crude oil price and the persistence effort by the Nigerian government to create more avenues for revenues, the government has metamorphosed from one reform to another in order to diversify the economy. In 1995, the Nigeria Investment Promotion Commission was set up,this law provides for a foreign investor or serves as a shield against exploitation by the internal factors. NIPC equally creates conducive environment for foreign investors to trend well in their operations.In summary the NIPC advices the federal government on the appropriate policies and actionsto take,in attracting more foreign investors intothe economy (NIPC, 1995).

Workers remittance all over the globe remains the largest source of foreign financing, exceeding both portfolio investment and official development assistance (IMF, 2011) with a big margin. World Bank(2013) revealed Nigeria as the top − remittance receiving country in Africa and fifth in the world following India($71 billion), then China($60 billion),Philippines ($26 billion), Mexico($ 22 billion).

Figure 1: Remittance Inflows into selected countries in sub-Sahara Africa.
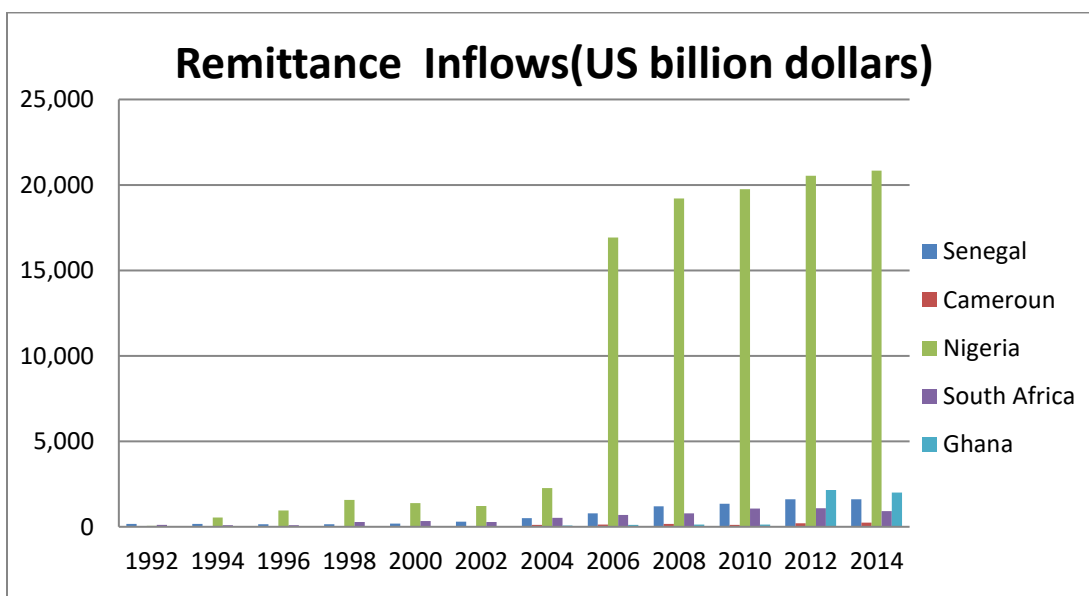
Source: Researcher's computation based on data from World Bank Data base

From the figure above, Nigeria has the highest trend of remittance inflow among the five African countries that were sampled. For example, in the year 2004, remittance inflow into Nigeria was $2.270 billion, while it was $511 million, $523 million, $82million, and $103 million for Senegal, South Africa, Ghana and Cameroun respectively. However, after 2004,there was

massive upsurge of remittance inflows into Nigeria leaving other countries with minimal inflows, for example between 2006 and 2014,while remittance inflows into Nigeria rose from $5.435billion to $20829billion, the average inflows for Cameroun, Ghana, Senegal and South Africa were $185.5m, $796.8m, $1319.6m and $946.4m respectively. This clearly shows that Nigeria has not been disadvantaged at all among the sampled countries, as far as remittance inflow is concerned. The diagram reflects that more Nigerians live abroad and are productive as well, and this put the country ahead of other African countries as the most remittances recipient country. Recently as shown in the figure, remittances has outpaced Foreign Direct Investment (FDI), Official Development Assistance (ODA) and other inflows in Nigeria and is presently second to oil receipts as a foreign exchange earner. This high remittance inflows to Nigeria, is a clear indication of an actual increase in monetary flows resulting from rising migration and labour mobility. Addison (2004) asserted that remittance is much more stable over time than other capital flows and exports. He also recognized that remittance flow unlike other capital flow does not create obligation in the future, making it a very attractive source of foreign financing. In the history of Nigerian economy, the remittance inflow into the country has been on the increase, with $10 US million in 1990, and then got to $1.390 US billion in the year 2000, coming to $10.045 US billion in 2010, then in 2014 it accelerated to $20.677 billion. The remittance inflows indeed have been increasing geometrically in Nigeria.

Figure 2 : Foreign Direct Investment Inflows into selected countries in sub-Sahara Africa.

Figure 2: Foreign Direct Investment Inflows into selected countries in sub-Sahara Africa.
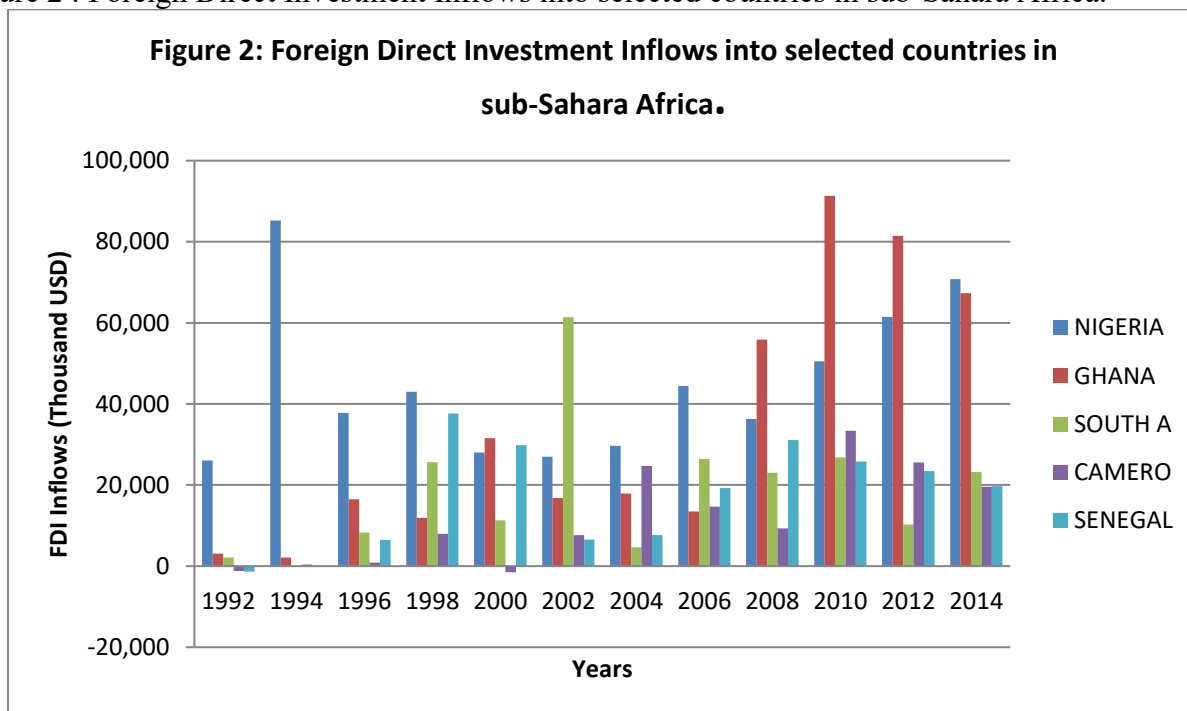
Source: Researcher's computation based on data from World Bank Data base

The figure 2 above reveals that, out of the selected few African countries, on the average Nigerian economy still has the highest FDI inflows compared to other countries. In 1992,Nigeria's foreign direct investment was $2.6 m, in 1996 it went up to $3.7 m. Coming to the year 2000, it rose to $2.8m. Then in 2010 it became $5.04m, and $2.14m in 2012, while in 2014 it became $1.07m. Evidently there have been some fluctuations lately, which can be attributed to the Boko Haram terrorism that scared away many foreigners and distorted economic

activities in the country, though the figure still trends high. However from 2004 to 2014, Nigeria's FDI averaged to $4.399m, while the average inflows for Ghana, South Africa, Cameroun and Senegal were $6.2676m, $1.7823m, $1.805m and $2.2187m respectively. Nigeria is still on the high side just as Ghana.

Given the upward trend of Foreign Direct Investment and remittance inflow into Nigerian economy, it is of interest to know whether their effect is felt on the growth and development of the economy, and to what degree does it affect the economy. Again, despite the upward trend in the foreign direct investment inflow and remittance inflow into Nigeria as anticipated through these reforms, the economy seem not to be improving at the same frequency.An average Nigerian still wallow in poverty, hunger, high unemployment, poor health outcome and in general low standard of living. Interestingly, many researchers have also carried out similar studies in this area, but there were conflicting ideas and views. For example, in a review of micro data on spillover from foreign owned to domestically owned firms, Gorge and Greenwood (2002) concluded that the effects of FDIoneconomic growth is mostly negative, while Lipsey (2002) takes a more favourable view from reviewing the micro literature and argues that there is evidence of positive effect.Now,ifthese FDI and remittance inflows have really contributed to the growth and development of Nigerian economy, does this growth and development reflect inthe life of Nigerian citizens and their standard of living? The objective of this research is therefore to estimate the impactof foreign direct investment and remittance inflow on economic development in Nigeria. Again, this study ascertains the response of economic development to shocksfrom foreign direct investment and remittances inflows in Nigeria.

2.   Literature Review

Several studies have looked into the relationship between FDI, remittances and economic growth. With regards to the perceived impact of expatriate remittance inflows in the home country of expatriate workers, opposing views have emerged. While some argue that remittances have a positive impact on economic growth, others hold the opposite view. The same deliberation goes equally to foreign direct investment .One can easily deduce that, there is actually no consensus in the literature based on this issue. For example, Juthathip (2007) examined the impact of workers' remittances on growth and poverty reduction in developing Asia-Pacific countries over the period of 1993-2003 using panel data. From the study, it was concluded that remittances have a noticeable effect on poverty reduction by increasing income and smoothing consumption of the poor .It has only a marginal impact on growth operating through domestic investment and human capital development.

Beatrice and Samwel (2015) tested effect of international remittances on s economic growth in Kenya. The study investigated the causallity between international remittances on economic growth in Kenya using Granger causality. The ordinary least squares estimation was employed in the analysis. Finally, it was concluded that the international remittances influences the economic growth in Kenya, which means that the Kenya economy to a large extent is influenced by international remittances.Fernado and Lisandra (2005) looked at how foreign direct investment (FDI) affects exports and other economic performance indicators in Brazil. The paper also investigated the nature of the relationship between FDI and profit remittance in Brazil, Granger's causality test procedure was adopted. The study indicated that FDI causes profit remittance and emphasize significant adverse long−run effects of FDI attraction policies for the Brazilian economy.

Ahmad (2015) also conducted a research on how remittances affects the economic growth (GDP) of Jordan. Using regression analysis (OLS), the study also analyzes the effects of other traditional sources of economic growth, such as gross fixed capital formation, foreign direct investment, and labor force. The study showed that there is a positive effect of remittances on GDP. These results are in line with the deferent studies. On the other hand the effects of other traditional sources of economic growth, such as gross fixed capital formation show that there is a positive effect on GDP, a negative effect of foreign direct investment on GDP, while no significant effect of labor force on GDP.

Joshua etal (2014) evaluated the impact of workers' remittance on economic growth in Kenya. Data was collected for the periods 1970 to 2010. The study relied purely on secondary annual time series data. The analysis of the data was carried out by OLS (Ordinary Least Squares) method and it was found that there is positive and highly significant relationship between workers' remittances and real GDP per capita, indicating that higher economic growth is related with higher remittances. Further, the study found a positive impact of gross capital formation and change of exchange rate regime from fixed to floating on economic growth.

Paola and Marta (2005) also had an empirical study on the relationship between remittances, financialdevelopment and economic growth. The paper examined the relationship using a newly constructed cross- country of data series for remittances covering a large sample of developing countries. The empirical analysis showed that remittances can promote growth in less financially developed countries. In Pakistan, Najia (2013) conducted a study which spanned over the period of 1981 to 2010.Using OLS regression technique FDI and four other variables including debt, trade, inflation and domestic investment, to regress upon the GDP of the country. The findings indicated that Pakistan's economic performance is negatively affected by foreign investment, while its domestic investment has benefitted from its economic growth. The nation's debt, trade and inflation were also found to have negative impact on its GDP.

Amuedo,Dorantes and Pozo (2004) showed that once remittances doubles, the real exchange rate appreciate by 2.2% for selected thirteen Latin American and Caribbean countries implying that such flow might hinder the competitiveness in tradable goods and services export. Similarly, Alfaro (2003) conducted an empirical analysis using cross − country data for the period 1981 – 1999, and found that FDI negatively affects growth, while domestic investment and manufacturing positively affects growth.

Onyeagu (2013) examined the impact of FDI on economic growth and the role of human capital in the enhancement of FDI inflow into Ghana using a co integration and error-correction mechanism. The result revealed that the speed of adjustment towards equilibrium is fairly in moderate condition. The R= squared (0.97) and adjusted R= (0.945) are high and this fulfil the condition of good fit. The F- statistics is -36.78(000) which is statistically at 1% allows us to reject the null hypothesis of no significant effect of FDI on growth in Ghana. The study found that FDI has a positive significant effect in Ghana in the long run and also does human capital. The researcher recommended that though FDI has a positive significant effect on growth, there is need for government to provide an appropriate policy environment that can enable FDI diversify into other sectors apart from the mining sectors.

Okon, Augustine andChuku (2012) empirically investigated the relationship between foreign direct investment and economic growth in Nigeria between 1970 and 2008. Simultaneous equation models were employed to examine if there is any sort of feed-back relationship between FDI and economic growth in Nigeria. The results obtained showed that FDI and economic growth are jointly determined in Nigeria and there is positive feedback from FDI to growth and

from growth to FDI.Uma (2014) focused on the effects of resources used by foreign investors and its implications on the economic development of Nigeria from 1980-2012. The annual time series data on foreign direct investment, average manufacturing capacity utilization, unemployment rate and real gross domestic products were investigated for stationarity using Augmented Dickey-Fuller test. A Johansen Co-integration test revealed one co-integrating relationship. Vector Error correction model was employed to analyse the formulated equations. It was evident that unemployment is indeed growth retarding. However, foreign direct investment including all other variables impacted significantly on economic development. The study equally showed that creating jobs for the teaming populace accelerates economic development.

Olusanya (2013) studied the impact of Foreign Direct Investment inflow and economic growth in a pre and post deregulated Nigerian economy from1970-2010, a Granger causality test was used as the estimation technique. However, the analysis de-aggregated the economy into three period; 1970 to 1986, 1986 to 2010 and 1970 to 2010, to test the causality between foreign direct investment inflow (FDI) and economic growth (GDP). However, the result of the causality test showed that there is causality relationship in the pre-deregulation era that is (1970-1986) from economic growth (GDP) to foreign direct investment inflow (FDI) which means GDP causes FDI, but there is no causality relationship in the post-deregulation era that is (1986-2010) between economic growth (GDP) and foreign direct investment inflow (FDI) which means GDP causes FDI. However, between 1970 to 2010 it showed that there is causality relationship between economic growth (GDP) and foreign direct investment inflow (FDI), that is, economic growth drive foreign direct investment inflow into the country and vice versa.

Adegbemi (2012) investigated the impact of Foreign Direct Investment (FDI) on economic growth in Nigeria. The research came up with a structural macro econometric model consisting of four blocks made up of supply, private demand, government and external sectors. The model deploys 18 simultaneous equations and 100 variables to capture the required proxies. The research adopted a three-stage least squares(3SLS) technique and macro econometric model of simultaneous equations to capture the disaggregated impact of FDI on the different sectors of the economy, and the inter-linkages amongst the sectors in order to bring out the variations inherent therein. Finally, it was deduced that FDI has a significant impact on output of the economy but that the growth effects of FDI differ across sectors.

Awe (2013) also examined the impact of foreign direct investment on economic growth in Nigeria during the period 1976 – 2006, using the two-stage least squares (2SLS) method of simultaneous equation model. The findings of the study revealed a negative relationship between economic growth proxied by Gross Domestic Product (GDP) and Foreign Direct Investment (FDI) as a result of insufficient FDI flow into the Nigerian economy. However, Abu and Achegbulu (2011) investigated the impact of foreign direct investment on economic growth in Nigeria. A study of this nature is necessary because foreign direct investment is an important component of private investment which is widely believed to be the engine of economic growth in any modern economy. To investigate the impact of foreign direct investment on economic growth in Nigeria and the causal relationship between them, the researcher applied a Linear Regression and Granger causality test.The study has shown that foreign direct investment has a positive impact on gross domestic product in Nigeria

AwolusiOlawumi (2012) investigated the long-run equilibrium relationships among the international factors and economic growth, also to assess the short-term impact of inward FDI, trade and domestic investment on economic growth in Nigeria from 1970 to 2010. A multivariate cointegration technique developed by Johansen and Juselius (1990) was employed to investigate

the long-run equilibrium relationships. The results of the analysis affirmed the existence of cointegrating vectors in the systems of this country, during the study period (Lee and Tan, 2006). The variables in Nigeria models have a long-run equilibrium relationship with one another and were adjusting in the short-run via three identified channels. However, since the existence of cointegrating vectors (cointegration) in the system of a country only presumed the presence or absence of Granger-causality, which does not indicate the direction of causality between the variables, hence, the short-term impact of inward FDI, trade and domestic investment on economic growth in Nigeria was also tested via Granger Causality test, based on Vector Error-Correction Model. The results of the test revealed a short-run causal effect either running unidirectional or bidirectional among the variables for the country.

Shiro (2007) equally used Secondary data collected for the period 1970 to 2005 to evaluate the impact of FDI on economic indicators in Nigeria. To analyze the data, both econometric and statistical method were used. The economic regression model of ordinary least square was applied in evaluating the relationship between foreign direct investment and major economic indicators such as gross domestic product, gross fixed capital formation and index of industrial production. The model revealed a positive relationship between foreign direct investment and each of these variables, but that foreign direct investment has not contributed much to the growth and development of Nigeria. This is evident in reality of enormous repatriation of profits, dividends, contract fees, and interest payments on foreign loans.

Akinpelu et al (2013) investigated the impacts of remittance inflows on the economic growth of Nigeria .The study employed remittance inflows, and some other traditional sources of economic growth, such as Gross Capital Formation, Foreign Direct Investment, openness and foreign exchange rate to evaluate the influence of remittance inflows on economic growth of Nigeria. Co integration and causality tests were deployed to analyse the data collected, the results of the study revealed that there are long run equilibrium relationship among the variables that were employed. Furthermore, the causality test shows a uni-direction causality from Gross Domestic Product to Remittance Inflows Gross, Capital Formation to Remittances, and Remittance Inflows to Openness. Furthermore, Okon*et al* (2012) conducted a research to investigate the relationship between FDI and economic growth in Nigeria between 1970 and 2008, it was found that there exist bi-directional relationship between FDI and economic growth in Nigeria. A simultaneous equation model was employed to know if there is any sort of feedback relationship between FDI and economic growth in Nigeria.

In view of the above review, several studies have been carried out on remittance and foreign direct investment. For example, in a review of micro data on spillover from foreign owned to domestically owned firms, Gorge and Greenwood (2002) concluded that the effects of FDI to economic growth is mostly negative, while Lipsey (2002) takes a more favorable view from reviewing the micro literature and argues that there is evidence of positive effect. Other studies that have also investigated this and arrived at divergent conclusions include Alfaro (2003) and Awe (2013), who found a negative impact of FDI on economic growth. WhileShiro (2007) revealed a positive relationship between FDI and growth, but went further that FDI has not contributed much to economic growth in Nigeria because there exist enormous repatriation of profit by the foreign investors.

However, the key issue in this work is not just about growth but economic development .So the researcher is keen about knowing the real impact of foreign direct investment, remittance inflow on economic development in Nigeria.Furthermore, most of the studies specifically focused on economic growth leaving out economic development.Here, the researcher tends to use per capita

income (which is an integral component of Human Development Index) as a measure of economic development .So in the course of study, it will be made explicit if foreign direct investment and remittances significantly impacts on economic development in Nigeria.

3.   Methodology
1.1   Theoretical Framework

The theoretical framework of this study is hinged on the endogenous growth theory which is known as the AK model. This model assumes that when people accumulate capital, learning by doing generates technological progress that tends to raise the marginal product of capital, thus offsetting the tendency for the marginal product to diminish when technology is unchanged. In the 1980s it became progressively clearer that the standard neo-classical exogenous growth models were unsatisfactory as tools to ascertain long run growth, as these model predicted economies without technological change and that they would eventually converge to a steady state, with zero per capita growth. The reason for this is the diminishing return of capital. The key property of AK endogenous − growth model is the absence of diminishing returns to capital. AK model uses a linear model where output is a linear function of capital which is as follows

$Y = AK$…………………………………………………………. (3.1)

Where Y = total production in the economy

K = capital

The linkage between FDI, remittance inflow and economic development has been pointed out in various existing literature. Although, it is almost commonly argued that FDI positively affect economic growth.

However, capital which remains an indispensable factor, in term of investment and businesses cannot be overemphasized. Coming to the LDC's where these capital accumulations is low, they resort to other ways to gather these treasures, such as through encouraging foreign direct investment, trade openness in order to attract remittance, which in turn enhances the per capita income via increased capital formation, productivity, employment level, skill acquisition, technological know-how etc.

Foreign direct investment and remittance inflow can be seen to have a link to economic development through its contribution to productivity of both domestic labour and domestic capital, through the transmission of foreign (superior) technology. The analytical structure is therefore in the spirit of Romer(1986). The importance of FDI can be seen as closing the capital – gap identified by Romer (1993) as the main challenge facing developing countries trying to catch-up with advanced countries. This gap is more in knowledge or human capital, than the gap in physical capital

3.2 Model Specification
Model 1

For model 1, a multivariate analysis (ARDL) will be conducted to captureobjective 1. This is subject to the cointegration status and order of integration of the series involved. Thus a long and short run model would be estimated tocapture the impact of FDI and remittance inflows on economic development of Nigerian economy. This proposed model is structured to be suitable should the series be integrated of a mix of order 1 and 0, and that cointegration is not found in the model.

The functional form of model1 is as follows

$$Y = A \ K^{\beta}$$ ……………………………………………. (3.2a)

Taking the natural logarithm of both side

$\ln y = \ln A + \beta \ln k$ ……………………………………… (3.2b)

Where FDIand remittance enters the model in the form of capital, while A is a constant that representtechnology innovations.

$\ln y = a + \phi \ln fD1 + \beta \ln RMT$

Introducing other variables that affect output per capita.

Adopting a log-log model (and replacing y with $GDPPC$),the long run form of the model is

$\ln GDPPC = \alpha_o + \alpha_1 \ln fDl_t + \alpha_2 \ln REM_t + \alpha_3 \ln Gfcf_t + \alpha_4 \ln PIV + \alpha_5 EXCH_t + \mu_t$ ────────(3.2c)

α = Parameter estimates/ coefficients

GDPPC= Income per capita (measure of economic development). Income per capita is a critical component of the Human Development Index and World Bank (2014) argues that more developed countries usually have higher per capita income.

FDI= Foreign direct investment

REM = Remittance inflows

EXCH = Exchange rate

GFCF = Gross fixed capital formation

PIV = Private Investment

Ut = Error term

Since the ARDL would be adopted in estimating the equation, the model is specified in the ARDL form below:

$$\Delta lnGDPPC_t = \beta_0 + \sum_{i=1}^{m} \beta_1 \Delta lnGDPPC_{t-1} + \sum_{i=1}^{n} \beta_2 \Delta lnFDI_{t-1} + \sum_{i=1}^{o} \beta_3 \Delta lnREM_{t-1}$$
$$+ \sum_{i=1}^{p} \beta_4 \Delta lnGFCF_{t-1} + \sum_{i=1}^{q} \beta_5 \Delta lnPIV_{t-1} + \sum_{i=1}^{r} \beta_6 \Delta EXCH_{t-1} + \gamma_1 lnGDPPC_{t-1}$$
$$+ \gamma_2 lnFDI_{t-1} + \gamma_3 lnREM_{t-1} + \gamma_4 lnGFCF_{t-1} + \gamma_5 lnPIV_{t-1} + \gamma_6 lnEXCH_{t-1}$$
$$+ \mu_t \dots (3.2d)$$

Where $\beta_1 \dots \beta_6, \gamma_1 \dots \gamma_6$ are the respective parameter estimates, β_0 is the coefficient, and Δ is the first difference operator.

Model 2

Vector Auto Regression model (VAR) is adopted to capture objective 2 and 3 of the study. It investigates the impulse response of the variables, foreign direct investment, remittance inflows and economic development.

$$LNGDPPC_t = \gamma_j + \sum_{j=1}^{p} \alpha_i LNREM_{t-j} + \sum_{j=1}^{p} \beta_i LNGFCF_{t-j} + \sum_{j=1}^{p} \theta_i LNFDI_{t-j} + \pi_t \dots (3.3a)$$

$$LNREM_t = \gamma_j + \sum_{j=1}^{p} \alpha_i LNGDPPC_{t-j} + \sum_{j=1}^{p} \beta_i LNGFCF_{t-j} + \sum_{j=1}^{p} \theta_i LNFDI_{t-j} + \pi_t \dots (3.3b)$$

$$LNGFCF_t = \gamma_j + \sum_{j=1}^{p} \alpha_i LNREM_{t-j} + \sum_{j=1}^{p} \beta_i LNGDPPC_{t-j} + \sum_{j=1}^{p} \theta_i LNFDI_{t-j} + \pi_t \dots (3.3c)$$

$$LNFDI_t = \gamma_j + \sum_{j=1}^{p} \alpha_i \, LNREM_{t-j} + \sum_{j=1}^{p} \beta_i \, LNGFCF_{t-j} + \sum_{j=1}^{p} \theta_i \, LNGDPPC_{t-j} + \pi_t \, ... \, (3.3d)$$

4. DATA PRESENTATION, ANALYSIS AND INTERPRETATION
4.1.1 TEST FOR UNIT ROOT

This section tests for unit root in the series to be used. As proposed in the previous chapter, the Phillips-Perron (P-P) test would be used while the Kwiatkowski-Phillip-Schmidt-Shin (KPSS) test would be used to confirm the P-P test results.

Table 4.2: Phillips-Perron (PP) Unit Root Test

Variables	PP Test Stat at Level	Critical Value at 5%		PP Test Stat at First Difference	Critical Value at 5%	Order of Integration
LGDPPC	-1.911444	-3.552973		-4.910266	-3.557759	I(1)
LFDI	-1.497722	-3.552973		9.410689	-3.557759	I(1)
LREM	-2.258984	-3.552973		6.397034	-3.557759	I(1)
LGFCF	-2.858607	-3.552973		3.748952	-3.557759	I(1)
LPIV	3.806195	-3.552973		-	-	I(0)
REXCH	-2.178336	-3.552973		-5.285810	-3.557759	I(1)

Source: Author's computation Eviews result, 2017

Table 4.3: Kwiatkowski-Phillips-Schmidt-Shin (KPSS) Unit Root Test

Variables	KPSS LM Stat at Level	Critical Value at 5%		KPSS LM-Stat at First Difference	Critical Value at 5%	Order of Integration
LGDPPC	0.196331	0.146000		0.083019	0.146000	I(1)
LFDI	0.184360	0.146000		0.081108	0.146000	I(1)
LREM	0.077031	0.146000		-	-	I(0)
LGFCF	0.079271	0.146000		-	-	I(0)
LPIV	0.121170	0.146000		-	-	I(0)
REXCH	0.113158	0.146000		-	-	I(0)

Source: Author's computation Eviews result, 2017

From the results above, as proposed, the KPSS is used to confirm the results from the Phillips-Perron test. The foregoing shows that from the KPSS test, only GDP per capita and Foreign Direct Investment are stationary at first difference, all other series are stationary in levels. Though the Phillips-Perron test shows that all the series used are stationary at first difference save for Private Investment. The occurrence of some series' stationarity at first difference violates the assumption of constant variance of error terms (which is precursory to stationarity of a series), thus making OLS an unsuitable estimation technique. For a long run estimation to be adopted, the series must now be subjected to a cointegration test, which would further decide the approach to be taken. This is conducted in the next section.

4.1.2 Test For Cointegration- Bounds Test
To evaluate if there exists a long run relationship among the variables in model 1, the Bound Test (BT) approach under the instrumentality of the F-statistics was adopted. The table below is a summary table of the bounds test approach

H_0: No long-run relationship exists

Table 4.4: Bounds Test Result

	Value	K
F statistic	5.250005	5
Significance	**Lower bound**	**Upper Bound**
10%	1.81	2.93
5%	2.14	3.34
2.5%	2.44	3.71
1%	2.82	4.21

Source: Author's Computation (Eviews), 2017

Decision Rule: We reject the null hypothesis since the test statistic (F-statistic = 5.250005) is greater than the upper bounds at 5% level of significance [$i.e.\ F-statistic = 5.250005 > 3.34$], and thus conclude that long-run relationship exists in the model.

This test verifies if there exist a long run relationship amongst the relating variables of interest.

4.2 Model 1 Estimation
The model is estimated using the ARDL estimation technique and its results presented in the Table 4.5 below.

Table 4.5: Model Estimation Results (Long-Run)

LNGDPPC

Variable	Coefficient	Std. Error	t-statistics	Probability
LNFDI	0.317049	0.369014	0.859180	0.4387
LNREM	-0.649136	0.216114	-3.003675	0.0398
LNGFCF	1.587717	0.412708	3.847070	0.0183
LNPIV	1.775303	0.600648	2.955645	0.0417
REXCH	-0.038739	0.008490	-4.563080	0.0103

Source: Author's Computation (Eviews)

The model's long run relationship reveals that a percentage point increase in remittance would cause income per capita to fall by about 0.65% in the long run, and this was found to be significant at the 5% significance level. This was in corroboration with the results as found by Nkoro and Uko (2013). They too found that remittance was negatively related and significant to Nigeria's economic growth. Other studies as Akonji and Wakili (2013) also concluded that remittance was a significant determinant of economic growth in Nigeria and that at the individual level, it provides immediate income for different households. Conditions in Nigeria that could tilt results from the a priori expectation include the possible over-reliance on remittance by the older and much younger population who are beneficiaries. These group fall into the dependents of the economy, who already are not responsible for the productivity of output. With higher unemployment amongst this group, remittance only makes them reliant, thus not contributing to the growth of output as in the Nigerian case. In like manner, it was found that a 1% increase in Gross Fixed Capital Formation (GFCF) would also raise income per capita by about 1.59%. Also, Private Investment (PIV) was found to have a positive and significant influence on per capita income. Thus a 1% increase in Private investment increases per capita income by 1.78%

It was found that FDI in Nigeria does not have a significant impact on economic growth as measured by the income per capita, though a positive relationship was found between it and economic growth. This is in contrast with the findings of Ekwe and Inyiama (2014), Nkoro and Uko (2013), as they found FDI contributes positively and significantly to economic growth. This could be as a result of the non-compliance of the government as well as Non-Government Organizations (NGOs) in the private sector, in the use of funds from the FDI. With misappropriation of funds, in segments of sectors without immediate productivity, there is the possibility of having the insignificance of the FDI as found above. Furthermore, income per capita is expected to fall by 0.0387% for every 1% fall in the Naira to Dollar parity, all in the long run.

Table 4.6: Model Estimation Result (Short Run)

| Variable	Coefficient	Std. Error	t-Statistic	Prob.
D(GDPPC(-1))	0.495990	0.080829	6.136319	0.0000
D(FDI)	-0.000803	0.000100	-8.058989	0.0000
D(FDI(-1))	0.000640	0.000129	4.946130	0.0000
D(GFCF)	0.000076	0.000019	4.086284	0.0001
D(PIV)	-22.671315	3.267479	-6.938474	0.0000
D(PIV(-1))	9.669283	5.386928	1.794953	0.0753
D(PIV(-2))	-1.446537	4.857393	-0.297801	0.7664
D(PIV(-3))	4.721946	3.121526	1.512704	0.1331
D(REM_US$_)	-0.000000	0.000000	-0.660540	0.5102
D(REM_US$_(-1))	-0.000000	0.000000	-1.677888	0.0961
D(REXCH)	-1.129831	0.873979	-1.292743	0.1987
ECM (-1)	-0.041288	0.022889	-1.803879	0.0739

Source: Authors' Computation from Eviews output

Having established that there exists a long-run relationship among the variables in model one, the error correction analysis was carried out to estimate the short-run dynamics and the speed of adjustment mechanism. From the table above, it can be clearly seen that the error correction coefficient is negative (-0.041288) as required. This entails the speed of adjustment to attain long-run equilibrium is 4.1%. This is however slow but significant.

4.3.4 Stability Diagnostics (Model 1)

The CUSUM test is used to verify the stability of the model. The null hypothesis being tested here is that the $CUSUM_t$ statistic is drawn from a CUSUM $_{(t-k)}$ distribution, thus the CUSUM $_{(t-k)}$ is a symmetric distribution centred at 0 with its dispersion increasing as t-k does.

Figure 4.1: CUSUM Stability Test
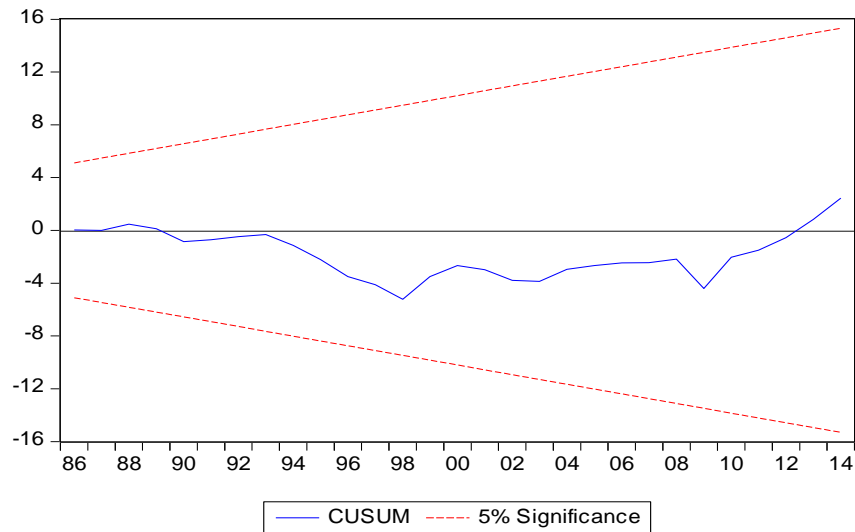
Source: From Eviews output

The figure 4.1 above reveals the model's parameters are not different during the forecast period than they were during the sample period, thus useful. This means that the graph does not suggest any break down in the constancy of the parameters. The CUSUM graph explains further that the stability condition of the ARDL. The model can be said to be stable given the CUSUM test which corroborates the discovery of a long run relationship. With the CUSUM line lying within the critical bounds at the 5% significance level, thus the model is stable and reliable (for forecasting).

4.3.4 Stability Diagnostics (Model 2)

The Autoregressive root tables is obtained and presented in the Appendix A11. The table reveals that all inverse roots are less than 1, thus verifying that the model satisfies the VAR condition for stability. The unit circle is thus presented below to corroborate this claim in the Figure 4.2 below.

Figure 4.2: Unit Circle (Model 2)

Inverse Roots of AR Characteristic Polynomial
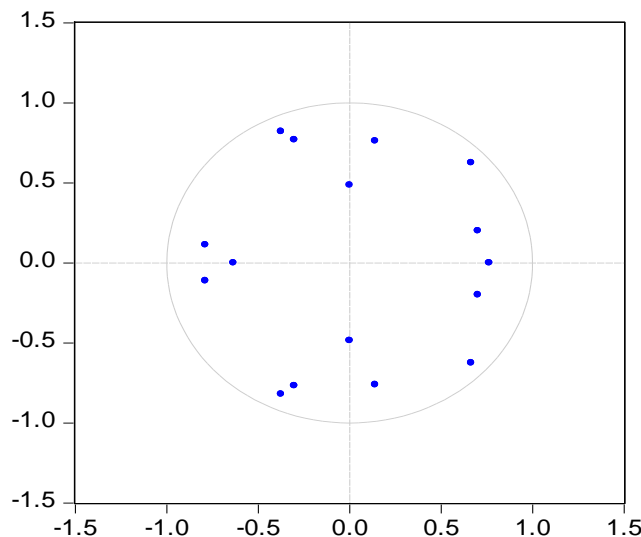
Source: Author's Derivation (Eviews), 2017.
A preview at the figure above shows that all inverse roots are within the circle, thus proving they are all less than 1.

Figure 4.5: Response of Economic Development to Shocks from Remittance.

Response of DLNGDPPC to Cholesky
One S.D. DLNREM Innovation
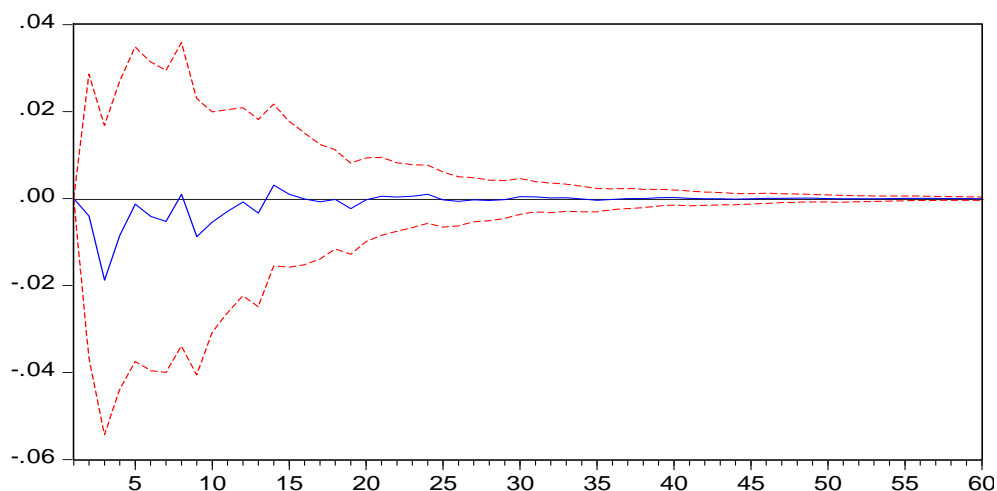
Source: Author's presentation (Eviews), 2017

Since the impulse function contains within it all frequencies, the impulse-response explains the response of a linear time-invariant system for all frequencies, though as shown in the figure above, the hypothesis is particular about frequencies sent out from remittance in Nigeria.Economic development is observed to respond negatively to shocks from remittance into the Nigerian economy, thus we reject the null hypothesis and conclude that there is response to shocks.

5. Conclusion And Policy Implications Of Findings

The discovery that foreign direct investment has no long run significant impact on economic development is against the a priori expectation. The implication of this finding is the non-usage of FDI in promoting Nigeria's economic development. This further implies that though FDI has positive influence on Nigeria's income per capita, its non-significance calls for serious policy intervention from the government to reverse this trend.

Remittance inflow was found to negatively and significantly influence Nigeria's economic development. With more Nigerians in diaspora remitting funds to relatives at home, economic development is expected to improve. However, the negative result could mean that the remittances are spent on consumption of imported products and the receipt of 'free' money from overseas also renders the recipient unproductive and jobless, thus, leading to a reduction in national productivity. By inference, an increase in unemployment ensues in the economy since remittance is found to be a disincentive to economic growth. Other implications of this finding is the potential of revenue reallocation from (beneficiary) households to others via the lowering of the imposition of taxes on remitted income so as to increase the real income of beneficiary households.

The Gross Fixed Capital Formation was found to significantly influence economic development. This finding is of grave importance to this study in that it corroborates the relevance of expenditure on capital projects in the country thus emphasising the need. This is very similar to

the significance of private investment on economic development. Over time, investment has been endeared by the government, the significance of these reveal the implication of promulgating investor-friendly policies as it concerns the Nigerian economy.

The exchange rate is seen to negative and significantly influence economic development. This implies unfavourable conditions in terms of foreign currency influence on the Nigerian economy. The exchange rate depicts the parity of Naira for a unit of US Dollar. This variable's negative significance reveals the reality that the Naira exchanges for more of the Dollar, thus making foreign purchases more expensive and the real value spent much more than its face value. This goes on to imply that Nigeria loses more of not just her currencies value but also explicit value of goods bought, thus degrading her economic prowess and development at a faster pace – thus the significant negative relationship.

Though FDI in Nigeria does not significantly improve economic development, economic development responds to shocks from the FDI. This explains that FDI to Nigeria has capacity to cause shifts in aggregate demand and or supply in the markets (commodity, money and labour) which can slow down the rate of attaining equilibrium. Same can be said of the economy's response to shocks from remittances as this also has potential of distorting equilibrium positions in the markets. Remarkably, the nation's actual output can be distorted by shocks from either of FDI and or remittance inflow.

We therefore recommend that for FDI to have significant impact on the nation's development, more of public goods should be funded by FDI. The government should advocate that more foreign investor take up provision of some public goods in the form of Corporate Social Responsibility, and Corporate governance. FDI should not only be allowed to be spent on intangible goods alone as healthcare. This recommendation stems from the realization that though healthcare is a necessary economic good, the recipients are already immobilized and somewhat unproductive. As a tackle to cause as against effects, the funding of basic amenities that facilitate better health would do the economy more, than waiting to fund intangible goods. To this end, FDI should be appropriately, and properly executed via government's active participation by promulgating policies as to which sector lacks.

- Remittance is a significant contributor to economic development, though negatively. With such implication as a means to further income redistribution, government can reduce the imposition of taxes on remittances so as to enable an increase in the purchasing capacity of recipient households. Remittances also come in form of tangible goods which further buttresses the need to remove restrictions on remittance as embedded in emigration laws. It is also recommended that the government takes advantage of remittances in stabilizing the volatility of the exchange of the naira for other foreign currencies since remittances increases the demand for the naira.

- This study further recommends that government actively administer policies that would selectively define the investment interest of private investors. Since private investment is seen to be significant, much more can be done with it, as with the government expenditure on capital goods. It is thus recommended that to ensure some sectors are not lagging while some other thrives, government should encourage investment in some industries or sectors via tax holidays, light tariffs, as well as outright imposition where necessary.

- Exchange rate policy review in Nigeria should be advocated to accommodate the importing nature of the populace. Since Nigeria is not self-sufficient in all goods, the need to import cannot be overlooked. Thus government should as a recommendation, revisit her exchange rate policy and allow it the flexibility needed to keep the naira away from steady

depreciation. Local industries too should also be encouraged such that exportable goods can be produced and sold off. This way, the demand for exchanging currencies would have appreciable effects on the naira and its resultant effect would be a more developed economy by preference of the demand for her local currency.

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Sacred and Secularity; Source of african literary work

By
Diala Edwin Lionel
Department of languages & humanities,
Alvan ikoku federal college of education, owerri
&
Ogbedeagu, Priscilla Ebere
Department of Languages & Humanities,
Alvan Ikoku Federal College of Education, Owerri

Abstract

This paper examines the major impact of sacred and secularity as source of African Literary work. The paper examines the works of some African literary works on the thematic preoccupations of secularism and the impact of Christianity, Islam and of Traditional African Religion. It carries out critical examination of cultural value of African literary works and their aesthetic impact in literature. The paper adopts intensive and extensive study of earlier literary works and literary theories to unravel the relevance of faith based processes in African literature that impact on effective governance and attitudinal exploits in a secular state.

Keywords: Sacred, Secularity, Literature, Islam, Christianity.

Introduction

African literary work is a strong and powerful proactive force in the dissemination and preservation of African history and the significance creation of self-awareness of the continents heritage and development. African cultural and spiritual heritage has formed part of academic discourse as a result of African literary artists especially in the context of the continents great struggles. The literary artists have constituted the custodians of African cultural knowledge which are entrusted and imparted from generation to generation. Shigali (2016) described the African literary artist as great artistic rulers, oracle of the people, self-ordained priest, novelist the teacher, and voice of conscience. In discussing the history of African development, it is particularly necessary to recognize the importance and contributions of African creative artists and texts.

The African literary work performs very important function as a strong tool for influencing the people. These are exemplified by the long list of African literary artists whose experiences generate in their prose, poetry and drama works. Through these works, they enrich the knowledge and understanding of their readers in the area of human experience as well as the areas of development. The African literary work is pre-occupied with the impact of colonialism, religion in African society. These concepts dominate the creative imagination of African artists such as Chinua Achebe in *Things Fall Apart, Arrow of God,* Ngugi wa Thingo' in *Bullets Begin to Flower, Sacred Hope, Trial of Dedan Kimathi*; Mongo Beti *in The Poor Christ of Bomba,* Wole Soyinka in *The Road,* Ibrahim Tahir in *The Last Imam*, Ousmane Sembane in *God's Bits of*

Wood, Cheikh Hamidou Kane in *Ambiguous Adventure,* Zaynab Alkali in *Virtuous Woman,* Ayi Kwei Armah in *Two Thousand Seasons* as well as Yambo Ouologume in *Bound to Violence*.

Eminent literary artists in Africa discuss literary expression on the issue of secularization but with critical response to religion in African literature. Cheikh Hamidou Kane's novel, *Ambiguous Adventure* expresses the zealous embrace and advocacy of Islam against Ayi Kwei Armah's *Two Thousand Seasons* and Yambo Owologuem's *Bound to Violence* denunciation of Islam as a colonial imposition. Their vision of a treasured traditional African past values according to Shehu (2014) can be translated into a contemporary outlook. She further stated that the eminent literary artists view these two areas as being irreconcilable and have concluded that the lather had more merits. Also citing Wole Soyinka's critical text, *Myth Literature and the African World* (1976), Shehu noted that Soyinka devoted the work to the question of how social vision is shaped by religious ideology but even as he acknowledges the role Islam played in African literary creations of the 19th and 20th centuries, he emphatically denies Kane's novel the merit of authenticity, perhaps because he treats Islam as an essential part of his people's world view. Shehu stated that on the other hand, depictions of a predatory Islam in the novels of Armah and Ouologueme are praised as being more 'truthful' representations of the part Islam has played in Africa.

Major African literary work focus mainly on the social and psychological ruptures that colonialism inflicted on Africa. It also treated the impact of the Christian religion which was brought alongside European colonialism. The African literature was largely preoccupied with the combined impact of colonialism and Christianity on African society. Most African writers wrote on the social and political disruptions which arose as a result of British and French colonial rule and the influence of Christian missionary activities.

Shehu (2014) citing Irele (1990); Nnolin (1992) opined that most writers have the tendency to represent the presence of Christianity primarily in terms of its contribution to the crises of identity and its effects on the cohesion of society. She further noted that the use of themes, imagery and structures of African literary texts are nonetheless deeply influence by Euro-Christian literary traditions. These accordingly influenced discussions and in turn resulted in the canonization of most texts which reflect the aesthetics practices and values of the West.

The Statement of the Problem

There exist various literary assessments of African writers and their creative work. .Numerous African writers have received attention by several writers. Some of them have scarcely been given due attention .Yet most African literary works present beautiful complex messages with structured linguistic features that convey message on African cultural values. These have in no small way presented coherent work in the field of knowledge.

Objective of the Study

The current work –Sacred and secularity in African literary work is to conduct a critical cultural value analysis of African literature .Sacred literary works from East, West, North and South Africa was examined. Impact of Christian, Islam and African Traditional Religion in African literature was also examined.

The study also examined the aesthetic cultural features and linguo-literary features of African literary work. All these underscore the relevance of theme of sacred and secularity of African literary art. This study hopes to provide reference for future study on African literature.

Methodology

This work is based on an intensive and extensive research into related literary works earlier published. The major goal of this is to provide adequate theoretical framework for the present research work. The methodology derives from a framework that is classified as structural. The study provides adequate confirmation of references made to the texts.

Concept of Secularism

Ademowo (2014) citing Austin Cline described secularism as a positive philosophy that is concerned entirely with the good of human beings in life. According to him, the improvement of the human condition is treated as a material question, not spiritual, and is best achieved through human efforts rather than supplications before deities or other supernatural beings. According to Kennyy and Smith (2011), secularization is a historical process through which society and culture are delivered from tutelage of religious control and closed metaphysical worldview. Ademowo added that secularism is a principle of tolerance. According to him, a secular society that is established on the principle of secularism does not force beliefs on its citizens; neither does it limit the expression of people's beliefs and even unbelief. Of course, it recognizes the need to distinguish legitimate harmless belief from subversive beliefs.

A secular state as described on secularization theory in www.humanreligion.infosecularisation.html(2018) is any state or country purports to be officially neutral in matters of religion, supporting neither religion nor irreligion; a state that treats all its citizens equally regardless of religion; and claims not to or ceases to give preferential treatment to a citizen of a particular religion over another with different religious / non-religious affiliation.

Norris and Inglehard (2004) identified two traditional theories of secularization. There are the demand-side theories and the supply-side theories. According to them, demand-side theories focus 'bottom-up' on the mass public suggesting that as societies industrialize, religious habits will gradually erode and the public will become indifferent to spiritual appeals. The supply-side theories on the other hand, focus 'top-down' on religious organizations as it emphasizes that the public demand for religion is constant and any cross-national variations in the vitality of spiritual life are the product of its supply in religious market. The supply-side theory therefore suggests that the more churches or mosques or other religious center established, the more people will become attracted to religions. This then explains that whichever of the two is explored, the buck stops on the table of the state actors; the state can decide which path it wishes to take to institute secularism and channel its path to secularism.

African Literary Work and Religion

African literary work comprises the secular novels and short stories which have adopted and adapted to represent the realities of African continent during the nineteenth and twentieth century European colonialism and post colonialism. The African literary work provides a unifying thread in the several oral and written traditions in Africa. The writings on African literature started with the advent of Muslim and Christian missionary activity. The Christian and African tradition is apparent with references to a Christian God as imposed on African mythology. Also the Muslim missionary activity gave rise to Arabic script literatures. African literary artists apply dialogue with African and European religious traditions.

Literary works by African writers are ceremonial ritual religious concepts, great chanted epics which feature shamanic heroes, great oral songs for outstanding men and women which recall religious functions in the African society. The use of mythic and epic materials exposes origins

of people, dynasty and nature of divine beings. These great African fictional works covers African tradition in several ways like characters, themes motifs and formal structures. Religious structure parades the African literary writings which Mohammadou Kane (1984) amplified through his initiatory journey which comes up in the epic of Sundiata. According to him, the young Sundiata who after a long period of lameness stands to walk must go into exile and face a sense of trials, which he overcomes. Then he returns home to found the empire of Mali. This outcome is never in doubt from the day that Sundiata's father sacrifices a red bull and lets its blood soak into the ground.

The literary work Sundiata like some other African traditional literary works, is unproblematic synthesis with Islam which is a witness to the gradual infiltration of Islam which was adapted by various groups of society, usually merchants, the ruling class and people generally. In Sundiata there is exposition of the combining Islamic and pre-Islamic elements to build the foundation of power. In the African literary work, religion has a significant theme which explains the colonial and post colonial disempowerment which is present in inter-religious tension and conflicts between religion and secular forces. This highlights the mentality in traditional religion with its attendant approaches to visible and invisible reality which is in contrast with western distinction between natural and supernatural. According to Horton (1993) in his work *Patterns of Thought in Africa and the West*, traditional religion provided ways to explain, control and predict events in the visible universe and establishes communion with an invisible being. He further said that it is a purely secular mentality that unfolds due to impersonal political, social and psychological forces unleashed by European conquest and occupation.

Impact of Islam in African Literary Work

African literary writings in form of novels, poems and drama during the colonial era retained a faith in a possible future of the continent. In the novel of Cheikh Hamidou Kane, *Ambiguous Adventure*, the writer expressed how the lure of European technology causes the complicity between Islam and traditional political power to break down. In the text, a major character Samba Diallo, was a royal and gifted spiritual figure left to pursue a path of spiritual greatness in the hand of his Sufi spiritual director Tierno or become a kind of priest. As a result of this, his family decides to remove him from the ascetic discipline of renunciation and sent him to Europe on a kind of initiatory journey to learn better to join wood to wood in order to bring his people into the modern world. This experiment failed hence Diallo decided to study philosophy. When he returned, he was killed by his spiritual director. By his death, Samba Diallo entered into a Sufi mystical communion with God. Sambo Diallo's death brings about the failure of Diallo's initiation into the way of secular Europe. His death is considered as an extreme form of world renunciation whereby the young man's spiritual vocation is fulfilled. The lesson here is the exposition of spiritual, mystical traditions and the rhythmical culture of Africa in agreement with nature and also the analytic and technological European culture.

Shehu (2014) commented the way Cheikh Hamidou Kane depicted religions characters in *Ambiguous Adventure.* In the literary works of the Muslim writers, their religious beliefs and artistic expression are deeply ingrained in their psyche with certain notions of the sacrilegious limitations in their writings. Their creativity in writing does not hurt religious feelings or counter to established moral values.

Shehu (2014) further explained that the most important insights into the Islamic perspective is the status of the Islamic sacred text, the Holy Quran. This affects and limits directly Muslim attitudes towards creative writing. This Holy Book is believed to be an authentic document

containing divine words of *Allah* as revealed by Prophet Mohammad. The information in the Holy Book acts as guide to human behaviour, interpersonal relationship and organization of the society by Muslims. The Muslim belief in the originality of the Quran marks all other texts incomplete and less creative. Shehu further said that the creative Muslim writer find himself in a difficult position when the desire to create an alternative world, to modify, or augment the real world through the act of writing. He also noted that such a perspective inevitably affects the way Muslim writers view their creative art.

Geertz (2000) suggested that the approach of African Muslim writers to literary art and creativity is determined by their view of the Islamic faith. This refers to the literal and formalistic approach to Islam. Sembene Ousmane in his work *God's Bits of Wood* brought in socialist ideas which did not contradict Islamic view of communal responsibility. Mariama Ba was very careful and cautious in her view of the issue of polygamy and Ibrahim Tahir in his work *The Last Iman* was unequivocal about his allegiance to Islam. Shehu (2014) quoting Harrow (1991) observed that the Muslim writers in their works always cast Islam in a positive light as an ethical faith. Shehu continued in explaining that a desire to define behavour according to Islamic principles is certainly apparent in the novels by the writers mentioned but there is also a constant ethics and externals. This he pointed out in Tahir's *The Last Iman* which is a creative work rooted with a consciousness of Islam where religion is treated both as a subjective state and an objective factor. Great African writers with Islamic backgrounds have done excellently in creative art by complying with the requirements in African literary art in their chosen genre and within the boundaries of what is acceptable to Islam. Some of the writers include but not limited to Aminata Sow Fall, Mariama Ba, Ibrahim Tahir, Abubakar Gimba, Ousmane Sembene, Zaynab Alkali and Cheikh Hamidou Kane. They have written their creative works upon the comportment of the defined Muslim ethos. Nawal El Sadaawi's *God Dies by the Nile* does not oppose Islam and does not claim that it is Islam that opposes women but rather it is the abuse of Islam and the mélange of Islam, traditions and superstitions that oppresses the women in Kafir El Teen, which is symbolic of many Arab countries. According to Shihada (2007), the novel takes a socialist feminist perspective and analyzes the way in which political institutions, patriarchal and power structures in El- Sadaawi's *God Dies by the Nile* falsely and maliciously resort to religion and distort it in order to oppress women.

In the novel by Nuruddin Farah, *Close Sesame* Mr Deeriye, an aged Somali man and his unshakable strong Islamic faith in God under Somali's dictatorship government is described. Maggi Phillips once mentioned that Nuruddin Farah's choice of chapter 36 from the Quran 'Surah Al Yasin' in the novel attests to his artistry and to his significance in any discussion of the role of Islam in African literature. In the novel, *Surah Al Yasin* becomes one of the significant symbolic materials indicative of an alliance with *Allah* that pervades his novels stand against the then Somalia's totalitarian regime. In Deerige, who is the main character in the novel, Farah draws a fine portrait of a devout Muslim, who in spite of his illness and inhibiting political solution, continues his disciplined devotion to *Allah* with much joy in his heart.

Impact of Christianity in African Literary Works

African Christian literature has enjoyed a prestigious position in creative writing. It has presented acclaimed writers like Chinua Achebe, Wole Soyinks, Ngugi Wa Thong'o, Meja Mwangi, Ayi Kwei Armah, Christopher Okigbo, Alexla Guma, Mongo Beti, Buchi Emecheta, Camara Laye, Ferdinand Oyono, Ben Okri, Chimamada Adichie, Cyprian Ekwensi, Isidore Okpenwho, and Elechi Amadi. These great African writers emerged from a background in western Christian

education with tastes largely developed from their familiarities with the modernism movement pioneered by the likes of Joyce, Yeasts, and Eliot among others. These writers were influenced by a new class of literati that were mission school educated. These writers were inspired by the colonial encounter which resulted from the traditions and rich heritage of the African people. These writers shared similar education, interests, aesthetic and politics. They surprisingly promoted each other's work through literary criticism.

The works of these African writers denounce the abuse not so much of Christianity as the Christian mission enterprise which is seen as a source of European violence and coquest. In Chinua Achebe's *Things Fall Apart*, the missionaries prepare the way for the colonial administrator. Also, Mongo Beti in the novel *The Poor Christ of Bomba* reveals R.P. Drumont who cannot manage to reform the sexual mores of his converts sadly realizes that his efforts result in softening up his faithful for exploitation in the colonial labour force. This novel is a biting critique of colonial life and missionary activity.

Mongo Beti and Ferdinand Oyono in the creative works brought to light Christian conversion as a misunderstanding that yields ludicrous harmful result. Mongo Beti in *King Lazaru*s brings to focus converts on his deathbed only to get well and have to face a diplomatic crisis, as he must now choose only one among his many wives and as well as renounce his tribal ways and adopt Christianity. The novel *King Lazarus* centres round the changing customs and mores of a Bantu tribe under French administration. In Ferdinand Oyono's *Old Man and the Medal*, the novelist satirizes colonialism and the situations it promote. In the novel, the character Meka who has converted to Christianity and given up his lands to the catholic mission embarks on what turns out to be a mock initiatory journey from his community to the administrative center of the whites. They use satire to create consciousness in the African and thereby awaken the French towards the realization that an African will always be an African and no amount of assimilation will succeed in absorbing him into the world of the other: the world of the French. Oyono uses satire to give an insight into the complexities and relationships as well as giving depth to the colonial realities in the novel. He achieved this by ridiculing colonialism and thereby giving insight into the psychology of his characters. The creative work captures the caricature evocation of traditional religion which is tragic-comic, revealing the comical ineffectiveness of the tradition in the new setting of colonialism.

In the African literary art, the narrative voice often plays against sliding concepts of the distinction between the secular and the sacred. Chinua Achebe's enthusiastic feelings about the validity of his own culture led him to write *Things Fall Apart.* This novel depicts the roots of Igbo people in order to provide his contemporaries with self-confidence in their own culture, but at the same time, he points out that the roots were so strong that they could not be destroyed. According to Aziz (2015), Achebe presents cultural changes brought by colonial rule through the spread of Christianity. The expansion of Christianity in the African culture was a threat to their traditional culture. This cultural change did cause the loss of distinct ethno-cultural identities during he colonial period. Ferdinand Oyono in *House Boy* wrote his novel in the form of an epistolary. The major thread of the literary work is the evil of imperialism or foreign administration and the exploitation of Africans by writers. The novel is a true evaluation of the natives by the imperialists. This is a clear narrative by Toundi who is eventually treated like animal by the same whites who preached universal brotherhood. Oyono satirizes the evangelists that advocate Christianity that entice young children to their religion with lumps of sugar. Oyono highlights the initiation of the young child instead of returning him to his family, the white man accommodated him as some kind of good Samaritan but in actual fact he is tearing him away

from the bloodline of family relationship. In *Things Fall Apart* and *Houseboy*, child converts whom Christians believe that God has touched are in fact feeling abusive father. The work of Achebe exposes how Europeans trample sacred forests and kill sacred animals with impunity which shows sign of divine intervention. The message in these works is that the abuse of European colonialism must stop, so that Africans may regroup and take charge of their own fate. Buchi Emecheta in her novel *Joys of Motherhood* presents the effect of Christianity on the social and cultural aspects of the African society with special focus on African women. The novel captures the ambiguous rewards of motherhood through the character of *Nne Ego*. Emecheta set the work in pre-colonial era as well as post-colonial period of Nigeria. The beliefs in African traditional religious belief, mother-hood is central in the lives of married African women. The literary work according to Bedana, Laishram and Singh (2016) stress the role of traditional religion in upholding the importance of motherhood in African Soicety.

Andre Brink's novel, *A Dry White Season* illustrates on apathetic fate and reduces social action against it to the inconsequential, having only symbolic relevance. Brink while engaging with European theories of tragedy and the possibilities of their negotiation and operation in a post-colonial context his work, *A Dry White Season* is a powerful, unflinching and unforgettable look at radical intolerance, the human condition and the heavy price of morality.

Relevance of Literary Work in African Development
Literary art is important in the African society hence it gives its reader insights into history and the different cultures of the continent.

African literary work helps to expand readers' horizon because it gives them inside look with the cultures from various parts of Africa and how this differs from the cultures of other parts of the world, as well as how customs from other countries help to shape the society.

African creative work gives an insight into the African past, present and future. This provides window of the past allowing readers to see how their ancestors and others deal with day to day life.

Literary work gives a review into the human condition in Africa; it helps to transport readers with their thoughts where they can develop their own ideas on basic human emotions free of embarrassment and without interference of others.

African literary art helps to build critical thinking skills. It helps to learn symbolism within the pages of book and assist to develop ability to find hidden meanings within everyday life.

Theoretical Framework
The writing of African literary artists is greatly influenced by their environment. It is often observed that the information of African oral tradition tremendously influence the literary works. Okihe (2018) quoting Etherton (1972) commented that it is a shift from re-creation of oral tradition in dramatic terms to the re-creation of a past contained in written histories. If is concerned with the colonial period and also with the inanimate pre-colonial period and with those one powerful and extensive African empires. Majority of the African literary artist unravel transformational vision of the neo-colonial society they found themselves in their literary works. They expose the socio-economic factors which have disrupted the development of Africa and the gradual degeneration as a result of bad governance, massive corruption, political instability and insecurity in their creative work.

Abioje (2013) noted that throughout history and beyond in the dark recesses of men's earliest cultures, religions have been vital and pervasive feature of human life. In the African pluralistic

society, three principle religions, namely,, African Traditional Religion (ATR), Christianity and Islam, there seems to be no better alternative than secularity. This explains that there is in fact a religious sense deeply rooted in man's unconscious depths. Theoretically, this study argues that the prevailing religious climate in Africa requires adherence to secularity. African writers have not objected to inter-religious dialogue, the study holds that dialogue works better in an atmosphere of socio-religious equity as advocated by African writers which implies that secularity is the antidote to religious favouritisim and injustice as identified with colonialism.

Bidmos (2006) is of the view that religion in its purity has not created any vacuum for secularism to fill and that the compartmentalization of life between religion and secularism cannot work. According to him, secularism is found in the new Catholic Encyclopedia, Volume XIII as a system of social teaching or organization, which allows no part to religion or church. He went further to say that secularism is to seek a substitute for religious influence in the process of managing affairs of man in his temporal abode. This goes to explain that the essence of African literary works in this area is examining the religious climate in Africa in order to reappraise the existing relationship among Africa Traditional Religion, Christianity and Islam.

In their writings African writers make use of certain literary theories such as Marxist theory, historicism, mythical and archetypal theory as well as feminist theory and also interactional theory.

Okihe (2008) citing Etherton (1979) noted that the contribution of African literary writers is commendable with regard to the qualities which historically embody the literary nature of the work. For instance, Ngugi Wa Thiango in his work *The Trials of Dedan Kimathi* examined the revolution of the Mau Mau freedom fighters to redeem what belongs to them. Ngugi used the Marxist- Literary Theory in this play to give a fictional account of the situation in Kenya. In the literary work of Ahmed Yerima, *The Trial of Oba Ovonramwen,* the playwright unravels the culture conflict between Benin inhabitants and British invaders who disrupted the peace and harmony in ancient Benin kingdom. The major literary theory adopted by Yerima is New Historicism. In his play, he unraveled the evil inherent in colonization and British conquest. In the play, Britain's invasion led to a total destruction of communal activities which led to the killing of the white men in an attempt to preserve the rituals and culture of the people.

Okehe (2018), further identified the use of Mythical and Archetypal Literary Theory by Zulu Sofola in his tragic play *Cosmic Cycle* Okihe discovers the cosmic conflict which is the war against the forces of good and evil. The work examines the area of corruption, insecurity, myths and culture. Also the cases of African oral tradition characterize the literary works of African writers. The poem of Okot P. Bitek in <u>Song of Lawino</u> exposes the clash of culture and ridicule of European values. Assessing, the works of Elechi Amadi, highlights the traditional African society. His works such as *The Concubine*, *The Great Pounds and The Slave* exposes the influence of religion in traditional African society. His works centers on a deep rooted African oral tradition. The literary works of Chinua Achebe is enriched with the metaphysical world view of the Igbos of Eastern Nigeria. There are clear examples in his novels such as *Things Fall Apart* and *Arrow of God*. These works exposes cultural cont-act-, cultural conflict and the chance encounter between Africans and Europeans. Okihe (2018) citing Killiam (1969) illuminated the tragic consequences in *Things Fall Apart* which resulted from the clash between traditional Ibo society and British Christian Imperialism. Also in the novel, Achebe showed Okonkwo's disillusionment on his return from exile which made him unable to reclaim his lost glory and the activities of Christian missionaries which had created division within the Umuofia people. Achebe's works explained to the readers the kind of damage and distortion colonial experience

caused to the lives of African people. As a followup, he educates both the Africans and Europeans about the African past before the advent of colonialism.

In the area feminist literary theory and the strong voice in defense of womanhood, Chimamnda Ngozi Achebe brings to light the question of womanhood. Other African writers in this category include Flora Nwapa, Buchi Emecheta, Akachi Ezeigbo, Gloria Ernest Samuel Dike, Mariama Ba, Aminata Sow Fall and Zaynab Alkali. Yesufu (2016) citing Maykovich (1980) identified the interaction theory in African literary works which he explains as an interpretative approach where the individual interprets the situation and thus determines his/her behaviour accordingly. According to Yesufu (2016) such behavior does not appear to be a product of adherence to normative orientation to macro social structure (functionalism).

Conclusion

African literary society is evidently portrayed and very much highlighted with sacred culture and secular belief .These give a clear picture of deep rooted literary structure with excellent plot and perception of African environment. The themes carry out periodic movement and characterization using structural framework.

The literary works highlights exposure to hardship, supernatural means, totality of man's circle, spirituality as well as importance of culture. It also presents the circle of love and the symbolic meaning of African literary work which can be interpreted as the world revolves to wiping out the old tradition to give opportunity for new values.

Recommendation

African literary writers' perspicuous writing style exhibits excitement and importantly creates insight into the understanding and appreciation of African cultural values.

African literary work provides information that helps in the understanding and uniqueness of the African cultural settings, rich culture, proverbs, festivals, political and economic values and more importantly their social and religious life.

African literary works as presented in the paper provides informed ideas which recognize the realities of African works of art that is recreated. These works are signs of evolutionary development.

The subject matter in African literary writing is not affected by socio-religious evolutionary changes because of the historical relevance .They are not just imagination but past occurrences which are greatly and generally acknowledged , remembered and accepted.

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Impact of State-Local Government Relations on Local Government System in Imo State, Nigeria

By
Emmanuel N. Iheanacho, Ph.D
Department of Political Science
Imo State University, Owerri

Abstract

This paper critically evaluates the effect of state-local government relations on local government system in Imo State. The specific objectives of this study are to find out if state government interference on selection of political office holders undermines the development of grass root democracy and discover if the operation of State Joint Local Government Account (SJLGA) militates against socio-economic development of local government in Imo State. This work adopted the theory of fiscal federalism and structural functionalist theory as the framework for analysis. Data were sourced through both primary and secondary sources and analysis was done quantitatively with simple percentage and mean score statistical method. This paper revealed that the state-local relation has gone a long way to undermine the development of local government in Imo State because the state government interference in appointment and selection of candidate undermines the development of grassroot democracy in Imo State local government system. In addition, the operation of State Joint Local Government Account (SJLGA) militates against economic development of local government in Imo State. This paper recommends that there is urgent need to review the 1999 constitution in order to abolish the SJLGA system and allow the management of local government election under the control of INEC. Also, abolish the idea of caretaker committee or sole administration.

Keywords: State-local relations, local government system, grass root democracy and economic development.

Introduction

Local government has been seen as essential for grass root development and rural transformation. So, the realization of grass root or community development depends on the capability of the local government to discharge its roles or functions. The extent, the local government can be able to play its roles is also determine by the nature of interactions it has with other levels of government. Favourable interaction between the local government and other levels of government can bring positive result in the local government system.

The existence of different levels of government in a political system (whether federal or unitary) necessitates interaction among them. "The outcome of interactions, cooperation and inter-dependence in terms of claims, resources and the scope of political action between levels of government is conceptualized in the theory of public administration as intergovernmental relations." (Alapiki & Odondiri cited in Nyewusira, 2011, p. 12). According to Obi and Nwankwo (2014, cited in Obi, 2018, p. 26)

> Whenever and wherever there are more than one level of government serving essentially the same persons, some mechanism and structure are devised / created to handle areas of joint competencies and to coordinate the activities of these different levels to avoid conflicts and unnecessary duplication of efforts.

So, as far as these levels of government serve the same population, there is always need to have laid down procedures, processes, structure and mechanism for handling their joint affairs in order to avoid or reduce frictions and increase complementarity of their services (Obi, 2018). That is why Onuigbo (2015) argued that the conduct of government business should be carried out in an atmosphere of harmonious relationship among various levels of government. This is because a good understanding of the scope of each level is very necessary to avoid overlap that will undermine productivity and if they are partner in progress, the issue of acrimony can be eliminated.

Nigeria is a federal state that comprises of thirty six (36) states, one Federal Capital Territory (FCT), and seven hundred and seventy four (774) local governments. Each level of government has constitutionally assigned roles to perform and sometimes need the cooperation or interaction of other levels for execution of governmental programmes or projects. In the same vein, Ojo (2014) posits that federalism which accommodates multi-levels governance with adequate autonomy to perform its peculiar functions within a political structure embraces cooperation among the levels of government for facilitation of national development. In Nigeria, the structure of intergovernmental relations include:

i.   Federal/centre-state/units relations
ii.   Federal/centre-state/unit – local relations
iii.   Federal/centre – local relations
iv.   Inter-state/unit relations
v.   State/unit-local relations
vi.   Inter-local relations

In aspect of state-local government relations in Nigeria, the state and local government has been interacting on several areas/spheres like education (primary school), conduct of local government election, appointments in political offices, management of finance, personnel administration in local government, execution of projects (in agriculture, health, infrastructure etc).

Imo state is one of the 36 states in Nigeria created in 1976 and has 27 local governments. The state government and its 27 local government always interact towards performing their role for the development of the state. Therefore, this research paper is set to critically assess the impact of state-local government relations and how it affected the local government system in Imo state. This work will specifically focus on the issue of state Joint Local Government Account (SJLGA) system, state interference on the appointment of caretaker committee/sole administrator.

Statement of the Problem

Local government in Nigeria has been associated with several negative issues like unviable resources, poor performance, corruption, inadequate autonomy, poor finance etc. The reform of 1979 gave local government the status of tier of government to operate with certain autonomy with the aim to achieve grass root democracy and development. However, the local

government still lacks the capability to discharge its stipulated functions for realization of grass root and national development. Studies have identified factors like excessive interference of local government by state government on aspect of finance and appointment of caretaker committee/personnel, corruption, inadequate staff, poor finance etc that undermines the performance of local government.

In Imo state, the state local relations has been a controversial issue because of the excessive control and abuse of local government fund by state government, refusal of state government to conduct local government elections leading to long absence of democratically elected local government chairmen and councilors. These can pose a strong threat to the local government system in Imo state and Nigeria at large. Based on the above issues, this study or paper now want to know how the operation of state joint local government account and state government interference in politics (in terms of appointment of sole administrator/caretaker committee) affect the present local government system in Imo state.

Objectives of the study

The broad objective of this research is to critically assess the impact of state local government relations on local government system in Imo state. Specifically, this study aim to:
i.   ascertain how state government interference in the selection political office holders affected the development of grass root democracy in local government system of Imo State.
ii.   find out the impact of the operation of State Joint Local Government Account (SJLGA) on the socio-economic development of local government in Imo state.

Research Questions

The following research questions raised in this study are:
i.   What is the impact of state government interference on selection of political office holders on the development of grass root democracy in the local government of Imo state.
ii.   What is the impact of operation of State Joint Local Government Account on the socio-economic development of local government in Imo state?

Conceptual Clarifications

Intergovernmental Relations: Obi and Nwankwo (2014 cited in Obi 2018, p. 27) defined intergovernmental relations as "mechanism devised in a state to handle areas of joint competencies and also harmonize the activities of the different levels in a way to make for smooth relationships and build the necessary synergy in government operations." According to Denhardt and Denhardt (2009, p. 84) intergovernmental relations "is often used to encompass with the complex interdependent relationships involving those at various levels of government as they seek to develop and implement programmes." Intergovernmental relation is seen as the interactions that take place among the different levels of government within a state (Chukwuemeka & Amchue, 2016). To Wright (1988 cited in Bello, 2014, p. 66) intergovernmental relations is an "interacting network of institutions at national, provincial and local levels, created and refined to enable the various parts of government to cooperate in a manner which is appropriate to its institutional arrangements." Dye et al (1994 cited in Ekwonna, 2012, p. 299) defined IGR as the "network of political, finance and administrative relationships among units of the federal government and those of state and local governments." According to Obi (2004 as cited in Bello, 2014, p.66) intergovernmental relations is the complex pattern of interactions, cooperation and interdependence between two or more levels of government. It is

further described as a plethora of formal and informal relationship and transactions that develop among level of government within a nation-state". Furthermore, Bello (2014) posts that intergovernmental relation does not mean interactions or relationship between government organs but include citizens and governmental institutions, agencies and officials at different levels of government.

Local Government: Awa (1981 as cited in Agunyai, 2015) define local government as a political authority set up by a nation or state as a subordinate authority for the purpose of dispersing or decentralizing political power. This means that the local government exists for decentralization of political power in order to cater for the needs of the people at local levels.
Ogunna (1996, p. 1) view local government as "a political authority that is purposely created by law or constitution for local communities by which they manage their local public affairs within the limits of the law/constitution." This view shows that local government has certain implications.
1. Local government is a level of government with both legislative and executive powers.
2. Local government is created by law and constitution.
3. Local government is created or based at the local levels and
4. Local government functions within the law or constitution that created it.
The 1976 Guidelines of Local Government Reforms see local government as:

> Government at (the) local level exercised through representative council established by law to exercise specific powers within defined areas. The 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 to ensure, participation of the people and their traditional institutions that local initiatives and response to local needs are maximized (cited in Ezeani, 2004).

> Based on the definitions above, Ezeani (2004) identified features of a local government to include;
> i. Local government as the lowest level or tier of the state.
> ii. Possession of legal existence.
> iii. Enjoyment of autonomy.
> iv. Existence within a defined territory.
> v. Exercise of authority over given population.
> vi. Exercise of specific functions and powers.
> vii. Existence of elected representatives of the local people.

> **State - Local Government Relation:** This means the systematic, planned and unplanned interactions or relationship between the state and local government with the aim to formulate and execute governmental projects and programmes. In this research, our focus on state-local relation centered on relations or interactions on financial management, election or selection of candidates for political office.
> **Democracy:** The word democracy is derived from the Greek words demos meaning "people" and kratos meaning "rule" which bring together means rule by

the people. The definition of Abraham Lincoln is close to that of the above literal meaning which he defines democracy as "the government of the people, by the people and for the people." Herodotus (cited in Agarwal, 2010) defines democracy as that "form of government in which the ruling power of the state is largely vested in the members of the community as whole."According to Uhere and Agba (2017, p. 152)

> Democracy is a way of life or system of government that encompasses freedom to make choices about what one does, where he lives and how he uses his earnings, the operations of institutions – the home, the church, local, state and federal government; the right of justified property ownership, social justice and fairness, the absence of social and class barriers, equality of opportunity and the solution of common problems through exercise of the free will of the people.

Sargent (2009) sees democracy "as a popular sovereignty which refers to direct, participatory and representative forms of rule by the people." Agarwal (2010) describes democracy as that "form of government in which the sovereign power of the state is in the hands of the people and the people are the source of the state power and the people take part in the government directly or through their representatives." According to Gauba (2003) "democracy as a form of government implies that the ultimate authority of government is vested in the common people so that public policy is made to conform to the will of the people and to serve the interest of the people."

Heywood (2007) sees democracy to be in form of the following:

i. A system of rule by the poor and disadvantaged;

ii. form of government in which the people rule themselves directly and continuously;

iii. society based on equal opportunity and individual merit, rather than hierarchy and privilege;

iv. system of welfare and redistribution aimed a narrowing social inequalities;

v. system of decision making based on the principles of majority rule;

vi. system of rule that secures the rights and interests of minorities by placing checks upon the power of the majority;

vii. means of filling public offices through competitive struggle for the popular vote and;

viii. system of government that serves the interest of the people regardless of their participation in political life.

In this work, the indices of democracy are popular participation, accountability, periodic elections.

Economic Development: Economic development is an important component of development. Increasing income, reducing poverty and more equitable distribution of wealth are the basic tenets of economic development. According to World Development Report (cited in Sapru, 1997 p.7) economic development is "a sustainable increase in living standard that encompass materials consumption, education, health and environmental protection." Black (1966 pp. 55-60) defines economic development as "attainment of ideals of modernization such as rise in productivity, industrialization, social and economic equalization, development of modern knowledge, improved institution and attitude and a rationality coordinated system of policy measures that may on the other hand remove the host of undesirable conditions in the social system that have

perpetuated a state of underdevelopment while on the other promote better nourishment, better health, better education, better living conditions." In this paper economic development include infrastructural development, high income level (low poverty level), agricultural development etc.

Review of Related Literature

In this section, we will review the related works or research conducted by some scholars in area concerning or related to intergovernmental Relations (IGR). The study of Chiamogu, Onwughalu and Chiamogu (2010) looked at the politics of intergovernmental relations in Nigeria. They observed that the politics of IGRs has led to conflict between and among levels of government in the making and implementation of public policies. Mostly in area of resource control, electoral acts, removal and suspension of chairperson from office, federal/state planning dispute, controversy over the local government elections. Furthermore, Ojo (2014) x-rayed the chronological crusade of intergovernmental relation conflicts and resource control in the fourth republic of Nigeria. The study concluded that intergovernmental relation is a necessary political synergy for the actualization and implementation of government policies and programmes. He revealed that the IGR conflict in Nigeria has been in area of creation of additional local government council, conflict over town planning authority, issue of federal government and littoral states, issues of removal and suspension of Local Government chairmen. The research suggested that justice, fairness and equity in allocation of economic resources that endure tolerance and cooperation are very essential for reducing or preventing intergovernmental relation conflicts in Nigerian political system.

Chukwuemeka and Aniche (2016) critically evaluate intergovernmental relations and performance of local government in Nigeria. With the use of both primary and secondary sources, the study revealed that intergovernmental relations has to an extent helped to reduce tension among the three tiers of government and the imperfection of 1999 constitution has hampered fiscal relations in the levels of government. They recommended that adequate effort should be made to ensure that all levels of government adhere to fiscal transparency, accountability and constitutional provision on fiscal relations.

Olamilekan (n.d) examined the intergovernmental relations on local government administration in Abuja. The study discovered that there is significant relationship between intergovernmental relationship and local government in Nigeria. The research further revealed that from 1954 till date, intergovernmental relations has not yet positively improved on local government system as a result of conflict over issues of tax jurisdiction, revenue allocation, fund transfer, over concentration of power at the centre, illegal removal of elected local government officials etc. These issues led to negative effect on good governance and by extension inability to implement live touching projects. The author argued that to ensure good IGR, there is need to minimize the state government control on SJLGA, adoption of elective principle rather than appointment of political leaders in the local government. Also, there is need for independent of judiciary.

Okafor and Orjinita (2013) studied the constitutional democracy and caretaker committee in Nigeria local government system and observed that local government has failed to achieve the objective for which it was created. It observed that party politics has been the bane of Nigerian local government since inception. In addition, the introduction of caretaker committee system undermines the base of local democracy in Nigeria. They recommended that there is need to strengthen the local government by amending the 1999 constitution, abrogation or review of the State-Joint Account System. Furthermore, they suggested for competitive election at the local level and promotion of transparency and accountability.

Agunyai, Ebirim and Odeyemi (2013) examined the issue of local government autonomy with focus on the usurpation of powers of local government by state government in Nigeria. The researcher argued that the growing demand for an autonomy of local government system holds great promise that it will help to strengthen the powers of local government which will make them to focus on grassroots politics than being a stooge to the state. They concluded that despite the useful potentials of local government autonomy, the need to check against the inordinate usurpation of powers of local governments by state government requires a multi-faceted approach in its implementation as it affects both tiers of governments. Therefore, local government autonomy is very necessary to prevent the excessive exercise of power by state government on Local government.

In the study of state-local government relations in Rivers state, Nigeria, from 1999-2007, Nyewusira (2011) discovered that the constitutional and legal framework guiding the state local relations is not only skewed in favour of the state, it completely subjugates the institution of local government to the state government. The research revealed that state institutions, agencies and commissions are adopted by the state government to exercise stringent control over local government functionaries. Furthermore, it shows that the operation of SJLGA is a huge impediment on financial autonomy of local government councils. The researcher recommended that attitudinal change in the behaviour and conduct is very necessary for those who operate the institutions of government at both state and local government levels.

Osuagwu (2013) assesses the intergovernmental relations and local government performance in Imo state from the year 2005-2013. The study shows that intergovernmental relations ensure the effective and efficient utilization of human and material resources among different levels of government. In addition, IGR enhances the emergence of cooperation rather than competition in a true federalism. The research further discovered that the use of transition committee, caretaker committee and sole administrator adversely affect the performance of local government. The researcher recommended for election of candidates in local government council, adoption of true federal system and granting of local government of autonomy.

Obi (2018) looked at the state local government relations and the autonomy question in Nigeria. The research revealed that the core factors affecting local government autonomy are the 1999 constitution, the issue of finance, the state governments and recruitment of local government actors. The researcher further argued that these factors defeats the essence of local government and adversely affect the development of the grass root. It was suggested that amendment of 1999 constitution is very essential for encouraging state local government relations that will ensure local government autonomy in Nigeria.

Abdullahi, Ambali and Ibrahim (2018) investigated the impact of power relations between the state and local government on quality healthcare services delivery in Ilorin West, Moro and Oyun local governments, Kwara state. They discovered that power relations constitute a major problem to the poor performance of local governments and the issue of state local government joint account and projects is also responsible for the inability of the selected local government to perform to the expectations of the people. They recommended for the local government to be proactive in their constitutional responsibilities and there is urgent need for constitutional amendment by abolishing the SJLGA system in Nigeria.

Having reviewed the works of some scholars, the researcher set to ask the question on how state-local government relations affect the local government system in Imo state during Rochas Okorocha administration from 2012 to 2018. This serves as the gap in literature.

Theoretical Framework

This paper adopted principal/agent or inclusive authority model of intergovernmental relation developed by Dell Wright in 1988 (Obi, 2018). It holds that the state or federal system involves a hierarchical view of the relationship between the federal, state and local government. In other words, it is based on the clearly situation of hierarchical and dependent relationships among the nationals, state and local government authorities (Bello, 2014; Obi, 2018). This model holds that in relationship between federal/central, units and local government or units/states and local government, the higher level of government dominates over the lower level of government and leading to loss of autonomy to the lower level of governance.

Under this model, the state and local governments are seen as a means for locally administering determined services. Therefore, the local government cannot be regarded as government but as a form of local administration as it is in all practical senses a field agent of the central department or government (Bello, 2014). This means that the local government and other lower levels of government lacks real independence of actions. For further explanation Ikelegbe (2004, cited in Obi, 2018, p. 28) clearly explain this model as one which:

> Federal penetration, dominance and subordination of other constituent governments is fairly total and comprehensive, such that the latter become so dependent and weak as to be mere appendages or even extensions. Intergovernmental relations becomes extensively centralized, integrated and unitarist as the federal balance is so heavily tilted towards the centre as to make federalism even in its most pragmatic proposition scurry. In some states, authoritarian and particularly military based dictatorship has so transformed federal practice that an inclusive authority model has emerged.

The principal/agent or inclusive authority model is suitable in explanation of intergovernmental relations in Nigeria because the centre has dominated Nigeria federal arrangement of Nigeria. That is there has been too much dominance of central/federal government over the state and local government.

Relating this to state-local government relations in Nigeria, there is still high rate of domination or excessive exercise of power over the local government by state government. The state governments have continue to exercise high rate of control over the local government in area of finance, execution of projects, politics, administration etc. This may pose a threat to the autonomy and development of local government in Nigeria.

Methodology

This paper adopted the descriptive survey design because it focuses on asking questions to individuals in which their responses will serve as a representation of the larger population. The population of the study involves the people of Imo state, more specifically, the lecturers in political science and public administration in both universities, college of education and polytechnics. Also, it involves the public servants, local government personnel in finance departments, persons in political position in the local government and the journalists. This study adopted the 300 sample size. The purposive sampling technique was adopted because researcher has to rely on the people that are knowledge on the issue of state local government relations. In area of method/source of data collection, this research used both primary and secondary sources. The primary source includes the questionnaire while the secondary sources are textbooks,

journals, newspapers etc. In the analysis, the data were analyzed quantitatively with mean score statistical method.

In the scope of the study, this research focuses on state - local government relations in Imo state particularly in Rochas Okoracha's administration. The research also focuses the interaction in area of State Joint Local Government Account and selection of persons/election in public office. In addition, the researcher focused on four locations in Imo State namely: Owerri Municipal, Owerri North, Orlu and Isiala Mbano LGA.

Data Presentation and Analysis

Here we shall present and analyze the data collected from the respondents. 300 questionnaires were distributed to the respondents and 271 were returned. Here researcher used the four point likert scale of Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD) and rated 4, 3, 2 and 1 respectively. In addition, the mean score from 2.50 and above is accepted as been significant

Table 1: Show the respondents views on the state government on selection of political office holders and development of grass root democracy in local government.

	Questionnaire items	Responses				$\sum$fx	$\overline{X}$	Decision
		SA	A	D	SD			
	the frequent appointment of caretaker committee / sole administrator undermines development of democracy in the local government area in Imo state	103	113	34	21	840	3.09	Agreed
	The excessive interference in selection of local government chairmen has contributed to low participation of people in decision making of government at the local level in Imo state.	93	101	43	34	795	2.93	Agreed
	The appointment of local government caretaker committee / sole administrators in local government council contributes o low participation of people in execution of government projects or programmes in the local area in Imo State	108	123	28	12	869	3.20	Agreed
	The state government control over selection of candidates in political position in local government council militates against free and fair election in local area in Imo state	81	121	48	21	804	2.96	Agreed
	The appointment of caretaker committee/sole administrators by state government contributes to the failure of local government to serve the interest of the people in locality in Imo state.	92	133	38	8	851	3.14	Agreed
Grand mean							3.06	Agreed

Source: Field survey, 2018

From the table above, it indicated that the mean score of the questionnaire items 1 to 5 are 3.69, 2.93, 3.20, 2.96 and 3.14 respectively and all the mean score are above the decision level of 2.50. In addition, the grand mean is 3.06, which is also above the decision level of 2.50. Therefore, the result from the above table indicated that state government interference in the selection of political office holders undermines development of democracy in local government area in Imo state. This is because the state government interference contributes to low participation of people in decision making and execution of projects, militates against free and fair election and cause the inability local government to serve the interest of the people in the locality.

Table 2: Showing the respondents view on State Joint Local Government Account (SJLGA) and socio-economic development in local government

Questionnaire Items	Responses				∑fx	x̄	Decision
	SA	A	D	SD			
The state joint local government account system is a threat to the local government capability in improving living standard of local people in Imo State.	72	138	49	12	812	2.99	Agreed
The excessive control of SJLGA by state government undermines the capability of local government towards contributing to agricultural development in Imo state.	79	129	53	10	819	3.02	Agreed
The high deduction of fund from the SJLGA by state government undermines the capability of local government in provision of infrastructures in the locality	86	148	24	13	849	3.13	Agreed
The operation of SJLGA negatively affects the capability of local government in the development of primary education	63	97	60	51	714	2.63	Agreed
The operation of SGLGA undermines the capability of local government towards the improvement of health services in Imo State.	84	105	49	33	782	2.88	Agreed
Grand mean						2.93	Agreed

Source: Field survey, 2018

From the table above, it shows that the mean score of questionnaire item 1 to 5 are 2.99, 3.02, 3.13, 2.63 and 2.88 respectively and fall above the decision level of 2.50. In addition, the grand mean of the above table is 2.93, which is also above the decision level of 2.50. Therefore, the result from the above table indicates that the State Joint Local Government Account (SJLGA) undermines socio-economic development in local government area in Imo state.

Discussion of Findings

Based on the analysis, this work discovered that the state government interference in selection of public office holders undermines the development of grass root democracy in the selected local governments in Imo state. This is because the state government influence on appointment of caretakers committee, sole administrators, selection of local government chairman and councilors goes a long way to discourage people's participation in decision makin and execution of governmental projects and programmes. In addition, this contributes to the

failure of local government council to protect the interest of the local people and frustrate periodic popular vote (free and fair election). This is in line with the work of Okafor and Orjinta (2013) which revealed that the introduction of caretaker committee system undermines the base of local democracy in Nigeria.

This research also revealed that the state joint local government account system militates against the capability of local government to contribute to socio-economic development in Imo state. Therefore, the SJLGA undermines socio-economic development in local government area of Imo state. This is because the state government control in the management of SJLGA has frustrated the effort of local government in provision of infrastructure, provision and maintenance of health services, improvement of agricultural development and improving the living standard of the citizens.

Conclusion and Recommendations

For every level of government to effectively execute or carry out its assigned functions for the development of the state, sometimes require adequate interaction among the levels of governance. Intergovernmental relations are very necessary for the development of state. However, poor interaction among state may led to conflict, domination of one level of government over others and loss of autonomy of lower levels.

This paper critically studies the state- local government relations and how it affects the local government system in Imo state. It indicated that the interaction between the state and local government has not favoured the local government system in Imo state. This is because the excessive control by state over the local government has led to failure of local or grass root democracy and incapability of local government in realizing socio-economic development in Nigeria. Therefore, for local government to be able to achieve or promote socio-economic development and grass root democracy, adequate steps need to be taken to ensure that state-local government relation brings positive results to local government system in Imo state. This paper recommend as follows:

a.   There is need for the abolition of state joint local government account, so that federal account would be paid directly to local government.

b.   There is need for the constitution to compel the state government to regularly conduct local government election on periodic basis so that people will have the freedom to select those that will represent their interest.

c.   There is need to abolish any issue of caretaker committee/sole administrator system. So that the local government will have an elected local government.

d.   There is need for an independent electoral bodies that will oversee the conduct of local government elections.

e.   In a situation SJLGA cannot be abolish, the law/constitution should be reviewed in a way that will prevent state government from deducting huge funds that are meant for development of local government.

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The Role of Religion and Politics in National Development in Nigeria
By

Rev Peter Tyohemba Anyam Ph.D
Department Of Christian Religious Studies
College Of Education Katsina-Ala Benue State, Nigeria
&
Mr. Abraham Nyitar Ackanyon
Department of Christian Religious Studies,
College Of Education, Katsina-Ala, Benue State

Abstract
As far as development is concerned, it is very difficult to separate religion from politics for they are too closely-related and intertwined in such a way that religion and politics have played commendable roles in the development of Nigeria. Religion and politics are vital instruments for national development as one could see in the area of education, health, technology and agriculture. Already, the western missionaries had done a lot to improve the development of Nigerian citizens but the problem remains, there is no unity in Nigeria. A lot needs to be done in order to improve the progress of Nigeria and religion and politics stand a better chance to do it. In this paper, the researchers wish to highlight the roles that religion and politics play in order to enhance development in Nigeria. It also aims at discouraging the negative aspects of religion and politics that could mar or hinder national development. Only the positive roles of religion and politics will bring this desired unity. The methodology used is mostly the phenomenological approach as well as historical and analytical approaches.

Key words: *Nationalism, Religion, Politics, Development and National Development*.

Introduction

The issue of national development needs to be a desperate desire by every Nigerian if we really want to move Nigeria forward. This desire was in the blood stream of the nationalists who fought and laid down their lives for the freedom of Nigeria from the shackles of colonialism. In his acceptance speech as the first and only Prime Minister of Nigeria, Alhaji, Sir Abubakar Tafawa Balewa said: "I am convinced, and I want you also to be convinced, that the future of this vast country must depend, in the main, on the efforts of ourselves to help ourselves (copyright:2007-2017). By implication, the Prime Minister was saying that the future of our country called Nigeria is right into our own hands and it depends on what we want to do; to build or to destroy it. This we cannot do if we do not work together in unity. Indeed, unity today is our greatest concern, and it is the duty of every one of us to work so that we may strengthen it.

Indeed, if the nationalists who worked and sacrificed for the unity, progress and development of Nigeria re-appear today, they will see a different Nigeria, not the one they once fought for. Since after independence in 1960, almost every Nigeria has taken the negative side and has succeed in wasting the opportunity which has been offered to us to manage our own affairs properly. Every Nigerian, whatever his status, and whatever his or her religion, has his or her share to contribute to this crucial task of national development. Every countrymen and

women have to cooperate with one another to create a better understanding among our people, to establish mutual respect and trust among all our tribal groups, and to unite in working together for the common cause, the cause for which no sacrifice will be too great.

However, one has to realize that today nearly sixty years or more, the link between religion and politics has totally destroyed the splendor and bright future of our country Nigeria commonly called the "Giant of Africa." The link between religion and politics has affected Nigeria in many ways: different political-ideological variations and contestations between and within the major religious traditions; and intersections between religion and such critical global and or local political issues as violent extremism and terrorism among others. By these actions, they have succeeded in killing democracy and development, human rights and civil liberties, nationalism and multiculturalism, social movement and party politics as well as non-payment of salaries as many leaders work toward self-accumulation of wealth that will not take us anywhere (Anyam: 2017).

In writing this paper, the researchers look at the union between religion and politics as a perfect marriage that is very difficult to separate as far as national development is concerned. Religion and politics are vital institutions for national development and there is no dispute in it as people could see the development of Nigeria from the primitive days to the contemporary 21st century society, religion and politics have played vital roles. The smooth, success and effective development of Nigeria depends on the positive roles played by religion and politics since their combined force could elevate Nigeria from traditional education to western style of education, traditional medi-care to modern health care, traditional and primitive technology to days of classical technology and manual type of agriculture to modern type of agriculture among others. The paper aims at pointing out the positive roles of religion and politics which will help develop our country Nigeria for a better place of living and the discouragement of the negative roles that would rather destroy Nigeria. The methodologies used in this paper are phenomenological, historical and analytical approaches. But before we look at these roles, let us first of all define some concepts involved in this paper.

Nationalism

In his historical background of Nigeria, Anyam (1998) points out that until 1862 nothing very important was known about this vast area called Nigeria. In 1862 when the British explorers discovered Lagos and later other cities, the British government began to send administrators in what is known in history as colonial administration. Kudo (1970) reports that "Nigeria came into being in 1914, when the two protectorates of Northern and Southern Nigeria were amalgamated under the governorship of Lord Frederick Lugard." Following this amalgamation series of British Colonial administrators ruled Nigeria till the mantle of leadership was shifted to Nigeria in August 1957, Alhaji Sir, Abubakar Tafaw Balewa was appointed the first and only Prime Minister of Nigeria.

But before Nigeria got her independence in 1960, there were some Nigerians who were behind this achievement. These people were called "Nigerian Nationalists" who struggled for independence, they sacrificed themselves to make what Nigeria is today. The achievement of these people needs to be acknowledged. It is being established that Herbert Macaulay (1864-1946), a Nigerian journalist, politician, engineer and musician was the founder of this moment (Osewa: 2005-2018). The other prominent members include: Dr. Benjamin Nnamdi Azikiwe, Chief Obafemi Awolowo, Sir Ahmadu Bello, Chief Anthony Enahoro, Mallam Amino Kano, Eyo Ita, Alvan Ikoku, Dennis Osadebay, Egbert Udo Udoma, Joseph Saawuan Tarka among

others. Some young Nigerians intelligent students like Wole Shoyinka, Gani Fawehinmi and Wantaregh Paul Iyorpuu Unongo were opportuned to sit with the prominent Nationalists as Nigerian students' union. These people risked their lives so that Nigeria could be freed from the manacles of humiliation, servitude and oppression. Today the struggle continues because the 21st century Nigerian democracy has totally destroyed the labor of our heroes who fought for independence. Today, we are still experiencing hardship in Nigeria. We struggle against tyranny and wants, fetid social conditions and diseases, ignorance and mental slavery, leadership tussle, bribery and corruption, shedding of innocent blood and above all, the human needs and the goal and labor of our nationalists have been wasted (Anyam: 2017).

Religion

Religion is a phenomenon that exists in the society. It is very much and has always been with us as man cannot live without it. Most scholars have expressed conceptual difficulties involving the definition of religion, as a result there is no acceptable universal definition of religion that could accommodate all types of religion around the globe. Davis (1982) observes that some scholars have simply described religion as a "belief in spiritual beings (10). While others have attempted more comprehensive definitions in terms of beliefs or a description of practices. Religion can mean one thing to a theologian, and he will have a different approach to religion. The same thing applies to anthropologists, sociologists, historians, psychologists, or a different thing to Maxists and so on.

One good point that religious scholars should not forget is, there are many world religions found in different settlements with different approaches. A lot of myths have surrounded these world religions and it helps to explain more about each world leading religions. Davies (1982) elaborates more that myths take many forms depending on the culture in which they are found. But their function is always that of pinpointing vital issues and values in the life of the society concerned. They often dramatize those profound issues of life and deaths, or how man came into being and what his life is really about, of how he should conduct himself as a citizen, with a role to complement himself as a creature of God. One problem in our understanding of myths lies in the fact that Western religions like Judaism, Christianity, and Islam are very much concerned with history. They have founders and see their history as God's own doing. This strong emphasis upon actual events differs from the Eastern approach to religion, which emphasizes the consciousness of the individual. Hinduism and Buddhism possess a different approach to history, and hence also to science.

With this background MC Taggart J.M.E. in Iorshe (nd) define religion as an emotion resting on a concoction of a harmony between ourselves and the universe as a whole. While Michael Hill defines religion as a set of beliefs which postulate and seek to regulate the distinction between an empirical reality and a related and significant supra-empirical reality… Kegley, W in Iorshe (nd). on the other hand defines religion as the attitude or active relationship, and the actions growing out of that attitude or relationship towards whatever and whomever an individual and or group of persons take to be of greatest value and reality.

Politics

When the word politics is mentioned, few things come to the psyche of human beings. First, politics are the activities associated with the governance of a country or an area especially the idea of parties' formation having power to rule. Secondly, politics are the activities aimed at improving someone's status or increasing power within an organization, and thirdly politics is to

engage in political activities. This means that politics involves public affairs that people carry out to form government at the local, state and national levels. Politics is the process of making decisions that apply to members of a group, and it refers to achieving and exercising positions of governance particularly at state level.

The etymology of politics is from the Greek word **Polis**, **Polites**, **Politika** or **politikos** meaning "affairs of the cities" and it is the process of making decisions applying to all members of each group. More narrowly, it refers to achieving and exercising positions of governance- an organized control over human community particularly a state. Later on the Middle English used the word politics from old French **Politiqe** which involves the citizens and the city polis, (Harper: 2001-2018).

Aristotle's (384-322 BC) can be regarded as the first to introduce the word through his observations about human politics that he called **Zoon Politikon**. The social life that involves interaction between two or more people would certainly involve political relations. From the time of Aristotle up to the era of Christ, the church had fully developed the concept of politics. The organization of the Early Church was set up in such a way that she will control all her members peacefully. And very interestingly the state had borrowed this idea of the church and had started setting up city polis (Police) to control members of the society. (Wilda: 2013).

According to Joyce Mitchell in her book *Political Analysis and public policy*-politics is the collective decision-making or policy-making common to the whole society. To put it in another way, politics is a collective decision making or the making of public polices for an entire society (Wilda: 2013). Going by this definition, politics involves the study of country life which is part of peoples' lives and the duty the state owns for her citizens. By this indication, political life aspects relate to the element of power, the state in making decision, policies, distribution of allocations for the development of individuals and the society as a whole.

National Development

National development is dealing with the entire universe because each country, tribe or group of people has to develop to an acceptable standard of living. It is the responsibility of each country to improve the standard of living for all her members. In the modern society, the welfare of people depends on the ability of a country in providing basic and essential amenities like quality education, potable water, transportation infrastructure, medical care among others to her people. When these are effectively done development usually takes place, but when the leaders fail to provide for these amenities, instead people suffer and national development becomes rare.

The term national development is very comprehensive since it includes all aspects of the life of an individual and the nation. It is a process of reconstruction and development in various dimensions of a nation and development of individuals. It includes full-growth and expansion of our industries, agriculture, education, social, religious and cultural institutions. Moreover, national development implies the development of a nation as a whole. It can be best defined as the all-round and balanced development of different aspects and facets of the nation viz. Political, economic, social, cultural, scientific and material. This can be better achieved through the total effect of all citizens' forces, and additional to the stock of physical, human resources, knowledge and skill, (Bawa: 2014).

A country is classified as developed when it is able to provide qualitative life for her citizenry. But in the case of Nigeria since independence in 1960, Nigeria has been battling with problems of development in spite of huge human, material and natural resources in her possession. Since 1960, there are a lot of problems affecting national development as well as

strategies for achieving sustainable development in Nigeria. Right at the formative days of Nigeria as a country, leadership paused a big challenge to Nigeria which the negative aspects of religion and political life that gave birth to bribery and corruption, segregation and servitude of minority tribes, religious terrorism where the Muslims are constantly killing Christians on a daily bases and today the Fulani herdsmen killing innocent souls under the last regime and the present regime of President Buhari. So how can a country develop in this perilous time?

Religion and Politics in National Development

The relationship between religion and politics continues to be an important theme in political philosophy and national development, despite the emergent consensus on the right to freedom of conscience and on the need for some sort of separation between the church and the state. One reason for the importance of this topic is that religions often make strong claims on people's allegiance, and universal religions make these claims on all people rather than just a particular community. For example, Islam has traditionally held that all people owe obedience to Allah's will. Christianity on the other hand, emphasizes faith and obedience of all people in Christ Jesus as far as salvation is concerned. Paganism trades towards the uphold of tradition and customs by all people and strict benevolent behaviors will surely result into useful development. Thus it is probably inevitable that religious commitments will sometimes come into conflict with the demands of politics, (Sallaway: 2014).

Islam is the religion of those who follow the prophet Muhammad. According to Adam(2016) the name Islam an Arabic word translated as "submission ," "surrender" or "commitment." This moment was started by prophet Muhammad in the 7th century AD and all its follow demonstrated a total submission their lives to Allah (god). Adams continues that the heart of Islam religion concern in the law, in Nigeria, Islam is an eminently practical way of life where they expect that their religion is guidance for all the specific situations of life so that they may know how to please God in the word and achieve blessedness hereafter. For example the Sharia law in the pathway or "the path in which God wishes men to walk." (Adams: 2016)

In national development, the Islamic Sharia law is thus the standard of right and wrong in human affairs and it provides an ill-intensive scale of religion valuation of conduct, (Adams:2016). This law restricts Islamic members in Nigeria to regulate their moral characters. That means the youths, adults, men and women know what to do and what they ought not to do. Every human beings fall under the perspective of the law, without exception and if one violet the law, he or she will be punished accordingly. This law deals with every aspect of political, social and private life. As far as national development is concern, we have to be obedient to the law, both men and women and whatever position one occupied, he or she must be obedient to the law.

According to Safra (2002) Christianity is a major religion, stemming from the life, teaching and death of Jesus of Nazareth (Christ) in eastern Orthodox Churches, and the protestant Churches. This movement from the Early Church, Roman Catholic Church and Reformation Church had really developed different countries beyond reasonable doubt. The 19th Century revival in Europe, saw Missionaries from England brought the gospel in Nigeria through trade and expedition and their work become a living testimony to almost all the tribes they worked.

Paradoxically the coming of the missionaries in Nigeria around 1842 had witnessed rapid expansion, growth and establishments of institutions like education and health centres. Their enlightment introduced tolerance and religious liberty and many Christians agreed with the modern political programmes out of concern for the freedom of personal faith. The contribution of Christianity in national development in Nigeria cannot be over emphasized. For example; the

introduction of Western Education, encouragement of Sciences of human nature, health facilities/institutions, improvement in agriculture, age of revolutions in political, intellectual and technology of different kinds. All these are parts of national development that Nigeria needs for the present generation.

Going strictly by the above background, one observes that religious beliefs and practices also potentially support politics in many ways: firstly, religion assists politics in conflict management at national and local levels. Secondly, religion upholds a growing interest in minority groups, while politics is just a mere talk, there is no reality in their claims. Thirdly, religion constantly takes side with political rights and entitlements. And fourthly, religion opposes ethnicity agitation, gender differences, corrupt practices, wealth, etc.

There are also some philosophical problems raised by the various ways in which religion and politics may intersect. The first two are devoted to topics that have been important in previous eras especially the early modern era, and the last two are more pressing for contemporary political thought:

1. Establishment of a church or faith versus complete separation of church and state.
2. Toleration verses coercion of religious beliefs, and current conflicts between religious practices and political authority.
3. Liberal citizenship and its demands on private self-understanding, and
4. The role of religion in public deliberations (Callaway: 2014).

The researchers are of the opinion that there is every need for religion to play her role in politics generally. The reason is that everybody has the right to contribute his or her opinion on the affairs that pause a challenge for the state. People who are adamant are rather destroying the society. And the church as a religious body too stands a better chance to voice out on political matters truthfully since their master Jesus Christ was the Truth himself. To put it very straight, the church has the right to support someone to win election or not to support one at all. In the Muslim tradition they do not separate religion from politics so the churches too should rise from their slumber and involve themselves in politics in order to help develop our country in a better way. It is therefore impossible to separate religion and politics and anyone who claims it can and should be done is either lying or hasn't thought it correctly.

There are a lot of national elections happening year in year out around the world. Name one where religion is not a significant factor; go to America, Europe, India, Australia, Africa, etc politicians seek the help and concern of religious leaders including Muslims as well as Catholics and Protestants, in their election campaigns. Also name any election that religious members-Muslims, Catholics, and Protestants are not involved in voting. Christians too are to be involved in politics since Jesus of Nazareth's execution a circular moment in human history for us- was blatantly political. Proclaiming his Gospel therefore has inevitable political consequences.

A-   The Negative Roles of Religion and Politics

Religion has taken a position of importance in Nigeria politics. The nation is the most populous in Africa as a whole, and vast with religious diversities: Christianity, Islam and African Traditional Religion. These Religious bodies or entities are intertwined with political activities in the country. The political office holders are misusing it to get personal gains from those who hold public offices. Thus, religion has been mostly used negatively in Nigerian politics since independence, (Afolabi: 2015).

The researchers have gone through the work of Baffour (2011-2017) and discovered that religion that is supposed to stabilize Nigeria and move her forward has

succeeded in playing negative roles that are intended to bring disharmony and disunity. These negative roles of religion and politics are not acceptable at all and the researchers stand to discourage them because they will only destroy Nigeria. Few of them include:

1. It is claimed that it was on religious backgrounds that denied Nigerian independence in 1957 the same year with Ghana. Islamic members in the Nationalists worked against this early independence because they had not yet acquired Western Education. It was after this that the Education Centre at Zaria was elevated to a University status and many of the Northerners were awarded first degrees.

2. Right at the initial stage of independence of Nigeria, the country had developed leadership problem. The cabal (Muslims) wanted to rule and dominate in Nigerian politics. It was this reason that sent Sir Abubakar Tafawa Balewa to the seat of Prime Minister with a lower education in the midst of Ph.D holders among the nationalists.

3. The Muslims wanted to impose the Muslim culture on all Nigerian citizens since they did not want to hear anything Christianity. In the past and today Muslim members wanted to Islamize Nigeria as a result they did not separate themselves from politics. It is today that few Christians are trying to join them in the crusade, but they have already gone ahead of them. It is claimed that almost all the Muslim leaders as Heads of state wanted to register Nigeria into the Organization of Islamic Countries (OIC), and Nigeria is not safe at all.

4. There are constant religious and political crises or religious fanatism in Nigeria, especially in the North where Muslims usually kill Christians and burn their churches. Under the leadership of Buhari, one sees the Fulani herdsmen carrying out the Muslim agenda. As a result, Fulani herdsmen are terrorizing and killing innocent Nigerians everywhere with more attention to weaken the Tiv in the Middle Belt and over power Nigeria very easily.

5. During elections, many political parties usually adopt worrisome political campaign strategies aimed at instigating unwarranted division of Nigeria on the basis of ethnicity and religion.

6. Nigeria is a secular state and the government that is supposed to use religion as a unifying force for national development, instead, begins to instigate religious disaffection among its citizens by its action.

7. Politics regulates social behavior, religion regulates individual behavior, both play important roles in the way people live and the society operates. But government usually mixes politics and religion in Nigeria to find its way through and bears the sword to manipulate and stay in the saddle of authority. While the Western world had separated religion from politics and they have developed, Nigeria mixes religion and politics and she succeeds in destroying both the state and the church.

8. Religion is rather encouraging bribery and corruption in Nigeria as well as sectionalism. For example, the Christian Association of Nigeria (CAN) and its leadership due to Muslim behavior, their leaders have allowed themselves to be dragged into the antics of the politicians to achieve their political goals. There was an allegation that during the 2015, presidential election Jonathan Goodluck bribed CAN with around 6 to 7 trillion Naira and they canvased that any vote for Buhari is to the islamization of Nigeria and so on. But this their statement is seen to be true since the Fulani herdsmen are killing people particularly in the Benue Valley and the FGN is adamant and above all the FGN prefers the life of cows more than human beings, (Baffour: 2011-2017).

The researchers also observed that all the Nigerian leaders that bear Christian names as well as Muslim names like Jonathan, Gabriel, Samuel, George, Silas, Barnabas, Ibrahim, Mohammed, Ali, etc they have succeeded in destroying Nigeria and their religious names.

B-   Positive Roles of Religion and Politics

There is every need to separate religion and politics in Nigeria like the Western Nations, because Nigerian Polity has spoiled the good records of religion and has destroyed both the religious bodies and Nigeria as a state. The main roles of religion and politics in the state are supposed to be:

1.   Peaceful coexistence for national development
2.   Love of one another
3.   Dialogue in Solving crises
4.   Tolerance to accommodate everybody
5.   Preaching good news of salvation to every Nigerian citizen
6.   Vehement disagreement and disassociating from what is evil.
7.   Foster process and development in areas like education, health, agriculture and technology
8.   Stand by the truth all the time for Nigeria to survive
9.   Pray for everybody because God or Allah loves every single life in this world
10.   Fight for the Welfare of everybody irrespective of his religious affiliation or ethnicity.

Recommendations

The under-development of Nigeria as a country is partially blamed on religion and political factors. There was power tussle right at the eve of independence and bribery and corruption started in Nigeria education sector because of religion and politics. The first military coup in Nigeria (15th January 1966) and the counter coup that followed were based on religion and politics. Therefore, the researchers have the following recommendations to make:

1.   Succession leadership in Nigeria should be strongly guided by religion and political factors however we should not over-rule Zoning System. A Muslim, Christian or Pagan leader who would perform very well must be appreciated and discredit will be given to under- performance leaders. Each government will be guided by how he controls bribery and corruption crises, terrorism, many other social vices, economics recession and non-payment of salaries. Then we shall decide which leader that has Nigerians at heart- and he will receive blessings from God.
2.   In no other circumstances, no Nigerian leader should be allowed to register our country into a religious body because Nigeria is a secular state and our own constitution has allowed freedom of worship, freedom of speech. Therefore, the aim of the Muslims to register Nigeria into OIC should be condemned all the times.
3.   Each religion in Nigeria: Islam, Christianity and Traditional religion should be gearing towards peaceful coexistence for national development. Any religion that instigates religious violence should be unanimously dealt with, in accordance with the law and constitution of Nigeria.

4.   Politicians should avoid using religion in a negative way in order to disintegrate the country and rule by force. They should rather use religion in a positive way to promote progress and national development.

Conclusion

Religion and politics are inseparable but as far as national development is concerned, they must be kept separate. Religion is meant to unite people with similar beliefs into a "Moral Community," e.g. Muslims, Christians etc while politics is meant to unite all people of a country like Nigeria into a single community regardless of ethnicity, personal beliefs and practices. The churches in Nigeria has distanced themselves away from Nigeria polity and the Muslims have since overtaken them in politics. But we are of the opinion that, the church should rise up because they are the children of the Lion of Judah who is the only person in the Trinity God to assume the human nature in order to save mankind.

In the past during the Middle Ages, the church was the only formidable power, potent enough to threaten the monarch. The church encouraged feudalism than selfish independent mind. Therefore, this is the role of the church to rise up and join the crusade of politics in Nigeria in order to bring Nigeria back from evil to the highest glory of God. With this giant step we shall restore Nigeria back to God and his blessings will be inevitable with the fear of God in them it is hoped that those Christians who will participate in political leadership will bring sanity in politics in terms of anticorruption, social justice, peace, not rigging elections among other things, with this genuine political ideal a true democratic culture will emerge.

Finally, the researchers are of the opinion that, religion has to aim at bringing people for peaceful co-existence in politics and leadership. Religion should not inspire her followers to involve in social vices such as abuse of money, sex, leadership position, violence, power tussle, bribery and corruption among others. All religious bodies in Nigeria should try and follow the good steps of their founders, particularly Jesus Christ who had sacrificed his life for everyone in the world (John 3:16, Acts 4:15). When religion and politics avoid violence, development becomes real.

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