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Religious Fanaticism and National Development

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Abstract

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

Keywords; Religion, Fanaticism, Development, National Development

Introduction

Religion and national development complement each other. This indicates that, they worktogether to enhance sustainable national development. However, the condition in Nigeria with regard to achieving the above mentioned goal appears to be misleading. This is because instead of peace and development we have rife, distrust, suffering, anarchy, destruction of lives and property becoming the order of the day arising from religious issues.

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

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

Definition of Concepts

Religion

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

Religious Fanaticism

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

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

Development

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

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

Causes of religious fanaticism in Nigeria

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

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

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

2**. Religion Itself:** Religion has been a divisive force in society because of the conflicting and intolerant religious results in the society. For example, when Christianity started its penetration into the Mediterranean world, it resulted in a serious clash between it and Islam. This led to the Christian crusades to regain the control of Jerusalem. Equally, the spread of Islam to Syria, Asia Minor, Spain and Sicily was seriously resented by Christian Europe. The fear of Islam penetrating made the Byzantine Emperor to appeal to Pope Urban II for assistance against the spread of Islam in 1905. "The pope at Claymout in south-east France appealed to all Christians to join hands together and halt the advent of Muslims" (Elliot $ Summerskill, 1975).

In Nigeria, both Christianity, Islam and African traditional religion had existed and were characterized by tension, outright hostility against each other and mutual suspicions. The stifle dissatisfaction with and anger at each other began to manifest in the 1960s. Religious fanaticism and violence have been caused by diverse interpretations of doctrines within the same religion. For instance, is the "protestant reformation that resulted in various wars in Europe, namely; French wars of religious 1562-1610 lead revolt. 1578-1609, and the thirty years war between catholic and protestant states in Europe 2618-1648" (Stewart $ Glynm, 1981). Islam also had the intolerant interpretation of the same religion in Islam, the Kharijites who had the view that the leadership of the Muslim community neither belonged to some branch of Muhammed's family nor to a certain Arab tribe, but to the one best qualified forit. Ali (1980:295) for better clarification states that:

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

3.**Hostile/Antagonistic Evangelism**

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

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

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

5.**Security and poor leadership**

Achebe (1981) argued that "the problem of Nigeria is squarely on leadership". No doubt, Nigeria has been plagued with poor leadership since independence. There is a disconnection between leadership, the lead, norms and the society. Many Nigerian leaders are corrupt. Leadership as opined by Alamu (2004) has to do "with organizing and adequately coordinating the resources of time, relationship, skills, expertise and finances to achieve a goal for the common good of all". Some actions of the leaders in Nigeria fuel religious crises. "Former president Ibrahim Babangida headed the controversial inclusion of Nigeria in the Organization of Islamic Countries" (OIC) (Ajayi; 2000). The current president Buhari said that" Nigerians should vote on religious lines" (Efiye; 2015). These actions and statements could trigger distrust and crises among the two dominant religious groups. However, the government of the federation shall not adopt any religion as a state religion. In the section 35 of the Nigerian constitution, it was stated that, every person shall be entitled to freedom of thought, conscience and religion including freedom to

change his religion or beliefs and freedom to manifest and propagate his religion or belief in worship, practice and observation.

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

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

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

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

What ought to be the relationship between religion and national development? Some scholars are of the view that religion cannot play role towards national development in Nigeria because "religion is arguably one of the single most significant cause of war and turmoil in human history". This is because so much malevolence have been done in the name of religion (Ayer 1976, cited in Collins et al 2006). Religion has in the past and at present impacted so much on African culture in general both positively and negatively and it is still doing so now. Against this background Ugwu (2002) said "although the imported world religions brought in some positive influences or effects on the Nigerian communities, they have also dealt a staggering blow on our social, economic, religious and political systems". The pattern of change has been and on-going process moving in different direction.On the negative contributions of religion towards national development, Cohen (2002) affirms that "there is no logical reason to link religion to economic development or insufficient empirical evidence of any actual linkage. Any connection between religion and economics is likely the one in which the latter is cause and the former affected". Religion is a source "not only of intolerance, human rights violations and extremist violence, but also of non-violent conflict transformation, the defense of human rights, integrity in government, reconciliation and stability in divided societies" (Appleby 1996). Analysis of the implications of diversity in Nigeria and other countries suggest diversity

is a necessary but not sufficient condition for conflict. In order words, the very fact that a country has different ethnic, communal, religious and radical groups does not make division and conflicts inevitable.

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

Implications of Religious Fanaticism on National Development

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

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

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

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

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

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

Solutions Towards Curbing Religious Fanaticism

1. Inter-religious dialogue must be encouraged among the different religions in the nation to curb incessant ethno-religious conflicts that have besieged the country till date. This will foster peaceful co-existence which is an important factor in national development. However, other leaders in the different religions particularly Islam should

consider their actions in relation to their approach to those who have critical views about their dogma, beliefs, and practices. Therefore, the benefit of dialogue in the crisis of religion cannot be over emphasized (Dretke, 1979).

2. The need to create employment for the youth: This will enhance national development and help reduce religious fanaticism. This in no doubt would engage the "almajiris" who are believed to be easily exploited as ready tools for religious violence in the north. Mammaya (2012), urged especially "the governors of the states in the North to make adequate use of the available resources to create employment opportunities for the youths". This should extend to other states of Nigeria so as to check the susceptibility of the youths in the perpetrating of crime.
3. Confronting the challenges facing the North: Adebisi (2002) has called on Nigerian leaders to address more "the problem of educational imbalance between the North and South, as a means of reducing religious fanaticism. As this will help reduce the different rates of development between the two regions", it would draw the attention of all towards development of the region.
4. Educating and enlightening members of the various religious groups on the value of love and tolerance as remedy for peaceful co-existence among different religious groups that make up the country.
5. Banning the use of provoking/provocative statements against other religions.
6. The educational system at all levels should include in its curriculum the religious beliefs and practices of the other with emphasis on their common features.

7. Poverty alleviation programme at all levels is a welcome development as it would make for a more democratic society and reduce religious intolerance and violence.
8. Efficient security network: In reducing religious fanaticism and violence is the possession of effective security network. Our security operatives should be adequately trained to tackle the problem of religious fanaticism and violence and nip them in the bud. Prosecution of offenders could help to quell the spate of the crisis. Adequate policing of our borders and cities that are prone to religious violence should be encouraged. If the above solutions and others are considered, then the challenge of fanaticism would be brought to the barest minimum.

Conclusion

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

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

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The Russia Needs the West for Some time, after which it shall turn its back to it: Vladimir Putin Fulfilling Peter the Great's Prophesy

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Abstract

There is no doubt that the all-time powerful Russian Tsar, Peter the Great was the architect of the Russian Empire by his exploits in opening up the once landlocked empire to be closer to Europe through his conquests , such as Asov campaign and many others, his westernization policy also ensured that Russians imbibed some western culture. In spite of the fact that virtually all his teachers, shipbuilders and others were westerners, he was not unmindful of Russia's distinct culture and ways of life, hence his famous exhortation that "Russia needs the west for some time, after which it shall turn its back to it" This paper attempts to link the prediction of Peter the Great with the present Russia involvement in the Crimea and its subsequent annexation, the ongoing Ukrainian skirmishes, and its attendant economic sanctions imposed on Russia by the western powers. Data will be gathered from archival materials, dedicated internet sources and periodicals. The paper concludes that Russia increasingly would work more closely with Asian nations, starve off the excruciating effects of the economic sanctions thus fulfilling the aged long prediction of Peter the Great.

Key words: Peter the Great, the Crimea, Culture, Ukraine, annexation

Introduction

From the Ashes of Kievan-Rus Emerged the Russian Empire

Several scholars have argued that the Russian Empire emerged from the ashes of Kievan- Rus, A medieval European state; Kievan-Rus was founded in 882AD by Prince Oleg. It was made up of a number of co-operating principalities, with its capital in Kiev. Spread across territory from the Baltic Sea in the North to the Black Sea in the South, it prospered because it controlled all of the major Eastern European trade routes. Kievan-Rus can be traced back to the arrival of Rurik, a Norse Varangian Chieftain, and his brothers Sineus and Truvor. Together, they established themselves as leaders of Novgorod, Beloozero and Izborsk. On the death of his brothers, Rurik took over as leader of all three regions. Kievan-Rus' power and influence waned during the 12th and 13th centuries and, against a backdrop of internal disputes, it was overrun by the Mongol invasion of Rus in the early 13th century. The Russians, who were of Slavic descent and a major part of Kievan-Rus, fled to the Northern forest later to be known as Moscow where they continued their resistance against the Mongols. It was in the Northern forest that the Russian empire emerged under the Romanov dynasty which ruled the empire from 1613 to 1917. Peter I also known as Peter the Great happened to be the greatest of all the Russian empire rulers. Our intention in this paper is to examine the role played by Peter the Great and his predecessor, Catherine II in shaping the Russian empire with a view to determine if his famous exhortation that "Russia needs the west for some time, after which it shall turn its back to it" has been fulfilled.

Peter the Great and His Exploits

Peter the Great or Peter Alexeyevich (30 May 1672 – 8 February 1725) ruled the Tsardom of Russia and later the Russian empire from 7 May 1682 until his death, jointly ruling before 1696 with his elder half-brother, Ivan V. Through a number of successful wars he expanded the Tsardom into a much larger empire that became a major European power. He led a cultural revolution that replaced some of the traditionalist and medieval social and political systems with ones that were modern, scientific, westernized, and based on The Enlightenment (Hosking, Geoffrey (1997:67). Peter's reforms made a lasting impact on Russia and many institutions of Russian government trace their origins to his reign.

From an early age, Peter's education (commissioned by his father, Tsar Alexis I) was put in the hands of several tutors, most notably Nikita Zotov, Patrick Gordon, and Paul Menesius. On 29 January 1676, Tsar Alexis died, leaving the sovereignty to Peter's elder half-brother, the weak and sickly Feodor III. Throughout this period, the government was largely run by Artamon Matveev, an enlightened friend of Alexis, the political head of the Naryshkin family and one of Peter's greatest childhood benefactors.(Kolchin, Peter, 1990:11)

This position changed when Feodor died in 1682. As Feodor did not leave any children, a dispute arose between the Miloslavsky family (Maria Miloslavskaya was the first wife of Alexis I) and Naryshkin family (Natalya Naryshkina was the second wife) over who should inherit the throne. Peter's other half-brother, Ivan V, was next in line for the throne, but he was chronically ill and of infirm mind. Consequently, the Boyar Duma (a council of Russian nobles) chose the 10-year-old Peter to become Tsar with his mother as regent. (29)

This arrangement was brought before the people of Moscow, as ancient tradition demanded, and was ratified. Sophia Alekseyevna, one of Alexis' daughters from his first marriage, led a rebellion of the Streltsy (Russia's elite military corps) in April–May 1682. In the subsequent conflict some of Peter's relatives and friends were murdered, including Matveev, and Peter witnessed some of these acts of political violence.

Peter knew that Russia could not face the Ottoman Empire alone. In 1697 he traveled incognito to Europe on an 18-month journey with a large Russian delegation–the so-called "Grand Embassy". Since he was far taller than almost anyone else, his fake name allowed him to escape social and diplomatic events, but did not fool anyone of importance. One goal was to seek the aid of the European monarchs. Peter's hopes were dashed; France was a traditional ally of the Ottoman Sultan, and Austria was eager to maintain peace in the east while conducting its own wars in the west. Peter, furthermore, had chosen the most inopportune moment; the Europeans at the time were more concerned about who would succeed the childless Spanish King Charles II than about fighting the Ottoman Sultan. (Bushkovitch, Paul, 2003:42)

The "Grand Embassy", although failing to complete the mission of creating an anti-Ottoman alliance, continued. While visiting the Netherlands, Peter learned much about life in Western Europe. He studied shipbuilding in Zaandam (the house he lived in is now a museum, the Czar Peter House) and Amsterdam, where he visited, among others, the upper-class de Wilde family.

Jacob de Wilde, a collector-general with the Admiralty of Amsterdam, had a well-known collection of art and coins, and de Wilde's daughter Maria de Wilde made an engraving of the meeting between Peter and her father, providing visual evidence of "the beginning of the West European classical tradition in Russia". According to Roger Tavernier, Peter the Great later acquired de Wilde's collection.

Thanks to the mediation of Nicolaas Witsen, mayor of Amsterdam and expert on Russia, the Tsar was given the opportunity to gain practical experience in the largest shipyard in the world, belonging to the Dutch East India Company, for a period of four months. The Tsar helped with the construction of an East Indiaman especially laid down for him: *Peter and Paul*.

During his stay the Tsar engaged many skilled workers such as builders of locks, fortresses, shipwrights, and seamen—including Cornelis Cruys, a vice-admiral who became, under Franz Lefort, the Tsar's advisor in maritime affairs. Peter later put his knowledge of shipbuilding to use in helping build Russia's navy. (Rodger, NAM, 2005:32)

Peter paid a visit to Frederik Ruysch, who taught him how to draw teeth and catch butterflies. Ludolf Bakhuysen, a painter of seascapes and Jan van der Heyden the inventor of the fire hose, received Peter, who was keen to learn and pass on his knowledge to his countrymen. On 16 January 1698 Peter organized a farewell party and invited Johan Huydecoper van Maarsseveen, who had to sit between Lefort and the Tsar and drink.

Peter's Reforms

Peter implemented sweeping reforms aimed at modernizing Russia. Heavily influenced by his advisors from Western Europe, Peter reorganized the Russian army along modern lines and dreamed of making Russia a maritime power. He faced much opposition to these policies at home, but brutally suppressed any and all rebellions against his authority: Streltsy, Bashkirs, Astrakhan, and the greatest civil uprising of his reign, the Bulavin Rebellion.

Peter implemented social modernization in an absolute manner by introducing French and western dress to his court and requiring courtiers, state officials, and the military to shave their beards and adopt modern clothing styles. One means of achieving this end was the introduction of taxes for long beards and robes in September 1698.

To improve his nation's position on the seas, Peter sought to gain more maritime outlets. His only outlet at the time was the White Sea at Arkhangelsk. The Baltic Sea was at the time controlled by Sweden in the north, while the Black Sea and the Caspian Sea were controlled by the Ottoman Empire and Safavid Empire respectively in the south.

Peter attempted to acquire control of the Black Sea; to do so he would have to expel the Tatars from the surrounding areas. As part of an agreement with Poland which ceded Kiev to Russia, Peter was forced to wage war against the Crimean Khan and against the Khan's overlord, the Ottoman Sultan. Peter's primary objective became the capture of the Ottoman fortress of Azov, near the Don River. In the summer of 1695 Peter organized the Azov campaigns to take the fortress, but his attempts ended in failure.

Peter returned to Moscow in November 1695 and began building a large navy. He launched about thirty ships against the Ottomans in 1696, capturing Azov in July of that year. On 12 September 1698, Peter officially founded the first Russian Navy base, Taganrog. He continued his far reaching reforms in all facets of imperial Russia's life

including moving the capital of the Russian empire to St. Petersburg, a city he personally built, from Moscow. This he did ironically to move closer to Europe (a continent he intended to later dump) because before his ascension to power, Russia was a land locked country without outlet to the sea.

Peter's health plummeted in 1723; he began having problems with his urinary tract and bladder. In the summer of 1724 a team of doctors performed surgery releasing upwards of four pounds of blocked urine. Peter remained bedridden until late autumn. In the first week of October, restless and certain he was cured, Peter began a lengthy inspection tour of various projects. According to legend, in November, at Lakhta along the Finnish Gulf to inspect some ironworks, Peter saw a group of soldiers drowning near shore and, wading out into near-waist deep water, came to their rescue.

This icy water rescue is said to have exacerbated Peter's bladder problems and caused his death. The story, however, has been viewed with skepticism by some historians, pointing out that the German chronicler Jacob von Stählin is the only source for the story, and it seems unlikely that no one else would have documented such an act of heroism. This, plus the interval of time between these actions and Peter's death seems to preclude any direct link.

In early January 1725, Peter was struck once again with uremia. Legend has it that before lapsing into unconsciousness Peter asked for a paper and pen and scrawled an unfinished note that read: *"Leave all to ..."* and then, exhausted by the effort, asked for his daughter Anna to be summoned.

Peter died between four and five in the morning 8 February 1725. An autopsy revealed his bladder to be infected with gangrene. He was fifty-two years, seven months old when he died, having reigned forty-two years.(Anisimov, Evgenii V. (2015:9) has this to say about him:

be grace of God, the most excellent and great sovereign prince Pyotr Alekseevich the ruler all the Russians: of Moscow, of Kiev, of Vladimir, of Novgorod, Tsar of Kazan, Tsar of Astrakhan and Tsar of Siberia, sovereign of Pskov, great prince of Smolensk, Tversk, Yugorsk, Permsky, Vyatsky, Bulgarsky and others, sovereign and great prince of Novgorod Nizovsky lands, Chernigovsky, of Ryazan, of Rostov, Yaroslavl, Belozersky, Udorsky, Kondiisky and the sovereign of all the northern lands, and the sovereign of the Iverian lands, of the Kartlian and Georgian Kings, of the Kabardin lands, of the Circassian and Mountain princes and many other states and lands western and eastern here and there and the successor and sovereign and ruler.

Catherine the Great and the Crimea Campaign

Although, Peter the Great and his prophesy is the primary focus of this paper, we shall touch briefly on the conqueror of the Crimea which has generated so much debate and also occupies conspicuous space in today's Europe and its relationship with the Russian Federation. While Peter the Great had succeeded only in gaining a toehold in the south on the edge of the Black Sea in the Azov campaigns, Catherine II, one of the successors of Peter the Great, completed the conquest of the south. Catherine made Russia the dominant power in south-eastern Europe after her first Russo-Turkish War against the Ottoman Empire (1768–74), which saw some of the heaviest defeats in Turkish history, including the Battle of Chesma (5–7 July 1770) and the Battle of Kagul (21 July 1770).(Rounding, Virginia, 2006:78)

The Russian victories allowed Catherine's government to obtain access to the Black Sea and to incorporate present-day southern Ukraine, where the Russians founded the new cities of Odessa, Nikolayev, Yekaterinoslav (literally: "the Glory of Catherine"; the future Dnepropetrovsk), and Kherson. The Treaty of KüçükKaynarca, signed 10 July 1774, gave the Russians territories at Azov, Kerch, Yenikale, Kinburn, and the small strip of Black Sea coast between the rivers Dnieperand Bug. The treaty also removed restrictions on Russian naval or commercial traffic in the Azov Sea, granted to Russia the position of protector of Orthodox Christians in the Ottoman Empire, and made the Crimea a protectorate of Russia.

Catherine annexed the Crimea in 1783, nine years after the Crimean Khanate had gained nominal independence—which had been guaranteed by Russia—from the Ottoman Empire as a result of her first war against the Turks. The palace of the Crimean khans passed into the hands of the Russians. In 1786 Catherine conducted a triumphal procession in the Crimea, which helped provoke the next Russo–Turkish War.

The Ottomans restarted hostilities in the second Russo-Turkish War (1787–92). This war, catastrophic for the Ottomans, ended with the Treaty of Jassy (1792), which legitimized the Russian claim to the Crimea and granted the Yedisan region to Russia. (Massie, Robert K. 2011)

Catherine longed for recognition as an enlightened sovereign. She pioneered for Russia the role that Britain later played through most of the nineteenth and early twentieth century as an international mediator in disputes that could, or did, lead to war. She acted as mediator in the War of the Bavarian Succession (1778–79) between the German states of Prussia and Austria. In 1780 she established a League of Armed Neutrality, designed to defend neutral shipping from the British Royal Navy during the American Revolution.

Vladimir Putin, the Crimea and the West

As earlier observed in this article, the issue of the Crimea could be seen as an age old one involving the Ottoman Turks and the Russian Empire, it is also noted that the Crimea became a protectorate of Russia through war. In the hey days of the Soviet Union, the leadership of the country then ceded the Crimea, a Russian territory to Ukraine for administrative convenience in the 1950s. Things were to continue in this fashion until the Soviet Union collapsed in 1992, thus paving way for the independence of the ex-Soviet republics. It should be noted that the Crimea was and is still of strategic importance to the Russian Federation in that the Russian Naval base is in Sevastopol, in the Crimea, a part of Ukraine. This fact is further corroborated by Schmemann, Serge (1993) that:

> The Russian military took up residence in Crimea more than 200 years ago, when Catherine the Great built a naval base at Sevastopol. After the dissolution of the Soviet Union in 1991, Russia and Ukraine tussled repeatedly over dividing up the Black Sea Fleet based there. Today, Russia rents its Sevastopol base from Ukraine.

Attempt by Ukraine to move closer to the West and its institutions such as The European Union EU), The North Atlantic Treaty Organization (NATO) among others brought Ukraine in direct confrontation with the Russian Federation who felt increasingly isolated in its own territory. Overtures were made to the Ukrainian people to stay within the ambience of the Russian Federation by offering billions of Dollars in aid to Ukraine, but was rebuffed by the people and the pro-Russian government was removed from office. This action on the part of Ukrainian leaders engendered series of events, which culminated in the independence of the Crimea, and its subsequent annexation by the Russian Federation. The reverberating effect of this also led to the separatist move by ethnic Russians in Eastern Ukraine. Schmemann, Serge (1993:67) asserts that:

> The European Union has strongly condemned Russia's illegal annexation of Crimea and does not recognize it. In the absence of de-escalatory steps by the Russian Federation, on 17 March 2014 the EU imposed the first travel bans and asset freezes against persons involved in actions against Ukraine's territorial integrity.

Several efforts made by the West failed to persuade Russia to have a rethink of its annexation of the Crimea. A direct corollary of Russia's intransigence brought in its wake series of sanctions against Russia by the European Union and the United States of America. Some of the sanctions according to E. Bacon and M. Wyman, (2006) as part of the EU's non-recognition policy of the illegal annexation of Crimea and Sevastopol, the EU has imposed substantial restrictions on economic exchanges with the territory. These include:

- A ban on imports of goods originating in Crimea or Sevastopol unless they have Ukrainian certificates;
- A prohibition to invest in Crimea. Europeans and EU-based companies can no longer buy real estate or entities in Crimea, finance Crimean companies or supply related services. In addition, they may not invest in infrastructure projects in six sectors;
- A ban on providing tourism services in Crimea or Sevastopol. European cruise ships may not call at ports in the Crimean peninsula, except in case of emergency. This applies to all ships owned or controlled by a European or flying the flag of an EU Member State.
- Goods and technology for the transport, telecommunications and energy sectors or the exploration of oil, gas and mineral resources may not be exported to Crimean companies or for use in Crimea;
- Technical assistance, brokering, construction or engineering services related to infrastructure in the same sectors must not be provided.

The European Union is focusing on de-escalating the crisis in Ukraine and on assisting Ukraine in ensuring a stable, prosperous and democratic future for all its citizens. The EU has been unwavering in its support for the country's territorial integrity and sovereignty. It sees the full implementation of the Minsk agreements as the basis for a sustainable political solution to the conflict in the country's east. Since spring 2014, the EU has been stepping up its support to economic and political reforms in Ukraine. The EU remains ready to reverse its decisions and reengage with Russia when it starts contributing actively and without ambiguities to finding a solution to the Ukrainian crisis.

Conclusion

We have discovered through this paper that whatever opinion or prejudices held by scholars against the Russian Federation, there is a general consensus that Russia is a unique country in Europe with its distinct culture, tradition and brand of nationalism. Its all-time greatest Tsar, Peter the Great, though taught and raised by western people, he never forgot the fact that his empire and later Russian Federation evolved distinctively from the rest of Europe. This assertion has been closely followed by all the rulers of Russia till date. The issue of the defence of mother land is also paramount in the minds of its rulers as corroborated by F. J. Fleron, Jr (1996) "The greater legacy, though, was

the persistent Russian desire to defend its long and open borders – something which remains at the forefront of Russian leaders' minds, even today".

It has also been discovered that the intended sanctions imposed by the West and European Union as a punitive measure to force Russia to backtrack on the annexation of the Crimea and withdrawal of its troops from Eastern Ukraine has pushed Russia to do business with its traditional allies in Asia (China and others) thus fulfilling the aged long prediction of its Tsar, Peter the Great. It should be noted however that Russia occupies such a strategic position in Europe to be ignored because of its vast mineral deposits. Most of Eastern and Central European countries rely heavily on Russian gas and any attempt to ignore this could spell doom for these countries during winter.

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Revitalizing Nigerian English: A Study of Annang Proverbs

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Abstract

Annang proverbs have not been reinvigorated because they are rarely spoken by elderly Annang men during official meetings. These proverbs are selectively and scarcely utilized in informal situations. It is very rare for Annang' youthsto use Annang proverbs in their daily interactions; and if this trend is allowed to continue,the rich Annang proverbs may go into extinction in the next few years. Lack of resuscitating Annang proverbs has made speech delivery devoid of humour, interest and diverse interpretations. In other words, the denotative presentation has deprived the listener the logical interpretations of what he listens to and places him in a position where he just decodes the surface meanings of what he hears. This study investigated, "Revitalizing Annang Nigerian English: Astudy of Annang Proverbs". It is an attempt to rejuvenate Nigerian English through the use of Annang proverbs. A descriptive design was employed.Telephone interviewswere used to collect data from50 Annang respondents in Ikot Ekpene, Akwa Ibom. It was discovered that to reviveNigerian English, proverbs should be spoken by all the Annang people on daily basis. It was also discovered that Annang proverbs are enveloped with interesting, humourous and diverse interpretations capable of enriching the listeners' knowledge.Having ascertained the importance of Annang proverbs, the study recommends that these proverbs should be learnt and used by all Annang speakers of English language so that their speeches would be loaded with interesting, humourous and diverse interpretations.

Key words: Revitalizing Nigerian English, Annang proverbs, sociolinguistic approach, descriptive design

Introduction

Nigerian English (NE), a variety of English spoken by Nigerians, irrespective of their social, academic, political and religiousstatus in life should be completely revitalized through the use of proverbs.Since the existence of NE is no longer debatable, it is therefore important that NE is appropriately used in dailyinteractions especially in oral form because the oral form, to me, is the natural and the main form of any language; other forms are secondary and extracted forms of language.

One of the ways of rejuvenating Nigerian English is through the use of proverbs because proverbs can only be rightly constructed by Nigerian speakers of English in Nigerian English. in this research, the Annang speakers of Annang-Nigerian English should endeavour to readily use Annang proverbs in order to revitalize Nigerian English. For Nigerian English to be revived every Annang speaker of Nigerian English should effectively use proverbs in his or her conversation or interaction where necessary. Although the elders are the owners of proverbs , young Annang people should learn all that it takes to use proverbs rather than waiting for the elders to utilize these proverbs selectively in specific meetings.

Proverbs are very important in uniting the entire community because they are extracted from the cultures of the people. In other words, they are the root of cultural norms and traditions of people. It is what makes a community; and as such to sustain that community, proverb must be used.Achebe was not mincing words when he stated that proverbs are palm wine with which words are eaten. In other words, proverbs have the potentials of beautifying words and making them wonderfully spoken; it also makes delivery interesting, humourous and contains inherent suspense that naturally keep people to wait and get to the end of what they are listening to.

Proverbs are words coded with different interpretations. They are witty and stronger words that make interactions interesting, humourous and full of meaningful interpretations. Also, they are short metaphorical sayings that are centred on people's cultures. They sustain people's interest and make them sometimes enjoypresentations beyond speculated time if it is exceeded. Proverbs, according to Yusuf (cited in Akporobaro etal 2010), is the pithy, concise, succinct, brief and terse practical expression that projects moral and ideological precepts. Egbe (2003) also affirms

that proverbs are witty sayings, usually popular, pithy and very sensible and that they convey pieces of advice and warnings. Egbe further adds, that Nigerian proverbs convey an air of authority and appeal to the fundamental laws of nature and that their predictions appear not to be opposed. Akporobaro (2006) states that proverb is "an aphorism, a wise saying, based upon people's experience and it is a reflecton of the social values and sensibility of the people"(69). Information Parlour, a sponsored online article, also observes that proverbs are the core of any culture and that they help to guide the normal ways of life and form the centre of living a healthy life.

Since everybody aspires to live a healthy lifestyle in all ramifications, it is therefore necessary that Annang proverbs are used to enliven Nigerian English. To do this, it is important the every Annang speaker uses Annang proverbs daily. These proverbs should be used consciously in formal and informal settings. They should also be taught as part of English studies right from primary school so that by the time a child enters secondary school, he should be able to master a good number of Annang proverbs that he can used easily in his interactions. Annang proverbs should also be used in social media to communicate with both Annang people and others. If these steps are following, they may act as avenuesin revitalizing Nigerian English.

Statement of Research Problem

Over the years, Annang proverbs have been mainly spoken by the elderly men in Annang community especially during their official meetings. This has not really allowed Annang proverbs to be generally used and as a result of this, some rich Annang proverbs have gone into extinction. To resuscitate these proverbs, it is ideal that every Annang speaker of Nigerian English uses Annang proverbs on daily basis in both official and unofficial gathering. This study attempts to suggest ways of utilizing Annang Proverbs in order to revitalize Nigerian English.

Research Objectives

The research objectives are to identify:

i. the deficiencies of proverb usage in Annang proverbs;
ii. the causes and factors meditation against Annang proverbs
iii. ways of reviving and promoting usage of Annang proverbs in NE

Research Questions

The research questions are as follows

i. What are the deficiencies in the usage of Annang proverb?
ii. What are the causes and factors meditating against Annang proverbs?
iii. How can NE be revived and promoted through the use of Annang proverbs?

The Concept of Nigerian English

The existence of Nigerian English (NE) is no longer doubted in as much as new Englishes are in existence. English has spread to Nigeria so the variety used by Nigerians especially when they express themselves naturally is Nigerian English.Dazie (2004) states that NE has come of age and its recognition as an international variety is a foregone conclusion. Adetugbo , (2004) observes that "it has long been recognized that the English language in Nigerian has certain features that set it apart from other varieties of English" . Onyemelukwe and Alo (2015) observe that the concept of Nigerian English is longer a controversy since it has been widely explored by many outstanding linguists such as Bamgbose (1971, 1980, 1983, 1995), Banjo (1995, 1996), Adetugbo (1987), Adegbija (1989), Adejare (1991) and Akere (1978).

Walsh (cited in Ajani, 2007) was among the first category of people who first identify the existence of Nigerian English. He maintained that the variety of English spoken by educated Nigerians may be called Nigerian English. Bamgbose (1982) observes that even people who deny the existence of a Nigerian English express it through their speeches. Achebe (1965) also observes that the English Language is now a new English still in full communication with its ancestral home but altered to suit its new African surroundings. Banjo (1995) states that English has been localized, nativized and adopted its features such as sounds, intonation patterns, sentence structure, words etc. This localization, nativization or nigerianization is what we call NE.

Ascertaining the existence of Nigerian English, Akere (2004) states:

> Nigerian English can certainly be now counted as one of the "new Englishes" which have emerged in many parts of the world, and have assumed the distinctive characteristics of the various socio-cultural environments within which they have evolved.

The English that exist in Nigeria and is widely spoken by almost all Nigeriansat home and abroad is Nigerian English.

Nigerian great writers such as Chinua Achebe, Wole Soyinka and Ola Rotimi incorporate Nigerian English in their literary works. Admitting the uniqueness of these Nigerian great writers, Ajeigbe (2004) observes that these writers

use English in the full awareness that it is no longer just the language of Britain and United State but as a part of the linguistic heritage of many Nigerians.

Akere (1982) observes that:

> The English Language in Nigerian exists within the milieu of social, ethnic and linguistic diversity hence it is bound to be affected and also to respond to the sociolinguistics as well as the socio-political factors

Akindele and Adebite (1996 cited in Egwuwogu 2004) states that the variety of English that has developed into Nigeria non-native English situation is as a result of colonial imposition of the language and the nature that English culture had on the country. They further state that the variety is not wholly native Englsih and totally Nigerian but a blend of two of them, and this is what they call NE.

Varieties of NE

There are many varieties of Nigerian English based on dialectical differences, social differences, level of education, status and even political differences . Okoro (2004) observes that there are over 200 indigenous languages spoken in Nigerian and by implication there are over 200 varieties of English. Adetubgo (2004) confirms that there are many varieties of English as there are primary Nigerian languages because features of native languages interfere on English and these are seen as the main characteristics of NE.

Brosnahan (1958) was the first to identify four varieties of NE and these are variety 1, variety 11, variety 111 and variety v. Variety 1, according to Brosnahan is used by those who picked the language outside the school system. Variety 11 is used by only primary school leavers; variety 11 is used by secondary school leavers and variety v is used by university graduates. Bamboshe (1971, 1993,and 1996) represents his varieties based on grammatical features and closeness to standardization of world Englishes. Variety 1 represents those who used the language as a result of the nature of their occupation. Variety 11 is used by primary and secondary school leavers. Variety 111 is used by those from tertiary institutions while variety 4 is used by Nigerians who had been in Diaspora where English is their first language.

Banjo (1971) identifies four varieties based on linguistic parameter and these are:

i. Those who completely transfer MT to English
ii. Those who are close to SBE in syntax but strongly marked phonologically and with lexical characteristics
iii. Those close to SBE in syntax and semantics , similar in phonology but different in phonetic features and with some lexical peculiarities
iv. Those that are identical to SBE in syntax, semantics, phonology and phonetics

Akere (2004) observes:

> English developed from being ordinarily a contact or trade language between British and American merchants and slave dealers on the one hand, and African middle men on the other hand, into several varieties characterized by marked linguistic, social and cultural features

Anana (1999) observes that there are many varieties of NE such as Igbo-Nigerian English, Yoruba-Nigerian English and Ibibio-Nigerian English. Anana presents a picture of countless varieties of Nigerian Englishes. It can be inferred from Anana's observation that the number of Nigerian Englishes are identifiable by the number of Nigerian languages. Anana's observation is in consonant with that of Akindele and Adegbite (1992) who used the parameter of dialects to identify the varieties of Nigerian English. Therefore, Igbo-Nigerian English is spoken by Igbo people, Yoruba-Nigerian English, by the Yoruba people while Ibibio-Nigerian English is spoken by the Ibibio people. Also, Okoro (2004) states that "we can talk of distinct Nigerian English based on the major ethnic groupings in the country , thus he talks of Hausa , Yoruba, Efik , Igbo , Edo and so forth variants. This indicates a great variety of Nigerian Englishes.

Besides his geographical, educational and social varieties, Okoro (Ibid) further observes that NE manifests greatly through phonology even among majority of very highly educated Nigerian. According to Okoro:

> It is a true enough claim that one can usually tell what part of the country a Nigerian comes from by his accent when he speaks English

Jowith (1991) identifies three varieties namely; the acrolect , the mesolect and the basilect. Adesanjo (1973) presents three varieties namely the one used by primary school leavers, modern school pupil and the low-grade workers; the variety with school leavers, university undergraduates, magistrates and journalists and the variety identified with the graduates, university lecturers and superior judges. Obiechina (1994) also identifies there varieties of NE namely pidgin, formal usage and creative usage.

Recognizing the existence of different varieties of NEand the possible confusion it might create Jowith (1991) advocates a broad concept of NE as popular Nigerian English (PNE). Hestates that PNE should be used as an interlanguage. According to Jowith, Nigerian users of English must be regarded as learners of English; because

English is not acquired in the first few years of life as it is by children of native speakers but learnt over a much longer period, after the acquisition of mother tongue (MT).
Whether NE is an interlanguage or not , the fact remains that its existence is not doubted and it should be used effectively in day-to-day interactions.

What is a proverb?
A Proverb is a "short popular saying of unknown authorship, expressing some general truth or superstition"(Akporobaro, 2006:49), Adedun (2013) states that it is a wise, witty and summarized expressions about life or a given situation. In addition, Ohwovoriolo and Joy(2014) observe that a proverb is a short esthetic saying that expresses truth , abstract idea or philosophical thoughts. They further state that it deals with larger issues and deeper meanings of life and events.
The language of proverb is very sensitive and characterizes with imageries and allusions that are mainly based on cultural, social, environmental, economic and political life of the people.

The Importance of Proverbs
Proverbs are very importance in any given society because of its unifying power to any society who uses them properly. They educate, warn, admonish, persuade, encourage and lampoon societal abnormities with a view to correcting them. Egbe (1993) observes that proverbs carry an air of authority and appeal to the fundamental laws of nature and that their injunctions and predictions appear to be "unopposable" and inevitable.
Akporobaro (2006) observes that proverb has proved to be of great continuing relevance to modern man. He further adds that it has been and it remains a most powerful and effective instrument for the transmission of culture, social morality, manners and ideas of a people from one generation to another.

Annang People
The history of the Annang people can be traced to the Central Africa where they are said to have migrated into the Equatorial West Africa through Congo Basin. Udo (1983 cited in Afud Mbong Ikpaisong Annang).The Annang people finally settled in the 3rd and 4th centuries BC at Eket. Udo (2008). After this settlement to migrated from one place to the other and finally settled in their homes today
Annang is a patriarchal society; men are recognized as voices while women may be regarded as noises. It is common to hear someone conclude that a womanhas nothing to say once her husband has already said something. Annang people occupy eight local government areas in Akwa Ibom; and these are Abak, Essien Udim, Etip Ekpo, Ika , Ikot Ekpene, Obot Akara, Oruk Anam and Ukanafun.

Annang proverbs
Annang proverbs are rich proverbs used mainly by the Annang people who occupied the Eastern part of Nigerian, specifically, the South-South part of Nigeria, Akwa Ibom. Annang proverbs are quite unique because they are uttered in a typically beautified natural accent of the Annang people.They are wise sayings that guide mainly the social and moral lifestyles of the Annang people. They are proverbs also spoken by the Annang people who stay outside Annang communities. To me, Annang proverbs spoken by these "outsiders" are adulterated because they have come in perpetual contact with other languages and there is a strong tendency for these proverbs to lose their naturalness. The original Annang proverbs, therefore are the ones spoken by Annang people in the eight Annang communities in Akwa- Ibom State.
Annang proverbs have reviving tendencies, encouragement, admonition, protective, corrective and preservative power for people in Annang society and beyond. For example, "Ndiyon akabak isan ikpon, anye adad uwak ntokayen". (Plantain was afraid of walking along so it came with plenty children- Annang-Nigerian English). "Ndiyon" is a unique Annang word, a typical Ibibio man , for instance, will pronounce it as "Ukom". This is quite different from Annang's "ndiyon". Annang words add beauty to Annang proverbs and when proverbs are delivered in Annang, they make speeches weighty, interesting and humourous.

Theoretical framework
The theory that I consider relevant to this study is sociolinguistics. Sociolinguisticsis a study of "the inter-relationship between language and society" (Yule, 1996:239). It is "the study of the effect of any and all aspects of society including cultural norms , expectation and context, on the way language is used and the effects of language use on society." (Winardi 2011).
Sociolinguistics was propounded in 1960s by six founding fathers namely William Labov, Basil Bernstein, Dell Hymes, John Gumperz, Charles Ferguson and Joshua Fishman. (Spolsky, 2010).Sociolinguistics is concerned with two levels of analyses namely, the macro level which stresses the language behaviour of entire speech communities and the micro level which stresses the language behaviour of individuals in a face-to-face interactions (Fishman 1972). This study focuses on revitalizing Nigerian English through proverbs of the Annang people, therefore, it is the first level, (the macro level) of sociolinguistic analysis that is applicable to this study.

Methodology

The population of the study covers all the Annang speakers in the eight Local Government Areas occupied by the Annang people in Akwa-Ibom. Ikot Ekpene (IK) was randomly selected from this population. 60young respondents were purposively selected from about 200 thousands of people living in the community.

Telephone interview was used to obtain data from the 60 respondents.Responses from the interview were used to descriptively analyze the research questions.

Data Analysis

Qualitative data from telephone interview provided a more exploratory insight into thedeficiencies inherent in Annang proverbs; causes and factors responsible for the deficiencies and the possible ways of revitalizing Nigerian English through the use of Annang proverbs.

The interview contained a total of 7 questions made up of both open and closed ended questions. Questions 1, 3, 5 and 6 were open ended questions while questions 2 , 4 and 7 where closed ended questions. Questions 2 and 4 were follow-up questions; it was only question 7 that was an independent opened ended question

In responding to the interview question 1, 75% of the respondents confirmed that they used proverbs in their interactions while 25% said that they do use proverbs at all in their interaction. This indicates that significant percentage of our young children do not use proverbs at all.

Since the interview question 2 is a follow-up question, on the one hand, the 75% of the respondents who admitted that they used Annang proverbs,maintained that Annang proverbs gave deeper meanings to interactions; and that Annang proverbs were also used to reveal secret things to the people who use them. In the other hand, the 25% who confirmed that they had never used Annang proverbs in their interactions (in question 1) maintained that Annang proverbs were difficult and replete with obscured interpretations. These deficiencies were what hindered them from getting clear understanding of the meanings of Annang; and since they were unable to decipher the Annang proverbs, they refused to speak them completely.

Responding to the interview question 3, 22% of the respondents agreed that Annang proverbs were popular, 2 % strongly agreed, 68% disagreed and 8% strongly disagreed. This means that the use of proverb is not popular as indicated by the high percentage of respondents who disagreed over the interview question 3.

The interview question 4, was the second follow up question. On the one hand, 77% respondents indicated that proverbs are not popular because they are not spoken by many especially the young ones. This includes the 68% who disagreed over question 3 and the 8% of the respondent who strongly disagreed over the same question. On the other hand, 24% of the respondents maintained that proverbs are popular. This includes the 22% who agreed that Ananng proverbs are popular and the 2% that strongly agreed. This means that Annang proverbs are not popular as indicated in the high percentage of respondents who disagreed to question 3.

Responding to interview question 5, 95% of the respondents maintained that proverbs used interactions in proverbs are interested to them while 5 % observed that they do not enjoy interactions that are replete with proverbs. This suggests that proverbs used in interactions are enjoyed by many respondents.

In responding to interview question 6, 75 % of the respondents stated that they appreciated the usage of proverbs in communication; 10% maintained that they strongly appreciated the usage;5% said that they sometimes appreciate the usage while 10 % stated that they do not appreciate the usage at all. The analysis above shows that the use of proverbs is appreciated by many respondents.

In response to the interview question 7, 80% of the respondents suggested that to revive Annang proverbs,these proverbs should be included as either topic or subjects in the schoolcurriculum right from the crèche to tertiary institutions. They also observed that by so doing children will learn and master the use of proverbs with ease. Some respondents suggested that proverbs should be used at home between parents and their children in their daily interactions. Few suggested that mass media should encourage the usage of proverbs be consciously using them in their communication with the public. Some other respondents also suggested that the elderly ones that known better should teach the younger ones Annang proverbs and also interpret the meanings of these proverbs to them.

Findings

Having analyzed the data, the following findings were obtained:

i. Annang proverbs are not spoken at all by some young people in Annang community.
ii. People enjoy listening to communications replete with proverbs.
iii. Proverbs are used to communicate secret things that people may not understand their meanings.
iv. Annang proverbs are rarely spoken by the parents to their children.
v. Annang proverbs add deeper meanings to interactions.
vi. Some teenagers find it very difficult to understand Annang proverbs
vii. Annang proverbs are not taught in many primary and secondary schools in Akwa-Ibom
viii. Proverbs are mainly spoken by the elders

Conclusion and Recommendations

Annang Nigerian English needs revitalization and that can be possible through communal efforts of all Annang speakers of Nigerian English.They should endeavour to use Annang proverbs consciously and on daily basis in both official and unofficial meetings. By so doing, AnanngNigerian English may be revitalized.

Revitalizing Nigerian English through the use of Annang proverbs entails that the following recommendations be taken seriously.

i. The stakeholders such as the State Government, community leaders and parents should promote the speaking of Annang proverbs.
ii. The State Government should encourage the speaking of Annang proverbs by ensuring that the teaching of proverbs is done in the primary, secondary and higher institutions in the State. Those who pass Annang proverbs in their examinations should be encouraged through the award of scholarships.
iii. Community leaders should encourage the use of proverbs by organizing competitions on the usage of proverbs and give incentives to those who win such competitions.
iv. Parents should teach their children and wards at home. Those who do not know them should consciously learn it and as a matter of necessity, teach their children and ward after they might have got theirs.
v. Elders who use proverbs frequently should teach the younger generations how to use Annang proverbs
vi. Teachers should learn the proverbs and teacher their pupils and students in our schools (primary, secondary and tertiary).
vii. The mass media (print or electronic), should be used particularly in Annang community, as media for fluentcommunication of Annang proverbs .
viii. Those who are fluent in the usage of Annang proverbs should give direct interpretations to the young ones.

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Appendix 1

Interview questions

1. Do you use proverbs in your interactions? 38 yes 18no
2. why
3. Is proverb usage popular? 22yes 31 1 not really 1 yes and no
4. whyYes many people speak it No, people don't speak it
5. Do interactions in proverbs interesting to you? 36 yes 1 No 1 yes/No, 1 very well
6. Do you appreciate proverb usage in communication?43 yes 4no, 4 not really, 1 very much 1 sometimes, 1 so much
7. How can we revive the use of proverbs?

1. Majority has the suggestion on of including it as a topic or subjects in schools from crèche to tertiary institutions
2. Few suggest it to be used at homes only btw the parents and children
3. (for question 3) Media should encourage the usage of it
4. Elderly ones that known better should teach the younger ones by giving the menaing when used

Qustn 2: It gives deeper meanings to statement
It is used to say the secret things in the presence of those that can't use it or understand
Few say because they don't understand and can't use it

Appendix 1

Some of these proverbs that need to be revitalized are shown below

i. He who sees a live snake in his neighbour's compound and passes by does not know that that snake is moving directly to his living room

Translation: Awo akute uruk-ikot ke iso essien anebo amo abo ke ibeheke emo, idionoke ibo k'uruk-ikot ade asana aka esit ufok amo.

Interpretation:

ii. The palm fronds that would be good for making broom start being good from the tender age.

Translation:

Interpretation:

iii. Plantain was afraid of walking alone; so, when it was the time for it to come to the world, it came with plenty children.

Translation : Ndiyon akabak isan ikpon, anye adad uwak ntokayen.

iv. Good clothes do not make noises in the box; it is only the worst one.

Translation : Nti ofon isisioho uyo k'akebe; ndio ese sio

v. It is only when someone is dead that he or she can boast of having two eyes

Translation: Nko awo akpapa anye aboko atibe eyen

Interpretation: Until someone dies before he is freed from calamities in the world

vi. It is the inside rat that goes outside to inform the outside rats that there is food in the cupboard

Translation: Ebu ufuk asekedoko ebu ikot abo k'ndidia mbo ke akobod asine

vii. It is not good to shit purging shitting twice

Translation :

viii. People who always think that a dry branch of a plant will be easily removed by the wind will find out that the freshly parts will be broken

ix. The baby is already born in the market place; they now tell the mother to cover her legs

Translation: Ayen amana ke isong urua, ete eka fun ukot

x. Rain normally stops the farm and not the market.

Translation: Edim akpan iwan, ikpanna urua

xi. It is always the coward that points the dilapidated compound of the fearless man to people

xii. Whoever handles matchet will die by that matchet

xiii. He who puts a trap inside a basket will be the person who will know how to remove it.

xiv. A cunny man normally meets a cunning god.

Translation: Awo nkara nkara, abasi nkara nkara

xv. The pestle always sits where its mother sits.

Translation: Nyen udon asetie ke nte eka atie

xvi. Awo adiaha nnan abeneidem adide nnam.

Translation: He who cheats the blind is preparing to be blind

The Dependency of Local Government System in Nigeria; Factor Militating Against Socio-Economic and Political Development of the Local Areas

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Abstract

The purpose of the research is to examine the local government creation and the matters that demand urgent attention from 1976 to 2016 within its administrative development. This study has observed the challenges of local government since its creation mostly its dependent state instead of independency, the constitutional link of the state to local government, the constitutional position of the legislature on the local government activities. It is upon these Challenges that make the researchers to adopt primary data collection; such as interview, questionnaire distribution and empirical methods. The secondary data collection was used such as Internet research, textbook, journal, articles, radio and newspaper. The findings were made. In the findings, the challenges of local government in Nigeria are based on constitutional matters and its placement under state government control and its legislative power in Nigeria. These positions make local government to be marginalized among other structures of government in the country. The recommendations were made. In the recommendations, the researchers' advise federal government towards intensifying its commitment to make local government absolutely independent from central and state through directs allocation and ensure its effective service delivery.

Keywords: local government, dependency, militates, development, challenges.

Introduction

The study of this nature is anchored on the need for Absolute Independency of the local government to enable it achieves its desirable purpose in Nigeria. This is imperative following the derogative attribute face by the local government system in Nigeria. The constitutional reform after 1979 constitution that empowers the local government as the third Tier of government after federal and state derogates the third tier of governments. The joint local-state governments' allocation has played some destructive role in the development of local government area in Nigeria. The legislatives link among federal, state and local government could not be properly harmonized for effective administration in rural areas in Nigeria. Therefore, the concept of Local government defined it as the government at the local level exercised through representative councils which were established by law to exercise specific powers within its defined areas. (Local Government Reform Handbook,1992).

According to United Nations, office for public Administration (1960.3) local government is a political division of a nation or (in federal system), state which is constituted by law and has substantial control of local affairs, influencing the powers to impose taxes or to exact labour for prescribed purpose (UN Report).Local government autonomy has been a product of 1976 local government reform system carried out by the federal Government of Nigeria. The reform was conducted to give local government a formal structure as the third tier of government after federal and state governments respectively. The revolution of local government in Nigeria as at 1976 during the military administration of Murtala/Obasanjo's era was based on the fragmentation of local government administrative practices to different tribes and ethnicities in Nigeria. According to Dibie C.C (2008: 220) there was multiple system of local government that operated before 1976 local government reforms. It started with indirect rule system of native authority of the emirs and law making in the North. It was multiple systems in the Southern part of Nigeria such as place divisional council, all purpose district council, local councils, city councils etc. These different councils in the South were practiced with a well defined functions and powers. There where laws inherited from British municipalities form of local government which authorized the ministers of local government to allocate these powers and functions to different level or tiers of local governments. In the South, the eastern region had two tiers system of local government; the mid-west and Western regions had three tier systems while Lagos had one tier system.

However, 1976 local government reforms was aimed at bringing all the multiple tiers systems of local government administration into a single tier all purpose local government administration, thereby conferred as the

third tier government after the federal and state governments respectively. It is upon this development that enables the researchers present the objectives of the study in this research as follow:

(1) To find out the problems of the local government after 1979 constitutional empowerment of the system.
(2) To examine and analyze the reason for such problems (factors) and how it influences socio-economic and political development of the rural areas.
(3) To articulate the preferable measures towards proffering the lasting solution to the critical situation of the system.

In the consideration of the above stated phenomena; the research questions of the work are as follows:

(i) What are the problems of local government system in Nigeria?
(ii) What are the challenges of the rural dwellers from the local government area?

The study of this nature will enable federal government look critically to the problems of the local government thereby find out the lasting measures towards the realization of the significance of the third tier as follow:

(i) The Independent status of the local government as the third tier of government in Nigeria federal structure.
(ii) It will enables the federal governments know the importance of local government thereby restore its 1979 constitutional authorities and powers of operation.
(iii)It will enable local government financial autonomy which will engender socio-economic development of the rural areas in Nigeria.

Therefore, Local government was vested with substantial powers to control its affairs. The need to decentralized powers was made paramount through the creation of local government authorities to ease the feelings of insecurity observed in a heterogeneous society like Nigeria as well as fear of domination by large ethnic group. In other word, another reform of local government administration was on 1988 based on the Dasuki Review committee inaugurated in 1984. In 1988, Babangida announced the abolition of local government ministries nationwide and ordered an immediate disbursement of funds to local government to enable them solve the problems of a situation where state direct the money to their own use that made the chairman of local government instead of the chief executive and the accounting officer now ceremonial leader. The rules and regulations were established to enhance full autonomous existence of local government. The president Babangida also introduced what is called the presidentialism into the local government system in Nigeria. The 1976 reforms of local governments made the system the third tier of government with the population of 150, 000 to 800,000 people and those reforms programs were incorporated in 1979 constitution with the introduction of presidential system of government. The reforms helped to redefine the local government through changing their orientation from the field administration of the state governments to being local government structures that are responsible to the electorates. That has been a radical and innovative step towards stability of the system in the country. Some of the highlights of the reforms are:

- Abolition of the old division as administrative system.
- The availability of multi-purpose, single tier local authorities called local government with chief executive system of management.
- The provision of federal grants to be disbursed to local governments through the states.
- The introductions of supervisory councillorship in the Southern parts of the country. Each taking care of each department of the council.

Dasuki Local Government Review Committee Of 1984

The challenges and inadequacies observable in the 1976 nationwide reforms of local government generated the desire impact leading to the introduction of Dasuki Report which made an improvement on the state of local councils. However, instead of ameliorating local government problems, the reform programmes worsening the problems of local governments in Nigeria through subordination of local governments to the states. With this situation, state government makes available only ten percentages (10 %) of their internal revenues to the local government which they failed to do. The subordination of local governments to the states was completed with the introduction of sole Administrators, who became agents of the state governments and the gain of 1976 reform was lost.

In another development, the recommendations led to the scrapping of the state ministries of local council in 1988 and the policy of direct disbursement of statutory allocation was introduced.

The Local Government Reform Of 1988

The local government reforms of 1988 recommend another local government review commission in 1988. Measures were adopted to strengthen the local government through:-

- Abolition of state ministries of local government which had extensive review and supervisory authority over local governments and its replacement by department of local government in the governor's office.
- Paying federal allocations to local governments directly
- By passing state government in statutory allocations which have moved from 10 percent to 23 percent.
- Strengthening local government financial administration by granting local governments authority to prepare and approve their own budgets and taxes independently of state governments.
- Ensures the rationalization of local government organizations. The transferring of primary education and primary healthcare and all related personal and facilities to local government.
- The creation of the office of the Director of local governments Audit and local government Alarm committee.
- The involvement of traditional rulers in local government affairs.
- The additional government reforms were made to create 149 council in 1989 and new allocation of 15 percent to the councils. In 1990, the primary healthcare program was transferred to local council.

- The primary school administration was handed to local government in 1991 and the separation of powers and appointment of political secretaries the same year.
- Local government commission was abolished in 1992 and later reinstated while the revenue allocation formula was raised to 20 percent. The local government council were increased to 774 with both administration and financial authority granted.

The local government review of 2004

The local government review of 2004 have been an administrative review of local government activities in order to harmonize and facilitate an effective and efficient local government administrative services geared towards improving grassroot development. The review was headed by Etsu Nupe and AlhaJi Umaru Sanda Ndayako. These member review committee was later replaced by Alhaji Umaru aroma as chairman instead of Etsu Nupe late. The committee carried out the review administration according to federation directives. However, the federal government issued white paper on the report which the National Council of states endorsed the report accordingly with the following contents. Such as:

- The report retained the existing 774 local government councils.
- Made mandatory for local government to fund their agencies and services which comprise the payment of salaries of paramount traditional Rulers and the primary school teachers.
- The local government council must submit their annual budgets to their state Houses of Assembly for approval before its implementation.
- The report gives the state House of Assembly to take the responsibility of local government administration on its legislative appropriation.
- The report pledge to make available the local government entitlement to them such as the 10 percent monthly generated revenue and all other entitlements from the federal to the states which is meant for local government.
- Lastly, the report established an inspectorate department that will enforce compliance of local government budget as approved by the planning and legal units in the local government councils.

2005 Review Report

- The 2005 review report which later enacted into law by the National Assembly give directives for local government allocation to be paid directly to local government account thereby abolished previous arrangement of state-local government joint account to prevent the possible manipulation of local government joint account in favour of state.
- The report equally increases local government statutory allocations to 23 percent to enable them fulfill the primary function of grassroot development.
- The report made certain observations considering an increase in the number of untitled functionaries in the local government council with most of the officials are with maximum of the primary and secondary school education. There was an acceptable reform on the policy decision towards providing training at all levels for all categories of local government officials. The reform initiated training programmes for senior local government officials in three centers in the country namely: Ife, Zaria and Nsukka. The reforms that enhance training of the officials of local government council promote democracy, ensures administrative innovation, promote sustainable political institutions and ensure an effective distribution of socio-economic programmed in Nigeria. Therefore, the reform programme in the local government

system if properly implemented will ensure stability of the councils within the country thereby ensure the promotion of democracy and development of the grassroot level.

Main Characteristics Of 1976 Local Government Reforms And Establishment In Nigeria

Local government system was established formally in 1976 through its reforms programmes towards ensuring the followings:

- **A single tier:** local government before 1976 reforms and introduction was multiple systems practicing within the country such as city council, district council, local country council and divisional council. But the reforms and introduction give room for all purpose single tier local government.
- **Uniformity:** The establishment of local government as a single tier of government in local areas gives the system a uniform system of practice and administration in the country.
- **Statutory powers and functions:** It was practiced within the ethnic groups and tribes in Nigeria without statutory powers and function from Nigeria until 1976 when specified reforms system was carried out to allocate a statutory function to it.
- **Federal government take over and the creation of the commission:** Federal government became directly involve in the local government administration through an introduction of board of service (service board or the commission) known as local government service commission in all the states of the federation.
- **The creation of traditional councils:** These reforms excluded traditional rulers and emirates council from local government council thereby estabilized the traditional institution/councils as separate entity.
- **The term of office and condition of service:** The local councilors according to the reforms were agreed to be elected on three years term of office and the staffs of the local government council were unified with that of their state and federal civil service counterparts.
- **Provision of grants:** The federal and state governments provide financial assistant to local government to enable it discharge their duties effectively.

Challenges from Local Government Reform to the Present State

- Despite the progress of the local government reforms in Nigeria, the system faced with structured challenges following the authority 1979 constitution of federation vested to states to create local government which led to proliferation of the local government in Nigeria thereby stress the limited capacity for governance at the local government level. These created problem in the sharing of limited resources among many numbers of the local governments.
- The reform equally did not address the issue of separation of powers between the arms of the government in the local government system as applicable in the presidential system of government.
- The 1999 constitution section 7(1) states that the system of local government by democratically elected local councils is under this constitution guaranteed; accordingly the government of every state shall subject to section (8) of this constitution, ensure their existence under a law which provide for the establishment structure, composition, finance and functions of such councils.

  However, the section 7 (6a of 1999 constitution of federation provide that "the National Assembly shall make provision for statutory allocation of public revenue to local councils in the federation". And section 7(6b) compounds the confusion by stating that "House of assembly of a state shall make provisions for statutory allocation of public revenue to local government councils within the state.

  In the same vein, section 8(5 and 6) empowers the National Assembly to legislate on new councils before they can become legal. With the state government, state House of Assembly and the National Assembly all having roles to play in the affairs of the local council, it is not a surprise that confusion, intrigues and non-performance has been the order of the day in the grassroots level thereby call for the need towards ensuring reform programmes.

Powers and functions of local government

The reforms programmes had in Nigeria made provisions for specific functions of local government towards strengthening its autonomous existence in Nigeria.

Some of the functions include:

- **The establishment, regulations and maintenance of markets and motor parks:** The local government through the local authorities are obligated to ensure the construction of markets, motor parks thereby ensures the maintenance of them around the localities towards ensuring the promotion and stabilization of rural areas in the country.
- **The provision of essential services:** such as infrastructural service and recreational facilities. The infrastructural facilities include provision of good roads, pipe borne water (bore holes) electrification

(power supply), bridges, naming of streets, and construction of drainages and ensure their daily maintenance. The recreational facilities include: The stadia, tennis club center, Tourism parks and amusement parks were sports and entrainment can take place.

- **The establishment of customary courts:** The local governments through its local authorities are charged with the responsibility of ensuring the provision of customary courts that handles local matters such as marriage issues like divorce, land disputes and traditional matter of culture.
- **Revenue generation through taxes, rates, licensing:** The taxes, rate and licensing are charge by local government authorities to take responsibility of ensuring an effective collection of the taxes, market stall rates, bicycles licenses, trucks, canoes, wheel barrows and otherwise to ensure the provision of enable services for the upgrading of the councils.
- **To ensure the development of Agriculture:** The local government through its local authorities are charged with the responsibility of ensuring the development of agricultural and natural resources such as improve seedlings, storage of agricultural products, exploration of natural resources for the benefits of rural dwellers in particular and the nation in general.
- **Maintenance of law and order:** The local government though its local authorities make bye laws which controls the activities of rural areas including provision of crimes and criminal actions, and maintenance of laws and order within the areas of its jurisdiction.
- **The establishment,, regulation and maintenance of the health facilities:** These can be done though provision of the health centre, maternity homes and sanitation facilities and ensures daily health services such as immunizations and free medicine services by the local government authorities.
- To make recommendations to federal and state governments on matters that help to facilitate economic development on rural areas and the country.
- To ensure the registration of births, deaths and marriages within their jurisdiction thereby ensures the provision of libraries and the payment of the teachers' salaries and pensions within the locality.

Sources of revenues to local government

The local government as an independent autonomous entity through the constitution has the following sources of revenue generation. Such as:

- **Federal government allocation:** The principle of derivation and sharing of financial resources among the structures of government made provision for local government allocation from federal interview derivation and allocation of country's resources.
- **Federal/state grants:** The federal and state governments provide grants to local government to subsidize their monthly financial resources. The constitution requires each state government to allocate a certain proportion of its revenue to the local government authorities in its state.
- **The provision of loan from banks:** The local government through its local authorities raises funds by obtaining loans from commercial and central banks to finance their projects and ensure development.
- **The internal generated funds:** The local government through its local authorities generate revenue for the council through taxes (income tax from non salary earners and traders, the salaries earner (public servants); the rates such as water fee, markets stalls, motor parks and the license fees from levies to boast the federal and state helps from them to ensures the development of rural areas.
- **Through an investment and commercial ventures:** The local government raises funds by investing the revenue in a profit yielding economic ventures. These can be buying of shares from companies of good reputations, partnering with economic institution for its economic optimization within its locality.

The reasons for the introduction of local government in Nigeria

The local government as the structures of government of Nigeria was established with the aims, reasons and importance of ensuring the followings in the local areas:

- To provide an essential services to local inhabitants within the country.
- To ensure an effective decentralization of powers, function and services
- To ensure the rapid development of the local government areas
- To ease the feelings of insecurity and fear of ethnic domination
- To ensure government presence nearer to the people at the grass root levels
- To ensure the provision of the sense of belonging to the people
- To encourage citizen, participation in socio-politico activities as well as development of leadership acumens
- To ensure the preservation of traditional institutions within the local areas thereby ensure education of the citizens within the grass roots level about the important of policies and activities of the federal government.

Methodology

In studying the local government creation in Nigeria can understand that there are factors militating against the existence of the system and equally an achievement recorded since the establishment of the system while considering the above; this study adopt survey research method. This method was used through distribution of designed questionnaire to random selected respondents drawn from Imo State of Nigeria. This area was chosen because it is one of the thirty six states in Nigeria and contains twenty seven out of seven hundred and seventy four local governments in Nigeria today. The primary sources include questionnaire to the citizens within the state. The cluster sampling technique with the population of work force of 2,500,000 in the state was used. The sample size was secured with the Yaro Yamane formular. The sample size includes 400 with 5% estimate error of coefficient of significance to the fraction. Out of 400 question distribution to respondents; 370 was returned fully attended. The analysis and findings were made with the use of simple percentages, frequency tables, cumulative frequency table and bar chart graph ploted to analyze the result of the findings.

Data Presentation and Analysis

Table 1.1 **Distribution and return of questionnaire**

Groups	**No Distribution**	**%**	**No Returned**	**%**	**No Unreturned**	**%**
Government officials	100	25	90	22	10	2.5
Private sector	60	15	50	12.5	10	2.5
Civil society groups	240	60	230	57.5	10	2.5
Total	400	100	370	92.5	30	7.5

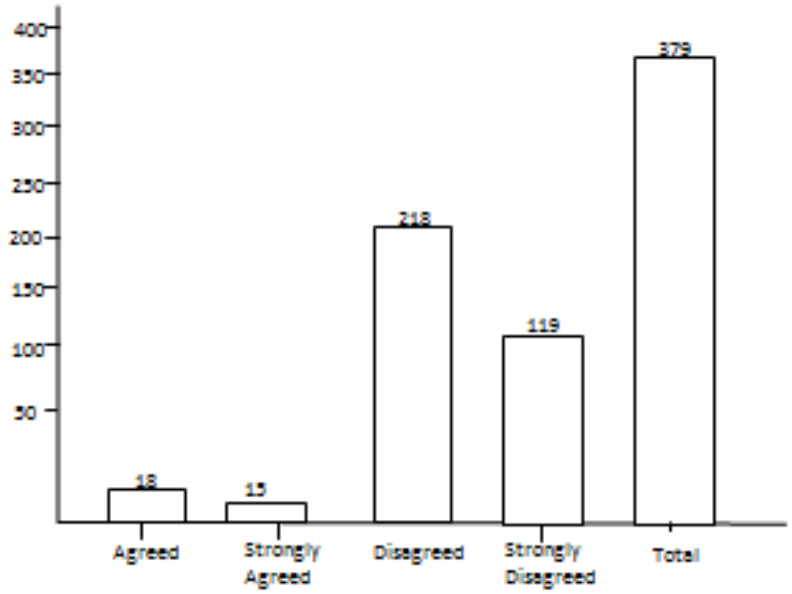
Source: Field Survey Study 2016.

From the table above;out of 400 questionnaires distributed to the respondents who fell within the category of Government officials, private sector, and civil society groups ranging from 100, 60 and 240. The recovered number of questionnaire was as follow: Government officials returned 90 against 100 distributed private sector 50 against 60 and civil society 230 against 240respectively. The summation of its percentage indicates that the number of returned questionnaire is 92.5% against the actual hundred percent distributed making huge success in the number of recovered questionnaire.

- Do you see local government tier structure enjoying its autonomous existence since its

Table 1.2

	Distribution and Government officials	Returned of private sector	Questionnaire civil society groups	F	cf	%
Agree	5	3	10	18	18	4.90
Strongly Agree	2	5	8	15	33	4.10
Disagree	43	25	150	218	251	251.59
Strongly disagreed	40	17	62	119	370	32.2
Total	90	50	230	370	67.2	100



Source: Survey Research 2016.

Creation?

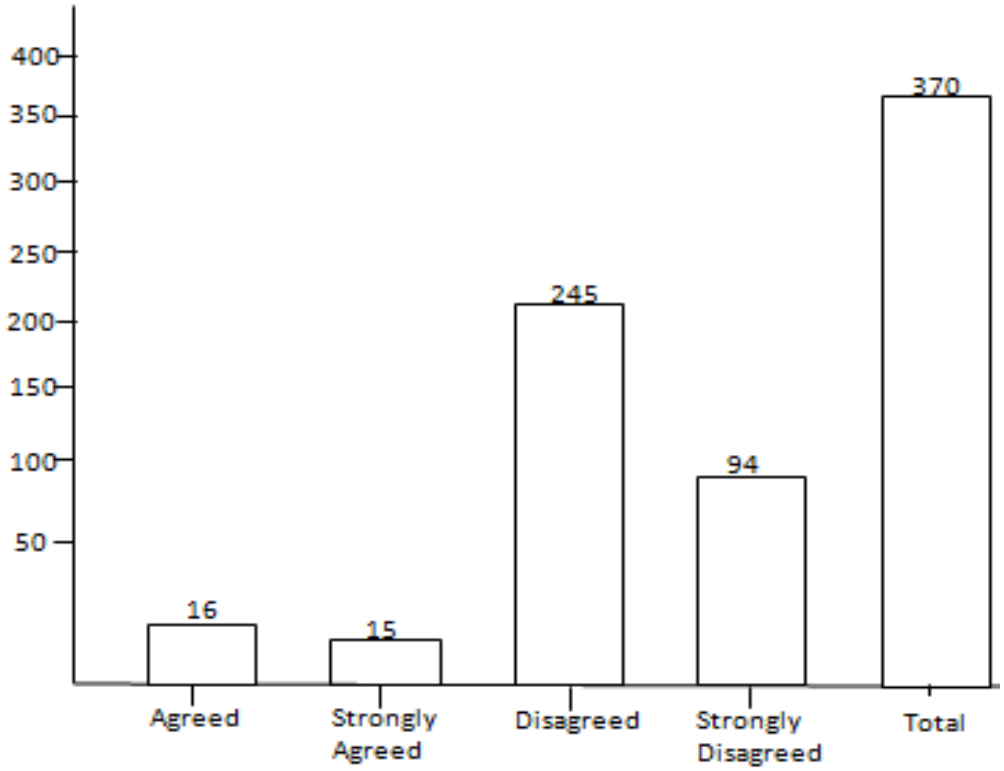
From the table 4.2 question one of this analysis, out of 370 questionnaire returned, 218 respondents representing 59% disagree holding their opinions that local government has not enjoyed an autonomous existence since its creation as the third tier of government after federal and state government. However one hundred and nineteen (119) respondents resenting 32.2% strongly disagree with the notion, while 18 representing 4.90% and 15 representing 4.10% Agree and strongly Agree respectively. Meanwhile, the bar chart graph above stated that the level of responses which is incline with the table above marking the authenticity and accuracy of the work. Judging from the responses, 337 representing 91.22% affirmed their opinions that local government has not enjoyed an autonomous existence since its creations while 33 representing 9% said that there is an enjoyment of an autonomous existence since local government existence.

- Do you see several reforms programme introduced since the creation of the local government in 1976 as one that have helped it achieved the designed objectives as the grassroot developer and empire in Nigeria?

Table 1:3

	Government officials	Private sector	Civil society	F	%	Cf
Agree	5	4	7	16	4.32	16
Strongly Agree	2	3	10	15	4.10	31
Disagree	60	20	165	245	66.4	276
Strongly Disagree	23	23	48	94	25.41	3.70
Total	90	50	23.0	370	100	693

Source: Survey Research 2016



Source: Field Survey 2016.

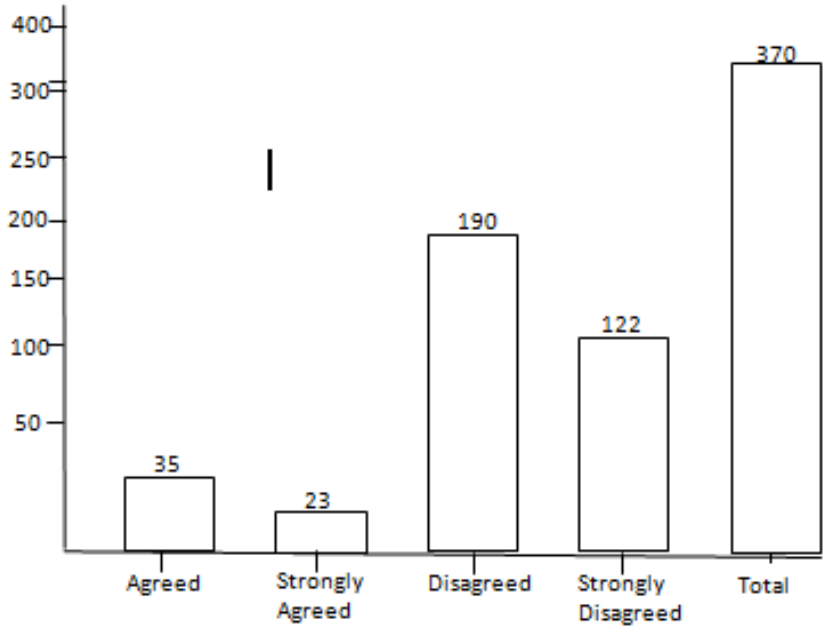
The analysis of the above table indicate that 245 respondents representing 66.2% disagreed while affirming their opinions that the reform programmes introduced since the creation of local government have not help it achieved the desired objectives as the grassroot developer and conspire in Nigeria. However 94 people representing 25.4% strongly disagreed while 16 representing 4.32% and 15 representing 4.10% Agreed and strongly Agreed respectively. These summarize that 339 respondents representing 9.6% said that the reforms have not helped local government achieved its objectives in Nigeria while 31 representing 8.4% said it has helped local government achieved its objectives as the grassroot developer and empire in Nigeria. The bar graph show the analysis and the result of the findings accordingly.

- Do you articulate the view that joint state-local government allocated formular improve Local government autonomous existence since its introduction?

Table 1:4

	Government officials	Private sector	Civil society	F	%	Cf
Agree	15	10	10	35	9.50	35
Strongly Agree	7	2	14	23	6.23	58
Disagree	40	30	120	190	51.40	248
Strongly Disagree	28	8	36	122	33.0	370
Total	90	50	230	370	100	711

Source: Survey Research 2016



Source: Field Survey 2016.

The table 4.4 question three (3) indicate that 190 respondents representing 51.4% disagreed while affirming their views that joint state-local governments allocation put together has affected the autonomy of the third tier of government from existing independently. Then 122 representing 33% strongly disagreed – while 35 representing 9.5% and 23 representing 6.2% Agreed and strongly Agreed respectively. These acknowledged the fact that 312 respondents representing 84.4% rejected the notion of the state-local governments joint allocation saying that it has affected the autonomy of the local government while 58

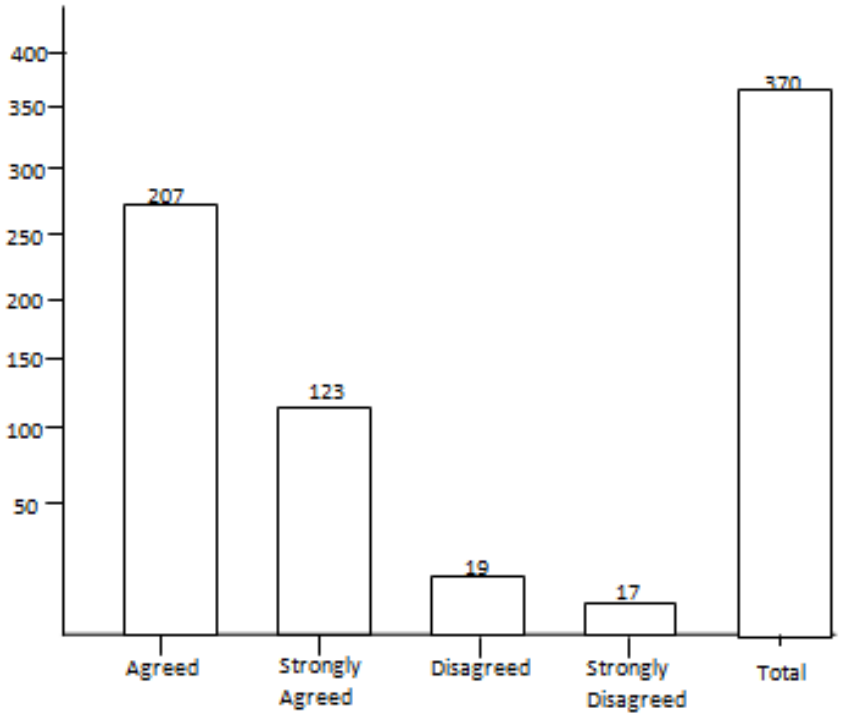
representing 15.7% accepted it respectively. The bar chart justified the analysis more clearer to ensure comprehensive work done.

- Do you see corruption among public officials of the local government as a contributing factor affecting the rural development in Nigeria?

Table 4.5

	Government officials	Private sector	Civil society	F	%	Cf
Agree	30	25	152	207	55.95	207
Strongly Agree	40	17	70	127	34.32	334
Disagree	10	3	6	19	5.14	370
Strongly Disagree	10	5	2	17	4.60	370
Total	90	50	230	370	100	1264

Source: survey research 2016



Source: Field Survey 2016.

The table 4.5 indicates that 207 representing 56% agreed that corruption among the public servants has been a contributory factor affecting rural development in Nigeria. However, 127 representing 34.3% strongly agreed while 19 representing 5.14%, and 17 representing 4.60% disagreed and strongly disagreed respectively. At this point, 334 represented by 90.2% consented on the view while 36 represented by 9.7% rejected the notion accordingly.

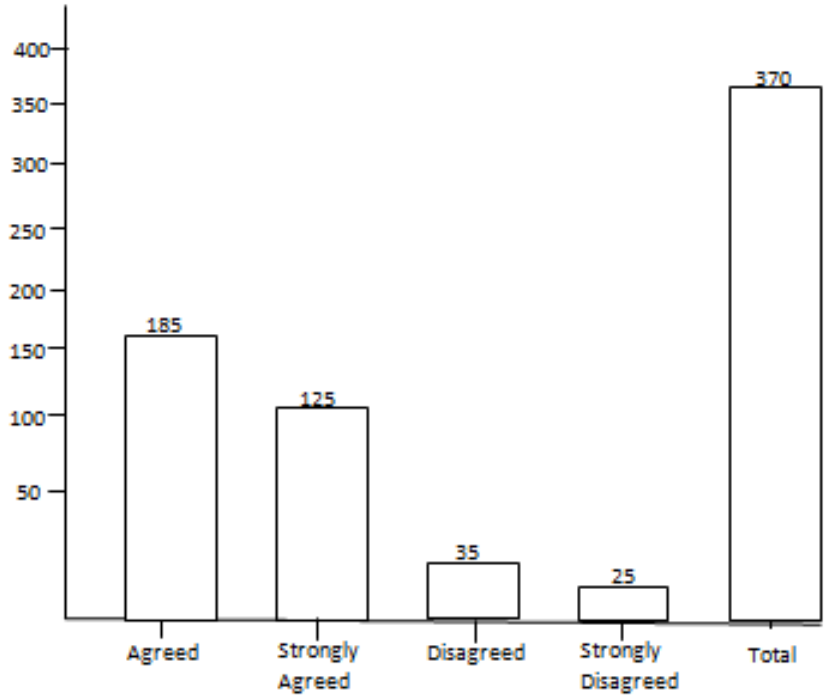
Therefore, the bar chart graph justified the analysis accurately for proper understanding.

- Do you see absolute independent of local government as a measure that enable them realize its objectives in Nigeria?

Table 4:6

	Government officials	Private sector	Civil society	F	%	Cf
Agree	35	20	130	185	50	185
Strongly Agree	40	13	72	125	33.8	310
Disagree	7	12	16	35	9.46	345
Strongly Disagree	8	5	12	25	6.80	370
Total	90	50	230	370	100	1210

Source: Survey Research 2016



Source: Field Survey 2016.

From the table above indicated that out of 370 respondents who responded on the questionnaire returned, 185 represented 50% of the respondents agreed that an absolute independence of local government is the panacea for it to realize its noble objectives. However, 125 respondents representing 33.8% strongly agreed while 35 representing 9.50% and 25 representing 6.8% disagreed and strongly disagreed respectively. These affirmed that 310 respondents representing 83.8% consented that independent status of local government is a solution for its objectives realization. While 60 respondents representing 16.3% rejected the notion accordingly.

Therefore, the bar chart above explained the result in detail for upward comprehension.

Summary of the findings

Some of the articulated findings of this study include the followings:

1. Evidence from the research data analysis indicate that local government as the third tier of government has not been able to enjoy its autonomous existence since its creation due to undue interference from other tiers and structure of the government. This implies that allowing it operates on it's own as an independent tier will endanger the realization of its objectives of creation.
2. Several reforms programme introduced towards facilitating the activities of local government have not helped matters let alone achieving the desired development within the grassroot level. This is because; the reform policy was not in favour of local government capacity building.
3. The evidence maintain that stat-local government joint allocation created by federal government and the joint federal-state legislative decision on the nature of local government legislative arrangement cum existence have been the contributing factors affecting the existence in Nigeria.
4. Corruption among the public officials has been the ban of democratic leadership and realization and realization of rural development. This indicate that corruption which involve embezzlement, mismanagement, misappropriation, exploitation, extortion and squandamenian of public treasury has created a lot of setback in the performance of local government in Nigeria since its creation.
5. Therefore, suggestion indicates that the only way local government can enjoy its corporate existence is through the realization of its absolute independent status as a third tier of government in line with the federal and state counterparts.

Recommendations

There should be a policy decision towards providing training at all levels for all categories local government officials. The reform initiated of training programmes for senior local government officials in three centers in the country namely: Ife, Zaria and Nsukka. The reforms that enhance training of the officials of local government council promote democracy, ensures administrative innovation, promote sustainable political institutions and ensure an effective distribution of socio-economic programmes in Nigeria. Therefore, the reform programme in the local government system if properly implemented will ensure stability of the councils within the country thereby ensure the promotion of democracy and development of the grassroot level.

(1) Local government should be given an autonomous existence through ensuring practicalization of direct revenue allocation from federal to local government.

(2) The federal government of Nigeria should make sure that state should not have any joint financial relation with local government in order to stop the manipulation of local govenrment revenue allocation.

(3) The reform report of 2005 should be practically established to ensure an effective and efficient local government administration in Nigeria.

(4) The leadership of local government area should be harmonized to ensure transparency and accountability in the service.

Conclusion

Local government is the government at the grassroot level exercise through the representative councils established by law to exercise specific powers within the defined areas. It is a government formed within the local level charged with the responsibility of meeting with the administrative, socio-economic and political needs of the people within their environs. The local government starts before the inception of British colonial masters in Nigeria. Then, in the British era and independent local government administration, before British inception, local government was based on kindred, village and community leadership. In the colonial era, local governments were classified according to county councils, district councils and divisional councils. The independent local government administration prior to 1976 was through the use of county councils, district

councils, divisional councils, city councils and all purpose council. The 1976 local government reforms brought the fragmentation into a single tier structure and made up the third tier of government after the federal and the state gossvernments. The local government was accorded an autonomous existence and specific revenue allocation. As a corporate body, it has legal authority to discharge its responsibilities within the ambit of law, but was later caged when it was merged with state government in the revenue allocation and fiscal commission through joint state-local government allocation and 10 percent involved according to 1999 constitution. The 2005 reform corrected the anomaly by ordering direct local government allocation from federal to local government without allowing state interference though, it was not yet implemented, thereby affecting the activities and administration of local government towards ensuring development of grassroot. The reform made an increase to local government allocation to 23 percent to enable it discharges its service effectively.

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The prospects and the challenges of treasury single account policy to public financial management and economic development in Nigeria

By

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Abstract

The Treasury Single Account (TSA) is a unified account into a single treasury account to cushion the effect of misappropriation, mismanagement and financial loopholes thereby enthrone transparency and accountability. This study is aim at examining the prospects and challenges of treasury single account to public finance management to ensure economic growth and development. To achieve this study, both primary and secondary data collection were used. In the primary sources of data collection; interview, distribution of questionnaire and empirical methods were used while the secondary data collection involve literature review such as use of internet, textbook, magazine, newspapers, radio and Television In the course of data collection. Some findings were made among them are: the treasury single account if properly managed will go a long way to address the problems of corruption-misappropriation, mismanagement and blockage of financial loopholes that negatively affect the economy and enshrine financial discipline, transparency, accountability and promote quality public financial management, but can otherwise lead to the lost of job, bureaucratic bottleneck in the course of ensuring effective, efficient and improve productivity. The recommendations suggested that government and citizen ought to embrace the policy with caution to ensure economies of scale and reform that will pave way for capacity building and self economic reliance for betterment of the society

Keywords: Treasury Single account, Prospects, Challenges, Financial discipline, Transparency, Accountability, ethics and economic buoyancy.

Introduction

The need for adequate financial management has been specified. The pace at which financial resources can be handled lies on individual and organization as well as the nature of the environment in which they operate. So far, it is an important milestone and a key factor for any economic buoyancy. Measuring the extent to which socio-economic and political activities can be imagine and improve lies on how appropriate its financial system could be handled. An effective resource management is a pre-requisite for improving efficient economic development and self actualization.Therefore, the purpose of this study is to find out the possible benefits of The Treasury Single Account policy to economic development of Nigeria and also some challenges it's capable of brings within the society. This is because; this country has been experiencing corrupt practices in its administration such as embezzlement of public funds by the public servants, mismanagement, and misappropriation and money laundry. These have continued to affect socio-economic and political development of Nigeria. According to daily Trust Editorial(2015:p16) stated that the idea of Treasury Single Account came into being when some agencies refused to declare and remit the 25 percent of their annual revenue they generated to the treasury as demanded by the law. In 2012 about N120 billion was forcefully collected by government from MDAs being 2015 percent of their gross revenue to the treasury with another N34 billion collected in 2013.Before then, most of the MDAs were reluctant to remit the requested amount by law to the treasury. It is upon these developments that enable the researchers went for research to find out way forward.

The concept of Treasury Single Accounts pinpoint the need by which government ensures the unification of the accounts towards ensuring an effective transaction of government receipts and payment system. It facilitates an effective financial system where income and expenditure will be adequately managed in a transparent and resourceful manner. According to *Dr Yusuf .M.B.(2016:p164)*

"Treasury Single Account (TSA) policy was introduced to block financial leakages, promote transparency and prevent mismanagement of government's revenue, unifies all government account, enabling it prevent revenue loss and mismanagement by revenue generating agencies".

It is an essential tool that enables the consolidation and management of governments cash resources, minimizes the cost of borrowing, accelerates an effective financial management reform agenda thereby maximize the opportunity for cost benefits. At this point, any government that has established a unified structure of government bank accounts through a Treasury Single Account (TSA) will be able to solve any problems of mismanagement of resources, corruption, and misappropriation thereby improve the management of its resources and ensures effective control mechanism of the resources. Therefore, the objectives of this research are:

1. To examine and analyze the degree to which Treasury Single Account policy can engender socio-economic development of Nigeria.
2. To stress the area in which this policy can militates against effective service delivery in Nigeria administrative services and development.
3. To make useful suggestions on how to avert the negative effects of the policy to Nigeria environments.

For the above objectives to be realized; the followings are the research questions:

(i) What are the benefits of the Treasury Single Account policy to Nigeria economic development?

(ii) What are the problems of this policy (Treasury Single Account) to Nigeria economy?

To ensure the realization of the above and other phenomena; the methodology for data collection are: Primary and secondary data. In the primary sources: Interview, questionnaire distribution and empirical methods were used. While in the secondary sources; literature review which include: Internet was used, journal, newspapers, magazines and radio were used respectively. While on the research study, some findings were made which dictates the high level of corruption on public financial management and administration in Nigeria. It proffers that if the policy will be effectively implementing and managed could be capable of addressing the challenges of corruption thereby enhances financial discipline, economic buoyancy, promote Transparency, integrity and accountability thereby inculcate good ethics to the management of the public sectors and its officials in Nigeria.

However, a Treasury Single Accounts is a principle of unity of cash and treasury towards achieving financial prudency of the economy. It is a bank account or linked account by which the government makes transactions of its receipts and payments for the purpose of achieving the goals and objectives which is the basic foundation of its formation. The Treasury single accounts cover a vital area of financial institutions of government in the country such as all government entities and their transaction which include the accounting management by social security funds and other trust funds, extra-budgetary funds, autonomous government entities and loans from the multilateral institutions and its donor aids resources. This accounting practice has been an international practice which controls many government trust funds within the frame work of Treasury Single Accounts legal system. According to executive order No. 55 (2011), the Bureau of Treasury (BTr) shall operate Treasury Single Accounts (TSA) in order to receive remittance of collection of internal revenues taxes/ customs duties from Bureau of Internal Revenue (BIR) Bureau of customs authorized agencies banks.

Nevertheless, Treasury Single Accounts as it has been practiced in Nigeria is expected to maintain its status within the Central Bank of Nigeria (CBN) which is expected to align with the government policy of great financial management and control of its cash resources aimed towards ensuring the unification of the structure of government bank accounts to enables consolidation and optimum utilization of government cash resources Boulder, Co: West view Sun Editorial (2015).

In the view of (Leinert 2009),

A Treasury Single Accounts (TSA) is a unified structure of government bank accounts that gives a consolidated view of government cash resources. Based on the principle of unity of cash and the unity of Treasury, a (TSA) is a bank account or a set of linked accounts through which the government transacts all its receipts and payments.

(Yusuf and Chiejina, 2015) ***state****:*

The three basic traits essential to treasury Single accounts. Such traits include:

1. The government banking arrangement should be unified, to enable Ministry of Finance (MOF) or (treasury) oversight of government cash flows in and out of these bank accounts. A unified structure of government bank accounts allows complete fungibility of all cash resources, including on a real-time basis if electronic banking is in place. The Treasury single accounts structure can contain ledger sub-accounts in a single banking institution (not necessarily Central Bank), and can accommodate external zero balance accounts (ZBAs) in a number of commercial banks.

2. No other government agency operates bank accounts outside the oversights of the treasury. However the options for accessing and operating the Treasury Single Accounts are mainly dependent upon institutional structures and payment settlement systems.
3. The consolidation of government cash resources should be comprehensive and encompass all government cash resources, both budgetary and corresponding cash flows are subject to budgeting control or not.

Therefore, Treasury Single Accounts policy is the policy made for the purposes of ensuring unification of government accounts into a single operational financial management accounts for effective and efficient resources management and control in the country. In the words of former accountant general of the federation (AGF) prior to Treasury Single Accounts, he said that Nigeria had fragmented banking arrangements for revenue and payment transactions. In his views, he said that there are more than 10, 000 bank accounts in multiple banks which made it impossible to establish government consolidated cash position at any point in time. It led to pocket of idle cash balances held in (MDAs) accounts which government was out borrowing money.
Obinna, (2015: 52).
This fragmentation of account numbers made it impossible for the existence of transparent financial management and efficient realization of economies of scale in resources management. Such measure equally breeds corruption and mismanagement of financial matters in the country.

Finally, Treasury Single Accounts policy is a policy established to ensure an effective realization, management of resources in a transparent manner so as to improve financial position of the government towards meeting it goals and objectives. It will also help to cushion any act of misappropriation of public funds thereby ensuring financial prudency and utilization of scarce resources in achieving all-round development in the country.

The Prospects of Treasury Single Account Policy to Economic Development
With the adoption of TSA policy in the society; there are tremendous benefits and cash recovery. Therefore ***Taiwo Oyedele*** *said*: that with the adoption of Treasury single account, government will borrow less and therefore the debt servicing cost should reduce drastically to probably less than half of the current level. It is also likely that a lot of funds previously unaccounted for will be uncovered. For instance, Kaduna state discovered as much as N24 billion recently through adoption of TSA.
Some MDAs have financial autonomy granted to them by legislation including power to maintain a fund from which to pay expenses and invest surplus funds and maintain a reserve. They generate revenue in various foreign currencies and TSA should also cater for them especially dealing with exchange different accounting in their respective annual reports given that the means of establishing exchange differences at the end of the period by translating closing foreign currency balances may no longer be applicable. This has made it easier for the government to manage liquidity in the system. Considering further, the need for TSA policy to Nigeria economic development; the present Accountant general of the federation 'Engr David Lawai on 24 February (2017) while delivery on his speech to 5th convocation ceremony of Imo State Polytechnic stated that corruption has contributed to a lot of setback in Nigerian's socio-economic and political development, that has been the reason behind the introduction of TSA policy to cushion the effect. The introduction of this policy has enabled the recovery of huge amount of money unrecovered which contributed to the poverty status of the society before now. Nigerians should support the government of Muhamadu Buhari in a bid to ensure effective implementation of this policy towards realization of economic development. Therefore, the relevant of TSA policy to Nigeria socio-economic development remains sacrosanct with the followings:

1. To ensure all improves appropriation control of the resources. With adequate financial management in the systems; budget allocations have to be well controlled. There is a need to strengthen the authority of the budget appropriation towards effective and efficient service delivery. The separation of bank accounts facilitates division and fragmentation of financial management thereby affects the need for transparency and accountability. That is why Single Account Policy is acceptable.
2. It enables an effective improvement and operational controls during budget execution. This can be done when there is adequate information services about cash resources, the plan and implementation of budget execution will be done in a well efficient, transparent and reliable manner.
3. It fosters an efficient cash management. This system of banking (Treasury Single Account) if properly managed facilitates adequate and regular monitoring of government cash resources thereby fosters higher quality level of cash outturn analysis adopted.
4. It reduces bank fees and the transaction costs in banking system. Treasury single account system helps to reduce the number of bank account which reduces the cost of administrative system for government towards ensuring the maintenance of these accounts and its bank reconciliation.

5. It accelerates an effective and efficient payment mechanism. It facilitates a clear cut for government financial systems and provides Good Avenue for adequate monitoring payment mechanisms. It provides a good avenue for government to enjoy the economies of scale in processing payments by the way of lowering transaction costs.
6. The Treasury Single Account fosters effective reconciliation of government accounting systems with cash flow statements from the banking system. This helps to ensure an improve bank reconciliation and quality of fiscal data which enables the reduction of risk of errors which may occur during the reconciliation processes and ensures quality fiscal accounts and timeliness.
7. It lowers the liquidity reserve needs of the resources. A Treasury Single Accounts introduction reduces the volatility rates to when cash flows through the treasury thereby maintain a lower cash reserve in order to meet unexpected fiscal volatility.
8. It ensures a unified centralized control over government's cash resources.
9. It facilitates better fiscal and monetary policy coordination and ensures better reconciliation of fiscal and banking data that enables an improvement of quality fiscal information which reduces the debt serving cost.
10. Treasury Single Account Policy, if adequately implemented will solve the problems of mismanagement and control, it is a well known fact that the policy is made to cushion corruption effects in the society and can stand the chances of promoting financial discipline, transparency and accountability when executed in accordance with constitutional provisions.
11. It allows complete and adequately inform government on cash resources, receipts and payments. This policy on resources integration and effective financial management will provide adequate information system on transactions services with banking system thereby ensures transparency, accountability and financial discipline in the management of public finance.

Every advantages in the business and services have its correspondence disadvantages accompanied the organization in the system. The introduction of Treasury Single Account has good number of benefits and equally posse some challenges in the implementation of the policy. The establishment of this policy receives some priority in any government reform agenda. The essence of this policy is to promote transparency; accountability thereby facilitates compliance with section 80 and 162 of the 1999 constitution of Federal Republic of Nigeria.

The effects of the TSA on tax

The implication of the Treasury Single Account to the tax economy is imperative in such that

"if the tax collection fees based on the adequate agreement on transaction instead of the value of the revenue accrue then the cost of tax collection will reduce for tax authorities from over 5% in some cases to a radio closer to the 1% international benchmark. It will also ensure that gross revenue collection and commissions are separately accounted for instead of net revenue approach that does not promote transparency". **Taiwo Oyedele (2016).**

However, the interest on government bonds and treasury bills are tax free, tax revenue should increase to the extent that banks will be compelled to lend to the private sector which is mostly taxable. The effect is that bank reported profits are likely to reduce in the short term while their taxes are likely to increase. The impact may offset by the excess dividend tax which bank currently pay when it distributes their exempt profits as dividends to share holders. This is therefore acknowledged that TSA enhances transparent reporting of tax revenue and pave the way for probity and accountability in financial institutions as well as public sectors in Nigeria's tax revenue. Therefore, the challenges of this Treasury Single Account System include the followings:

1. **Bureaucratic Bottleneck:** This is a delay or a rigorous nature in the transactions and services which affect the time framed receipts and payment of necessary transaction services within a specified period of time. At this point, the unifying purpose of the government fragmented accounts into a Single Treasury Account which is aimed at ensuring transparency, accountability, and corrupt free system of banking and government service can result to unexpected delays in the receipts and payments there by affect the transactional services needed within a specified period of time. This unexpected delay can cause inefficiency and slow in productive services of the system.
2. The Time Framed for the Compliance of this Policy may not be enough to meet up with the complexities of the task and requirements on the directive of federal government to ministries, departments, and other parastatals and corporations within the ambit of the Federal Government of Nigeria on Treasury Single Account which made it impossible for most of them to actually meet up with the requirements before the actual designed period.

3. The policy has much provision to ensure Transparency, accountability and reduction in corrupt tendency but still has avenue to breed corruption and misappropriation within the agencies that implement the policy if proper and careful measures could not be put in place to checkmate their implementation strategies, steps and activities in the relevant areas provided.
4. Fear of unknown: This can be attributed to certain feelings of public agencies and management over an assumed loss of job to the staffs of the institutions in some federal and private organization and their control over money that have been stationed in their choice of bank accounts under fixed deposit accounts where fact interest accrues which they siphoned can affect them.
5. It reduces commercial bank transactional services with federal government thereby affect their financial muscles needed to acquire government securities such as Treasury Bills. Certificates, bond use to make quick returns and their control over the funds they are making which they are used in most cases to finance some extra-budgetary expenses. From (daily trust) through a source at Ministry of Finance.
6. It creates room for economic dependency of the parastatals, corporations and sundry bodies such as higher institutions of learning. For instance, in the words of the President of Academic Staff Union of University (ASUU) in their National Executive Council (NEC) Meeting at Owerri Imo State, stated that the introduction of Treasury Single Account to block financial leakages and prevent mismanagement of government revenues thereby unifies all government accounts through a Single Treasury Account prevents loss and mismanagement by revenue generating agencies but affect the higher institutions of learning. This is because; universities cannot function without financial independent which the Treasury Single Account is taken away from them. The financial autonomy helps to ensure both long and short plans for successful realization of academic success and improvement.

Literature Review

Conceptualization Framework

Treasury Single Accounts Policy is a policy Framework arranged to unite all government resources fragmentations accounts system into one unified method towards ensuring transparency, effective resources management, accountability, efficiency, and improve productivity as well as restriction of any financial mismanagement and other corrupt tendencies witnessing in public administration. The policy to unite government receipts and payments have the predominant chances of curtailing unethical and indiscipline witnessed in the management of socio-economic and political administration and also improve the state of the economy in the society. Be that as it may, the idea behind this policy was burn out of an order issued by federal government to all revenue- generating agencies to close their accounts with commercial banks on or before 28th February 2016 and ensures the transfer of the some into a consolidation revenue fund of the federation and Treasury Single Accounts as a new revenue collecting platform introduced by the present leader of the country (President Mohammadu Buhari). It is an initiative from International Monetary Fund (IMF) to ensure unified resources of government into a Single Accounts in order to curtail misappropriation, mismanagement and other forms of corruption witnessed in the administration of government system thereby improve transparency, accountability, effective and efficient realization of socio-economic growth and development. The policy was adopted in Nigeria following the speculation about the loss of N 573Billion by the share holders in 2014 bank season following massive sell off which overran the market in two quarter of the year. In the words of Accountant General of the Federation (AGF) Mr. Jona Otunla stated that new electronic Revenue Collection (ERC) is aimed at improved internal generated revenue in the face of odd oil prices, ensures reforms in economic sector of the Federal Government, Improves transparency and accountability in the management of the nation's finances. It was in the continuation of reforms programme of 2012. The Director Funds Office of the Accountant General of the Federation, Mr. Mohammed Dikwa who made this assertion on behalf of the Accountant General that henceforth, government revenues would now be paid into Treasury Single Accounts (TSA). He maintained that with the e-collection MDAS can no longer maintain Revenue Bank Accounts (RBA) with commercial Banks, thereby advised to transfer any outstanding balance in your Revenue Bank Accounts to the CRF and ensure an immediate commencement of the necessary process of closing them.

However, the Central Bank of Nigeria (CBN), in exercise of its powers, as provided in the CBN Act, 2007, section 47, subsection 2 (2d) hereby issues the following guidelines on the management and operation of the Treasury Single Accounts (TSA), noted with the CBN, by state government. The objectives of the policy is to provide state governments with a clear framework to support their effective implementation of the initiative according to standardize banking arrangements, operational processes and IT infrastructure.

The Objective of Treasury Single Account

Every policy framework has correspondence policy goals and objectives which formed the basis of its formation in the society. The policy objectives of Treasury Single Accounts (TSA) is to bring all

government Treasury accounts of receipts and payments into a unified Single Accounts to ensure: The centralization of economic resources, Transparent and Accountability of revenue management, ensure an effective cash management, availability of cash, fostering an efficient management and administration of domestic borrowing at minimal costs. It is geared towards block loopholes in revenue management and eliminates operational inefficiency and corrupt tendencies observed in management resources. Other objectives include:

1. To ensure absolute reduction of transaction costs during budget execution in order to control unnecessary delay observed in the remittance of government revenues taxes and other form of revenue generation.
2. To facilities rapid payments of governments expenditures.
3. To ensure an efficient control and monitoring of funds allocated to various government agencies and ensure an effect coordination of monetary policy implementation.
4. To ensure transparency and accountability in the management of the public finance.
5. To facilitates an efficient financial markets thereby ensuring an accurate accounting report system.
6. To improve fiscal savings (that is less transaction charges, more revenues) for the government of the federation.

Components of Treasury Single Accounts System

There are several accounts classified under Treasury Single Account System. They are:

1. **Treasury Single Accounts Main Accounts:** This is a Treasury's account with central Bank which ensures the consolidation of government's cash position. It is the main Treasury Single Accounts when the Treasury Single Accounts of a country consists of set of linked accounts. The cash account of other links is merged to this main account. At the point, all the government receipts of inflows and disbursement are centralized in Treasury Single Accounts.
2. **Sub-accounts:** This is the Treasury Single Accounts subsidiary accounts which are not separated bank accounts rather it is a special sub-accounts within the main Treasury Single Accounts. This account group the sect of transactions and creates room for government to maintain the distinct accounting identity or ledger of its budget organizations and cash disbursement for each entity is adopted in the subsidiary against Ledger.
3. **Treasury Single Accounts:** Transaction accounts is an accounts approved for retail transaction of bank operation opened for government entities that are in need of transaction banking services without direct access to Treasury Single Accounts main accounts and subsidiary account respectively but can be informed of a zero-balance accounts (ZBAS) or an impress account.
4. **Zero-balance Accounts (ZBAS):** This is an account opened where transactional accounts are needed in order to optimize the transaction of banking services. The cash balance of this zero-balance is swept back into the Treasury Single account main account. The accounts if opened in commercial banks are used in disbursement or for collection of government revenues such as (non tax revenues).
5. **Imprest Accounts:** These accounts do hold cash up to a maximum authorized amount always and kept to a minimum with the limited availability of interbank settlement facilities and its strategies are geared towards ensuring a progressive transformation of the account into zero.
6. **Transit Accounts:** This is an account which is on transit for the flow of cash into the Treasury Single Account main account. It is sometimes use to facilitate major revenue streams to monitor their collection and remittance by the banking system and to accelerate revenue sharing (formula base sharing from a common pool of resources) between tiers of government in a federal system line with constitutional provisions.
7. **Correspondent Accounts:** This is a separate ledger account opened for each correspondent. The correspondent body has actual time information on the balances it maintains in the Treasury Single Account. There is a need for care in safeguarding each of the correspondent government funds needed to implement its own budget in a timely manner. There is also need for Central Bank of Nigeria who maintains the accounts in the Treasury Single Accounts to be obligated to make payment to the extent of the balances available in a correspondent's account. Research Journal of Finance and Accounting ISSN 2222-1697 (Paper) ISSN 2222-2847 (Online) Vol.7 No. 4,2016

However, the paper identification of these components of Treasury Single Accounts system made known the nature of its formation. For the purpose of clarity and unambiguity, the framework for which these components but Single Account System was established could be necessary for articulation and acceptability. Therefore, established Treasury Single Account requires legal basis which will enable its robustness and stability within the context of it environment. Below are the actual frameworks according to legal design of the policy plan:

1. The legal and regulatory requirements of the policy: The legal nature stated that the framework should be amended in order to allow the establishment of Treasury Single Account System and the closure of irregular bank accounts of ministries and budget units in the country.
2. The preparation of an inventory of an existing Bank Account: The actual step that should be taken in a country that have fragmentation of government banking accounts operation is device a means to establish Treasury Single Account which should start by knowing the actual number of bank accounts which the government is operating at that point in time, the nature of the banking system, type and cash balances for merger with the Treasury Single Account or closure.
3. The Facilitation of Bank Reconciliation and the Quality of Fiscal Data: The Treasury Single Account System allows the reconciliation between accounting systems of government and cash flow statements from the Banking system thereby reduces the risk of errors in the reconciliation processes towards ensuring quality fiscal accounts.
4. The Enhancement of Efficient Payment Mechanisms: It ensures the clear definition of government fund allocation and the monitoring of payment mechanisms. Thus will eliminate float in the banking and payment systems as well as the introduction of transparent fee and penalty structures for payment services.
5. It will Fosters an efficient cash management: The Treasury Single Accounts help o facilitates regular monitory of government cash balances and ensures higher quality cash outturn analysis to be taken.
6. The reduction of bank fees and transaction costs: The introduction of Treasury Single Account help to minimize the cost of maintaining the administrative cost of government accounts thereby reduces the banking fees.
7. It Decreases the Liquidity Reserve Needs: The introduction of Treasury Single Account enables the reduction of cash flows through the Treasury thereby creates avenue that allows the maintenance of a lower cash reserve to meet unexpected fiscal volatility of economic resources.

The operation of **Treasury Single Account**

The Treasury Single Account can operate successfully with carefully measures. According to Taiwo Oyedele(the head of tax and regulatory services at pwc Nigeria and Tax leader west Africa marketers) Treasury Single Account should facilitates transparent reporting of tax revenue and pave way for tax offsetting and faster payment of refunds. It should be possible for taxpayers to use excess payments or refunds in one tax area (say withholding tax or VAT) to pay other taxes such as corporate income tax, CGT and so on as this is merely an accounting issue which can be dealt with within TSA configuration.

However, for TSA to work effectively there must be daily clearing of and consolidation of cash balances into the central account even where the MDAs accounts are already held at the CBN such as the FIRS. Taiwo Oyedele continued by saying that some people may argue that it is necessary to separate the cash transactions of each MDA for control and reporting purposes; however this objective can be achieved through proper accounting rather than by holding cash into separate bank accounts. At this point, various banks held by MDAs in commercial Banks should not necessarily have to be closed rather must be operated on a Zero balance accounts where any closing balance must be swept to TSA at the central Bank of Nigeria (CBN) on a daily basis to give government a consolidated cash position.

It is worthy to note that since the introduction of the Treasury Single Account policy in Nigeria several positive signs have been witnessed despite the effect of economic recession in the country. According to Jerrywright Ukwu july 2016.He stated that when the administration of President Muhammadu Buhari announce the introduction/implementation of this policy as soon as he took the oath of office; many Nigerians could not believe him; until he finally did it. Many stakeholders and economic analysts could not agree the possibility of such until they see for themselves this time. In his words and that of the social commentator Jibril Gawat expressed their views on the gains of the policy in Nigeria. According to Jerrywright ukwu:17000 commercial bank account operated at 0% interest rate discovered and closed thereby move the various account to central Bank of Nigeria for effective control and management by government

That federal government of Nigeria has equally discovered fake account operated in the name of federal government. While owned by private entities at the detriment of poor Nigerians. If the government lost, the ordinary Nigeria will be affected. The introduction of this policy will enable government plan better for the people. Civil servants and Bankers can no longer"chop"10% and more of interest on government funds while government earned 0% interest rate on funds in commercial banks, permanent secretaries, directors of finance and bank officials collect minimums of 10% interests on these funds. It will minimize government borrowing of money mostly its own money. It has single control of its funds and the money is secured with the policy.

This policy enabled the realization of about N3 trillion of federal government money and has been save into Treasury Single Account.

Theoretical Framework

The researcher adopted system theory and rational comprehensive model approach to policy making. The system theory of this nature is propounded by David Easton. He sees policy as an output of the political system in accordance with its environment. It is within the environment that all kinds of demands arises and place itself in the political system in practice through various methods. The nature of this environment determines its ability to process accurately the demands from the environment. Remember, output in this analysis include policy. Every policy depends on demand and nature of the political environment and the response of the citizen of the environment through feedback.

A good policy is the policy that responded directly to the needs of the people and rational in nature when it understands the environment, demands and act in conformity with expected targets. Any policy capable of addressing societal problems, provide sustainability and cushion loopholes can be regarded as rational comprehensive policy. Therefore, the rational comprehensive model propounded by Herbert Simon stated that decision making is a process of making logical sound decision in policy making in the public sector. It is a style of behavior that is appropriate to the achievement of given goals within the limits imposed by given conditions and constraints.

Therefore, the Treasury Single Accounts Policy is a policy framework on unifying the fragmented banking accounts of the country into a Single Treasury Account to enhance Transparency Accountability and corrupt free system towards enhancing efficiency and economies of scale appropriately described as economic development. This policy consider almost 10,000 (Ten thousand) accounts numbers operated by different agencies, ministries, departments, corporations, and parastatals under the controls of federal government.

So, system theory considers the components of federation that owe the country accountable, the demands of the public and the flow in and flow out of the information interactions and the services as well as the need to cushion some effects within the environmental setup.

Empirical Framework

In the research context, there are impressive issues, problems and phenomena's that borders on economy and administrative system. The researchers while conducting research study made a lot of observations within the environment where this policy (Treasury Single Account) was made and implementing. He observed possibility of corrupt tendency in the fragmentation of banks accounts of federal establishments and lack of transparency and accountability. In such fragmentation of this nature, there is an observation about the negative implications if the policy of Treasury Single Account is not adopted to cushion some ugly effects which might take place within the administrative system of government. There is equally an observation that there is the loss of huge amount of money by federal government as a result of the fragmentation of accounts which breeds corruption and lack of transparency and accountability in administrative services among ministries, departments, parastatals and corporations under the federation system. This study observed economic growth and development with the adoption of treasury single account system. It will promote effective service delivery, transparency and accountability.

Methodology

Method of Data Collection

The researchers were able to gather relevant data used in this research in this research article through both primary and secondary sources of data collection. In the primary sources of data collection, the researchers made use of interview, questionnaire distribution and empirical methods of data collection. They were able to secure opinions of 140 people about the prospects of treasury single account policy adopted in Nigeria Democratic System of leadership. While the interview was going on, he made certain observation about administrative system and fragmentation of accounts, the implication and the important of the policy (treasury single account system. All these observation formed the basis for empirical study of this nature.

The secondary source of data collection was through literature review such as textbooks, internet, newspapers and magazines as well as radio and television.

The data collection was made through the application of survey method. This method was used through distribution of hypothetical designed responses to random selection respondents drawn from the study within Owerri

Metropolity Imo State. This area was chosen due to its nearness to the researcher and contains both private and public sectors where government and private businesses drive opportunities to boast socio-economic and administrative development of the state. The primary sources of data collection were personal interview and administration of questionnaire to banking institution, public sectors such as ministries and parastatals. The stratified random population of 200 people across the public and private sectors were used. With the aid of Yaro Yamane formaular, the sample size is 133.33. Out of 133.d33 respondents, 120 people returned their questionnaire with adequate attention. The hypothesis adequately developed along the line of objectives the data analysis was carried out with the used of frequency and the simple percentages.

Data Presentation Analysis And Interpretation

Table 4.0: Distribution and return of questionnaire

Instructions	No distributed	%	No Returned	%	No Unreturned	%
Banking Institution	48	36.10	40	30.10	8	6.0
State Ministries	40	30.10	38	28.60	2	1.5
State Parastatals	45	33.83	42	31.60	3	2.3
Total	133	100	120	90.31	13	9.8

Source: Field Work 2016

Analyzing from this table shows that 90.3 percentages of the distributed questionnaire were collected and adequately used up for data analysis and interpretation.

Do you see this initiative as a catalyst that will address the corrupt practices in the country?

DATA ANALYSIS

The table 1:1

	Banking Institution	State Ministries	State parastatals	F	%
Agree	8	10	15	33	27.5
Strongly Agree	7	14	10	31	25.83
Disagree	20	8	12	40	33.33
Strongly Disagree	5	6	5	16	13.33
Total	40	38	42	120	100

Source: Survey, 2016

Data Interpretation

Judging from the information generated from question one, table one of data analysis indicated that among one hundred and twenty respondents, (120), 40 representing 33.33% disagree that the introduction of Treasury Single Account policy cannot be regarded as catalyst' capable of addressing corrupt practices in the country. 33 (27.5%) Agreed, 31 (25.83%) strongly Agreed while 16 (13.33%) strongly disagree respectively

Does the introduction of Treasury single Account policy involved posed any challenge to public and private sector of the economy in the country?

	Banking Institution	State Ministries	State parastatals	F	%
Agree	20	11	22	53	44.20
Strongly Agree	10	15	12	37	30.83
Disagree	8	7	8	23	19.20
Strongly Disagree	2	4	-	7	5.83
Total	40	38	42	120	100

Source: Field Work 2016

Data Interpretation

From the above, 53 respondents representing (44.2%)agreed that the introduction of Treasury singly Account initiative poses challenges to both public and private sectors of the economic in Nigeria. 37 (30.8%) strongly Agreed to both public and private sectors of the economic in Nigeria. 37 (30.8%) strongly Agreed 23 (19.2%) Disagree while 7 representing (5.83%) strongly disagree respectively.

Table 1:4

Data Analysis

- Does Treasury single Account initiative has capacity to improve the nation's economy?

	Banking Institution	State Ministries	State parastatals	F	%
Agree	10	10	12	32	26.67
Strongly Agree	13	14	9	36	30
Disagree	14	4	13	31	25.83
Strongly Disagree	3	10	8	21	17.5
Total	40	38	42	120	100

Source: field work, 2016

Data Interpretation

From the question 3, table 4 above the indication are that out of one hundred and Twenty (120) respondents, 36 (30%) strongly Agreed that the Treasury single Account policy of the federal government of Nigeria has the capacity to improve the Nation's economic. At the same point, 32 respondents representing (26.67%) agreed with the same notion while 31 representing 25.83% and 21 representing 17.8% of respondents disagreed and strongly disagreed respectively. These finally captured the view that 68 of respondents representing (56.67%)d accepted that the policy to improve the nation's economy.

Do you see this initiative as one that is capable of promoting manpower development across our financial institutions and administration in the country?

	Banking Institution	State Ministries	State parastatals	F	%
Agree	8	4	10	22	18.33
Strongly Agree	6	7	7	20	16.67
Disagree	20	20	22	62	16.67
Strongly Disagree	6	7	3	16	13.33
Total	40	38	42	120	100

Source: Field Work 2016

Considering the above data presentation and analysis, the indication is that out of (120) one hundred and twenty respondents who returned their questionnaire, 62 representing (51.67%) completely disagree that the introduction of Treasury single account policy initiative has no capacity to promote manpower development across our financial institution and administration in Nigeria. 16 respondents representing (13.33%) strongly disagreed while 22 representing (18.33%) and 20 representing (16.67%) Agreed and strongly Agreed respectively. These summarize that 78 respondents representing (65%) did not believe that the policy will promote manpower development in our financial institutions in Nigeria.

Table 1:6

- Do Treasury single Account policies has the capacity to provide financial benefits and security to the entire citizens of the country?

	Banking Institution	State Ministries	State parastatals	F	%
Agree	12	12	13	37	30.83
Strongly Agree	9	5	10	24	20
Disagree	15	10	15	40	33.33
Strongly Disagree	4	11	4	19	15.83
Total	40	38	42	120	100

Source: Field Work 2016.

The question in 5 table above indicate that out of (120) one hundred and twenty respondent (30.83%) of the entire respondents Agreed that the Treasury single account policy initiated by the federal government of Nigeria has the capacity to provide benefits and security to the citizens in the country. However, 24 representing (20%) of the respondents strongly agreed while 40 representing (33.33%) disagreed coupled with 19 representing (15.83%) was strongly disagreed with the notion respectively. These implies that 61 respondents representing (50.83%) accepted that the policy has the capacity to provide financial benefits and security to the citizens of the country while 49 respondents representing 49.2% rejected the policy as having the capacity to provide financial benefits and security to the citizens of Nigeria.

Summary of findings

The study can be summarized as follows:

1. That the Treasury single account policy initiative is driving force and catalyst that will foster transparency and accountability thereby prevent corrupt practices among the public servants in Nigeria.

2. There are certain observation that are some challenges accompany with the introduction of this policy in Nigeria such as mass sack of staffs from financial institutions such as banks and some public enterprise that have account with federal prior to the policy initiative due withdraw of federal government from the financial institutions which led to the lost of the subsidy and patronages from federal government.
3. Other challenges include bureaucratic bottle neck in the payment of salaries and wages due to reduction in the numbers of banks which affect speed limit for payments.
4. That if the policy is properly manage will improve the economy of the states through blockage of loopholes where money licking unjustifiably
5. It will affect manpower development negatively across financial institutions and might lead to mass sacking of workers from banks and other affected institutions.
6. The policy may prove financial benefits and security where properly managed in a transparent and accountable manner.

Recommendations

The treasury account policy is a framework established to address financial mismanagement and misappropriation arises as a result of certain existence of fragmentation of banking accounts among the ministries departments, corporations and parastatals in the federal establishment. This policy is geared towards uniting almost 10, 000(Ten Thousand0 account numbers of federal establishment into single treasury account to ensure financial discipline, transparency, accountability and efficient management of public finance for better economic of scale and development.

Therefore, the researcher has articulated some vital issues while on research study, that could be better management and could enshrine an economic development while this policy last. With the recommendations that:

1. The federal government, Central Bank of Nigeria and other financial regulators have to be up and doing towards devising a measure to ensure the correction of negative impact of this policy to the society. Such may be after effects to commercial banks and future assumed loss of jobs by the staff.
2. Federal government should endeavour to map out a suitable means by which some areas of federal establishments like educational institution, military and Para-military forces can operate successfully under this policy. Possibly, they should accord independent existence because of their positions in the society.
3. The law enforcement agencies for this Treasury Single Account) should ensure some sincerity of purpose by embracing government interest at the expense of their personal interest towards achieving the expected goals and objectives towards which the policy framework was made.
4. Let there be a collaborative effort between the executive and ministries departments and agencies (MDAS) in drawing budgets, presenting for consideration and the passage by the legislature. So that the purpose of this policy will be adequately realized without hitches.
5. Let there be an effective collaborative effort among the arms of government (legislature, executive and judiciary) towards ensuring that this policy content of Treasury Single Account will be follow up according to constitutional provision for the betterment of Nigerians
6. Federal government of Nigerian should Endeavour to make good use of this Treasury Single Account policy to improve nation's economy through improves agricultural productivity, industrialization and improves employment of its citizenry to ensure smooth economic development and self reliance.

Conclusion

The treasury single account policy is the policy of federal government to integrate all accounts of federal ministries, departments, institution, civil service, parastatals and corporations into a unified single account system known as treasury single account. The rationale behind this policy is to cushion some effects purported by corrupt agencies to liquidate funds, embezzlement and squander federal treasury through dubious means thereby ensure transparency, accountability, honesty and sincerity of purpose geared towards economic growth and development. This policy among others will enshrine discipline in financial administration and economic activities. It will provide adequate information on government cash resources, block economic loopholes where monies leak and drop to the pockets of public service and other machineries. It ensures efficient cash management, it reduces bank fees and transactions cost as well as accelerate efficient payments mechanisms and reconciliation of government accounting system with cash flow statement from banking system. However it lowers the liquidity needs of the resources. It will further solve the problems of mismanagement and ensure a better fiscal and monetary policies coordination in the country.

The Treasury Single Account policy is a framework geared towards addressing some financial misappropriation, mismanagement and leakages in the country's economy thereby unify the multiple account numbers of the nations into single consolidated treasury account. All these are geared towards enshrining discipline in financial

administration of the country thereby ensures openness, daily accountability and economic of scale. All these will poster an effective public financial management where both the receipts and payments will be done according to policy directives of the federal government.

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The place of African Traditional Religion in Contemporary Africa

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Abstract

We notice the new interest in African Traditional Religion as not only restricted to Africa, but also to the entire globe. If religions spread, why should restriction be placed on African Traditional Religion? Is African Traditional Religion having any main thrust, and of what value is this religion of antiquity to, contemporary Africa? Thus, the deeper interest of scholars is to know more about the religion and its contributions to contemporary Africa. This is what this paper is out to highlight or achieve. The Phenomenological approach, is hereby used to unravel the undercurrent of this continental religion that is now global in its effect. The paper, therefore, suggests that African Traditional Religion should not be seen in pluralities but in a unified form. Significantly, the paper also posited that African Traditional Religion laid the foundation for the thriving of the alien religions in Africa, as a precursor. Traditional Religion have provided succor for such indigent patients. Its myriads of divinatory systems had served as mechanisms for social control in Africa. Its beneficent nature is enumerable, and so African Traditional Religion should be encouraged to thrive.

Introduction

Most often, African Traditional Religion(s) is seen in plurality rather than a unified form. In its entity, African Traditional Religion laid the foundation for the thriving of the alien religions in Africa as a precursor. Although the missionaries tried, as much as possible, to wish it away, but could not, because the religion is deeply rooted in the African culture. One may question whether or not, this religion of antiquity can offer anything that is contemporarily relevant. Hence, by the phenomenology of Religion approach, the article seeks to prove that African Traditional Religion has uniquely contributed to the development of contemporary Africa in many facets, especially morally and ethically.

The Unicity of African Traditional Religion

Religion, in a nutshell, has always been a quest for the ultimate, whatever that ultimate may be, and since man is a religious being, he cannot but practice his religion anywhere anyhow. Moreover, the core of religion is the experience of, and the aspiration for, the holy. So the motive behind all religious behavior is the yearning for, and the experience of, transcendental meaning. It is on this note that Kayode cites the religious tendencies in man:

> Any human being who can love …, reflect, express, fear, appreciate, be depressed, be happy, by all means possesses the ingredients of religion.[1]

So, then, the Traditional African people are deeply religious in all their ramifications. This varied, African religious consciousness could be seen in their beliefs, practices, festivals of ceremonies, religious symbols, values of morals and even their religious medium.

There are no two or three religions for the Africans. So there should be nothing like traditional religions, and it is in this regard that this study speaks about the Unicity of African Traditional Religions. The idea is that Africans have a single religion but with various practices. In other words, there are areas of common grounds – the principle of religion is the same for any given African community, but in practice they differ because of their understanding of the nature around them. In the first place, the nature of African Traditional Religion is quite peculiar in that it is a combination of unity and extreme diversity. Thus, the term, UNICITY of religion, is depicting the singular nature of African traditional religion because of the similarities in their religious systems, the concepts, structures and functions of cults, the wide diffusion of divinities, divination process and ideas. One of the areas of unity in all of the various aspects of African religions is the use of visible symbols as intermediaries to the Supreme God who is wholly other. Another source of similarity in African religion is the use of rituals and sacrifices. These are the few points, among others, that should make us take it as traditional religion, and not religions in the plural sense. One could only speak of African traditional Religions, in a plural sense, because of the innumerable African peoples or tribes, each having their own religious system and variables.

African Traditional Religion: A Pre-Christian/Islamic Phenomenon

The origin and history of African Traditional Religion is as old as the continent itself, one would say. This is because the culture and life style of the people assume the dimension of a religion. Although the religion of Africa is not documented but oral in its nature, and handed down from generation to generation, it has a progressive movement and therefore, African Traditional Religion is contemporary. Ajayi and Ayamdele further enunciated this point:

> That the indigenous religion of Africans is called "traditional" is given full explanation by Awolalu when he says: "When we speak of African traditional religion, we mean the indigenous religion of the Africans. It is the religion that has been handed down from generations to Africans. It is not a fossil religion (a thing of the past) but a religion that Africans today have made theirs by living it and practicing it.[2]

People had thought of the fading away of African Traditional Religion with the coming of the colonial powers and missionary endeavors; but the reverse has been the case. It is to this fact that Ajayi and Ayandele added:

> However by the turn of the century it had become clear to a group of missionaries and educated Africans that African Traditional Religion was a determined foe that could not be wished away and that a grave error had been committed by missionaries who did not seek to understand this religion before pronouncing its obituary.[3]

Authors are beginning to realize the fact that African Traditional Religion is a valid system of belief for pre-Christian Africa. According to history Africa's first contact with the Islamic religion was in about 7th Century A.D. while that of Christianity was about 8th century A.D. These two religions came into Africa to find an already existing indigenous religion in the continent. Hence Ajayi and Ayandele have rightly said:

> As of now, no one has attempted a history of West African Religion. No one knows when West African societies first began to have a perception of the supreme God. Was this before or after the rise of the pantheon of divinities?[4]

In essence, then, African Traditional Religion should be seen as an elder by both Christian and Islamic religions. This point has to be driven home, that before Islam and Christianity made inroads into Africa, African traditional religion had already saturated every aspect of the life of West Africans; and to this day forms the bedrock of the moral and aesthetic values to most Africans. The Traditional religion is, therefore, a precursor to alien Christianity and Islam.

The Utilitarian and Ritualistic Nature of African Traditional Religion

The utilitarian nature of African Traditional Religion is another milestone in the attempt of proving its worth to cotemporary Africa. Rather than communion with the gods, the meeting of existing need is paramount to the African. The African traditional religion appears best in solving these existential problems of man. The practices of traditional religion were effective with our forefathers and so cannot be obsolete to our present predicaments. John S. Mbiti gives the basis to this argument:

> But religion just have a greater role to play in modern Africa than simply supplying new myths or revising old ones … it should and can provide tools and inspiration to the man of Africa to think afresh the fundamental issues of his life which matter most, and to find both meaning and security in that life.[5]

By the above citation one can see the utilitarian nature of African religion. The Africans are ready to cross-carpet to any religion that ameliorates hardships while at the same time abandoning any religion that fails to meet the status quo of the time. African Traditional Religion, of all the religions of the world, measures up to these existential problems of the African, and so have a right to live. Mbiti addresses the utilitarian purpose of African traditional religion as an instant religion by this clarification:

> Both educated and village… people resort more to their traditional methods of seeking help in such (crisis) moments, like magical practices, divination, contact with the living dead and the performance of appropriate ceremonies and rituals.[6]

A very recent event which occurred in Port Harcourt, in the Rivers State of Nigeria, validates the point. A situation whereby forcible death came upon innocent lives of both students and teachers, by the wreckage of an uncompleted story building is the reference. Who, then, can have the audacity to nullify the integral place of traditional religion in contemporary Africa? The front page of Sunday Champion with an article titled 'Students' Apparitions Haunt Port Harcourt residents' is the case in point:

> However, to keep the ghosts of the dead at rest, the elders of Oro-Obaziolu Community have directed a one-day mourning for the dead students. They have also fenced the accident scene with palm fronds, while libations are poured periodically for the peaceful rest of the spirit of the dead.[7]

The above citation vindicates the fact that elements of African tradition religion are practiced in the 20th century and has been quite effective, to some extent, in that no religion, apart from Christianity, has attempted to fill up that gap.
Another important proof of the relevance of African traditional religion to contemporary African is located in the pragmatic or ritualistic nature of African religion. African Traditional Religion is both a religion of salvation, as is the case of westernized Christianity, and also a religion of structure. Africans accentuate orthopraxy rather than orthodoxy. Though the religion of salvation, as depicted by Zuesse has to do with concentration on internal process of subjective thought – a situation wherein the outside world becomes a distraction (abstract meditation/non-ritualistic); whereas the religion of salvation and structure has to do with the entire world of events. It is an emphasis on the concrete and transforms it into a symbol (Ritualistic in nature). And so the religion of salvation and structure becomes more complex, since it involves rituals, than the religion of salvation alone. The pragmatic nature of African Traditional Religion, in its ritualistic intent is exposed in the book, Ritual Cosmos, as follows:

> Ritual, that is to say, is spiritually more profound than any theology; it accomplishes more for those who participate in it than any number of jaded anti-ritualistic modern connoisseurs of the 'occult'. Yet ritual is not immediately universalistic or profound. It deals with very specific realities that are not transportable into our living room for our casual inspection.[8]

Ritual is, most often, produced by stress, ill health, and death in order to strike a balance between utopia and nothingness. Ritual baptizes us into the process of becoming, thus compelling the recognition of our frail body upon us. In Zuesse own words,

> Ritual and the scientific attitude are poles apart. The one urges and even forces us into an acceptance of our 'built-in' limitations, the other receives all its inspiration from our desire to destroy those limitation.[9]

Not only does ritual advocate the limit and humiliation of our bodies but also that our limited bodies are a sanctified part of divine order. So then, ritual, having to do with the concrete, could have a salvitic value on a more practical term because it entails activities that are familiar and intimate, resulting into the use of the body strongly and emotionally. One can, then, appreciate the unique role of African Traditional Religion in Contemporary Africa.

The Place of African Traditional Religion in Contemporary Africa

The distinctive and conspicuous role of traditional religion in our contemporary society cannot be over emphasized. In terms of ethical or moral values, African Traditional Religion will have no rival in the institution of its shrine as a tribunal of justice. The pouring of libation, the initiation ceremonies and rites of passage, traditional prayers and incantations all have the idea of justice as their basis. It is so unique that any attempt to abandon the wholistic nature of traditional justice will wreck the entire system. Goeffrey Parinder subscribes to this notion, when he said

> the old god and ancestors have been so closely entwined with moral sanctions that the decline of old cults might be disastrous.[10]

The shrine, again, as a tribunal of justice, is a religious, social and sometimes political institution that wheels the community after the desire of the gods. The activities connected with the shrine: swearing, ethical stability, declaration of innocence, focus of celebration, appeasement, peace and order etc, all have socio-religious bearing and, therefore, prevents the norms of the African society from indiscriminate violation.
Furthermore, the shrines of African traditional religion are tribunal of justice because of its impact in our present social system. It is the basis for horizontal fellowship; it has a grip upon the mentality of our people, hence anything ratified before the leading shrine holdsway. The shrine is symbolic and significant in that it holds the village together. It has a very high sense of moral justice. So, then, the ethical dimension of the African Traditional Religion is enormous since the shrine was never a symbol of a dead, but practical religion.
Consequently, African Traditional Religion is a force to be reckoned with in terms of academics. Universities both within and outside Africa, now have African Traditional Religion in their religious studies department. Today there are renown scholars in the field of the traditional religions of Africa. Indeed some of our ancestors' and peoples' intellect far more superseded and, sometimes contradicted, some of known scientific proficiencies. To sum it up, Idowu has this to say:

> African Traditional Religion is finding its way into the curriculum of every higher institution of learning throughout the word… doctoral thesis are being written and accepted on the subject almost throughout the world.[11]

To be precise, some of the issues raised by traditional religion are yet to be answered, and this would, once again, show the continuity of such a transfused religion as that of the Africans. Though in the words of Idowu "Some academic soothsayers have assumed categorically that African Traditional religion is on the decline and that it is only a matter of time before it would be stamped out, altogether, the religion is still alive. Every African may wish to be regarded as connected with one or the other of the two religions, that is Islam and Christianity", most are at heart still attached to their own indigenous beliefs, etc Mbiti reiterates the point:

> This type of religion is best injected in the homes, and perhaps in the schools as well, for these are the background areas which are more influential in shaping the total image of the individual… such religion need not be articulated in a uniform creed… it needs no formal advocates… nor even buildings and priests. It is in the ideals, teachings, standards, principles, ethics and experiences of the institutionalized religions… that this transfused religion makes an impact on individuals and society.[12]

Another Parlance where African Traditional Religion is idiosyncratically distinguished is in the Medical or Healing area. In most African Societies, diviners who are devotees and practitioners of African Traditional Religion are the medicine men, and major illnesses and troubles are usually regarded, treated and explained by these cultic officiants as religious experiences. Like Idowu suggests, "Traditional Religion is regarded as the final succor by most Africans when we talk in the terms of personal matters in relations to the passages of life and the crisis of life"[13]. For example, in hospitals people who, on admission, have declared themselves Christians and indeed are practicing Christians have medicine prepared in the traditional way smuggled into them, at least, that is more effective in that it is consecrated medicine with the touch of the divine healer, in contrast to the European's mere coloured water or mere pills.

Furthermore, while analyzing African Traditional Religion and medicine in Africa, Jegede suggested that "Before the introduction of Western medical Science, traditional medicine was used in the diagnosis, treatment and management of Bio/Psycho/Social disorders and illnesses. Herbal preparations, rituals and incantations, as reflected in the Ifa verses (Odu), provided effective therapy…"[14] . undoubtedly, modern medicine cannot solve all health problems, especially those which are spiritual in origin. In such cases, the advice given is *E.Lotowo ile boo Co* (use the traditional method) modern medical doctors resort to this reform system, when Orthodox medicine fails to cure an illness especially when the illness defies diagnosis. It has been noticed in matters concerning providence, healing and general well-being, most Africans still look up to their own religion and culture as the way out.

African Traditional Religion and Social facts of Development in Africa

In the first place, there is not imposition of belief and conviction in African Traditional Religion and culture in Africa. Rather people are born into the system. People acknowledged and respected the values and the belief system of their neighbours, a situation which enhance co-existence and stability of African societies and ethnic groups. The deities and shrines that are used for oath taking also serve as means of social contact, and as pilgrimage centres where people meet and exchange cultural values, friendship, intercultural Communication and share various social benefits that are necessary for social development in Africa.

Priests in African Traditional Religion, medicine men and other religious functionaries facilitate and promote development. Priests and medicine men aid social development as custodians of cherished traditions of immemorial heritage. Traditional architecture and engineering which are oriented in the people's world-view and religious precepts help in construction ideas and structure of roads, houses, bridges, high ways and all the infrastructural needs of the society, towards meeting needs, and adaptation to the time. African traditional midwives are custodians and forerunners of medical care of women even as modern orthodox approach to childbirth is eulogized. Traditional birth attendants are still providing essential services to pregnant women, and others with gynecologically related cases. It is for the above reason that Gabriel "calls on Nigerian Government to encourage traditional medicine in the country as they are already looking to that direction"[15].

It is encouraging to note that individual Africans and governments, including the Federal Government of Nigeria, are beginning to realize the important roles that healers in the traditional religion, that is medicine men diviners and traditional midwives, can play in our society. In the area of health delivery services, they are already, talking , and attempting to do something about it. In a rather illuminating article, "The Case For Spiritual Healing, "Dr. J. E. Adetaro, himself a medical practitioner and one time Federal Commissioner for Health advocated" further, and spotlighted the work which was being done by J. O Mume, G. N. Okunza and Chief J. O. Lambo.

As a matter of fact, the Federal Government of Nigeria has established a national committee on Traditional Medicine and the Ogun State Government, too, is reported to have given traditional healers official recognition. Lateef Jakande, a onetime governor of Lagos state, even established the Board for Traditional Medicine. In the address he delivered during the inauguration in April 1980, he indicated that 60% of babies born in Lagos State are delivered outside hospitals and maternity homes". Akama emphasized that "most of these were delivered by traditional doctors or midwives, who are adherents of African Traditional Religion"[16]. The World Health Assembly (W.H.A) also has officially recognized the incorporation of Traditional medicine into the Health Care delivery

system for a fuller realization of good health for all. "The Alma Ata Conference on Primary Health Care, also recommended that government should encourage research into traditional medicine with a view to standardizing and integrating it into modern medicine, as heralded by Jegede"[17]. There are several aspects of the African Traditional religion that are of benefit to mankind.

African mysteries are also another variable in human existence, because it has made some contributions to the wonders of the world. African mystics have posed challenges to the people to acknowledge and know more about the cosmos; hence, the desire to possess charms and magic in every aspect of human life. African Traditional Religion and its cultic functionaries have laid foundation for the people's meaningful existence in the universe. The primacy of the land had led to its sacredness, as on object of worship and reverence.

The entire life of Africans are enmeshed in their indigenous religious conceptions, interpretations, prescriptions, and guided projections from pregnancy and formation of the foetus to death and burial. African Traditional Religion through its kinship structures, rituals of passage and initiations, influence the character and personality formation of the young, for adaptation and conformity with shared norms and values of their societies and various groups. This is how the general African personality and the specific cultural identity of the ethnic groups are formed in the individual. This act of African Traditional Religion can be said to have in no small measure led to the development of concepts in Africa.

The tourism potency of African states, especially in West Africa and Nigeria in particular, is embedded in the traditional religious practices and cultural heritage. Religious artifacts, practices and symbols, such as the *Opongi* masks and masquerades, among the Kalabari, in Rivers state; the *Nwontam* masquerade of Bonny, the *Okonko* war dance of the Ohafia in Abia State; the *Amadioha Ozuzu* shrine and *Ogbudu* Ala-Orwu in Etche, Rivers State; the *Uge "Adiafa"* and the *Obunemu* Epie New Yam Festivals of the Atissa and Epie Clans in Yenagoa Local Government Area of Bayelsa State and several other festivals that adorn the various seasons of the year are veritable tourism resources. There is also the *Gelede*, and *Oshun* Oshogbo sacred grove and festival in Oshun State, the *Eti Lake* fishing festival of Sabgriea and the Amassoma Siegbein Fishing Festival, the *Atilogwu* Dance of the Igbo people are some other religious and cultural oriented tourism products. Such cultural tourism resources have equally boosted the socio-economic image and rising political profile of West African and African Countries in the international scene. For instance, in Nigeria, "UNESCO has enlisted some of the traditional religious heritage as international centres of tourism, for mankind"[18], as spotlighted by Owete and Iheanacho.

African Traditional Religion as a Foundation for Sustainable Development in Africa

A study of African Traditional Religion and culture is a necessary reflection on the traditions of the past, useful for articulating an enabling and sustainable conditions for change and development in Africa. This could be a means of establishing relationship between the past and the present. Salim (1994:12) makes it clear that "culture and tradition on the one hand, and modernity and technology, on the other hand, are compatible"[19]. This is the experience of Japan, where there is socio-economic development, alongside the harmony that exists within their beliefs and cultural values. Given that Africa is proud of its religion and various cultural heritage, it can therefore, not afford to replace its cultural values with some other world culture. Bridging the gap between the borrowed technologies of other continent and the indigenous technologies, Awonu opines that:

> The bridge must be constructed with, well grounded notions of function, religious and moral to and the social and communal material nature and function of all productive enterprises.[20]
>
> Such strategy will afford deeper understanding of our past and present day realities. "Traditional Society has been usually considered as the starting point of the process of modernization and therefore seen as a fixed and stable system, as a society in equilibrium"[21] heralded by Munoz. We cannot plan sustainable development programmes in Africa without recourse to its traditional religion and culture.

Conclusion

In conclusion, it is arguable therefore, that if traditional religions do offer a basis for ethics and morals, trado-medical healing and economic enhancement, then, they will have contributed something of immense value to contemporary Africa. All religions, including traditional religion, point to the Ultimate Reality, and until this is proved otherwise, African Traditional Religion cannot be invalid, but contemporarily relevant for our generation and beyond. African Traditional Religion has aided nation-building, in as much as making its adherent loyal to the state and regimes. Even Medical Doctors have, once in a while, made

some referrals to traditional herbalists because the talents of healing is claimed either to be hereditary or an impartation from the appropriate deity.

Also, one even notices the pump and pageantry with which the palaces of the Obas and Kabiesis are adorned during festive periods because it is assumed, they are the king-gods and have to be treated with utmost reverence. The African Tradition is, therefore, on a continuum apart from Christianity and Islam – the alien friends. In the final analysis, though there may be converts from traditional religion to Christianity and/or Islam, there still remains a powerful minority upholding African Traditional Religion which seems not to be universal because it is tied down to localities. African Traditional Religion occupies a veritable place in contemporary Africa.

It is equally on record that the shrines are tribunals of justice. The pouring of libations, the initiation ceremonies and rites of passage, traditional prayers and incantations inherent in the religion, all have the idea of justice as their basis. The activities associated with the shrine – swearing in, ethical stability, declaration of innocence, focus on celebrations, appeasement, peace and others, all have socio-religious bearing, and by so doing prevent the norms of the African society from atrophy. Traditional Religion has provided succor for medically indigent patients. The myriads of divinatory systems had served as mechanisms for social control in Africa. Its benefits in nature and content are innumerable and so African Tradition Religion thrives on, even to generations yet unborn.

Recommendations

1. African Traditional Religion should be seen as vital as every other religion of the world.
2. The unique place of African Traditional Religion in contemporary Africa cannot, and, should not, be undermined, by any other religion.
3. On the other hand, African Traditional Religion and contemporary Africa should equally appreciate the role played by Christianity and Islam, in obliterating certain obnoxious tendencies of the predominant religious tradition.
4. Scholars should enhance the dual nature of African Traditional Religion – that its main thrust of permeating its alien counterparts (Christianity and Islam); as well as remaining contemporarily relevant, to its host continent.

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The Role of Language Skills, Teachers' Attitude and Disciplined Environment in Harnessing Diverse Cultures in a Multicultural L2 Classroom in Nigeria

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Abstract

Over the years, discordant experiences had characterized amulticultural L2 classroomin Nigeria because prevailing diverse cultures had not been harnessed. This (unharnessed cultural diversity) has been a source of worry to stakeholders in educational sector (especially English Language teachers) and this has also hampered the objectives of teaching and learning. In an attempt to solve thisproblem, this study investigated the role of language skills, teachers' attitudes and disciplined environment in harnessing diverse cultures in a multicultural L2 classroom in Nigeria. A non-experimental research design (ex-post-facto design) was employed because variables were used without manipulations. 20 items self-structured questionnaire was used to collect data from respondents from tertiary institutions in Nigeria. It was discovered that language skills playeda predominant role in the proper handling of diverse cultures in a multicultural L2 classroom. Also, teachers' attitudes significantly influenced the control of diverse cultures. Finally, disciplined environment also significantly determined the harnessing of diverse cultures in a multicultural L2 classroom. Having ascertained the potency of language skills, teachers' attitudes and disciplined environment in harnessing diverse cultures in a multiculturalL2 classroom, the study recommends that these three variables should be employed in order to enhance teaching and learning in a multicultural L2 classroom in Nigeria.

Keywords: language skills, teachers' attitudes, disciplined environment, harnessing diverse cultures, multicultural L2 classroom

1.1 Introduction

A skill, according to Egbe (1996), is the ability, the practical knowledge, the dexterity and the power to do something as required. It is any endowment (natural or acquired), which an individual possesses and may be used to perform specific tasks (ATSWA 2009: 101). Language skills are essential tools used in every day communication by both literate and illiterate alike. The difference between the usagesof theformer from the later is that the former may likely know how to apply the language skills effectively while the later may not know how to do likewise.

Language skills of listening, speaking, reading and writing (LSRW) are indispensable in language teaching and learning. Odunsina (1989), Afolayan,1995, Lawal, 2000, Tiboku, 2002 cited in Maduake,(1999),Adedun (2012) and Anana (2012) consider these skills as germane in disserting language in its totality. Listening and speaking are termed primary language skills while reading and writing are the secondary language skills. The primary language skills are so called because it is observed that a child first acquires them before he gets into the four walls of classrooms to learn reading and writing. Again, listening and reading are known as receiving skills while speaking and writing are called productive skills, Adedun, (2012), ATSWA(2009)

These language skills are not crucial in isolation but when applied effectively by language teachers in a disciplined environment. Effective application entails that the teacher exhibits positive attitude and pays attention to the students through his listening abilities, spoken competence, reading expertise andwriting capabilities. If a teacher is not proficient in LSRW, it would be difficult for him to harness diverse cultures in his L2 classroom since a classroom is a multicultural community or a crucible that displays multiculturalism. The teacher's incompetence may also send wrong signals to the students who, if they discover these inabilities, may have little or no respect for the teacher in question and may also gain little or nothing from classroom exercises or tasks given by this deficient teacher.

1.2 Statement of the Research Problem

Unharnessed cultural diversity has been the prevailing problem limiting academic progress in English class for sometimes now. This has been a disturbing issue to stakeholders in education (especially English language teachers). An attempt to find a lasting solution to this problem is the focus of this study. This study, therefore, collected data on the role of language skills, teachers' attitude and disciplined environment in order to examine how these variables can harness diverse cultures in a multicultural L2 classroom.

1.3 Research Objectives

The objectives of this study are to:

i. establish the prevalence of multicultural setting in a multicultural L2 classroom
ii. investigate cases of tribal rivalries in a multicultural L2 classroom.
iii. evaluate the role of language skills in harnessing cultural diversity in a multicultural L2 classroom.
iv. assess the role of teachers' attitude in harnessing diverse cultures in a multicultural L2 classroom.
v. examine the role of disciplined environment in harnessing cultural diversity in a multicultural L2 classroom.
vi. determine the composite effects of language skills, teachers' attitude and disciplined environment in harnessing diverse cultures in a multicultural L2 classroom.
vii. recommend the appropriate method for harnessing cultural diversity in a multicultural L2 classroom.
viii. suggestthe best approach an English teacher can engage a multicultural L2 class without cases of cultural rivalries so as to achieve educational progress.

1.4Research Questions

The research questions for this study are as follows:

i. Is English Language class multicultural in nature?
ii. Are there cultural conflicts in a multicultural L2 classroom?
iii. Do language skills positively influence the harnessing of cultural diversity in a multicultural L2 classroom?
iv. Does teachers' attitude positively affect the harnessing of diverse cultures in a multicultural L2 classroom?
v. Does disciplined environment have positive impact on the harnessing of cultural diversity in a multicultural L2 classroom?
vi. What are the composite effects of language skills, teachers' attitude and disciplined environment in harnessing cultural diversity in a multicultural L2 classroom?

1.5 Significance of the Study

This study has the following significance.

i. It will help the teachers to engage a multicultural L2 class professionally in a way that will harness different cultural groups in the class.
ii. It will assist the school authorities to create conducive atmospheres that will deemphasize diverse cultures and harness them.
iii. It will be useful to the policy makers to pay more attention on a sensitive issue of multiculturalism in school setting
iv. It will provide a grand work for further researches on multiculturalism and educational development.

2.1 Listening Skill

Listening is a very important language skill; both the teachers and the students have to listen if anything meaningful is to be achieved in the classroom. The teacher should have a listening ear in order to detect when cultural sentiments are projected in the classroom by students. If a teacher listens effectively he will quickly detect the inventory of cultural sentiments and nib them on the bud before they filtrate into the classroom. Listening is paramount in a multicultural classroom.Maduekwe (2007) observes that listening is a complex, problem solving skill and that it is more than just perception of sound, rather, it includes comprehension of meaning. For cultural diversity to be tackled, the teacher should listen attentively to the students and to himself. The act of listening to himself involves assessments of his precious listening activities and his future readiness to consciously pay maximal attention to all students respective of their cultural backgrounds.

2.1.1 Listening Defined

Listening is an ability to hear, interpret and use what one interprets for effective communication. It is the process of hearing, receiving, interpreting, and evaluating what a speaker says as well as responding to what the speaker says. Listening requires clear thinking (stimulus), patience, high motivation and hard work. To listen is to consciously pay attention to classroom discourse, assimilate it and utilize it immediately or later on in life. To listen well is to be

open-minded, attentive and receptive. Egan (1982 cited in Oyedeyi,1998) states that real listening is a hard work that involves observation and interpretations of students' non-verbal behaviours such as movements, postures, facial expressions, voice and tone. Egan also observes that active listening involves listening and interpreting what is being said.

2.1.2 Stages of Listening

Gbenedio, (1996 cited in Ogunyemi(2005) states that there are four stages of listening namely,hearing, listening,auding and cognizing. Gbenedio further observes thathearing means to perceive sounds that are modified by the ear; listening means to identify sounds components or sound sequence; audingmeans the translation of the continuous flow of words into meaning andcognizing means having knowledge of various concepts that could be used to make comparisons, infer, categorize and form sensory images. Oyedeyi (1998) observes that listening is an active process that has three sequential steps namely, attention, understanding and evaluation. Oyedeyifurther explains that attentivenessis the key to the whole process of listening, and that it involves focusing on the speaker and his message.Understanding, he states, is the mental processing of the information received; and the last step,evaluation, is the act of weighing the message against beliefs, questioning, challenges and suspicions. It isthe assessment of the validity of the message that Oyedeyi considers as evaluation.

For me, there are five listening stages. Stage one is receptivity.This means that an individual who has no listening impairment is able to receive the sound wave into his ear drum. At this stage, the person who receives the sound wave has not really deciphered what he has received. A mere fact that one is able to receive the sound wave is the first stage of listening process. The next stage is decoding, this means interpreting or getting meaning out of what one has heard. The receiver allows the sound wave to penetrate into his ear thereby enabling him to comprehend what he has heard and gives meaningful interpretations to what he has heard. The third stage is assessmentor evaluation of what one has listened to. Having understood and interpreted what he has listened to, he thinks of it and this is the fourth stage, known as rumination. Here, the listener thinks of what to do and decides whether to utilize what he has listened to or remains inactive. When he finally decides on what to do; he proceeds to the last stage which is calledreaction, utilization or response. This means the actual act of doing things with what one has listened to.

2.1.3. Listening Levels

The levels of listening are as follows:

i. Listening for enjoyment: This occurs when an individual consciously or unconsciously listens to an interesting music or drama from the radio, television or entertainment houses.
ii. Listening for information: Here, the listener's purpose is to get messages and these are got through news, sermons, lecturers, seminars, conferences, or even through informal messages such as casual telephone conversation, dinner talks and natural conversations.
iii. Critical listening: This involves analyzing and evaluating what one has listening to. It is the act of questioning what an individual has just been "fed" with. This occurs especially when some people judge a debate; criticize a seminar presentation or other academics and exercises.
iv. Precision listening: This involves one's ability to distinguish clearly from what he listens to. It entails listening attentively so as to get the details that give one clues to the speaker's emotion or state of mind.
v. Empathic listening: This is the highest level of listening because it requires concentration, retention and judgment; it essentially requires empathy i.e. ability to put oneself in another person's position and feel the same way that person feels. This type of listening requires the skill of precision. An empathic listener does not offer his personal opinions but relies on the opinion of the speaker. He understands the feelings of the speaker and respects it and as such agrees totally with what the speaker says.
vi. Active listening: Here, the participant searches for total meanings in spoken messages and as such, he is attentive and thoughtful. He participates fully in the listening exercise by readily responding to the feedback sent by the speaker.
vii. Passive listening: This is a situation whereby the listener does not participate in listening exercise even if he filters and remembers what the speaker uttered during his delivery of messages.
viii. Faking listening: This is a situation whereby the listening pretends to be listening but he has not listened at all. He tries to focus his attention on the speaker and sometimes seems to be jotting what the speaker says but in actual sense, his mind is far away from the messages and he has not got anything that is uttered.
ix. Non-listening: This is an ineffective listening where the listener is not listening at all.(Anana, 2013)

2.1.4.Barriers toEffective Listening

Barriers are the impediments that hamper listening; some of these barriers are:

i. Physical barriers: Physical barriers can be generated both through the listeners and the speakers. Some physical barriers that affect the listeners are the use of sign language or lip reading to communicate; environment that are not conducive to stay and mechanical faults from electronic devices.
ii. Speaker's barriers: These involve the speaker's appearance and manner, lack of preparation to deliver, prejudiceand lack of believability.
iii. Self-barriers areinternal distractions, lack of knowledge, personal prejudice and desire of the listener to talk all the time.
iv. Mental barriers: These are psychological problems such as lack of concentration, wandering minds or inattentiveness, selective listening, and thinking and planning what to say instead of listening.
v. Physiological barriers: These include hearing impairments such as deafness or partial deafness
vi. Cultural barriers: These include where the speakers accents differ completely from the listener and the use of tabooed words and expressions.
vii. Linguistic barriers: These occur where a speaker lacks speech skills and language competence and may resort to stuttering (i.e. disorder of speech rhythm and fluency caused by unnecessary repetitions or elongated speech sounds , interjection of superfluous speech elements and the use of non-words).
viii. Paralinguistic barriers: These include abnormal vocal quality, pitch and intensity; unnecessary gesticulations, articulation and movements during presentations.

2.1.5 Minimizing the Problems of Listening

The problems of listening can be minimized if one avoids physical, psychological, physiological, linguistic, environmental and mechanical noises. One should also endeavour to be focused on what one does; improve accuracy of filtering (i.e. thinking fast); concentrate on remembering (by consciously trying to remember what one has heard); avoid poor speaking volume, pitch and rate; improve one's physical condition; embrace good listening attitude; be open-minded; speakers should modify messages appropriately; listeners should always prepare to listen; theyshould practice good listening techniques and finally listening should commensurate with the time that is conducive to it.

2.2 Speaking Skills

Another language skill that should be utilized by a teacher in the classroom is the speaking skill.Speaking is as old as human race. A child begins to coo as soon as he is born and from that time he speaks continuously until he dies. Finegan (2008) observes that the ability to speak arose hundreds of years ago as part of our intellectual development during evolution and that speech is the primary mode of human language. It is therefore very important that a teacher watches what he says and how he says it. The teacher should try to make his speech effective. Ekweme (1996) observes that:

A speech becomes effective when it is not only pleasing but also persuasive. The speaker has a good command of language, an excellent choice of words, and spontaneous control of various nuances – pace, pause, tone, emphasis, modulation, enunciation, delivery etc.(8)

Also, Stott et al (2001) state that good speakers usually give signposts to indicate the main structure of their points.

The choice of names used in sentence constructions,intonationsthat depict attachment toanycultures andthe teacher's intentional cultural biases and affiliations to certain cultures should be discouraged. Such conspicuous expressions of cultural prejudices through his selection of certain words, phrases and clauses can trigger cultural intolerance and conflicts in a classroom. In order to harness cultural diversity in a multicultural L2 classroom, the teacher shouldconsciously eliminate such negative displays.

2.2.1 What Is Speaking Skill?

Speaking is the act of uttering meaningful words, phrases, clauses and sentences in formal or informal settings.It is the ability to think positively and utter healthy words that can heal the society. One should not think that he is speaking once he utters meaningless expressions. Meaningless expressions are empty expressions and can cause a lot of havoc in the society.

Speaking is the most commonly used skill by everybody on daily bases. Whether an individual knows how to use speech or not he finds out that he consciously or unconscious uses it almost all the time. Speech is "the ability to express oneself clearly in flexible conversational language" (Ogunyemi, 2005: 57). It is the art of producing sound

waves to which meanings are ascribed to. The right pronunciation, right use of intonation and stress pattern and enunciation of words must be perfectly used by the teacher if he aspires to harness diverse cultures in a multicultural L2 classroom.Gbenedio (1996, cited in Ogunyemi, 2005) suggests that teachers should pay attention to the soundness of English words, sounds, stress, rhythm, sentence stress and intonation. For a teacher to think of harnessing diverse cultures through his spoken English, he should first understand that the human voice has diverse complex channels such as volume, pitch, rhythm, intonation and speed. The human voice also has wide ranging modulations. Having known this, the teacher should go ahead to master these segmental and suprasegmental features before he applies them in his speech. He should alsouse the right pronunciation, articulation and enunciation.

A teacher that speaks well is a teacher who is able to harness diversecultures in his classroom; possibly through his ability to utilize cultural relativism by his positive constructions of sentences that depict harmony of diverse cultures or by his utilization of constructs that are free from cultural prejudices.

2.2.2 Types of Speech

Speeches are basically defined based on their formats (especially there tone) and their functions. Based on their formats speeches are categorized in two major types of namely, formal and informal speeches. A formal or an official speech follows laid down rules and regulations. They are delivered in public functions and ceremonies. An informal speech is characterized by lack of officialdom. Words are used anyhow and no one cares about the rules and regulations involved in speaking.

Functionally, there are many types of speeches; some of them are informative, persuasive, entertaining, instructivespeeches and speeches for special occasions such as birthday toast, christening, wedding toast, funeral and retirements.McKenzie (2012) categorizes speeches into four basic types namely, informative, instructive, entertaining and persuasive. From the online famous-speeches-and speech-types, several types of speeches are identified. These are persuasive, informative, demonstrative, tribute, inspirational, anniversary, farewell, Best-man, motivational, acceptance, graduation, birthday, introduction, retirement and Maid of honours speeches.

2.2.3 Barriers to Effective Speaking

Lack of speech skills, use of ungrammatical conventions, lack of linguistic competence, inadequate preparation, inappropriate format, inconsistent context, voice disorder and lack of believability are some of the barriers to effective speaking.

2.2.4 Principles of Effective Speaking

There are three basic principles of effective speaking namely purposefulness, preparedness and clarity. Badger (2016) identifies five principles and these are ; (i) avoidance of filler words; (ii) maintaining of solid eye contact; (iii) use of the body; (iv) altering of voice, i.e. varying pitches and tones and (v) rehearsing of materials that will be used for presentation.AMA (2016) identifies seven principles namely perception, perfection, visualization, discipline, description, inspiration and anticipation.

2.3 Reading Skills

The third language skill is reading skill. A teacher should be able to read effectively and teach his students how to read well too. A teacher who is unable to do so should not be called a teacher rather a learner. For one to be qualified as a teacher, he should be able to know that reading is an integral part of learning. Heshould understand the phrasal structures, clauses and sentence structures, observe the punctuation marks and stress patternsin the passages he reads and read fluently. He should also increase his reading rate and at the same time teach his students how to read fast effectively.

2.3.1 What Is Reading?

Reading is the ability of a reader to decode printed or writing materials. It is one of the main abilities that man needs in order to receive information. A reader should be physically and psychologically balanced before he reads. Johnson (1973, cited in Ogunyemi, 2005) defines reading as the interpretation of printed or written symbols into speech or its mental equivalent. It is also the "act of communication where information is transferred from the transmitter to the receiver"(58). Adebayo (2014) states that reading is a complex and a multidimensional process that has sub-skills. In ATSWA reading is defined asan activity designed to decipher a message which has been coded according to a given orthography.

Reading should be understood by the reader; this is why reading is termed reading comprehension. Akere (1993) states that in reading, the eyes interpret the written symbols while the mind absorbs the ideas in the passage read.Otenaike (2005) observes that in comprehension, students should be taught effective skills such as reading "for exact meaning, reading for implied meaning , reading for relationship of thoughts and reading for applied meaning"

(173). Also, approaches such as "activating, inferring, monitoring-clarifying, questioning, searching-selecting, summarizing and visualizing-organizing" (McEwan-Adkins, 2016) should be adopted in reading comprehension.William and Moran (1989, cited in Timlison (2003) observe that reading comprehension-based approaches are aimed at doing three things, namely: (i) to check comprehension; (ii) to facilitate comprehension and (iii) to ensure that learners read the text.

2.3.2 Reading Types

Some reading types are skimming, scanning, study reading, critical reading, extensive reading and creative reading.

Skimming: This is the act of reading at a very fast rate with a view to getting general information. It provides an overview of the text for a reader to glance and explore the content of the written materials. A reader selects what he reads here. Anana (2012) observes that skimming is "reading something very fast in order to note only what one needs" (7).

Scanning: This is also a very fast reading rate but with the intention of getting specific materials form the text read. The main purpose for scanning is to quickly locate a specific piece of information. Scanning is often used to review familiar materials.

Study Reading: This is otherwise known as intensive, careful or serious type of reading. Here, a reader reads carefully and slowly in order to assimilate, evaluate, summarize and utilize what he has read. For example, a student who aspires to pass his tests or examinations needs to elaborately engage in study reading.

Critical Reading: In critical reading, a reading thinks along with the writer. In NCE/DLS course book, critical reading is explained as a reading that requires the reader to detect weaknesses or faults from the texts he reads. A reader has to develop his thinking and reasoning power as he reads through the text. Again, in critical reading, a reader is expected to analyze, reorder and interpret the writers' thoughts and arrive at his conclusions.

To critically read a text, the reader must master English language very well and note how the same thing is presented in different ways. He needs to also understand direct and indirect meanings, denotations and connotations, idiomatic expressions and other linguistic conventions.

Extensive Reading: This requires a reader to read very wide in order to get enough information about himself, others and the world at large. It means reading materials that are related and unrelated to one's discipline. It also implies reading materials that are worth reading in order to know beyond one's area of specialization.

Creative Reading. Creative reading is also known as productive reading. It entails a reader's ability to first of all understand the text; obtain information from the text and make a total interpretation of the text. It is the reader's ability to create or produce something out of his previous knowledge of his reading.

2.3.3Techniques of Reading

Techniques of reading are the methods that readers apply in order to read effectively especially as it relates to study reading. The most popular method is the SQ3Rs method of reading. This was developed by Francis Robinson at Ohio University during the War 11 (ATSWA) and since then, it has be proved to be very effective to readers. SQ3Rs simply means Survey, Question, Read, Recall and Review. There are other variants of the same technique and some of these are: SQ4Rs: Survey, Question, Read, Recall, Review, Reflect; OK4Rs: Organize, Know, Read, Recall, Review, Reflect; SQ5Rs: Survey, Question, Read, Recall, Re-read, Reference, Review;PSQ5Rs: Predict, Survey, Question, Read, Re-read, Reference,Review; PROR: Preview, Read, Organize, Review and PORPE: Predict, Organize, Rehearse, Practice, Evaluate.

2.3.4Hindrances to Reading

One of the major obstacles to reading is lack of reading readiness. Anyone who wants to read should be prepared to read but where there is no preparation, it is a sure signal of lack of readiness to read. Another major hindrance is lack of reading culture in the reader. Where the reader has no innate tendency to read, it may be difficult for such a person to read. Again, where the environment is not conducive, reading cannot be effective. The physical and psychological states of a reader can post problems to him. Where the reader is not physically, emotionally and mentally balanced, it may also be difficult for him to read effectively. In addition, where the reader is linguistically backward or ignorant, reading becomes a herculean task.

2.3.5How to Overcome Hindrances to Reading

Determination to improve in reading; openness to new techniques of reading; willingness to combine techniques where necessary; readiness to keep reading until one improves and avoidance of hindrances to reading are factors that can help one to enhance effective reading.

2.4 **Writing skills**

Writing skill is the last language skill; it is highly formal and productive in nature. Writing skills are "special abilities in man that enable him to state his desires, thoughts and actions in written form" ATSWA (2009:110). Symbols are used to represent words and expressions in writing. Writing is almost permanent in the sense that what is writing, if well kept, can be used anytime, any day. Unlike spoken words, which could be withdrawn immediately, written works are difficult to be withdrawn because of their seemingly permanent nature. In order to harness diverse cultures, a teacher should be careful of what he writes on the board and in his books. Whatever he writes either encourages cultural harmony or sparks up cultural rivalries. It is therefore very important that the teacher's write-ups harness diverse cultures rather than encourage cultural disunity.

2.4.1.What Is Writing?

Writing is a conscious physically balanced activity, psychologically motivated readiness and linguistically basedprocess of putting something down in a paper. In other words, a writer must be physically balanced in terms of being totally healthy in his body, able to reason logically and possesses writing skills before he can write effectively.Egbe (1996) observes that the business of writing calls for skill, industry and attention to details. He further states that writing requires discipline of the mind and body.

2.4.2 Writing System

Writing was invented about 5000 years ago by ingenious people who used pictograms to represent spoken words (Finegan, 2008). Writing system was developed in Mesopotamia, Indian and China; it is quite different from the system we havetoday. The writing system originally developed in the Middle East and Asia was based on a relationship between graphs and words or graphs and syllable. Writing system has evolved from syllabic writing to logographic writing and now, alphabetic writing or orthography.

2.4.3 Syllabic Writing:

Syllabic writingor cuneiform originated from Ancient Middle East and Asia with the use of pictograms. Pictograms were symbols used for objects and concepts. The ancient Mesopotamians were "not familiar with paper but clay from the Tigris-Euphrates river basin" (Finegan 2008: 398). Their writing system consisted of engraving marks pressed into soft clay tables with a hard, sharp, painted object known as stylus. They did not create an entirely new system but modified pictograms and used them to develop writing system. They kept modifying these pictograms until they became stylized in the process of becoming writing symbols. After many centuries, these pictograms became so stylized that they no longer look like pictograms.

2.4.4 Logographic Writing

Logographic writing originated from the Chinese at about 400 years ago. This writing system used symbols to represent words, not syllable. This is quite different from the Sumerian-Akkadian syllable system. It is believed that the difference occurs partly because the Chinese did not borrow ideas of writing from the Mesopotamians but developed writing themselves.

2.4.5 Alphabetic Writing

An alphabet is a set of graphic symbols that represent a distinctive sound. This differs from both syllabic writing and logograph writing. In syllabic writing, graphs represent syllables while in logograph writing, graphs represent words. An alphabet that is matched to the sound system that represents it in the language is called the orthography or the spelling system. In an ideal orthography, every phoneme of a spoken language is represented by a different graph and each graph is represented by only one phoneme. It is the alphabetic writing that we use in today's writing.

2.4.6 Effective Writing

To write effectively one needs to have a high level of legibility, clarity, and use of specific norms or grammatical conventions.

2.5What Is Attitude?

The word attitude is defined within the framework of social psychology as a subjective or mental preparation for action (Barros and Marcos, 2010).It originated in 1660s from Italian "attitudine" and this means disposition, posture, aptness and promptitude; Late Latin "aptitudinem" and " aptitude" and French "attitude" (Thesaurus online dictionary). Attitude is a lifestyle of a person exhibited continuously over a period of time. It constitutes who a person is, what he says, how he says it, how he acts and sometimes what people say about him. This definition suggests that attitude can be positive or negative. The use of the phrase, "over a period of time" suggests that attitude can be changed.Social psychologists considerattitude as individual's prevailing tendency to respond positively or negatively to an object, person or group of people, institutions or events.Attitudes, they observe, are evaluations that predispose us to act and feel in certain ways. They further state that attitudes are hypothetical constructs that being inaccessible to direct observations must be inferred from measurable responses such as good or bad, beautiful or ugly.

Some contemporary social psychologists are of the opinion that the evaluative nature (i.e. the semantic differential set of bipolar evaluations of harmful-beneficial, desirable-undesirable, pro-con, pleasant- unpleasant, good-bad etc.) are the characteristics attributes of attitude (Edwards, 1957, Osgood et al, 1957, Bem, 1970, Fishbein and Ajzen 1975, Hill, 1981, Oskamp, 1991, Eagly and Chaiken 1993 cited in Ajzen 2005).Attitudes determine what every individual will see, hear, think and do. Maduekwe (2007) states that attitude is crucial to language learning and central to language growth and decay, restoration or destruction.

Social psychologists also distinguish attitude into three components namely; cognitive components, affective component and conative componentsWeiten (2008), Nairne, (2009) Plotnik and Kouyoumdjian (2008), Myres (2004), Feldman (2009), Winstanley (2006) and Pastorino and Doyle-Portillo (2006).Cognitive component is either an accurate or inaccurate knowledge about an object, affective component is concerned with the feelings towards an object while a conative or behavioural component deals with the action taken towards an object**.**

2.5.1Teachers' Attitude

Teachers' attitude means the lifestyle of a teacherexhibited especially in the classroom; his academics, social interaction, resourcepower and charisma. His academics includehis intelligence expressed in the way he listens, speaks, reads and writes. His social lifestyle is his interrelationship with his students and the way he uses his language skills. His resourcepower entailswhat he has and how he utilizes them to manage and control his class and his charisma centres on his highly esteemed status expressed through his ability to know what he wants and permits in his class and what he does not want and permit and most importantly his influence on his students.

Teachers' attitude can positively be used to achieve the class goals and objectives andnegatively be applied to enhance divisions, especially cultural diversity in the class. Pace, et al (1999, cited in Pieere 2009) observes that teacher's attitude may serve to either foster further distress or impairment or support positive adjustments.Marzano (2016) states that without positive attitude, students have little chance of learning proficiently if at all they learn and that good teachers always try to foster positive attitude.

A teacher has transferable positive or negative effectson the students he teaches. Osisami et al (2005) observes that "what a teacher is , that his pupil will be"(51) and that a teacher is a role model and a mentor and that whatever qualities a teacher wants to see developed in his pupils, he must first of all exhibit them. Oladipo (2000 cited in Osisami et al ibid) states that the only audio-visual that appears in every lesson and it is easily remembered is the teacher.

2.6Disciplined Environment

Disciplined environment is the social and psychological creations or constructs by the teachers, students and the school administration. Disciplined environment, here, has nothing to do with the physical structure but a creation of a conducive environment where cultural sentiments or rivalries are not pronounced. Oke (1997) observes that, it is one of the fundamental responsibilities of a good teacher to create an environment that is conducive to effective learning. Oke further states that in creating a good environment, physical environment, management of behaviour and good social climate are involved. This study embraces Oke's managerial and social environments rather than the physical environment.

The school environment haspositive or negative impacts on the teachers' abilities to either harness cultural diversity or sparkup cultural rivalries. Where cultural sentiments are encouraged through verbal and non verbal expressions, it will be impossible for diverse cultures to be harnessed; but where they are discouraged, it will take little or no effort for a teacher to control diverse cultures and by so doing, teaching aims and objectives may easily be accomplished. In other words, in a disciplined environment where diverse cultures are easily harnessed, realization of the aims and objectives of teaching and learning may not be farfetched.

2.7 The Concept of Culture

Sociologists define culture as "designs for living: the values, beliefs, behaviour, practices and material objects that constitute a people's way of life (Macionis and Plummer, 2005). Hughes and Kroehler (2008) define culture as the social heritage of a people. By social heritage, they mean learned patterns of thinking, feeling and action that are transmitted from one generation to the next. These include the embodiment of material items (such as physical artifacts or objects like computer, automobiles, electric guitars, hairstyles and dressing) and nonmaterial items (abstracts such as values, beliefs, symbols, norms, customs and institutional arrangements).

Schaefers (2008) states that culture is the totality of learned, socially transmitted customs, knowledge, material objects and behaviour and that it includes the ideas, values and artifacts such as books, DVDs and birth control devices of a group of people, passed from one generation to another. Williams (1983 cited in Storey, 2008) defines culture in three ways, one, as a general process of intellectual , spiritual and aesthetic development; two, as a particular way of life, whether of a people , a period or a group and three, as a signifying practices such as pop music, soap opera or comics.Stark (2007) observes that culture is the sum total of human creation-intellectual, technical, artistic, physical andmoral. It consists of complex patterns of living that direct human social life; the things every generation must learn and to which the finally add. Daniel (1994 cited in Stark, ibid) explains that cultures interpret our surroundings for us and give them meanings and allow us to express ourselves through them.

2.7.1 Multiculturalism

Multiculturalism originated as "an educational policy in the United States" (Stark 2007: 127). MolefiKete Asante is said to be the leading advocate of multiculturalism (Stark, ibid). Multiculturalism recognizes past and present cultural diversity and promotes the equality of all cultural traditions. Rosado (1996) observes that multiculturalism is a system of belief and behaviours that recognizes and respects the presence of all diverse groups in an organization or society. It acknowledges and values their socio-cultural differences and encourages and enables their consumed contributions within an inclusive cultural contest which empowers all within the organization. Multiculturalism is one society with very many different cultures.

2.7.2 **Subculture**

A subculture is a culture within a culture; it is a distinctive set of belief, morals, custom and the like, developed or maintained by some set of persons within a large society. Lyons (2009) observes that a subculture is a distinctive culture of a subgroup that exists within a society. Subculture was developed by sociologists in order to deal conceptually with multiculturalism.

2.7.3Counter Culture

When the norms, values and lifestyle of a subculture are at odd with those of a larger society, counter culturehas occurred and is in practice.

2.7.4 Cultural Relativism

Cultural relativism was pioneered by Max Weber (Hughes and kroehler, 2008). Itviews the behaviour of a people from the perspective of their own cultures. It applies afree and neutral approach to evaluate other people's cultures.

2.8A Multicultural L2 Classroom

A multicultural L2 classroom is a second language classroom where classroom participants belong to different cultures. It is a classroom that is heterogeneous in nature; a classroom where there is cultural diversity. It is a classroom thatmay project cultural sentiments or rivalries. Knefelkamp(2008) in Effective Teaching for Multicultural Classroom observes that every classroom is a cultural community. As a cultural community, multi-cultures are displayed and sometimes these can lead to violent conflicts as some groups may seek to improve their dominant cultural standardsand expressthese to others in terms of dressing, religion, language, values and norms. Prejudices and discrimination may be the other of the day in such a multicultural L2 classroom if not checked.

Prejudices, according to Staats (1975; 1986 cited in Pierre, 1994), is a negative or hostile beliefs or attitudes about some socially identified people who become the objects of hatred, contempt, suspicion or condescension just because they belong to a particular cultural group. These socially identified persons are always regarded as individuals without qualities and are relegated to the background.

In addition, discrimination may be pronounced in a multicultural L2 classroom if diverse cultures are not harnessed. Discrimination is the action taken against socially identified people. These people are denied right and privileges enjoyed by others. When members of a racial, ethnic or religious minority are denied freedom of speech, social

interactions with others and ability to use their languages freely, these actions depictdiscrimination. Prejudices are thoughts and beliefs while discrimination is action.

Diverse cultures have to be harnessed in a L2 multicultural classroom so as to enhance assimilation and accommodation. Assimilation is a process of exchanging one culture for another. It applies to adjustment to new surrounding by adopting the prevailing cultures as one's own. Accommodation is a situation where groups find that they are able to ignore some important cultural differences between them and emphasize common interest instead. This can only be obtainable if the teachers are able to utilize language skills effectively, have pleasant attitude and create a disciplined environment capable of harnessing diverse cultures.

3.1 Methodology

3.1.1 Research Design

The research design employed in this study is expost-facto design; this design investigates past events without manipulating any variable. Ex post-facto is a Latin word which means "after the fact or "retrospectively" Ofo (2005).

3.2 Research Population

The population of this study comprises English students from tertiary institutions in Nigerian.

3.3 Sample and Sampling Techniques

Out of the entire population of English students in Nigerian tertiary institutions, 100 respondents were selected using simple random sampling techniques.

3.4 Instrument

100 copies of 20 itemsself-developed questionnaire were used and these consist of 5 sections.Each section demanded the respondentsto gracefully respond to the questions asked. Section A wasbased on biographical variables of only three items, namely; academic qualification, school and designation. Section B wasfocused on multiculturalism. Section C wascentred on Spoken Skills. Section D wasbasedon teachers'attitude and Section E wascentred on disciplined environment.

3. 5 Administration of Instrument

100 copiesof the instruments were distributed; some that were not well responded to were re- administered. The instruments were collected after two weeks and collated.

3.6 Data Analysis

Frequency counting and simple percentage were used for the analysis of this study.

3.6.1.Section A: Biographical Variables

Qualification	Numbers of Respondents
NCE	67
Bachelor	26
Master	7
Total	**100**

Out of the 100 respondents used for this study, 67 respondents were NCE English students, 26, bachelor and 7, master. This shows that the highest number of respondents were NCE English students.

3.6.2 Section B

In response to research question 1, (Is English class multicultural in nature?), all the 100 respondents agreed that their classes weremulticultural innature. This shows that there is a prevalence of multiculturalism in English Language classrooms in Nigerian tertiary institutions.

In response to research question 2, 42% of the respondents agreed that cultural rivalries exist in their classes while 58% disagreed. This indicates thatalthough cultural rivalries have not assumedan acute condition in a multicultural L2 classroom, there is a high degree of cultural rivalries requiring urgent attention before they escalate into unmanageable state and affect academic progress.

In evaluating the role of language skills, 85 % respondents agreed that language skills have positively influenced the harnessing of cultural diversity in a multicultural L2 classroom while 15 % respondents disagreed. This shows that language skills have the potentiality of harnessing diverse cultures in a multicultural L2 classroom.

In assessing the role of teachers' attitude, 78.6% respondents agreed that teachers' attitude has very strong or positive influence in harnessing diverse cultures in a multicultural L2 classroom while 21.4 % disagreed to this. This indicates that teachers' attitude can influence the harnessing of cultural diversity in a multicultural L2 classroom.

In evaluating, the role of disciplined environment, 78.2 % respondents agreed that disciplined environment has the potentials of harnessing diverse cultures in a multicultural L2 classroom while 21.8% disagreed to this. This shows that disciplined environment has a prevailing influence in harnessing cultural diversity in a multicultural L2 classroom.

The composite effect of the role of language skills, teachers' attitude and disciplined environment is 40.3%. These variables have the potentiality of collectively and positively affecting the harnessing of cultural diversity in a multicultural L2 classroom.

4.1 Findings

The findings of this study are as follows:

i. It was discovered that language skills have prevalent effects of harnessing diverse cultures in a multicultural L2 classroom.
ii. Teachers' positive attitude can easily be used as a potent tool to harness cultural diversity in a multicultural L2 classroom
iii. A conducive environment that deemphasizes cultural sentiments can strongly be used as a means of harnessing diverse cultures.
iv. There is a positive collective effect of the role of language skills, teachers' attitude and disciplined environment in harnessing diverse cultures in a multicultural L2 classroom.

4.2 Conclusion and recommendations

Inability to harness diverse cultures in a multicultural L2 classroom was a major problem to stakeholders (especially English language teachers) in educational sector. Various attempts to tackle this problem yielded little results and this necessitated this study. Data on the roles of language skills, teachers' attitude and disciplined environment in harnessing diverse cultures in a multicultural L2 classroom were collected, collated and analyzed using, frequency counting and simple percentage. The findings revealed that effective application of LSRW skills, teachers' positive attitude and disciplined environment have indispensable potentials in harnessing diverse cultures in a multicultural L2 classroom.

The study therefore recommends that:

i. Teachers should use language skills of listening, speaking, reading and writing to effectively harness cultural diversity in a multicultural L2 classroom.
ii. Teachers should display pleasant attitude; remove cultural prejudices, have unifying and refined singleness of purpose to enhance positivity in their students.
iii. Classroom participants (especially, the teachers) should create a pleasant environment for teaching and learning to strive.
iv. Utilization of effective LSRW skills, teachers' positive attitude and a conducive environment should be used in order to harness cultural diversity in a multilingual L2 classroom.
v. Further study should be done on the effects of harnessing cultural diversity in a multicultural L2 classroom
vi. The negative impacts of teachers' attitudes on students' performance in a multicultural L2 classroom should also be investigated.
vii. The influence of undisciplined environment on multiculturalism in a L2 classroom should also be a topic of interest to researchers.

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Appendix

Dear Sir/Madam

Kindly respond to the following questions. They are designed purely for academic purpose. Your responses will be confidentially handled. Please tick the boxes that appropriately suit your replies.

Thank you very much.

Section A: Biographical variables

A. Academic qualification: NCE ☐ bachelor ☐ master ☐ PhD ☐
B. School :
C. Designation (Position held):

Section B: Multiculturalism

Please tick the box that best suit your responses based on "Yes" and "No"

SN	STATEMENTS	**Yes**	**No**
1.	Does your class consist of students from different cultures?	100	--
2.	Are there cases of tribal rivalries in your class?	42	58
3.	Is there any cultures dominating others cultures in your class?	41	59
4.	Are there any culturesfavoured by teachers in your class?	34	66
5.	Is it easily noticeable that students are of different cultures in your class?	51	49

Section C: Spoken Skills

Please tick the box that best suit your responses based on : Strongly agree (SA), Agree (A), Strongly Disagree (SD) and Disagree (D)

SN	STATEMENTS	**SA**	**A**	**SD**	**D**
6.	Teachers' sentence constructions that favour a particular culture could spark up disunity among students of different culture in English class.	40	54	5	1
7.	Many students would feel inferior if teachers' pronunciations reveal their affiliation to a particular tribe.	52	25	17	6
8.	The class would be more united if teachers' intonations do not reflect any cultural affiliation.	75	22	2	1
9	Teachers' cultural intonation can never be a subject of cultural discord in English class.	36	25	24	15
10.	Teachers' correct use of English stress helps to maintain cohesion in a multicultural L2 classroom.	44	52	3	1

Section D: Teachers' Attitude

Please tick the box that best suit your response based on : Strongly agree (SA), Agree (A), Strongly Disagree (SD) and Disagree (D)

SN	STATEMENTS	**SA**	**A**	**SD**	**D**
11.	Teachers' ethnic bias cannot harness diver cultures in English class.	64	34	--	2
12	Teachers who interact freely with students of diverse cultures would achieve harmony among these students.	88	12	--	--
12.	Teachers who favour students of a particular culture in a multicultural class would promote wider cultural disunity.	58	23	18	1
14	Teachers who continuously deemphasize ethnic sentiments would foster diverse cultures in the class.	42	35	18	5
15.	Teachers' attitudes have nothing to do with unity among diverse cultures in English class.	15	22	42	21

Section E: Disciplined Environment

Please tick the box that best suit your response based on : Strongly agree (SA), Agree (A), Strongly Disagree (SD) and Disagree (D)

SN	STATEMENTS	**SA**	**A**	**SD**	**D**
16.	A school rule that is against vernacular speaking is a potent tool for harnessing diverse cultures in English class.	54	38	2	6
17	A school rule that upholds only English dress code for teachers and students harmonizes different cultures in the class.	42	31	22	5
18.	A school rule that punishes promoters of ethnic sentiments would achieve better cohesion among multicultural students in a class.	49	43	6	2
19	If students are free to promote their individual cultures in the school, harmony among them would not be affected.	30	20	38	1
20.	No meaningful harnessing of cultures could be achieved in an undisciplined environment.	50	34	12	4

Social Media: A Pertinent Synergy for Research in the Humanities

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Abstract

The electronic, networked and interactive nature of social media have significant impact on research, opening up new possibilities for gathering and analysing data. This paper argues that the techniques by which users interact with data in social media, particularly categorisation and semantic tagging, can be applied to a broad range of humanities research methodologies using similar interfaces to those of social media platforms. This study combines a general review of possibilities generated by social media data with an exploratory assessment of the feasibility of social media mechanisms, focussing in particular on Facebook, Twitter and Google as tools for conducting research.

Keywords: Social Media, Research, Humanities, Facebook, Twitter, Google.

Introduction

Major developments in information technology are eventually influencing the way in which research is conducted. The rise of social media provides a potential model for humanities research, particularly as it differs greatly from previous technologies in its capacity to engage end-users in an electronic way. The evolution of social media has changed the way most people share and gather information. The concept of consumers generating their own contents on the internet has become ubiquitous. This has created new opportunities for researchers to observe, interact and gather information especially as concerned research in the humanities which is all about human value. Already many techniques have been developed to leverage social media, such include: community panels, crowd-sourcing, co-creation, netnography, blog mining and web scraping. Moreover it is likely that many more will evolve over the coming years as the internet continues to change. Social media data often includes personally identifiable information as social media allow for the creation and exchange of user-generated contents and provide a structure for people to get organized, exchange and collaborate.

The use of electronic tools and techniques for extracting and analysing data from social media channels and the internet for the purpose of research have opened new possibilities for researcher thus the need to understudy the various openings and opportunities that await the researcher in the social media world. From an exploratory point of view, this work reviews the possibilities generated by social media data while also assessing the feasibility of social media mechanisms, particularly the data management tools available for use with different social media platforms.

Given its nature, social media based research represents a useful research resource that produces results based on the understanding of what social media channels are used, in what way, by whom and what is being said. Thus, social media based research relates more to a method of monitoring and observing the contents and information produced in the internet and popular social media channels, instead of a method for doing systematic research in the traditional way.

Social Media: Relevance And Complexity

Taprial and Priya (2012) define social media as "all web based applications which allow for creation/exchange of user-generated content and enable interaction between the users" (p. 8). Contrary to the general perception of social media being restricted to networking websites like Facebook and Twitter, social media encompass all the services that facilitate creation, sharing and exchange of user-generated contents; these include but are not restricted to internet forums, groups, blogs, microblogs, networking sites, social bookmarking sites, wikis, podcasts, content communities for articles, video/photo sharing, questions and answer sites etc. (Taprial and Priya, 2012. p.6).

Each tool of social media has its benefits and peculiar services. All that need to be done is to identify the tool that best serves a particular need. Social media use is a growing phenomenon in

contemporary society as the various platforms offer their users an easy way to access and develop networks of friends, family and relevant professionals. Online communities of interest can be found to suit the interests of almost anyone. Social media platforms are increasingly used by many as a means of communication, sharing information and attitudes as well as behaviours on a huge breadth of topics. It is this user generated content that presents such a valuable opportunity to researchers. Whereas before, researchers gathered information through a variety of methods such as questionnaires, in depth interviews and observation, such data is often now accessible at the mere click of an electronic button. Such data, found on social media platforms are mostly rich in content, numerous and naturally occurring especially since social media allows the wear of anonymity mask. It is on this note that Beningeret al. (2014) list Facebook, Twitter and Google as leading social media platforms for data collection by researchers across diverse disciplines. Twitter as a tool of social media represents a powerful platform to broadcast news, crowd source leads and stories and expand the media's role and earn relevance in the new age of media. Most social media sites have their monitoring or search tool like Facebook has Insight, Twitter has Twitter Search and Google has Google Insight.

The strengths of social media lie in it accessibility, speed, interactivity, longevity/volatility and unlimited reach (Taprial and Priya, 2012). All of which are positive push for social media based research. However, Mayfield postulate that complexities in the use of social media arise from the challenges facing social media which include but are not limited to poor internet services, limited skills, challenge of sifting through millions of data, the monopolistic nature of some social sites, negative use of the anonymity syndrome, requirement of personal information by some social site. Kaplan and Michael (2010) add the following challenges: credibility/reliability of information made available, risk of being biased, violation of data protection rights and information security, breaking of private/professional boundaries, lack of regulation.

Despites the complexities, social media are still described as one of the defining phenomena of the present times reshaping the world. *Statista* ranked Facebook as the leading social network worldwide as at September, 2016 with 1.712 billion active users and also estimated the number of worldwide users of social media to reach 2.95 billion by 2020. *Statista* adds thatNigeria had 69.1 million internet users as at 2016 and this figure is projected to grow to 84.3 million internet users in 2017.

Humanities Research: Conceptual Explanation

The liberal arts can be divided into the physical science, the social sciences, and the humanities. The humanities include the academic disciplines of philosophy, religion, languages and literatures, linguistics, history, and the arts. The arts include the visual arts, drama, and music. The humanities are those academic disciplines that study human culture. According to Ndiyo (2010), the humanities is "concerned with human values… it incorporates subjective information based on the reaction to or interpretation of a work" (p. 36). He adds that the humanities use methods that are primarily critical, or speculative, and have a significant historical perspective.

Asika (2004) describes research as "an organised enquiry that aims at providing information for solving identified problems" (p. 2). Fundamental to the concept of research is precisely this creation of something new; in the humanities, this might consist of literary authorship, which creates new knowledge in the form of art, or scholarly research, which adds new knowledge by examining texts and other cultural artefacts in the pursuit of particular lines of scholarly inquiry.

Research is often narrowly construed as an activity that will eventually result in a tangible product aimed at solving a world or social problem. Instead, research has many aims and outcomes and is a discipline-specific process, based upon the methods, conventions, and critical frameworks inherent in particular academic areas. In the humanities, the products of research are predominantly intellectual and intangible, with the results contributing to an academic discipline and also informing other disciplines, a process which often effects individual or social change over time. Cohen and Lawrence (1986) have it that, the aim of humanities research is "to develop an understanding of social situations and human acts and of the controversial value issues which they raise" (p. 211).

According to Scimeca and Robert (2016), the four methodologies applicable to research in the humanities are:

1. **The historical method:** This isthe oldest of the four methodologies used in the humanities. What this methodology attempts to do is look at a given period of time that is first defined and temporally delineated, and then analyse texts and recorded events within that perspective.
2. **Textual criticism:** Itis strictly concerned with the analysis of a given text regardless of discipline. It is used primarily in literature.

3. **Conceptual elucidation:** This hasalways been in the domain of philosophy. Since ancient times, example, Plato's dialogues and the texts of Aristotle, the principle concern was and still is the analysis of abstract concepts.
4. **Synoptic method:** This is an attempt to look at the origin and development of an idea or concept from various disciplinary perspectives. The synoptic method is not concerned with the truth or falsehood of an idea or concept, like conceptual elucidation, but strictly how a given idea or concept emerged and evolved within various disciplines to increase human knowledge.

Social Media and Humanities Research

Social media research covers all research where social media data is utilised either by itself or in conjunction with information from other sources. Such include: Monitoring or crawling social media platforms (from automated monitoring of brand sentiment through to ad-hoc desk research); Ethnographic research (from observing online social behaviour to participating and collecting primary data in various forms, including 'friending' users), this includes netnography; Co-creational techniques used for research purposes; Online communities that generate or deliver consumer opinions, reactions, feedback on a regular, formal or systematic basis. Social media tools like Facebook and LinkedIn are effective tools for identifying users that belong to a particular field of body and thus offer a way to construct snowball samples for exploratory work.

Woodfield et al. (2013) identify that online data collection takes two main forms: conducting 'traditional' methods online and using 'naturally occurring' online data. Firstly, traditional methods such as interviews and group discussions can be conducted online. For example, a researcher can host a group discussion in a chat room about a subject of interest. This approach removes the need for a physical venue and transportation costs, and enables geographically spread individuals to participate in the same discussion. Gathering people from different regions, and even different countries, to participate in online discussions makes it possible to explore international and cross-cultural perspectives more easily. Also, using online platforms can provide anonymity for participants. This is an appealing feature for some researchers as anonymity may increase participation as well as encourage a more open and honest discussion.

The second approach which is sourced through 'naturally occurring' data involves researchers using textual, photographic and video data created and shared on social media to answer research questions. Woodfield et al. posit that over recent years researchers have been able to collate vast quantities of information from social network websites; a process known as data mining which involves examining large sets of pre-existing data to produce new information. They added that mining publically shared information on social media websites can be used by companies and organisations to help better understand trends and attitudes as well as to help predict future behaviours. The use of data mining of tweets to better understand complex social issues has been growing in popularity amongst researchers.

The potential opportunities and advantages social media platforms offer for research are numerous. However, they also raise a number of methodological and ethical challenges. There are potential limitations to inferring meanings from the data that researchers wish to use and ensuring that information is not taken out of context. With the option of preserving anonymity online presents the new challenge for researchers to obtain sufficient demographic information to know their sample. The use of social media websites in research also generates discussion around the ethical dilemmas of such methods.

Bright et al. (2014) argue that social media will however not be useful for accessing the opinions of people who do not use the internet; but then previous surveying methods have also suffered from similar problems (for example, telephone surveys struggle to contact people who are ex-directory, whilst face-to-face interviews are biased towards those who are not within reach). They add that social media research seems particularly suited to:

1. Learn how social information flows in different channels, target groups of individuals and/or geographical areas.
2. Identify new topics and trends in people's interactions.
3. Gain insight of consumers' sentiments, attitudes, opinions, and thoughts about one or more specific issues.
4. Gain insight into organization's communication strategies, actions and other aspects with regard to one or more specific issues.
5. Have a real-time overview of people's reactions during an episodic event(s)
6. Monitor consumers' reactions to a recurrent or chronic event(s) during an extended period in time.
7. Identify potential influencers and opinion makers across the main social media platforms.

Based on observation of activities in different social media platforms, it could be said that the use of social media for humanities research can provide a number of advantages relative to other research methods, such include;

i. Opportunity to collect and analyse data in real-time.
ii. Opportunity to collect a wide diversity of messages/information produced by a heterogeneous group of people.
iii. Opportunity to collect data corresponding to different moments in time, very quickly.
iv. Online data/conversations seem to yield a higher level of honesty and transparency.
v. Allows access to a large sample of people, from different geographical areas, with relatively little practical restraints.
vi. No need for data transcription.

The disadvantages and limitations that could possibly arise include:

i. Repetition of messages on the same platform or on different platforms can over represent the sample of messages and lead to biased interpretations, depending on the research goal.
ii. Social media quantitative analysis does not completely draw on the richness of consumers' responses and, thus, they provide only a superficial analysis.
iii. Deeper and richer qualitative analysis could be a highly time consuming task, given the size and the unstructured nature of the data.
iv. Deeper and richer qualitative analysis may require investing in specific software programmes.
v. Loss of paralinguistic phenomena. Non-verbal communication plays a significant role in conveying meaning and emotion and its loss can affect the interpretation of messages. In accordance, although the analysis of some forms of written expression of emotions (e.g., emoticons) can give some insight in this regard, they still provide an incomplete view of the phenomena.
vi. Generalization to the broader population is constrained, unless complemented with additional methods/data analysis procedures.
vii. Samples might be biased by excluding people that do not use social media or internet regularly and/or that are illiterate.

However, where many social media profiles are used and need to be managed, it becomes quite cumbersome to post updates on individual platforms and also to follow the updates of established connections. Social media engagement tools or account management tools come handy in such scenario. The online services provide a single dashboard with all the users' profiles integrated so it can be possible to monitor all the conversations and respond to them from a single place, rather than individually monitoring of all the profiles. The tools are:

a) **HootSuite:**Can be used to manage multiple accounts/profiles across Facebook, LinkedIn, Twitter, MySpace, Wordpress, Ping.fm and Foursquare. It provides an integrated dashboard for monitoring updates, creating and scheduling own updates, track click-through and also assigns task amongst multiple team members. It also gives enhanced analytics and integrates reports from google analytics, Facebook insights along with the network statistics.
b) **CoTweet**: Is a web-based social media management, engagement and reporting solution which helps in engaging, tracking and analysing conversation around a brand or product across Twitter and Facebook. It allows for unlimited users, analysis, conversation history and scheduling activities.
c) **SproutSocial**: Integrates with Facebook, Twitter, LinkedIn, Foursquare and Gowalla. It is a complete social media management tool which allows publication, update scheduling across various channels, monitoring of conversation, collaborating with team members and analysing of performance on social media. It also has a contact management feature and a discovery feature, which facilitates finding target users.
d) **Seesmic**: Like other engagement tools, it allows posting and scheduling updates, monitoring of streams across subscribed channels and in addition also has a feature of adding pictures and geo-location to the updates. Facebook, Twitter, LinkedIn, Foursquare and Salesforce can be managed with Seesmic.

There are other tools for managing social engagement like Tweetdeck, MarketmeSuite, Simplify 360 among others. The choice depends on what is to be achieved.

Apart from the Social media engagement tools that could be effective for research, the social media monitoring and analysis tools could also come in handy where need be. They are also known as the social media listening tools. They can keep track of brand mentions and users' sentiment across the various social media platforms. They include:

a) **Social Mention:** A search and analysis platform that aggregates user-generated contents into a single stream. Also provides analysis in terms of the strength, reach, sentiment and passion and users can create and receive email alerts for the selected keywords.
b) **Addictomatic:** Searches for keyword related content on popular websites and presents the results in source boxes.
c) **Kurrently:** A real time search engine for Facebook and Twitter. The platform combines the keyword relevant to the search on Facebook and Twitter updates into a single stream.

Other tools include: howsociable, backtype, trendrr, icerocket

Projections: The Future Of Social Media Based Research

Social media have evolved from a mere source of entertainment to a serious and effective business and research tool in the hands of competent and knowledgeable professionals. The increasing ways in which social media allows researchers to contact and communicate with participants offers new and exciting opportunities for developing participatory research models, real -time and longer term relationships with participants which might provide richer, deeper insights into the questions being explored. But then researchers need to both explore and understand the economies and ecologies of social media.

As observed by Bright et al. (2014) using social media to understand current salient issues; knowing what the public is thinking about is a crucial precursor to knowing what their opinion is of any given topic. It is also an area where social media has the potential to offer real added value. A crucial problem in current opinion poll research is that while there may be a political need to know the public's opinion on a specific matter, the public themselves may have given the subject little attention. Offering an insight into currently salient issues is hence an area where social media has the potential to really fill in a gap. By providing a forum for unsolicited public comments and conversation to emerge, different social media platforms provide an indication of what the wide body of social media users are thinking about at any given time. They add that it is no surprise therefore that a variety of indicators from social media are already starting to enter common parlance.

Ripberger (2011) noted that "researchers have also started to explore the potential this type of data has for predicting human behaviour, on the basis that informational searches often precede a particular activity" (p. 239). Choi and Varian (2012) added that research have shown Google, Wikipedia and other types of social media offer highly accurate predictions of a whole variety of socially interesting questions. They further state that, exploring the dynamics of public attention can also be a way of identifying key information sources which both inform people of what is going on and (potentially) help shape their opinions. This is what Bright et al. describe as something which traditional public opinion polling has always struggled to give a clear answer to. Of course, traditional surveys can ask questions, but the answers can be quite vague; social media data, by contrast, offer the potential to pinpoint details and sources. The data on information sources could also be made available by Google. When these data are combined with information on the most popular search queries for a given topic, a powerful picture can be built up of the information landscape on offer to the public on a particular issue.

According to Bright et al. more conversational social media such as Facebook and Twitter provide another angle. By looking at the type of links people post when they are talking about particular topics, we can see both who is talking about something and what information sources they rely on. The people talking about a certain topic can also be a valuable resource in and of themselves; a variety of studies have shown how social influence operates in subtle but effective ways in social networks to distribute information and inform people of what is going on.

Conclusion

This study aimed at exploring the ways in which data generated by social media platforms can be used to support research in the humanities. This work combines a general review of all the possibilities generated by social media data with an empirical exploration assessing the feasibility of some solutions, focussing in particular on the role of social media in humanity research and analysis. However, caution is needed in interpreting the results of social media data, or generalizing from these data to the public at large. The science behind many of the social media methods is still developing; and major questions remain how to employ them properly. Overall, this study suggests that all social media data be benchmarked against other data sources as most indicators developed through social media processes can be difficult to interpret in isolation.

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The Promotion of Nigerian Arts and Culture through Festivals

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Abstract

Nigeria is one of the largest, socially and culturally most diversified countries in Africa. Because of its diversity of people and culture, Nigeria over the years has been distinguished in the field of arts. The diversity of the country is reflected in the fact that the country has over 250 identified ethnic groups and three large ethno-linguistic entities. The cultural life in Nigeria is marked by tradition and traditional form of cultural events like festivals, arts exhibition, music and dance. This paper will examine the historical trends of arts and festivals as a manifestation of the people's culture. It will identify several festivals among the different cultural groups in Nigeria and also reveal the hidden treasure of Nigerian culture, its existence and diversity. It will analyze the different events that make up the festivals and survey its contribution to national development. At the end, the paper by contributing to knowledge, will present vivid account of cultural life in Nigeria both at the states and national levels. It will present festival as a tool for the promotion of culture, arts, national unity, and personal interaction, the coming together of different ethnic groups. Equally, the paper will identify culture as continuous and ever changing. This paper made use of both the primary and secondary sources of data collection which includes personal experiences and observations, use of library; published and unpublished materials, life histories, government reports, historical data and information along with previous research. It presents both historical and present form of happenings in the society today and the world at large.

Introduction

Culture in a simple term is defined as "the ways of life of people with a set of distinctive material, intellectual, spiritual, social, economic and political identity. According to Elizabeth Henshaw, culture may be defined as "a realm of consciousness, and mind as the totality of consciousness of the individual, the man" (79). Haralambus and Holbornsays that "culture is the whole way of life found in a particular society" (790), which can be distinguished from society to society although with a close connection between nations. Culture connects individuals and society to each other in language, norms, beliefs, arts, lifestyles, and ways of living together, value system, traditions and so on. Culture cuts across boundaries due to historical relations between groups like trade, inter-tribal marriages etc.

Culture creates some level of healthy interaction, communication, bond and link between social groups directly or indirectly. According to Peter Essoh, "culture involves studying what people think, how they interact, and the objects they make and use" (2). To Unoh,

Culture is the totality of the material, spiritual, artistic, intellectual and other accomplishments of a people which give some indicator of their way of life, their mode of existence and the byproducts of their type or level of civilization (3).

In the Cultural Policy for Nigeria part 1 section 1, subsection 1.1 defines culture as;

> The totality of the way of life evolved by a people in their attempts to meet the challenge of living in their environment, which gives order and meaning to their political, social and economic aesthetics and religious norms and modes of organization, thus, distinguishing a people from their neighbors (1998).

Culture in its diversity is distinguished by virtue of its specific historical evolution and its unique characteristics making each culture structurally unique and original. Nigeria known and described as the Giant of Africa is rich and endowed with cultural resources. It is one of the largest and geographically, socially and culturally most diversified African country. In its diversity the Nigerian culture is reflected in over 250 identified ethnic groups, with three large ethno-linguistic entities which are the Yoruba, the Ibo, and the Hausa Fulani. There are also other groups like the Ijaw, Tiv, Ibibio, Efik, Kanuri and more than 300 other ethnic groups. Because of its diversity of people and culture, Nigeria has been distinguished in the field of arts, to include several festivals and other cultural forms. Examining the historical trends of arts and festivals as a manifestation of the people's culture in

Nigeria, the paper seeks to reveal the relevance of festivals in the promotion of culture, and its contributions to national development.

Apart from the informative, educative, entertainment and celebrative aspects of festivals in Nigeria as presented in the paper, it also faces multifarious problems and challenges. These include;

1. Lack of commitment on the part of government and private sectors.
2. Lack of modern infrastructures and facilities to aid in production of standardized materials to compete with the global market.
3. Training and retraining of cultural personnel either formal (University) or informal, attending seminars and workshops depending on the needs of the sponsored state, organization and its personnel.
4. None Generation of funds through private sectors.
5. Inadequate publicity of the festivals.
6. Lack of good road network, pipe born water and electricity, poor communication network.
7. Poor hotels and accommodation facilities.

This paper examines the context of culture in its diversity amongst the people of Nigeria. It identifies several festivals in Nigeria and also reveal the hidden treasure of Nigerian culture. It presents National Festival of Arts and Culture (NAFEST) as a tool for the promotion of culture, arts, national unity, personal interaction, and the coming together of different ethnic groups.

The paper made use of the primary and the secondary methods of data collection that includes personal experiences and observations, use of library; published and unpublished materials, articles, journals, life histories, government reports, historical data and information along with previous research. The study area of this paper is Nigeria and emphasis is on the Promotion of Arts and Culture through National Festival of Arts and Culture (NAFEST).

The Nigerian Culture

Nigerian culture is being shaped by the multiple ethnic groups of about 1150 dialectics and over 521 languages. In other to preserve, promote and develop the Nigerian culture, the Cultural Policy for Nigeria was designed in 1998. In part 1 section 4.1 says that "the cultural policy shall be expressed in four broad categories of state namely: (1) a preservation of culture (2) promotion of culture and (3) the establishment of administrative structure and the provision of funds for its implementation". The Cultural Policy for Nigeria is regarded as an instrument of promotion of National identity and Nigerian unity, as well as of communication and cooperation among different Nigerian and other African countries.

To promote, preserve and present the Nigerian culture, the Federal Ministry of Culture and Tourism was created. The Federal Ministry gave birth to the State Ministries and Local Government Tourism Board. There was also the introduction of the National Council for Arts and Culture (NCAC), in 1975. The NCAC was to foresee the encouragement and development of all facets of Nigerian culture and also to interact with the public and private organizations in the country. The States Arts Councils were saddled with the responsibility to develop, reserve, administer and promote state cultural policies. This, however was to be financed and supported by the Federal Government.

Cultural life in Nigeria is extremely marked by tradition and traditional forms of events like festivals, ceremonies, exhibitions, performance/theatre/drama, music and dance, arts and crafts, carnivals and so on. This could be traced to the introduction of and the hosting of the 2nd World Black and African Festival of Arts and Culture (FESTAC 77), organized with the aim of awakening the spat of African cultural consciousness. This cultural fiesta brought about the coming together of different African Countries that exposed the Africans to the relevant need for the promotion and preservation of culture. This event was made possible by the Centre for Black and African Arts and Civilization (CBAAC) in collaboration with higher institutions, researchers and other organizations. This singular act gave birth to a thread of unity and peace of the people that bond the continent through its diverse culture.

FESTAC 77 later gave life to the beginning of National Festival of Arts and Culture and even Abuja Carnival. There are also other festivals like; Durbar Festival, Boat Regatta Festival, Argungu Fishing Festival, OsunOsogbo Festival, Eyo Festival, Sharo/Shadi Festival, New Yam Festival, Kwa-Ghir Festival, encouraged in different states, hosted across the country showcasing fascinating and enchanting cultural celebrations of diverse nature and colours promoting creativity.

According to Eric Ayisi, "festival combine economic and religious activities, for they are observed with material things" (68). With the essence of festival in one's society, it varies according to the ecology and social structure of the people. Festival in one's society is to celebrate ones nature, the cosmological ideas, celebrate life, growth and fertility, celebrate the ancestral spirits of the land etc.

The National Festival of Arts and Culture (Nafest)

In Nigeria, National Festival of Arts and Culture date back to the end of civil war in 1970. It was specially designed by the Government to foster cultural interaction and reconciliation as well as build bridges of understanding and friendship across the nation. There had been several cultural activities celebrated at different times across different states in Nigeria before the introduction of the National Festival of Arts and Culture. For Joel Adadeji;

> The early Festival of the Arts and Culture took place within the premise and under the eagis of the British Council which had initiated and fostered the growth of clubs or societies for music, drama, fine arts as part of its own programme of cultural enlightenment and imperial responsibilities (4).

Years after years, the Nigerian government continued in the promotion of culture through the umbrella of the National Festival of Arts and Culture (NAFEST). It is an annual event organized by the National Council for Arts and Culture (NCAC) towards the end of the year, between October and December. Participants and contingents are drawn from different states including the FCT.The National Festival of Arts and Culture opens yearly with colourful and richly designed costumes and traditional attire exhibitions of different states in an open arena like the stadium. The states match alphabetically in their traditional attires to their own traditional music and dance steps. Also on display are masquerades from different states with spectacular colours and costumes. The costumes and clothes used by different states are either sworn, woven, dyed or embroided.

After the official opening ceremony of the festival, other designated events automatically kick starts in the evening at different venues as planned by the host state. Presentations in the festival are purely traditional and indigenous bringing together contingents from the grassroots to showcase their rich cultural heritage. The festival is a series of competitions and the competitions divided into various age groups so that children, youth, adults and the old might take part and compete against each states. The children participated in the moonlight games, essay, arts painting and ballad display, the youths got involved in the wrestling contest and the women participated actively in dancing. To D. Cannon as quoted by Umokoro, the Nigerian Festival of Arts "is to encourage Nigerian artists, craftsmen and musicians to try and to keep on trying to produce articles of artistic value which are truly Nigerians" (69).

According to Nigeria Magazine, the all Nigerian Festival of Arts and Culture in 1970 "was the gathering of the tribes, a display of skills that dipped deep into the rich store of the country's cultural heritage" (15). The festival consist of competitive and noncompetitive events like drama; showcasing good habits of love, caring, sharing, honesty, hard work, creativity, vision, costumes and relationship of the people of Nigerians. There are also folklore, storytelling, epics, ballad, musical display, dance, games, traditional wrestling riddles, proverbs, arts and craft, traditional furnished apartments, essay writing, arts paintings, traditional puppetry, poetry.

Exhibition of Arts and Craft: ranging from pottery, baskets, coral beads/necklaces, glass beads, metal/rubber anklets, masks, leather works, bags, shoes, hats, caps, beaded shoes, leather and woven shoes, ivory bangles, bracelets, beautiful Nigerian fabrics and designs; embrioded, woven, dyed or printed. The arts and craft help to provide lucrative employment to the artists and also eradicate poverty and act as a tool for economic empowerment for the states and the nation at large.

On display also is **traditional cuisine**. Nigeria has more than 100 types of foods and cultural dishes from the hundreds of ethnic groups. They come with different nutritional values and freshness which each method of preparations depends on the people. To be put on display during the food fair competition are traditional cuisine like; okpono soup, egusi soup, edikanikong soup, afang soup, eba, ewedu, ekpankukwo, ufensala, but to mention a few. The state choses a spokesperson who is well vested with the food and methods of preparation to represent them during the competition. She will present in details the principle sources of food, the ingredients and their preparation methods, when and what time the food is supposed to be served. Their method of preparation differs among the various tribes even when the same food stuffs are being used.

Cultural Market for Shopping; at the venue of the festival, there is also a provided space the states and other business people from the different states to display and also sales of their traditional articles like the arts and crafts, textiles and fabric. The traditional fabrics and attires ranges from *adire*, *tye and dye*, *agbada*, *raphis*, *babariga*, *jumper*, *shokoto*, *etibo*, *akwete*, *opushirti*, *mkpin*, *ofongisin*, *onyoyo*, *woko*and so on, reflecting the various cultural backgrounds of Nigerians, with various designs made by designers with local fabrics. The cultural market display and sales encourages the socio-economic growth of local items like the textile industries, creating jobs opportunities for the populated youths in the country.

Traditional Wrestling; this is the introduction of sportsmanship spirit in the festival. This is the selection of young energetic youths poised to display their strength, tactics and skills. From among the competitors, a winner will emerge as a national wrestler and the champion to represent Nigeria in any international wrestling competition.

The traditional wrestling competition, promotes healthy competition and strength building at family, village and clan level.

Traditional Music and Dance Competition; in the festival, there is cultural expressions through dance, music, various masquerades displays like the *Ekpo Masquerade, Eyo Masquerade, Ekpe Masquerade* etc.There is also competition in Nigerian orchestral music, solo instruments ranging from string, wind, percussion, songs and dance. The festival helps to showcase the science of dance design and choreography of the different people.

Traditional Furnished Apartment; this aims at showcasing indigenous shelter, looking at the structural design of the apartment, the exterior and interior decoration and the materials used for the building. Each states is expected to build/construct their own shelter/traditional furnished apartment, using the raw materials from their states as influenced by their environment and weather. These materials ranging from wood, raffia, thatch or mats for roof, mud walls at times with clay or charcoal motifs on the walls to create meaningful designs. Some with bamboo, showing that the products are from swampy or rain forest areas.

Essay Writing and Children's Drawing; at some point in the festival, there was an introduction of children essay writing, drawing and painting competition, involving schools and youths to participate in the festival. Children's drawing and painting was introduced as one of the competitive events to encourage the involvement of youths and also produce young and vibrant artist in the society.

The National Festival of Arts and Culture is one of the fastest growing forms of tourism in the country in the course of touring and visiting different states every year as they play host. The festival attracts visitors also to the host states cultural sites and monuments. Each state in Nigeria hasvarious attraction sites ranging from rainforest, beaches, lakes,oceans, waterfalls, wildlife, deserts, mountains, mangrove forest, beautiful and enormous rivers and manmade attraction sites. Such sites include;

Ibeno Beach	-	AkwaIbom State
Azumini Blue River	-	Rivers State
Agbokim Waterfalls	-	Cross River State
Abraka Gordon River-		Delta State
Maiyegun Beach	-	Lagos State
Ndibe Beach	-	Ebonyi State
Pategi Beach	-	Banks of River Niger
Owu Waterfalls	-	Kwara State
Gurara Waterfalls-		Minna
Tarkwa Beach	-	Lagos
Ikogosi Warm and Cold Spring		Ekiti State
Obudu Cattle Range	-	Cross River State
The Long Juju Shrine	-	Abia State
Ogbunike Cave	-	Anambra State
Osun shrine	-	Osun State
Ife Encient City	-	Ife, Oyo State
Jos Wildlife Safari Park	-	Jos
Wase Rock	-	Jos
Tinapa Resort	-	Cross River State
Orole Hills	-	Ekiti State
Dying Pits	-	Nasarawa State
Kano City Wall	-	Kano State
Millennium Park	-	Abuja
Wiki Warm Spring	-	Abuja
Yankari National Park	-	Abuja
Kainji Lake	-	Kwara State
Olumo Rock	-	Ogun State
Nok Village	-	Kaduna State
Mabari Cultural Centre		Imo State
Silicon Hill	-	Enugu State
Chief Nana's Palace	-	Delta State
Okomu Wildlife	-	Binin City
Bible She, Araya	-	Delta State
Slave Trade Relics Badagry		Logos State
Confluence River	-	Lokoja. Kogi State
BirikisuSingbo Shrine	-	Ogun State

IdanreHills - Ondo State
Legendary Lord Luggard Bridge- Kaduna State
Kerfena Hills - Zaria
Bar Beach - Lagos
Somorika Hills - Edo State
Keyarimi Park - Maiduguri
National War Museum - Abia State
Uburu Salt Lake - Cross River State
Igbo-Ukwu - Anambra State
Rojenny Tourist Village Anambra State
Benue Hills - Benue State
Lake Chad - Borno State
Ezeagu Tourist Complex EnuguState
The Iron of Liberty - Kogi State
Owu Waterfalls - Kwara State
Dr. LadiKwali Pottery Centre Niger State
Bida Brass Works - Niger State
IdanreHiils - Ondo State
Mambilla Plateau - Sokoto State
The Slave Masters Lodges AkwaIbom State
Wiki Warm Spring - Abuja
Ido Cenotaph
Ado-Awaye Suspended Lake
University of Ibadan Zoological Garden
Mande Cane Village
Freedom Park
Barup Waterfall

There are so many wonderful tourist attraction sites in different states in Nigeria but to mention a few. Visiting different states, you get to visit also their tourist and attraction sites.

Findings/Conclusion

Festivals in Nigeria are rooted in the tradition of the people and it helps reveals the hidden treasures of culture in Nigeria. Nigerians cultural diversity has given birth to several festivals that is most cherished by many. The National Festival of Arts and Cultures in Nigeria is an avenue also for talent hunt like good and beautiful dancers or performers might be handpicked into the National Theatre Troup as a performer for life to represent Nigeria in other competitive events within and outside the country. It bring about new and hidden talents to life and new aesthetic forms.

National Festival is not just organized for the sake of entertainment, but it presents a platform to showcase and grow the cultural essence and existence of each state in the country. It is also a place to promote our own indigenous culture, arts, artifacts, handicrafts, furniture, dress and the rest. It creates jobs, promote tourism andgenerate wealth for the states and the country at large. As a means of promoting employment opportunities, it gives the artist and the artisan a chance to present and sell their handmade crafts, art works and finished products on demand to the immediate market.

National Festival of Arts and Culture is a big event that gather visitors not just from the host states or from other states in Nigeria and also tourists from different continents in the world. It increases knowledge of the country's culture, state and region which helps to improve on local infrastructure. It brings about National Unity in diversity that is the coming together of people from different ethnic groups under one umbrella. It gives opportunity for investors due to the friendly weather of the country. It is an opportunity that creates links with other parts of the state either by road network, air or through the river.

Generally, cultural festivals aids the promotion of national unity and stability by encouraging mutual coexistence and relationship among the people. It helps to improve and boost the country's economy. Italso reduces political crisis and misunderstanding between the people, bringing about national stability. Festivals encourages sampling of the lands traditional rhythms.

There is need to encourage and promote festivals at the national, state and local levels in the country for generations to come. This will encourage cultural identity and pride among the people of Nigerians. Festivals presents the uniqueness of one's culture and it is one of the fastest growing form of tourism in the country. It encourages the discovery of new arts forms, cultural interaction, promotes cultural and creative industries, cultural

diversity, strengthen local values and tradition and enrich cultural experiences. With the uniqueness of festivals in Nigeria, government and private sectors should sponsor the states, by providing funds and not looking at the initial benefits. They should be able to provide the artist, designers and the states with modern infrastructures and facilities to aid in the production of standardized art materials to compete with the global market.

The Federal Ministry of Culture and Tourism and other government owned ministries should send their cultural personnel for training and retraining either formal which is the University education or to attain workshops, conferences and seminars within and outside the country to gain more knowledge as a cultural and tourism officer. The essence is because most of these cultural and tourism officers were handpicked and employed by the government, some without the basic qualifications needed for the job.

Lack of good road network, pipe born water, electricity, poor communication network, hotels and accommodation facilities can hinder the influx and attainment of tourist from different parts of the states for the festival. With this, government and other private sectors should endeavour to provide the necessary facilities for the host states and in different other locations in the country. In all, festivals promote love for culture and not for money.

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The Church: A Prophetic Agency for Social Change in Nigeria

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Abstract

There is no gainsaying that the church's prophetic influence in Nigeria has contributed tremendously to the society. This is against the Marxists posit that with the spread of modernization that religion will be extinct. This work expounds that religion would not be divorce from the public domain. This is because religion will continue to play a pivot role in modern societies. This work x-rays the prophetic stance of the church on societal change in Nigeria. The work adopts historical and analytical approach in achieving a holistic and a welfare approach by the church which allows for partnership with the civil organizations, welfare agencies and legislation to achieving a social change in Nigeria. The work derives its prophetic stance from the social teachings of the church. It calls to mind the early prophetic influence of the historic periods of the missionary activities of the church to the Nigerian nation, and the subsequence social changes in the areas of abolition of slavery, twin killing, provision of western education, civilization and modernization. The church in the modern day still raises his voice against the corrupt systems and other societal issues bedeviling the nation. The work recommends a holistic approach to a prophetic influence in achieving social change in Nigeria which goes beyond verbal declaration against societal ills and legislation to providing solace and relief to the affected victims of societal ills.

Key Words: Church, Prophetic voice and Social Change

Introduction

People keep wondering whether the church is still relevant as it was in his early historic days in Nigeria; a time where the prophetic voice of the Church was both heard and felt. The Church was strongly against the killing of twins, against inhuman treatment such as oath by ordeal, esere bean, provided western education and civilization, provided health care etc to better the social status of the people. This prophetic presence made the Church to be an agent of social change to the nation. Today, the many developmental strides in the corridors of Nigeria's religious, economy, political and the social domains are attributed to the prophetic agency of the church.

For many, the Church is docile and voiceless, some think it is not vocal enough, while others feel it is only vocal without being praxis in nature therefore not being holistically influential and the worst there are those who think that the Church is an agency against social change because they help fuel social crisis in the nation hence the doubt whether it is any longer making relevant contributions to the solution of the ugly socio-political trends that plague the nation. This attitude has brought accusations against the Church as being too silence and not responding to social evils. Retorting on this observation, Brown (1990) expresses his concern on the Church's silence thus:

> Throughout history, we Christians have often been deaf to God's voice and blind to God's presence in his people. This lack of faith has prevented us from exercising the prophetic mission that Jesus has given us. We have often been silent instead of denouncing injustice and oppression. Instead of working for justice and liberation, we have often remained uninvolved (p.125).

Similary, Ehusani (1996) adjudges that the Church must have a paradigm shift of its prophetism from word to action, from speaking to doing and this is not going to be an uphill task. He blames the Church's prophetic voice as being carried away by greed and power drunkenness. He further cries "The Christians of Nigeria have for too long been complacent, conformist, apathetic and despondent. They have been too weak to stand up and be counted on the side of truth…Many Nigerians, including many highly placed Christians have fallen by the way side. They have fallen for power, for pleasure and for greed"(p.66). He observed that this has affected their prophetic conscience and hence cannot be used as instrument against oppression.

This work seeks to further challenge the Church to rise up the more to its prophetic roles, drawing a cue from the prophetic vocation of the Eighth Century B.C prophets namely Hosea, Amos, Jonah, Micah, and Isaiah

who unequivocally challenged the social inequality, injustice and oppression of their times. The Church should proffer solutions to the various social, political and economic problems confronting our nation in the areas of child abuse, witchcraft stigmatization, poverty, human rights violation, gayism, human trafficking, violence, cyber crime, terrorism, marginalization, insecurity, Boko Haram insurgence, environmental degradation, HIV and AIDs, communal clashes, greed, inadequate provision of social infrastructure, militancy, Niger Delta crises and so on. By this it will bring to bear a strong prophetic witness among the agencies of the Church in Nigeria.

The work commends the Church's previous efforts and recommends steps in engaging the society in his present situation for social change in the Nigerian society.

Definition and Explanation of Key Terms

For clarity of certain frequent terms used, it is ideal to attempt contextual definitions of pivotal terms used in this paper such as the Church, Prophetic voice and Social Change.

Church

The term Church has varied meaning ranging from the body of Christ, congregation of God's people, a place of worship to Christian denominations et cetera. Kung (1976) in presenting the different meaning of the Church over the centuries states that the church has been described by the Jews of the Old Testament not as only referring to Israel but also the eschatological people of God which will be revealed by the gathering up of the scattered and hidden Israel. He adduces that the word was later known in the New Testament times as the community of God's people. Umazi (2010) describes the Church as a combination of the visible and invisible assembly of all those who have been granted the grace to believe, and genuinely owe their allegiance to Jesus Christ. He sees the Church as an instrument or a tool in the *Mission Dei* saddled with the responsibility of pointing to the world the purpose and program of the king of kings and his kingdom. *According to the Holman Illustrated Bible Dictionary* (2003) the Church is known as the *ekklesia* referring to any assembly, local bodies of believers, or the universal body of all believers. In this case the Church is beyond a denomination but the collective body of all believers irrespective of geographical jurisdiction. In the same vain, Schilling (1998) in his description of the term Church points out that the Church in secular Greek refers to types of assemblies both political and religious. While Ekwo (2003) defines the Church as any community of people bound together by…religious or association of persons established for any religious purpose.

The explanations above suggest that the Church is a religious community, a body of believers, a religious organization, a political or religious assembly whose aim is to promote the mission of God in the world by pointing the world to the purpose and program of the king of kings and his kingdom. And of course it is the mind of the king that there should be a change in the social status of men for a better life style and in particular for a better Nigeria.

Social Change

Social change has to do with sociological changes in our society, which affects every social structure and institutions such as the Church, family, government, religion, education, health, politics et cetera. According to Panthanmackel (2003) Social Change is the alteration in forms of social structure, social institutions, and social behavior over time. This is because change is inevitable to every society. Similarly, Idyorough (1998) defines social change as, a significant alternation in the basic structures of the society or the social and material life of a social group. This change occurs in social groups such as family, Church, schools, Mosques and so on or the society in general. Social change is eminent due to certain dynamic factors like social conflict in society, technological innovations, development of formal organizations, and increase in the population of cities and social movements. All these factors result in social change. They are favorable to the institutions and society who are in need of a favorable structure that can satisfy their yearnings, and unfavorable to those who benefit from the status- quo because their source of benefit is going to be checked.

Therefore, social change affects the economical, political, religious and cultural dimensions of human life.

Propehtic Voice

The term Prophetic Voice is a derivation from two words prophecy and voice. According to the *Encarta Dictionary*, prophecy means a prediction of a future event that is believed to reveal the will of a deity. It is a prediction that something will occur in the future. This prediction of the future includes forecast, divination, foretelling, insight, foresight. In the same vein *Holman Quick Source Bible Dictionary*, defines prophecy as a "reception and declaration of a word from the Lord through a direct prompting of the Holy Spirit and the human instrument thereof" p.292.

Prophecy from a social dimension also conveys the idea of championing a new theory or cause. In some sense, it has to do with socio-religious and political proclamation and reformation which occurred at various times

under the prophetic utterances and reformation of leaders such as Martin Luther, Karl Marx, Mahatma Gandhi, Martin Luther King among others, who championed socio-political and religious revolution in human history. Therefore it could be said that they performed similar functions as the Eighth-Century Old Testament prophets.

Apart from conceiving prophecy in words, it also connotes action expression of opinions where words of change are accompanied with actions of social welfare such as rehabilitation of the destitute, empowering of the socially marginalized, training and developing the unskilled, providing for the hungry, provision of economic and social amenities necessary for societal change. This concept of prophecy is welfaristic in approach where practical or financial help is provided to meet people's social needs in a changing society affected by change in the social structure.

Thus prophecy could be conceived from the dimensions of word declaration through the influence of a deity, welfaristic expression and the championing of a new theory or cause for socio-religious or political liberation.

The word Voice according to The *Oxford Advanced Learner's Dictionary fifth edition* is the sound or sounds produced through the mouth…, the right to express one's opinion, etc in spoken or written words and to express one's feelings, in words. The second and third meanings of the word are most related and appropriate in the understanding of this paper. Therefore the term "voice" is used to mean the right to express one's opinion and feelings in spoken or written words. In the context of this paper, its usage has to do with the challenge of the status quo on matters which require social changes as well as providing welfaristic solution to the social problems in the society which are hinged around social change.

Therefore a prophetic voice is an expression of an opinion in words and actions towards issues of change in the society. It expresses a rational declaration of a new course towards liberation and a praxis approach to societal misnomer which demands welfare provision.

A Synopsis of the 8th Century BC Prophetic Agents

Prophecy in Israel especially the 8th Century BC was a major channel through which God checked and kept the socio-religious environment of Israel under an ethical check. While the kings ruled the people, the priests presented the mind of Yahweh in the Decalogue and other social laws while the prophets provided an ethical check both on the kings and the priests in the discharge of their roles and the preservation of the Decalogue. Apart from the ruling class and the religious teachers being check mated the ethical environment of Israel was recalled to order through the prophets. According to Anderson (1988) prophecy was associated with politics from its first appearance. The Prophets were radical societal critics who were involved in advocacy on rapid social change. Some of which within the social structure advocated for orderly transition

The Eight Century BC prophets such as Amos, Micah, Hosea, Jonah and Isaiah prophesied in Israel when the religious and social situations were bad. They resisted institutions of injustice. The prophets spoke against social ills such as injustice, burglary, murder, deception, drunkenness, corruption through bribery, oppression, inhuman treatment to pregnant women, prostitution, etc. For example, Isaiah rebuked and denounced the noble and judges for oppressing the poor and helpless, denounce the upper class for their lust for material possession and pleasure, and for their lack of moral standards:

> See how the faith city has become a harlot! She once was full of justice; righteousness used to dwell in her- but now murderers! Your silver has become dross, your choice wine is diluted with water. Your rulers are rebels, companion of thieves; they love bribe and chase after gifts. They do not defend the cause of the fatherless; the widow's case does not come before them (Isa 1:21-23 NIV).

Similarly, Amos advocated for rapid revolution as the social disintegration was synonymous with religious decay.

I hate, I despise your religious festivals; your assemblies are a stench to me…. Away with the noise of your songs! I will not listen to the music of your harps. But let justice roll on like a river, righteousness like a never-failing stream! (Amos 5:21-25, NIV).

Boer (1976) retorts that Israel as a whole was greedy, unjust, promoted might his right, the rich seized land from the poor, the landlord control the government so as to oppress the farmers who rented land from them, hence the rich became richer and the poor became poorer. This was the situation in the 8th Century BC Israel which the prophetic agencies wrestled with in stabilizing the social, political and religious environment.

The Social Situation of the Nigerian Nation

Nigeria is bedeviled by multiple of social vices drawing the attention of the church's prophetic agencies in Nigeria such as religious violence, Boko Haram insurgence, child witch stigmatization and torture, brain drain, terrorism, corruption, Niger Delta militancy, pipe line vandalization, street children, ecological degradation, human rights

violation, child abuse, poverty, poor infrastructural development, communal clash, tribalism, nepotism, ethnicity, gender insensitivity, leadership deficiency, religious bigotry, intolerance and fanaticism.

It's very common to see activities of both religious and social violence in the streets of Nigeria which ends in the destruction of lives and properties. In certain parlance, we see religious violence especially in the Northern parts of Nigeria metamorphose into destruction of lives and property. In some of these fracas, it is difficult to point whether these violence are religiously motivated, however careful examination have indicated religious bigotry, intolerance and fanaticism associated with them. For example, the Boko Haram insurgence in Nigeria has left the people in a doubt whether it is a religious based violence or not but a critical analysis of this evil points that this insurgence has a religious undertone; people wonder why the attacks on many churches and a few mosques. Similarly, the Southern Kaduna crisis which span for months with the slaughtering of hundreds is another case in point. According to Binniyat (2017) the National Emergency Management Agency (NEMA) confirmed that the Southern Kaduna crisis betweemn the Fulani herdsmen and the natives has confirms that 204 persons were killed and 1422 houses, 16 churches, 19 shops and 1 primary school were affected. However, the Catholic Church puts the death toll at 808. Binniyat claims this ethno-religious crisis has lasted between October 2016 and January, 2017. The result of these attacks on the religious symbol of these religions vis-a-vis Muslims and Christians has left a suspicious co-existence without trust for each other. To further buttress this point, Okai in Uka (2016) elucidates that in the recent time that Nigeria has suffered a threat in his nation's existence as a united entity and this has resulted to the following, tribalism, ethnicity, religious bigotry, nepotism, civil unrest, election marauding, civil war and so on. He claims that more than three thousand five hundred persons have died and introducing terrorism in Nigerian crime space as well as affecting the economy and the diplomatic ties.

In Nigeria today the subject of child abuse is in the increase. It is common to find children in the streets of Nigeria roaming and struggling for livelihood. Sometimes these children are without or little parental care. They face health challenges as a result of hazardous life style which leaves them with the option of medically infected with different health cases including HIV and AIDs. These children are abuse sexually sometimes by parents and siblings and as a result of shame and torture if exposed run to the streets as their shelter place and livelihood. The children sleep in uncompleted buildings, parks, slums, and at most put up with people who use them as house helps. These incidences of child abuse manifest in different shapes such as rape, abandonment, hard labour, children trafficking and street hawking.

In Akwa Ibom it is easy to find children who have been abandoned by relatives due to witchcraft stigmatization. They are tortured and sent away to roam the street or at most left at the mercy of the Non-governmental agencies that provide for their basic needs. Essia in Uka (2016) in analyzing on the socio-economic implication on child witch in Akwa Ibom State in Nigeria adduces that child witch labeling by pastor-prophets of deliverance ministries have incapacitates the accused children, generates waves of suspicion and counter accusations that depletes the social capital requires for self sustaining development.

Several years after Achebe (1983) observed that Nigeria's is faced with leadership problem this situation has not changed. Consequently, Mamadu (2006) expresses concern that forty-six years after Nigeria's independence coupled with its rich human and natural resources still remains underdeveloped. He summaries that it is a true fact that Nigeria's problem is traceable to leadership as its leaders are sunk deep in high rate of corruption. It is common to see corruption in the corridor of Nigerian leadership especially as it has to do with financial impropriety. It is no news that even in the media this issue is discussed. In 2015, the saga in the accusation on the senate President on false declaration of asserts is a case in point. This has smeared his integrity as the number three citizen. The same is application to the forfeiture of $9.8million from a former Group Managing Director of NNPC Andrew Yakubu from the EFCC (Uwujaren, 2017) as well as a #75million financial scandal associated with a Senior Advocate of Nigeria, Mike Ozekhome recovered by EFCC which the Federal High Court in Lagos ordered temporary forfeiture on grounds of financial crime (Premium Times). The worry is why are leaders of this magnitude should be associated with such scandalous issues. This am sure will leave some doubt in the minds of Nigerians that some leaders have issues to defend around their character.

Apart from financial scandals and activities of disrespect, leaders are seen in the various legislative chambers both in the state and national fighting. In 2010 in the House of Representative, a House Member was beaten in an inferno which resulted in his being assaulted and final suspension from the house. Dino Malaye was assaulted by his fellow colleagues and his cloth torn. This impression cast expiation as to whether or not the Nigerian leadership system is mature for a systemic and diplomatic leadership capable to landing this nation among the committee of nations aspiring for vision 20:20:20. Similarly in 2014, the Rivers State House of Assembly the head of a fellow legislator was broken and was hospitalized for weeks. Again it was associated with leadership schism. This is because leadership is a driving force in achieving nation's building.

The Niger Delta militancy which has resulted in the vandalization of pipe line and subsequent extortion of oil which has affected our nation economy is another social issue facing the Nation. This ugly development in our economy

needs to be addressed effectively. We cannot be in a nation where its resources are wasted and the solution to this problem is not achieved for many years. With all the security gargets and systems yet pipe-lines are vandalized and illegal bunkering is going on. The effect of this is on the riverine people especially Rivers and Bayelsa States who have lost their source of livelihood in the creeks and rivers. These fishing environment now experience hardship as a result of this unsocial trend. The social situation has to be condemned by all the spheres both the religious and the secular.

The Church has to rise to these social challenges from his prophetic stance in contributing to a level of change and this has to be achieved through the Church's social teachings.

The Social Teachings of the Church

The strength of the prophetic stance of the Church is enshrined in its social teachings. The social teachings of the Church are those statements of doctrines with social consequences through which the various churches declare their prophetic stance. The term firstly appeared in the Protestant Theology with Ernst Troeltsch doing a theological presentation in 1912. Similarly, Pope Leo xiii in 1891 conceived the Roman Catholic social teaching around the Theology of the society which took into consideration social gospel theological reflection based on social ethics which provides justice in a sociological paradigm. Hence it's focus on matters of poverty and wealth, economics, social organization and the role of the state. It posits that the Church has to play its role in the state.

Given this understanding other church groups and denominations have also hinged their prophetic strength in their social teachings.

The Church as an Agency of Prophetic Change in Nigeria

In contrast with Weber, early Berger, Habermas and Bruce; Furseth and Repstad (2006) states that Bellah and Casanova argued that religion will continue to play critical roles in achieving social unity in modern specialized society. They base their postulation on the fact that religion has evolved from the primitive, archaic, historic, early modern and modern societies and that society rest on moral religious understanding where it draws meaning and motivation to the larger systems; hence the functional dimension of religion vis-a-vis Christianity has contributed to the different structures of society. Similarly, Peel (1968) has stated that Christianity and by extension the Church has function as both a cause and catalyst for change in Africa as a whole. He draws to mind that the independent and mainline churches have contributed to social change in Nigeria. While Oji (2004) opines that for the Church to be prophetically relevant in the society it must preach and act its message.

The Church has contributed socially towards social change through its prophetic voice and actions in Nigeria. In the early missionary presence, it contributed towards the abolition of inhuman practices such as twin killing, oath through ordeal, provided education, medical care, civilization, industrialization, etc to better and change the social status which was not helpful at that time. Apart from speaking against such evils they provided a legislation to enforce such inhuman institutions as well as providing praxis solution to the needs. For example, Mary Slessor a Presbyterian Missionary advocated for the abolition of twin killings. The early Anglican missionaries as well as the Church of Scotland missionaries where involved in the establishment of schools and hospitals to better off the social status of the people. In Northern Nigeria, the Church Missionary Society provided and set the pace for western education and indirect rule, which replace the Islamic education, paganistic practice of slavery and cannibalism. Ayandele (1996) summarizes the prophetic stance of the church thus:

The introduction of missionary propagation through the opposite ends of the Nigerian coast, Badagry and Old Calabar, in 1842 and 1846 respectively, altered the above situation and marked a turning- point in the political and social evolution of Nigeria (p.4).

Ayandele acknowledges some changes in the society as a result of the missionary presence and so the barbaric practices of the people of Nigeria were challenged such as slavery, immolation, substitutionary punishment, ordeal by the poison of the *esere* beans, biennial human sacrifice, divinations, juju practices, wars, among others. These changes, which began from the south, according to him, permeated into the northern parts of Nigeria.

Today there is need for the Church to raise a prophetic stance against child abuse especially on the child witchcraft and street children in Nigeria. It must rise against the structure that promotes this evil. It must speak against those churches involved in the stigmatization of child witch. The health care and academics of these children should be guaranteed for a better future. The Church should also discourage the almajiris common in the streets of northern Nigeria who are enslaved by their religious masters who send them to the street to beg.

Concerning suspected corrupt leadership, the Church should speak out against corrupt leaders. While speaking against corrupt structures they should not psychologically boost their ego through praise singing. If they are confronted like the 8th century prophets then they should not be seen accepting their gifts and donations to the detriment of the masses. They should rather be encouraged to meet the needs of the masses or the unpaid civil servants before donating to the Church.

The Niger Delta militancy, oil spillage and pipe-line vandalization should be addressed by the Church. The Christian Association of Nigeria should be seen carrying out dialogue programs for the people vandalizaing pipe lines and carrying arms. This is because some of these youths vandalizing and involved in militancy are found in the Church. The Church should temporarily provide for their members whose livelihood have been affected by the spillage recalling that while the early missionary where against the twin killing the twins abandoned where housed and provided for by them.

The Boko Haram insurgence should not be left out, the Church should raise a prophetic voice against this social evil that has claimed the lives of thousands. It should through CAN strongly advocate for sanctions on political and religious leaders associated in this act. As the Church gets involved in these it will be seen raising a prophetic voice as an agency of social change in Nigeria. The Church apart from condemning social unrest leading to Internally Displaced People all over the country, should be involved in raising camps where people displaced by result of violence should be cared for as well as handle the health and the educationally needs.

Recommendations

Based on the observation of Ehusani and the reality of the prophetic stance of the church, it could be said that the Church is more on the vocal prophetic challenge on the status quo than the praxis or welfarisitic approach. So this paper advocate for word and action prophetic approach for a further prophetic impact.

i. The church must through the Christian Association of Nigeria (CAN) place sanctions on those churches propagating and encouraging child witchcraft stigmatization and torture. This will raise further practical conscious against this ugly trend.
ii. While advocating for sanctions the church should provide temporary dwelling places for the children affected by this unsocial trend while seeking for dialogue with parents and relatives of the children abused and rejected by their parents and communities.
iii. Apart from advocating for sanctions on violation against human rights the church should collaborate with Civil Liberty Organizations to advocate on the enforcement of legislation on the child rights act against child abuse.
iv. The operational license of churches associated with child witchcraft stigmatization and torture should be withdrawn and the churches sealed as a deterrent and undertaking for best Christian practices signed.
v. The church should be seen rejecting the donations of corrupt leaders and rather encourage them to pay the unpaid workers and contractors to complete uncompleted infrastructures littered the nation. This will present the church as a non supporter of a status quo that encourages suppression and injustice in the corridor of leadership.
vi. The church should withdraw the award and ecclesiastical titles given to ascertained corrupt leaders as a deterrent to others who may be tempted to eschew corrupt lifestyle while in leadership.
vii. Apart from raising alarm on the extent of the poverty in the nation, the church should provide welfaristic provision in forms of scholarship and bursary to ensure the indigent pupils and students in the society get at least secondary education.
viii. The Church should through its agencies raise camps and homes to handle the Internally Displaced People (IDPs). The medical and educational needs especially the children should be given priority. Free medicare and education should be provided by church groups or Christians or in collaboration with Civil Society Organizations to social welfare.
ix. The church should open up concrete dialogue with the government on the issues of Niger Delta oil spillage which has brought hardship in the area. Such dialogue should be seen handling the issues of militancy and the economy of the people in relations to the fishing profession and general livelihood.
x. The Church should organize leadership conferences to prepare its adherents on secular leadership based on ethical values so that in becoming office holders they can represent the church's ethos in the corridor of power.

Conclusion

The prophetic contribution of the church has permeated into the realms of the social, political, economical and religious. It has been a critical index for the Nigerian nation building from the colonial era. It is believed that as religion continues to play its role in modern society that the Church will still play critical roles in challenging the status-quo on the need for societal change. On this strength this work further recommends a paradigm shift in the Church's prophetic approach from only vocal prophetism to a pragmatic approach which is commensurate for the time.

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Apprenti Traducteur Face A La Traduction Specialisee : Une Etude Des Principes Interpretatifs Appliques A La Traduction Scientifique.

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Introduction

La diversité de la traduction s'est amplifiée et le nombre de traductions a augmenté dans tous les domaines du savoir tels que : le juridique, la scientifique, le médical, l'économique, technique, etc. Le développement énorme reconnu dans les domaines spécialisés a provoqué beaucoup d'intérêt chez les traducteurs professionnels à s'engager plutôt dans la traduction des documents spécialisés. Il y a aujourd'hui un accroissement considérable des traducteurs professionnels qui s'intéressent plus à la traduction des textes spécialisés qu'à la traduction des œuvres littéraires. Lavault-Olléon (1996) observe que « La traduction-non littéraire et non pédagogique-est omniprésente dans notre vie quotidienne, […] Cette traduction-là, recouvre 90% du volume de traduction mondiale. ». Dans une autre publication, *Former des étudiants LEA à la traduction technique et scientifique : un défi didactique ?*, Lavault-Olléon (1994) observe également que

La traduction des textes spécialisés a été reconnue comme les textes qui font souvent l'objet de demandes dans le marché de la traduction professionnelle. La priorité de la langue écrite dans les domaines technique et scientifique lance appel aux traducteurs d'entamer à la tâche de la traduction des textes spécialisés. Il y a d'ailleurs, un accroissement du nombre de documents techniques et scientifiques traduits en toutes les langues. Ces documents sont souvent publiés dans les revues, les journaux, les prospectus etc.

Problématique

Malgré l'énorme succès reconnu dans le domaine spécialisé, la traduction des documents dans ces domaines pose souvent des difficultés chez les apprentis traducteurs. Les difficultés sont liées d'une part, à l'usage courant du langage spécialisé qui évolue à une vitesse vertigineuse, au point que les tournures morphologiques et phraséologiques d'une langue n'arrivent pas à s'enrichir assez rapidement pour suivre l'évolution dans une autre. D'autre part, à la nature du texte scientifique qui est caractérisée par des raisonnements complexes de l'énoncé spécialisé. A leur part, Marin *et al*, (2007:119-131) identifient les caractéristiques normatives qui rendent souvent difficile la traduction du texte scientifique :

> Les textes scientifiques sont souvent caractérisés par une plus grande concision et par des termes monosémiques. Le lexique est spécialisé et difficile à mémoriser. Le contexte ne suffit pas à éclairer la signification des mots. Les indices contextuels sont sans effets sur la construction de la cohérence des informations et celle-ci est subordonnée à la maîtrise d'un vocabulaire, d'un langage spécialisé et de connaissances précises sur le domaine évoquée par le texte. Le traitement d'anaphores est autant plus difficile que les référents ne sont pas familiers et le lexique pas encore disponible dans la mémoire à long terme du traducteur. Les textes scientifiques sont très discriminants et révèlent le degré de maîtrise de compétences et de stratégies scientifiques.
>
> Nous venons de faire brièvement une référence générale aux difficultés fondamentales qui confrontent les apprentis traducteurs dans le domaine scientifique. Dans cette optique, nous voulons évoquer que les problématiques qui sont liées à l'évolution rapide du langage spécialisé ainsi qu'à sa nature, amènent la plupart des apprentis traducteurs à avoir une phobie d'entreprendre ce genre de document. Pour aggraver la situation, la formation en traduction professionnelle dans la plupart des pays, est limitée aux écoles spécialisées. Par conséquent, de nombreux traducteurs en formation ne sont pas initiés aux domaines spécialisés tout au long de leurs études universitaires. A ce stade, il nous faut pertinent de noter que ces situations problématiques s'imposent également aux apprentis traducteurs qui poursuivent l'étude professionnelle dans l'école de traduction. Lagarde, (2002 :127) révèle des facteurs qui militent contre la compétence traductionnelle du texte spécialisé chez les étudiants à l'université de la Sorbonne Nouvelle : Une Ecole Supérieure d'Interprètes et de Traducteur. L'étude a été menée pour examiner comment les étudiants traduisent des unités lexicales d'un texte technique. Le résultat révèle la difficulté traductionnelle provenant du manque de connaissances techniques de la langue de départ et la faiblesse méthodologique. Il peut se dire que la compétence traductionnelle telle que l'acquisition du bagage linguistique et de méthodologie adéquate s'avèrent pertinents en traduction spécialisée. Cela implique que si l'habileté de se familiariser à l'énoncé courant en domaine spécialisé est limité, la compétence traductive

sera paralysée. Pour éviter le piège, le traducteur recourt souvent au transcodage qui aboutit au blocage morphologique ou phraséologique et parfois à l'intraduisibilité.

Face à ces situations problématiques, nous voulons évoquer l'autosuffisance et l'autodétermination de l'apprenti traducteur dans le cadre d'acquisition des compétences traductionnelles dans le domaine spécialisé. L'approche interprétative nous présente des principes suffisamment généraux que le traducteur peut appliquer à tout couple de langue et quasiment à tout type de texte. Les principes interprétatifs qui retiennent notre attention exigent l'acquisition du bagage cognitif suffisant et courant en domaine spécialisé. Le bagage cognitif en tant que tel, révèle la richesse des savoirs linguistiques et extralinguistiques emmagasinés au cours de lecture extensive et régulière des textes en domaine spécialisé. Il s'agit d'une activité de la mobilisation de ces connaissances dans le mémoire sous une forme déverbalisée qui permettent le sens que comprend le traducteur rejoigne le vouloir dire de l'auteur. Lederer, (1994 :37) décrit que :

> Le bagage cognitif, ce sont des connaissances théoriques, des imaginations, le résultat de réflexions, le fruit de lecteurs, c'est encore la culture générale et le savoir spécialisé. Il s'agit d'un contenu dans le cerveau sous la forme déverbalisée dans laquelle chacun puise pour comprendre un *texte.*

Ce principe s'avère indispensable dans notre traduction car l'acquisition et la mobilisation des tournures linguistiques et extra linguistique en domaine scientifique, nous permettent de recourir facilement les phases de compréhension, déverbalisation et réexpression du texte. Parallèlement, Ingarden, cité par Limido-Heulot (2014), note également que l'exigence cognitive en domaine scientifique s'avère cruciale dans la traduction scientifique. D'après lui,

> Dans ce type de texte, la fonction primordiale est de restituer le sens de manière spécifique, en respectant les exigences qui caractérisent un texte scientifique à savoir : univocité, clarté, exactitude des structures communicative dans le domaine. Il exprime le vouloir dire tout en respectant une formalisation des systèmes et symboles communs à la communauté scientifique, car la valeur essentielle du texte scientifique dépend de son efficacité à remplir sa fonction de connaissance, de son efficacité à diriger lecteur sur les objets connus par l'auteur et dont la connaissance se dévoile au lecteur à travers l'œuvre.

D'autre principe interprétatif qui retient notre attention est la mise en jeu de paliers du maniement du langage de Jean Delisle. Ce sont les faits interprétatifs proposés par Delisle, un apôtre acharné de l'approche interprétative. Delisle (1984 : 98-125), défend avec vigueur le fait que quelque soit le texte à traduire, le traducteur doit posséder ces principes systématiques lorsqu'il affirme que « Il est fructueux d'exploiter le fait que toutes les parties d'un discours ne reçoivent pas le même traitement au cours de la postulation d'une équivalence. » C'est la raison pour laquelle il a proposé une sorte de gymnastiques intellectuelle de connaissances linguistiques en vue de manier le langage de façon plus simple à la façon plus complexe. D'après Delisle, les paliers comprennent : 1. les conventions de l'écriture, 2. l'exégèse lexicale constitue trois niveaux à savoir : (a) le report des vocables monosémiques ou le niveau zéro (b) la réactivation des formes consignées dans le système linguistiques (c) la recréation contextuelle. 3. l'interprétation de la charge stylistique. 4. l'organicité textuelle.

Objectif

- L'objectif principal de cette étude c'est l'appel de l'autosuffisance et de l'autodétermination d'apprenti traducteur. Face à la situation déplorable dans de l'étude professionnelle en traduction spécialisée, nous avons pu mettre en évidence la possibilité de l'autosuffisance et de l'autodétermination des apprentis traducteurs dans ce domaine.
- Face à la globalisation, l'étude vise également à disséminer les informations à travers le monde par le moyen de partager les savoirs des recherches menées dans les zones typiquement anglophone aux audiences francophones
- Cette étude demeure une justification de la validité des principes interprétatifs dans la traduction scientifique. L'étude démontre que la mise en jeu de paliers de Jean Delisle qui se rejoignent le bagage cognitif du traducteur favorise la traduction des textes scientifiques.
- A travers cette étude, les apprentis traducteurs et les enseignants verraient la traduction des textes scientifiques comme une tâche abordable une fois qu'ils ont résolu les problèmes stratégiques que nous avons évoqués.

Méthodologie

Sur le plan méthodologique, notre corpus porte sur un article de recherche tiré de la revue du domaine des Sciences d'Agriculture, traduit de l'anglais en français. Comme critère d'analyse, nous avons tiré quelques exemples dans notre traduction. Le texte source et le texte cible sont juxtaposées pour démontrer comment l'exigence

interprétative de chaque palier intervient au choix que nous avons fait au cours de la traduction Pour mettre l'emphase sur le corpus à analyser, nous les avons mis en italique.

Analyse du corpus

1. Les Conventions De L'écriture :

Ce palier exige la prise en conscience de toutes exigences liées aux conventions d'écriture telles que titres de civilité et d'autres unités de mesure et de temps, écriture des nombres et signes usuels, l'emploi de majuscules dans les titres, nom propre, nom géographiques et historiques, division des mots, orthographe, ponctuation et signes divers. Pour traduire fidèlement ces tournures linguistiques, nous avons rendu l'équivalence des nombres décimaux où, nous avons séparé la partie décimale avec une virgule et non un point tel qu'il s'écrit dans notre traduction. Les parties de nombres décimaux dans le texte source sont découpées par une virgule dans le texte cible. Par exemple :

Les chiffres dans la phrase

« (M=0.79), use of iron dextran or blood transfusion in treating piglet anaemia (M=0.72), use of oxytocin/antibiotics in treating mastitis (M=0.59),… » sont rendus par « (M= 0, 79), l'usage du fer dextrine ou la transmission du sang pour le traitement de l'anémie des porcelets (M=0, 72), l'usage d'ocytocine/antibiotique pour traiter des mastites (M=0, 59) »

Il y a une certaine tentative de préserver également la convention d'écrire les taxons scientifiques et les mots locaux. Conformément à la nomenclature scientifique, les taxons et les mots locaux s'écrivent souvent en italiques. Bien qu'il y ait un degré d'inconsistance de l'emploi des taxons et des mots locaux dans le texte original, nous avons jugé pertinent de conserver la convention dans notre traduction. Voyons des cas précis dans les deux versions:

«…bitter leaves (Vernonia amygdalina) and okwete (Costus afer) leaves respectively…»

«…des feuilles amères (vernonia amygdalina) et les feuilles d'okwete (Costus afer) respectivement… »

Nous voyons dans le texte original, les taxons « amygdalina et Costus afer » et le mot local « okwete » ne conforment pas complètement à la convention scientifique alors que notre traduction a prise en conscience la convention. Cela nous montre que la prise en compte de l'exigence de notre approche s'avère pertinent dans la traduction afin de réaliser une traduction acceptable.

2. 0 L'exégèse Lexicale

Ce palier constitue trois niveaux à savoir: (a) le report des vocables monosémiques ou le niveau zéro. (b) la réactivation des formes consignées dans le système linguistiques. (c) la recréation contextuelle.

2.1 L'exégèse Lexicale (le « Report » des Vocables Monosémique ou le Niveau Zéro)

Le premier niveau d'exégèse lexicale exige la traduction de noms propres, de nombres et de vocabulaires dans le domaine du scientifique. La nature monosémique de ces vocabulaires rend la valeur des mots pur et symbolique. Ces vocables n'ont d'autres sens que ceux de leur signification linguistique et sont considérés les objets de savoir et non de compréhension. Pour manier ces vocables monosémiques, nous les avons traduites aisément grâce à la compétence vocabulaire emmagasinée grâce à la lecture extensive. Face aux vocables qui posent des problématiques, nous avons adopté d'autres stratégies de consulter des dictionnaires bilingues et d'entrer sur l'ordinateur; sous Word afin d'y trouver leurs équivalents en français. Voici quelques exemples des vocables monosémiques que nous avons restitués dans le texte cible :

« trypanosomiasis, agalacia, mastitis, ivomec, piprazine, pyrantal, anaemia, oxytocin, antibiotics etc. » « les trypanosomiases, l'agalactie, les mastites, l'ivomec, la pipérazine, le pyrantal, l'anémie, l'ocytocine, l'antibiotique etc. ».

2.2 La Réactivation des Formes Consignées Dans le Système Linguistiques

Le deuxième niveau d'exégèse lexicale exige la restitution des composantes lexicales d'où découle le sens du contexte. Dès que les significations de certains mots composés ne se figurent pas soit dans les dictionnaires bilingues ou monolingues soit dans l'encyclopédie en sciences d'Agriculture, nous avons fait d'effort de chercher leurs équivalents dans d'autres recherches documentaires. A ce niveau, c'est plus rapide de rechercher les mots composés sur internet que de les retrouver dans les documents écrits. C'est grâce à l'acquisition des connaissances des tournures scientifiques qui nous proviennent des lectures précédentes que nous avons pu fournit l'équivalent de ces mots composés :

«…foot dips » est restitué par «…pédiluves, c'est-à-dire bain de pieds»

«…A structured interview schedule was used in data collection. » par « …Entretient structuré…ont été utilisés pour la collecte des données. »

« …using mean scores… » par **« …**en utilisant les résultats moyens… »

« …using simple random sampling technique » par « …en utilisant la technique d'échantillonnage aléatoire simple »

« … a three-point Likert-type scale… » par «…l'échelle de type Likert à trois points »

2.3 La Recréation Contextuelle

Le troisième niveau d'exégèse lexicale exige la recréation des structures phraséologiques en contexte tout en gardant le sens dans la langue d'arrivée. Ce fait interprétatif à ce niveau exige principalement la mise en jeu des gymnastiques intellectuelles de connaissances afin de manier le langage dans la langue cible. En tournant vers notre traduction, nous avons, à juste titre, recrée les structures syntaxiques des phrases originales tout en gardant le sens inédit. C'est grâce à des bagages cognitifs accumulés au cours de la lecture précédente en rapport avec la mise en jeu d'exigences interprétatives à ce niveau que nous avons pu réexprimer le discours relevant de la complexité des phrases scientifiques qui pourraient nous poser beaucoup de problèmes. Voyons d'autres exemples :

Dans la phrase, le mot composé « …fibrous palm kernel fruit waste…» est rendu par «…le déchet fibreux de tourteaux de palmiste …»

«…netting the pig houses to prevent flies (M=0.64) » est restituée par «…couvrir des enclos avec des filets anti-mouche. (M=0,64)

En tournant vers les deux versions ci-dessous, notre traduction montre un certain niveau de recréation phraséologique tout en gardant le sens original. Voyons quelques exemples :

«Specifically, the study ascertains pig disease prevalence in the study area; and identifies treatment (indigenous and orthodox) options used by farmers.»

«L'étude vise spécifiquement à vérifier d'une part la prévalence des maladies du cochon dans les zones étudiées et d'une autre part, à identifier les options de traitement utilisées par les éleveurs (soit le traitement indigène soit le traitement orthodoxe).»

«To ascertain the prevalence of pig diseases in the area, respondents were provided with a list of pig diseases and asked to rate them on a three-point Likert-type scale of "to a great extent, to a little extent and to no extent", and values of 3, 2 and 1 were assigned to them respectively.» «Pour déterminer la prévalence des maladies du cochon dans les zones d'étude, les répondants ont été fournis avec une série d'informations figurant dans une liste des maladies du cochon et on leur a demandé de catégoriser les réponses sur l'échelle de type Likert à trois points à savoir : dans une large mesure, dans une faible mesure, et à aucune mesure. Les valeurs 3, 2 et 1 ont été attribuées respectivement à chaque point.»

«The government should give extension agents the incentive they need so that they would adequately educate the farmers on better pig health management. Awareness should be created on the need to improve on the use of disease control measures like the use of disinfectants in cleaning the pen and the provision of foot dips. »

«On sollicite le gouvernement d'encourager les agents de l'agricole rural pour qu'ils apprennent suffisamment aux éleveurs des méthodes plus adéquates en gestion sanitaire du cochon. De plus, il faudra la prise en conscience de la nécessité d'améliorer des mesures préventives contre la prévalence des maladies du cochons telles que ; l'usage des désinfectants pour nettoyer l'enclos et la munition des pédiluves (bain de pieds).»

3. L'interprétation de la Charge Stylistique

Le troisième palier exige la prise en conscience d'exigences du style telles qu'elles sont employées dans une langue et dans un domaine du travail. Il insiste que le traducteur ne dépasse pas les limites de style qui découle du texte afin de ne risquer à traduire le sens inapproprié. Cela implique qu'il y a souvent des conséquences négatives associées au choix du style qui ne conforme pas à celui du domaine ou de la langue du travail. La prise de conscience de ce fait interprétatif est indispensable dans notre traduction. En tournant vers les deux versions, nous avons constaté que la version française est remarquablement plus longue que la version anglaise. La longueur du texte cible justifie la tendance de divergence stylistique entre les deux langues. Nous voyons la fidélité en traduction française qui se rapporte à la préférence du français à utiliser au maximum les ressources linguistiques pour exprimer la pensée d'autrui. Au cours de la traduction, nous avons pris en conscience de cette réalité tout en nous basant sur le palier afin de restituer le vouloir dire de l'auteur dans le texte cible. Prenons quelques exemples : Pour traduire le titre de l'article, nous voyons que la phrase anglaise de neuf mots est traduite en dix-huit mots en français y compris les déterminants.

« Pig Health Management Strategies among farmers in Enugu State, Nigeria. **»**

«Les stratégies de la gestion sanitaire du cochon adoptées par des éleveurs dans l'Etat d'Enugu, Nigéria.**».** Voyons d'autres exemples:

« Preventive measures of pig diseases used by farmers » « Les mesures préventives contre les maladies du cochon adoptées par les éleveurs. »

« This implies that pig farmers in the area had access to drugs for their animals. »

« Cela implique que les éleveurs de cochon dans les zones ont l'accès aux médicaments pour le traitement de leurs animaux.»

D'autre cas du respect de la charge stylistique qui mérite notre attention se voit dans l'emploi souvent de la voix passive dans la rédaction des documents de la recherche scientifique. En tenant compte de ces exigences langagières scientifiques, nous avons mis en jeu la similitude du style du texte orignal avec un rapport de celui du texte cible. Dans notre traduction, cette convention a été suivie soigneusement afin de fournir une traduction adéquate. Voici quelques expressions passives telles qu'elles sont utilisées dans la traduction.

« This study was done…Two agricultural zones…were purposively selected…Three circles were selected…respondents were provided…The values were added up…The values less than 2 were regarded... »

« L'enquête a été menée …les deux zones Nsukka et Udi ont été délibérément sélectionnées… Trois cercles ont été sélectionnés …les répondants ont été fournit …Les valeurs obtenues ont été additionnées et le total a été divisé …Les valeurs moins de 2 ont été considérée… »

4. L'organicité le Textuelle

Ce palier exige l'organisation nette et intelligible des structures textuelles qui requiert la rigueur de pensée intellectuelle du traducteur. Il faut que le traducteur enchaîne fidèlement le mouvement général du discours de manier logique et précis. Le mouvement général du discours repose à la cohérence logique des idées entre les éléments linguistiques dans la langue d'arrivée. En conformant à l'exigence de ce palier, le traducteur devrait à se familiariser à la convention de l'organisation textuelle qui s'impose la nature linguistique et paralinguistique du texte original. Par exemple, le model universel d'organiser l'article de recherche dans le domaine scientifique se voit dans le manuel de Nwogu (1991 :5). Le manuel démontre que la rédaction des articles de la recherche dans le domaine scientifiques doivent suivre le model (IMRD) c'est-à-dire (Introduction, Matériel et Méthodes, Résultat et Discussion). Le traducteur qui effectue une traduction dans ce domaine, doit tenir compte du model de la rédaction des articles de recherche afin d'éviter une traduction inadéquate.

Pour effectuer une traduction fidèle aux conventions internationales de présenter l'article de recherche dans le domaine scientifique, nous retenons le model de l'écriture scientifique tel qu'il se présente dans le texte original. Par exemple, le model : IMRD- (Introduction Matériels et Méthodes Résultats Discussion) nous a servi du guide dans la traduction. En tenant compte de ce palier qui exige l'organisation logique des structures textuelles, nous avons pu rendre la traduction.

Pour conformer à l'exigence de ce palier, nous avons enchaîné fidèlement le mouvement entre des éléments linguistiques de manier logique et précis dans la langue d'arrivée. Pour qu'il n'y ait aucune confusion ou perte du sens au cours d'enchaînement des idées, nous avons découpé le complément de la phrase trop longue afin d'éviter une trahison du sens. L'exercice de découpage du complément de la phrase française favorise l'enchaînement et le rapprochement des idées entre les constituants immédiats de la phrase successives tout en gardant le sens du texte original. Examinons cette phrase :

«Although farmers use preventive measures (e.g maintaining good farm hygiene, constant observation, good health hygiene by staff, improving ventilation etc.) in their farms and also attempt to treat some of these diseases, efforts should be made by extension officers to further educate farmers on more effective preventive treatment options as this will go a long way to boost pig production in the study area. Also, the indigenous methods used by farmers should be studied and encouraged and also disseminated to other communities and states in the country. »

«Bien que les éleveurs utilisent des stratégies préventives (par exemple : la maintenance de bonnes hygiènes dans la ferme, l'observation régulière, la maintenance de bonnes hygiènes intimes des ouvriers, l'amélioration du système de ventilation, etc) pour le traitement des maladies dans leurs fermes, c'est à l'incombe des personnels d'agricole rural d'éduquer les éleveurs sur l'adoption des méthodes préventives et les options du traitement des maladies du cochon qui s'avérèrent plus efficaces. Par ailleurs, cela contribuera dans une grande mesure à l'accroissement de la production de cochon dans les zones étudiées. De plus, que ces méthodes indigènes telles qu'elles sont utilisées par les éleveurs soient bien étudiées et encouragées et que les informations soient disséminées à travers d'autres communautés et d'autres Etats du pays.»

En tournant vers la phrase anglaise, nous avons découpé la phrase à partir de la phrase subordonnée «… as this will go a long way to boost pig production in the study area.» afin de manier avec aisance le discours français tout en gardant le sens inédit. Pour effectuer la traduction en français, nous avons relié les phrase tout en employant un adverbe «Par ailleurs…»

D'autre cas de découpage qui mérite notre attention se voit également dans les deux versions :

«Pigs contribute a lot to the livestock sector of the Nigerian economy hence a livestock farmer in Lagos State confirmed that returns on investments in pig farming are high compared to other sources of animal protein (Oluyinka, 2012). »

«Dans le domaine du bétail, l'élevage de cochon contribue d'avantage à la croissance économique du Nigéria. Un éleveur dans l'état de Lagos a confirmé que la rentabilité en élevage de cochon est plus élevée par rapport à d'autres sources des protéines d'animaux. (Oluyinka, 2012). »

Dans la version anglaise, on a découpé également la phrase à partir de «…hence a livestock farmer in Lagos State…» afin de restituer la clarté du vouloir dire de l'auteur en français.

De plus, il y a une autre nomenclature de l'ordre des mots et des phrases qui mérite notre réflexion. Ceci a affaire avec la position du complément d'objet dans les deux langues. En lisant la phrase anglaise, nous voyons que le complément d'objet direct (COD) est souvent placé avant le complément d'objet indirect (COI), au contraire à l'exigence typiquement française qui privilégie la transposition des structures de la phrase anglaise. En lisant notre traduction, nous avons respecté l'exigence recourant à la convention des structures syntaxiques en français. Voyons un cas précis :

« For parakeratosis, a little proportion (20%) of the respondents rubbed fibrous palm kernel fruit waste (oguru akwu) on the body of the animals, another minor proportion (2.0) rubbed red oil while 1.0% rubbed diesel on the body of the animals. » «Pour le traitement du para kératoses, une moindre proportion des répondants (20%) ont frotté le déchet fibreux de tourteaux de palmiste sur le corps des animaux avec des fruits fibreux du déchet de noix de palme (*oguru akwu*). D'autres répondants d'une proportion mineure (2,0) ont frotté de l'huile de palme sur le corps des animaux alors que 1, 0% des répondants ont frotté le gazole sur le corps des animaux.»

En tournant vers ces deux versions, la structure syntaxique anglaise «…the respondent rubbed fibrous palm kernel fruit waste (oguru akwu) on the body of the animals) » est transposée en français par « …des répondants (20%) ont frotté sur le corps des animaux avec des fruits fibreux du déchet de noix de palme (*oguru akwu*).»

Conclusion

En guise de conclusion, l'analyse du corpus que nous avons exploité dans cette étude demeure une justification de la validité des principes interprétatifs dans la traduction scientifique. L'étude a pu démontrer que la mise en jeu de paliers de Jean Delisle qui se rejoignent le bagage cognitif du traducteur favorise l'activité traduisante dans le domaine scientifique. En parcourant notre analyse, il se peut dire que la mise en pratique à bon escient de ces principes facilite la tâche de l'apprenti traducteur et de l'enseignant dans le cadre de la traduction scientifique.

Vu que la globalisation exige la dissémination des informations à une vitesse vertigineuse, nous avons pu mettre en évidence que la traduction favorise la dissémination des informations à travers le monde. Grace a la traduction, nous avons pu transmettre les savoirs de la recherche menée dans les zones typiquement anglophone aux audiences francophones.

Dans le cadre de l'appel de l'autosuffisance et de l'autodétermination de l'apprenti traducteur, nous partageons donc, l'avis que l'apprenti-traducteur qui veut travailler dans ce domaine devraient tout d'abord, s'intéresser à se familiariser aux documents du domaine d'intérêt. Il devrait se plonger dans les documents rédigés dans le domaine pour qu'il ait accès à une plus grande variété de renseignements pour effectuer une traduction dans le domaine. L'acquisition de ces compétences lui sert un moyen de réduire le nombre de blocage qui aboutit souvent à la traduction ridicule ou mal compréhension. Il devrait également faire une traduction le plus souvent possible du domaine concerné. C'est en pratiquant que l'on se perfectionne de la façon la plus efficace en traduction spécialisée.

A travers cette étude, les apprentis traducteurs verraient la traduction des textes scientifiques comme une tâche abordable une fois qu'ils ont résolu les problèmes stratégiques que nous avons évoqués.

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Chastised with Whips or Scorpions: An Appraisal of Nigerian Fuel Subsidy Removal in the Light of Rehoboam's Ultimatum

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Abstract

This paper examined the notorious ultimatum issued by Rehoboam to his subjects at a time of socio-economic crisis during the pre-exilic Israelite kingdom. It observed that this ultimatum led to a divided Israelite kingdom because a vast majority of the people were disappointed and dissatisfied with the leadership style Rehoboam intended to adopt, which was reflected in his ultimatum. Employing the reader-response hermeneutical approach, this paper likened Rehoboam's ultimatum to the recent handling of the issue of fuel subsidy in Nigeria at a time of severe economic recession with the concomitant suffering this situation unleashed on the poor masses. The discovery of this paper is that the poor masses were made to pay for the sins of those who have selfishly enjoyed privileged leadership position over the years. The poor masses were the ones called upon to make a greater part of the sacrifices Nigeria needed to get out of recession because fuel subsidy removal revealed a paradigm of robbing Peter to pay Paul. The paper therefore recommends that there is need for equity in the apportioning of privileges and responsibilities in the Nigerian polity. Those who have taken or received so much should be made to return of give back so much also and not vice versa. This paper also recommends that the poor masses should not take laws into their hands but should seek their redress patiently and peacefully for the wellbeing of the entire Nigerian society.

Key Words: Recession, Fuel Subsidy, Corruption, Ruling Class, Poor Masses

Introduction

This paper investigated the wisdom behind the infamous ultimatum issued by Rehoboam to his subjects in pre-exilic Israelite kingdom. The motive behind the suggestion of this notorious ultimatum to Rehoboam by Rehoboam's younger counsellors was explored. This paper queried the wisdom in adopting intimidation instead of dialogue at a time of national crisis when the subjects pleaded for reduction of their suffering. The challenges facing Rehoboam and his subjects were likened to the challenges facing the Nigerian federal government and the poor masses at the brink of sudden severe recession over the issue of fuel subsidy. In order to tackle these challenges this paper noted that the Nigerian federal government did not heed to the cry of the poor masses to lighten their burden by retaining the fuel subsidy that was introduced for their succour, which some in privileged positions of leadership have hijacked to enhance their living conditions at the detriment of the poor masses over the years. Instead, the cry to retain fuel subsidy led to an official endorsement of its removal. This paper surveyed the reactions of the Nigerian people over the decision to remove fuel subsidy. It observed that while some people, especially those in privileged leadership positions hailed it as a wise counsel, many others, especially those on the side of the poor masses cried foul with the dictum. Following these discoveries, this paper noted that there are some replica between Rehoboam's ultimatum on forced labour in ancient Israel and Buhari's dictum on fuel subsidy in twenty first century Nigerian society.

Theoretical framework

1kings 12 opens with the story of Rehoboam the son of Solomon making a trip into the northern territory of Israel to be installed as 'king of Israel', although he was already recognised as king in Jerusalem. In this passage, the word Israel refers to the ten northern tribes and not to the larger unity that David had forged out of the remnants of Saul's kingdom and his own tribe Judah (Anderson 235). At the gathering northern tribes showcased their dissatisfaction with Solomon's reign, which they portrayed as draconian, selfish and oppressive. So before they could acclaim Rehoboam as their king, the northern tribes demanded a conditional kingship. They demanded that their yoke be lightened.

In response to this pertinent request, Rehoboam sought the advice of older counsellors as well as younger counsellors. In the end, he shunned the counsel of the older counsellors and adopted the advice of the younger

'progressive' counsellors. Rehoboam viewed Israel's request as impertinence and an insult to his royal prerogatives (Black, 1987, 122). His response to the Israelite demands were:

> my father made your yoke heavy I will make it even heavier; my father scourged you with whips; I will scourged you with scorpions (I Kings 12.14)

This was the match that set off the canons of secession. The community of the northern tribes exploded. The call to revolution was sounded. The cry gave birth to nostalgia for the olden days of tribal independence:

What portions have we in David?
We have no inheritance in the son of Jesse.
To your tents, O Israel!
Look now to your own house, David. (Ikings 12.16)

The search beam of many renowned biblical scholars (e.g. Anderson, 1975ed, Finkelstein and Silberman, 2001, Bright 1997ed, May, 1987ed, et all) have been to unravel the multi layered political, geographical, and socio-economic landscape that made it possible for the sudden collapse of the united Israelite kingdom. These scholars and their associates express great surprise that the empire of Solomon, fortified with the best military equipment of the day and policed by the kings officers, should collapse almost overnight (Anderson, 1975ed, 236). They point out that what led to the collapse was more geographical, political and socio-economical than the mere sentimental outcry, which Rehoboam's ultimatum produced. They opine that Rehoboam already had bigger threats around him. Egypt was encroaching on their boarders in the south and west and there was need to protect these areas from these enemies so Rehoboam channelled his resources to this end while his detractors like Jeroboam used the opportunity to incite the northern tribes against him and achieve his aim of ruling part of the kingdom.

Using these arguments, these scholars point out that politically, king Shishak of Egypt had an interest to divide the united kingdom of Israel in order to make it more vulnerable. This will enable him encroach into their territory while they are busy fighting each other. Jeroboam had the ambition of getting into power and becoming the king of the northern kingdom of Israel thereby carving a kingdom for himself. Shishak saw his ambition as a good tool to achieve his aim and exploited it (Anderson , 1975ed. 234-240; Finkelstein and Silberman, 2001, 149-159). Geographically, the Israelite kingdom was a confederate of many tribes who were united by David's conquest. David worked hard to maintain this unity against all odds. With the establishment of dynasty and the high handedness and extravagance of Solomon, the people had to rethink the whole idea behind their unity, whether it is a fact or fiction.

On the socio-economic level, the argument is that many of the people, especially those from the northern tribes were dissatisfied with the socio-economic structure of the Kingdom, which changed during the time of Solomon. Unlike the time of David, when equity prevailed irrespective of where you are coming from, they have not benefitted much from Solomon's government. They have only worked too hard under unscrupulous task masters, whose tasks were to ensure that the oppressive status quo thrived. The socio-economic structure reflects the Nigerian popular proverb – *monkey de work, baboon de chop*. They could not close their eyes any longer.

With the above pattern of argument, little emphases have been given to Rehoboam's ultimatum and the impact it could have on the people. Many biblical scholars (e.g Anderson, Finkelstein, Silberman, May, etc), using historical-critical approach, do not make a strong case that such unwise threat from Rehoboam could lead to such revolution overnight. Because of this, Rehoboam's ultimatum was merely mentioned and glossed over, while the search beam focuses more on the political, geographical and socio-economic reasons for the divided kingdom of Israel.

Further, these scholars have not bothered to apply this biblical text to similar situations facing people in their various localities outside the periscope of biblical times. In view of this deficiency, this paper will focus directly on Rehoboam's ultimatum. The approach to be employed is the reader-response approach, which allows a biblical text to have multiple applications within the socio political, cultural and economic situations of the reader (Bright, 1997ed, 42-43; Wenham David and Steve Walton, 2001, 90-92; Bray, Gerald, 1996, 480-490). This approach allows the scholar to discover what the author intended to say and then move on to applying this text to a different situation beyond the times and culture of both the author and the original recipients of the text. Explaining this approach, Palmer (2013), pointed out that the application of the text might differ from culture to culture. It is in this light that this paper takes a biblical text that is situate in the pre-exilic period of Israel and applied it to a twenty fist century situation in Nigeria. The main trust of this paper is to investigate if Rehoboam's ultimatum on forced labour in Israel could be likened to Buhari's endorsement of fuel subsidy removal in Nigeria, which occurred in May 2016.

The Motives and Rascality Underlying Rehoboam's Ultimatum

Rehoaboam's quick response to his rejection by the people was to suppress the northern tribes. He quickly and indiscreetly sent Adoniram, the task master in charge of forced labour, to bring the situation under control. Adoniram was stoned to death instantly. It was then that the king realised that there was fire on the mountain. He made haste and jumped into his chariot and fled to Jerusalem. Still fuming with anger and ego to exercise control, Rehoboam planned to attack the northern tribes in order to bring them under his control by force. Only the oracle of prophet Shemia (1 kings 12.22-24) saved Rehoboam from enacting an ugly civil war.

The actions of Rehoboam raise some pertinent questions. One wonders why Rehoboam decided to increase the burden of a people who were already groaning under the burden his father, Solomon, had imposed on them. The burden was widely acclaimed by the elders who served under Solomon. Hence, they advised Rehoboam to treat the request of the northern tribes with caution and answer them gently. These older courtiers felt that it was time for a change and for the nation to begin to follow the path of justice than intimidation and cruelty against their own people. These older courtiers saw the situation as a good opportunity for dialogue, which could lead to a more meaningful and willing contribution of the northern tribes. After all, all they requested for is for their load to be lightened, not to be removed.

One wonders why Rehoboam could not utilize the opportunity for dialogue, which the northern tribes offered him. Instead of dialogue, he was more poised to using his military might against his own people. Scholars agree that Rehoboam had a military might that could crush any rebellion from the northern tribes, but this failed within the given circumstance. This points to the fact that it is difficult for a regime to work against the wishes and wellbeing of the greater majority of their people and hope put them under control with military might for a long time. Such military action may not always succeed.

Rehoboam was unwilling to listen to the pertinent cry of his people and rather saw it as an affront on his royal privileges. This is because Rehoboam was surrounded by younger courtiers who were unwilling to give up luxuries and privileges unjustly extorted from the northern tribes and sent to the king's court in Jerusalem. Rehoboam failed to realise that the counsel of this courtiers was for their selfish aggrandisement. They did not wish their allocations and privileges cut down. They wanted to continue to enjoy their privileges albeit at the detriment of the greater majority of the people. Such people advised Rehoboam to insist on the victimisation and exploitation of his people. They wanted to perpetuate the tradition of exploitation, with the hope that there is always a ready force to panel the people into submission. But this time they misfired. The northern tribes were able to see through their ruse and hence took the path of self determinism.

If Rehoboam refused to protect their interests, they must rise to defend themselves and this they did. Shemia had insight and foresight in this matter more than both Rehoboam and his younger courtiers could perceive. It is this insight and foresight that made him to advice Rehoboam not to go into war with the northern tribes, that the Lord had a hand in this (1kings 12.22-24). This could imply that the Lord is on the side of the oppressed. The Lord had seen the oppression of the northern kingdom from the time Solomon began his reign as king. The Lord has given the northern tribes some relief from the oppression of the descendants of David who now were acting contrary to the precedence set by their father David. This is bound to have far-reaching impact on the survival of both Judah and Israel

Plea for Reduction of Unofficial Fuel Hike Transcends into Official Fuel Hike

Polling results in 2015 April elections showed that majority of Nigerians voted Muhammadu Buhari to take over the mantle of leadership as the president of Nigeria. The polls showed that his change mantra was welcome by majority of the people who hoped that life will become easier. The hope was anchored on Buhari's promise that goods and services will become more affordable and available to ordinary Nigerians citizens as the country wages war on corruption at all levels. So the change of government in 2015 came with plenty of expectations from the Nigerian people. However by the end of 2015, the sense of despair was all pervading as the problems on the ground seemed to have overwhelmed the government. The most telling signs that the government was failing from its promise to make life easier for ordinary Nigerians was the pitiful sight of citizens who were spending nights in fuel stations in December 2015 due to severe shortages of the product (Dori, 2017).

To worsen matters, many workers spent a bleak Christmas and New Year without their salary. 'No money' became a refrain one heard in all interactions. People were getting impatient. They hoped that something should be done quickly to alleviate the situation. Nigerians looked upon the President and his courtiers to solve the problem of fuel shortages and arbitrary hike in the prices of petrol and allied products by dealers to the detriment of the ordinary citizens. Many hoped that New Year would bring the long expected change, at least in the fuel sector.

But as the year 2016 unfolded, life became even more desperate for the ordinary citizens as the Nigerian currency, the Naira, went into a free fall leading to a steep rise in prices all round. Economic reports showed that inflation hit eleven years high within a space of few months. Many people hailed the new tempo on the war on corruption, particularly the monies said to have been recovered that could be utilized for the provision of

infrastructure. Many Nigerians also hailed the increased tempo in the war on the insurgency in the North East. Unfortunately while the presidency showcases his success in the above areas, life increasingly became more difficult, people despaired and even analysts that thought the new government would lead Nigeria to an Eldorado started having a second thought (Adebayo, 2016). The long queues in fuels stations have stiffened up. The arbitrary hike in the prices of fuel was becoming a norm. Task force sent out by relevant federal and state government agencies to force petrol stations to stop fuel hike failed. People groaned the more.

As the fuel palaver worsened, the cry of the Nigerian people was unanimous from all geo-political zones, tribes and religious affiliations. The unanimous cry was 'lighten our burden and we will be good citizens of this country.' This cry did not fall on deaf ears as the President frantically sought the counsel of his courtiers and other Nigerian people. The expectation of many people was that the Nigerian government should follow the trend of falling pump price of petrol in the international market following the drop in the prize of crude oil to its lowest levels. If this trend is followed, then Nigerian government should reduce the pump price of petrol for its citizens. On the contrary to this expectation, Nigerians were told by Buhari that they had to pay more for fuel. This automatically led to an increase in prices of food and other basic commodities, thereby aggravating the suffering of the poor masses.

Buhari did not act alone. There were strong indications that the courtiers of the president counselled that the price of fuel be increased from 86.50 naira to 145.00 naira, a 67% increase amidst economic hardship. This was done by removing the long cherished fuel subsidy that held the pump price of petrol and some allied products on check. This was exactly what the ordinary citizens did not expect. Many of the citizens felt that such counsel is like the counsel given to Rehoboam by his younger courtiers who counselled him to increase the yoke and burdens of his subjects instead of lightening them as pleaded by them. For many Nigerians, the action showed that their plea on the President to save them from arbitrary fuel hike actually led to the official consolidation of fuel hike. This brought disappointment and misery and left many Nigerians disillusioned and wondering why things happened this way. Many were ready for a show down.

Chastised with Whips or Scorpions: Hailing the Counsel for the Increment in Fuel Price

Many Nigerians have queried whether the counsel to increase the pump price of petrol by 67% which was adopted by the President in May 2016 was a good counsel. Many have also queried whether President Muhammadu Buhari was wise in accepting such counsel. Has the President, whom the Nigerian people looked forward to, to lighten their burdens, turned back on his promises and rather increased their burdens? Many Nigerians have spoken in favour and against this dictum of removal of fuel subsidy leading to the hike in fuel price.

Those on the side of the president argue that the decision to remove subsidy leading to increase in price for fuel is for the good and wellbeing of the Nigerian people. For example, Osita Okechukwu, an APC chieftain of the South East caucus of the party, defended the wisdom of Buhari in increasing the pump price of petrol. While addressing the APC Zonal Women Summit in Enugu few days after the fuel subsidy removal, he stated that the new pump price introduced has the prospect of cutting down waste in the nearest future and also to make fuel available. Defending the new pump price he stated:

> My Dear Compatriots, you must agree with me that what made Mr. President to accept fuel price hike in the midst of abject poverty in the land, despair and despondency; is nothing but the crunchy and dire financial situation - where it is difficult for local, state and federal governments to pay salaries.
>
> We all know that this is a president who never placed personal gains over public good and who will never squander our commonwealth. The true position is that the dwindling oil price and recent militant attack on oil installations have gravely rendered Federal Government cash strapped (Onyeji, 2016).

While applauding President Buhari for approving the fuel hike in spite of its current adverse economic impact on the Nigerian people, he blamed the previous administration as the root cause of the current economic maladies and their adverse effect on Nigerian people.

There are others who defend Buhari's decision to increase price of fuel, but blame his decision on the pressure he received from his courtiers. The above opinion is represented in the statement credited to one of Buhari's officials who stated as follows in anonymity:

> The Minister of State for Petroleum, Ibe Kachikwu and state governors prevailed on President Muhammadu Buhari to hike fuel price from N86.50 to N145 per litre …. Buhari, who was concerned about the effect of fuel price hike on the average Nigerian, had strongly resisted the proposal by Kachikwu for several months but "succumbed reluctantly this month when he (Buhari) was presented with the stark reality of the dropping oil earnings and foreign reserves situation."

> Apart from this, "pressure from state governors whose allocation from FAAC has been dropping was also a significant factor that swayed the president. … Buhari would not have agreed to the new fuel pricing regime if he had not been presented with the compelling evidence that Nigeria's declining foreign earnings from oil would be further devastated unless independent oil marketers and other interested entities are encouraged to import fuel (Wakili, 2016).

The above explanation has been echoed by the president, through his minister of information, Lai Mohammed, that the main reason for the subsidy removal and concomitant hike in the price of petrol was the downward trend in the economic earnings of Nigeria. This is echoed in the words of Lai Mohammed as follows: 'The current problem is not really about subsidy removal … It is about the fact that Nigeria is broke. Pure and simple' (Kperogi, 2016).

The common point raised by those who support Buhari in adopting the counsel of his courtiers to increase the fuel price by removing fuel subsidy is that it is a wise decision. Even though this decision runs contrary to the cries of many Nigerian citizens who were groaning under economic hardship, it will eventually yield positive results. The fuel hike will eventually lead to the reduction of the burdens on the poor masses. For such people, Buhari has not acted according to the wisdom of Rehoboam who adopted to increase the burden of his people rather than reduce them as well as threatened to chastise them with scorpions instead of whips.

Chastised with Whips or Scorpions: Opposing the Counsel for the Increment in Fuel Price

There are many Nigerian people who opine that Buhari, by increasing fuel price has chastised the people with scorpions. For example the Academic Staff Union of Universities (ASUU) Zonal Coordinator of Ibadan, Professor Segun Ajiboye described the increment in the pump price of petrol by the President Muhammadu Buhari-led government as a 'terror policy' (Ogunyemi, et all, 2016). Ajiboye, while addressing a crowd of anti-subsidy removal protesters stated that the pain of Nigerians in the past one year had become unbearable and required a mass anti-terror movement to check it. Also addressing a rally against fuel hike and preparation for nationwide strike action by the labour union, the National Labour Congress (NLC) state chairman, Comrade Waheed Olojede asked Nigerians not to see the strike as a labour struggle alone but a joint movement to check anti-masses policies (Ogunyemi, et all, 2016). In many states across the country ASUU and other affiliate labour unions of the NLC made good their threats as they staged what they called sensitization rally across major streets.

In Kano, a group of activists, Kano Civil Society Forum, protested the increment of petrol price, describing it as an 'inhuman and anti-masses policy'. The protesters who stormed the Kano office of Media Trust Limited, carried placards with inscriptions, "Kachikwu must go", "Removal of subsidy is callous", and "No food for the poor in Ramadan." Speaking on behalf of the protesters, Musa Bashir, the Secretary-General of the group, said they were opposing the increment because of the pains it would inflict on the poor masses (Ogunyemi, et all, 2016).

If one goes by the description of those who opposed the counsel for increase in the pump price of petrol as 'terror policy' that required mass 'anti-terror movement' to check it; 'inhuman and anti-masses policy', 'callous policy' that would 'inflict pain on the masses', then this policy could be likened to Rehoboam's ultimatum. President Buhari could be said to be scourging his poor citizens with scorpions since in the midst of their pains, he endorses a policy that aggravates their pains. But these negative descriptions of this policy appear more sentimental because they do not critically demonstrate the reason why this policy is a callous one. There is need for a more critical analysis of this policy to know whether it is actually a policy that was introduced for the wellbeing of the poor masses or whether it is for the selfish benefit of the ruling class.

Moving beyond sentimental and reactive comments, Kperogi (2016) presented an analysis of this policy to demonstrate that the policy is a selfish policy introduced by Buhari's courtiers in order to protect their selfish interests. Kperogi stated that Nigeria has a concentric circle of privilege and subsidy regimes. At the heart of this circle are elected and appointed government officials, which include the president, vice president, ministers, numberless coterie of aides and hangers-on, and so on; members of the National Assembly and their aides; governors, their deputies, commissioners, members of state assemblies, etc.; and local council officials.

At the second layer of the circle are a whole host of private sector intermediaries, including fuel subsidy fraudsters who use their privilege to import fuel to dupe the country. They operate in cahoots with some highly placed government officials in the core circle to swindle the nation to pay for their privileges. The next layer is composed of middle-class elements of various stripes who are reasonably buffered from the blows of the political and intermediary classes and whose sympathies vacillate between the oppressors and the oppressed depending on their mood. At the peripheral layer of the circle are the masses, who perpetually bear the brunt of the misery inflicted upon them by people in the first two layers of the circle (Kperogi 2016). According to Kperogi, People in the first two layers of the circle have historically been jealously protective of their subsidies. They consume a disproportionate percentage of Nigeria's resources. Only the remnants get to people at the lower end of the circle.

Kperogi analysed the truth behind Lai Mohamed's submission that the real issue is not about the subsidy but that Nigeria is broke. Kperogi used his analyses to buttress his argument that the subsidy removal is a selfish policy, which the ruling class introduced in order ensure that there is enough money and resources at their disposal. This they can use to maximise their wealth and wellbeing at the expense of the masses. In this regard Kperogi stated as follows:

> When you hear "Nigeria is broke," it means the subsidies that finance the inordinately lavish lifestyles of people at the core of the concentric circle of subsidy regime are financially threatened. It means, in essence, that remnants that keep the masses in check in the form of salaries are drying up, which might instigate revolt. So what to do? Tax the poor to pay the poor; rip them off to fund the remnants that keep them in check! That's why only the poor are called upon to "sacrifice" in moments of economic distress (p. 3) (my italics)

Kperogi further justified his position that those in leadership positions maintain a lavish lifestyle at the expense of the poor by citing some instances

This isn't abstract, conspiratorial theorising; it's real. We have all read the leaked memo by Lai Mohammed asking the National Broadcasting Commission to give him a loan of over N13 million to go on a junket to China. It was his third such request to an organisation that hasn't paid its security guards for months. Former Abia State governor Orji Uzor Kalu also recently told newsmen that the terrible state of our economy is a consequence of the irresponsible self-indulgence of state governors. "Most of the governors... don't even live in their states, honestly. If you look at the books very well, in each trip they make, they will take travelling allowance of N35 million," … Kalu should know he was one of them. In less than one week after assuming power, Kogi State governor Yahaya Bello, 'Premium Times recent investigation showed, approved N250 million for himself as "security vote" and another N148 million to "furnish" and "renovate" his office, yet Kogi State workers haven't been paid their salaries for months.

These anecdotes aren't unique; they are replicated all over Nigeria, including at the federal level. Workers in most states are owed salaries for months on end in spite of federal bailout money they received. Now we are being told states won't be able to pay salaries if pump price of petrol isn't jerked up. What salaries? **(**p.4).

In his submission, Kperogi pointed out that there was no need to increase the pump price of fuel if those in leadership position were willing to identify with the poor masses by cutting down their lavish lifestyle. He state as follows:

If only the toads ensconced in the inner sanctum of the concentric circle of subsidy regime give up just a little bit of their privileges, there would be no need for the steep fuel price increase being rammed down the throats of people already condemned to the margins of society (p.4).

Antecedents of the Nigerian Fuel Subsidy Regime

Kperogi 's analysis opens up various issues that is enclosed within the regime of fuel subsidy in Nigeria. This analyses queries fundamentally the wisdom of Buhari in accepting the advice of his courtiers that fuel subsidy be removed at a time of recession. This was a time when the masses suddenly experienced abject poverty, economic insecurity and instability and cried for help from their leaders, majority of whom live in affluence and clothed with many economic privileges.

It is important to remember that Nigeria started subsidizing its petroleum industry in the late 1970's after the state-owned company, the Nigerian National Petroleum Corporation (NNPC), had planned to unify the price of crude oil in accordance with the global market. But then-incumbent president, Olusegun Obasanjo, said average Nigerians would not be able to afford a gallon of petrol at the pump. Instead, President Obasanjo introduced subsidy plan to keep the price of petrol low (Muntaga, in Omolade, 2016).

The above shows that the original motive for the introduction of subsidy was to help poor Nigerians live a better life. But along the line there was a deviation from the good motives for the introduction of fuel subsidy. Ibe Kachikwu, current minister of state for petroleum, while making a case for the removal of fuel subsidy, stated unequivocally that a large volume of petroleum products is diverted by corrupt senior government officials. Kachikwu said these officials connive with marketers and transport owners to divert already subsidized fuel from depots to neighbouring West African countries including Cameroon, Chad, Togo and Benin. He further stated that few months into 2016, Nigeria spent an excess of $5 billion (4.3 billion euros) on keeping fuel subsidies (Kachikwu, in Mugabi, 2016).

The above submission is a clear indication that the process of subsidizing the petroleum industry was corrupt and hugely inefficient. Unfortunately, those at the centre of this cycle of corruption are those in highly placed government positions who should protect the interest of Nation and that of the poor masses. Because of their wicked activities, fuel subsidy regime no longer alleviates the sufferings of low income earners nor end fuel scarcity. The

scarcity leads to arbitrary increase of the price of fuel. So at the end of the day, the poor masses are forced to buy fuel at exorbitant prices rather than at the subsidised price. While Nigerian economy was suffering under subsidy fraud, the fall in the price of crude oil in the international market gave a bigger punch to the revenue of the country. This is because Nigeria's economy relies heavily on oil. But low oil prices at the international market thrust a huge blow on government earnings and rating agencies downgraded the economy. Under these challenges taking a drastic decision to stop fuel subsidy became necessary (Kachikwu, in Mugabi, 2016).

This is not the first time the issue of corruption was posited as a reason to end fuel subsidy. Godluck Jonathan, Buhari's predecessor, cited corruption as a basis for removal of fuel subsidy during his regime. But he failed to actualise this move because of the outcry of the people, both those in privileged positions and the poor masses. During Jonathan's administration, Ribadu committee was among several set up by the Minister of Petroleum Resources then, Diezani Alison-Madueke, following a week of nationwide strikes against the implementation of the removal of fuel subsidy as sanction by Jonathan in January 2012. The outcry led into a campaign against corruption in the oil sector. The report of this committee revealed how some Nigerian elites who were entrusted with privileged positions of authority selfishly engaged in massive sleaze and fraud, which consequently plunged the poor masses into under development (Ribadu, 2012).

These leaders, instead of working together and in solidarity for the wellbeing of the nation, and at the same time being content with the massive wealth and status that such positions offered them, they rather worked together to protect their selfish interests and plunged the masses into severe underdevelopment. Because of their activities, Goodluck Jonathan, decided to remove fuel subsidy in order to mop up revenue for the developmental projects in the country (Igwe, 2012). Jonathan was forced to abandon this campaign because many of those who served in leadership position during his administration opposed the move. Such also sensitised the poor masses to oppose the dictum. At that point Jonathan had to reverser dictum on the removal of fuel subsidy (Igwe, 2012).

From the above sordid incidence of corruption in the oil sector, which is the foremost source of revenue for development in Nigeria, one could say that the motives expressed by Goodluck Jonathan on the necessity for the removal of fuel subsidy seemed genuine and could have enhanced the development of the country if the revenue moped through the removal of fuel subsidy was judiciously applied for the development of the nation. But this does not remove the fact that common underprivileged people were to be punished for the corruption of the elites in leadership positions and in the oil sector because successive government officials have not controlled the corruption of these elites and those entrusted with the responsibility of ensuring transparency in the oil sector. They were rather perceived as collaborators in this sordid economic misappropriation.

What the above incidence implies is that such Nigerian leaders during this time in review have failed in their responsibility of giving accountability to the people and hence could be indicted as culprits to underdevelopment of Nigeria. Their silence or complacence over the abuse of privileges by the elites in leadership positions and the oil sector could lead to the suspicion that they are benefitting from such corruption. Otherwise, one wonders why leaders who have no stake in such gross violation of positions of authority could remain silent for more than a decade and allow their citizens to suffer underdevelopment while at the same time they promise them that they are working tirelessly for the development of the nation and exhort them to put in their best and bear with the challenges of underdevelopment. This development shows that while those in less privileged position are encouraged to work hard for the wellbeing of the nation, those who occupy privileged positions use their privileged position to ravage the poor masses.

With the above in mind, one wonders why the removal of fuel subsidy, which failed due to massive protests from both the privileged and the underprivileged during Jonathan's regime, when Nigeria flourished with affluence, succeeded during the administration of Buhari when Nigeria suddenly slumped into severe recession. Why did the outcry and protests of the suffering masses fail to make Buhari and his courtiers return to the status quo as was the case during Jonathan's administration. The explanation may lie on the calibre of people who were pushing for the removal of the fuel subsidy. As noted above, they include The Minister of State for Petroleum, Ibe Kachikwu, state governors and many highly placed government officials and leaders in the oil sector. They all concertedly prevailed on President Muhammadu Buhari to hike fuel price from N86.50 to N145 per litre. By this it is clear that the situation has changed from what it was in 2012 during Jonathan's administration. During Jonathan's time, these calibres of people opposed the removal of fuel subsidy and enjoined the poor masses to stand against it.

We have learned that while Buhari was concerned about the effect of fuel price hike on the average Nigerian, and had strongly resisted the proposal by Kachikwu for several months he succumbed "succumbed reluctantly this month when he (Buhari) was presented with the stark reality of the dropping oil earnings and foreign reserves situation." (Wakili, 2016). We also learned that the governors became crusaders for the removal of fuel subsidy because their allocation from the federal allocation account (FAAC) has been dropping.

There is a chain reaction here, which could be explained in a layman's language. The price of crude oil dropped in the international market. With this development the country was no longer making as much profit as it used to

make. By the time the federal government adds the cost of fuel subsidy to the reduced profit it is making from the international market, the money becomes even smaller. Since the entire money is now smaller, there is less money to share at the FACC. The states and the ministries that are sharing this money are uncomfortable with this trend. They thought of how to increase the money to be shared. Opportunity cost comes in. There is need to remove the things that are not very important from the shopping list. Fuel subsidy is identified as number one. After all, the president has already vowed to remove fraud in the oil sector. If he achieves this, the cronies that benefit from it illegally will loose out. The poor masses for whom it was introduced in the first place will be the ones it will make a significant difference in their lives. So in order not to loose out from the inordinate affluence, which many leaders enjoyed during the years of boom in Nigerian oil regime, the governors and the other highly placed stake holders gang up to pressurise President Buhari to end the subsidy regime so that there will be more money available at their disposal.

It is important to note that majority of the present governors, legislators and highly placed government officials served directly or indirectly during the administration of Jonathan. Many of them decamped to Buhari's party when they discovered that Jonathan's party was drowning. They were gladly and robustly welcome and given slots in their new alignment. While serving during the administration of Jonathan, while the economy was still booming, they saw no need to remove subsidy and reinvest the revenue in the interest of the poor masses to prepare for the rainy day. Jonathan's motive to remove the subsidy was born out of the unwillingness of the governors, legislators and highly placed government officials to be transparent with the use application of funds meant for the development of the poor masses during the subsidy regime.

As noted by Kachiwu, there have been massive fraud in the subsidy regime and the people at the centre of this fraud are the governors and other highly placed government officials who connive with unscrupulous marketers to rob the wealth of the nation. With the turn of events, it was becoming clear that this fraud may no longer thrive easily. So a new course has to be devised. This new course was, in the words of Kperogi '*Tax the poor to pay the poor; rip them off to fund the remnants that keep them in check'* **(**Kperogi, 2016) (*my italics*).

Politics is a game of number. Unlike in many western countries were that number include both the privileged and those who are not privileged, in Nigerian setting, the numbers that normally count in issues like this are those who are in privileges positions of leadership. We are told that Buhari had to sacrifice his plight for the masses in order to appease the ruling class that now clamoured for the subsidy removal which they vehemently rejected during the administration of Jonathan.

Nigerian Fuel Subsidy Removal: A Reflection of Rehoboam's Ultimatum

Following the ongoing discourse on the removal of fuel subsidy during Buhari's administration, this paper takes the position that this decision is a replica of Rehoboam's ultimatum in some ways. Firstly, Rehoboam's ultimatum came at a time majority of people were experiencing severe hardship. The northern tribes, which were a vast majority during the united Israelite kingdom, were groaning under the forced labour imposed on them by King Solomon and his courtiers. A situation that was becoming unbearable. Since Rehoboam was a new king who is just taking over from his father Solomon, under the Israelite monarchical kingship, it was important for the northern tribes to draw his attention to their plight in order to curry his sympathy. They had a plea and made a commitment to service - lighten the hard labour and heavy load on us and we will serve you. Rehoboam had to consult his courtiers in order to produce an answer. And he answered them according to the advice of his courtiers.

Buhari on his part inherited an administration where majority of the people felt oppressed by the ruling class during the past decades of oil boom. They pleaded that their yoke to be reduced. The yoke was sustained by the ruling class through corruption that made it difficult for the poor masses to benefit from the dividends of the abundant oil that has earned huge amounts of revenue for the country over the years. Buhari's promise, during his presidential campaign, to reduce systemic corruption and make the living conditions of the poor masses better gave hope to the people. A major yoke, which the poor masses pleaded with Buhari to remove, was the issue of arbitrary fuel hike and unavailability of fuel. This situation worsened by the end of 2015, just few months into Buhari's administration. To deal with this issue, Buhari sought the advice of his courtiers. Their advice was remove fuel subsidy and increase pump price of fuel. Buhari, like rehoboam acted affording to the advice of his courtiers.

Secondly, Rehoboam's ultimatum was against the wishes and the longing of the poor masses to have a king that would reduce their suffering. His response was that their suffering will continue and increase. In the same vein, Buhari's ultimatum was against the longing of the poor masses who were suffering under the effect of arbitrary hike in fuel and its unavailability. Buhari's endorsement of the removal of fuel subsidy implied an official endorsement of the fuel hike as a pre-requisite for making it available to the poor masses. This concomitantly increased the yoke and burden of the masses.

Thirdly, Rehoboam's ultimatum was borne out of the selfishness of his younger courtiers. These courtiers believed that it was their turn to enjoy the dividends of forced labour on the people. The young courtiers looked forward to benefitting from the reign of Rehoboam just as the older courtiers benefited from the reign of Solomon whom they served directly. For such young courtiers, it was a mark of inconsistency and cowardice for the older

courtiers to shy away from age long oppressive tradition, which they have benefited from, during the time of Solomon. The flamboyant lifestyle, which Solomon and those who ruled with him enjoyed, could not have been possible if the forced labour was not in place. The roles the forced labour played were, first, to produce and sustain the riches of the kingdom. Secondly, it was used to sustain the loyalty of the people and ensure that they do not revolt.

In the same vein, Buhari's ultimatum was born out of the selfishness of many of the governors, legislatures and highly placed government officials who were worried that paying for the subsidy to alleviate the suffering of the poor masses implied less money at their disposal. Many evidence point to the fact that most money which have been at the disposal of a good number of these governors and their officials were not used to make life better for the people during the previous administration. So far, there are no strong indications that there will be a change in attitude by the ruling class during Buhari's administration.

If many governors and many others in leadership positions owed their workers' salaries for several months and paid no attention to the wellbeing of the suffering masses during a period they received more money from the FAAC, it does not require a prophet to predict that the situation will be worse when they receive less allocation from the FAAC. If the regime of non payment of workers' salaries continues unchecked, it may aggravate the sordid plight of the suffering masses. If this is not checked, there could be a massive revolt, which may negatively affect the ruling class. So in order to protect their interests, those in leadership positions as governors, legislators and highly placed government officials ensured that Buhari implemented their advice, which will ensure that more money is left at their disposal.

Fourthly, Rehoboam's ultimatum was not originally his idea. It was an idea impressed on him by his courtiers. Rehoboam cannot rule alone, there must be some people around him who will help him administer his vast kingdom. In order to succeed, he is bound to listen to them and carry them along while making critical decisions. In most cases he is bound to carry out their mandate as if it was his and take responsibility of the outcome of such decisions – whether good or bad. If the outcome is pleasant, he rejoices with his courtiers over their triumph. But if it goes awry, he will seek another solution together with his trusted courtiers. No leader possesses an ultimate wisdom or infallibility.

In the same vein, removal of fuel subsidy and the concomitant increase in the pump price of fuel was not originally Buhari's idea; in fact he has vehemently opposed this idea in the past during the administration of Jonathan, his predecessor. There is clear evidence that the idea originated from Buhari's courtiers. Buhari's courtiers here include the minister for petroleum, the federal executive council, the governors, legislators and many other stake holders who hold high offices. They appear to be concerted in their voice for the removal of the fuel subsidy, so that more money will be available to them to enable them carry out their duties.

Fifthly, Rehobam's ultimatum led to a revolt from the angry masses who passed a vote of no confidence on Rehoboam and chose an alternative leader who will pay attention to their wishes. This led to a divided kingdom. The vast majority identified as the northern tribes abandoned Rehoboam, while the tribe of Judah condoned Rehoboam's rascality because they risk losing the dynasty God has graciously given to the house of David, which is a gracious gift to the tribe of Judah. In the same vein, Buhari's ultimatum on fuel subsidy irked the masses. Many labour organisations threatened to go on an indefinite strike until the ultimatum was reversed. But unlike in Rehoboam's case, the strike actions was short-lived. People are still grumbling, but Buhari and his courtiers are working hard to convince the suffering masses that the decision will eventually lead to the wellbeing of many of the suffering masses. Time will tell whether this rhetoric is for real.

Recommendations

Following the discussions above, it becomes clear that Buhari's decision to endorse fuel subsidy removal has a resemblance with Rehoboam's ultimatum. Hence, the following recommendations are made:

- Leaders should understand and appreciate the fact that in a democratic setting, people are given more opportunity to state their views. The views of the suffering masses should have been considered before endorsing the removal of fuel subsidy. When cases like this arise in the future, democratic apparatus should be used to checkmate autocracy at all levels of Nigerian government in order to avoid abuse of power.

- Political elites who employ connivance in perpetrating underdevelopment in Nigeria should not be allowed to succeed. This could be done by ensuring that the common good of the Nigerian people is put first before the selfish economic interests of leaders who divert money that is marked for the provision of amenities for the masses to their personal use.

- The Nigerian government should institute strong apparatus that activate the accountability of those in privileged positions of leadership while they are still in office. This should be applied by removing certain immunity clause that prevents certain probe being launched against certain highly placed public office holders while they are still in office. This could make leaders to be more cautious, responsible and accountable.

- The more money that will be made available to leaders for governance due to the removal of fuel subsidy should be adequately accounted for.

- Since it is evident that the socio-economic quagmire experienced by the masses is a consequence of the corruption of many of their leaders - both past and present, it is important that after public office holders leave office their activities need to be re-examined within the provisions of the law. When this is done properly, it will engender the culture of accountability, thereby encouraging judicious use of resources for good governance.

- Now that those in leadership positions have won the day by removing fuel subsidy, it is important that they placate the angry masses by using the money accruing from the subsidy removal to provide amenities that will alleviate the suffering of the masses. The creative energies of the people need to be harnessed and encouraged through the provision of enabling environment for work and business.

- The angry masses should be patient with their leaders and not take laws into their hands as this could lead to unnecessary loss of lives and amenities without yielding good results.

Conclusion

Many people have queried the wisdom in Buhari's decision to endorse the removal of fuel subsidy, which aggravated the suffering of the masses. Hence, this decision has been likened to Rehoboam's ultimatum which led to a divided kingdom in Israel. Such wished that a revolution that will make Buhari and the ruling class rescind their anti-mass policy be carried out. But many people who smear Buhari's name because of the hardship, which the removal of fuel subsidy inflicted on the masses fail to realise that it was not Buhari's idea to remove fuel subsidy. In fact he resisted the idea, having faulted it during Jonathan's administration. His courtiers who act as his advisors had strong reasons which they presented to the President to make him agree with them. The pressure and reasons seemed compelling. Buhari, fearing being alienated by the same people if he failed to comply with their dictum, succumbed and retracted his promise to wipe away the tears of suffering Nigerians.

One wonders why Buhari was unable to insist on retaining the fuel subsidy by calling on the host of ministers, federal executive council, governors, legislatures, highly placed government officials and a cognate of oil marketers to make the ultimate sacrifices, which they ask the poor masses to make. Perhaps the real fear is that if Buhari insisted on having his way according to the wishes of his poor masses, the host of his courtiers could abandon him and make the nation ungovernable. If this becomes the case, given the Nigerian political, socio-economic, ethnic and religious landscape, which is highly sentimental and self-centred, will the masses stand in solidarity with Buhari if the retaining of the subsidy did not solve Nigerian socio-economic problems. Is it not possible that the masses could also abandon Buhari if after retaining the fuel subsidy, the socio-economic problems continues to escalate? By then, Buhari would have been a looser at both ends; abandoned by both his courtiers as well as the masses. Perhaps this is where the wisdom in Buhari's decision to follow the advice of his courtiers and not the outcry of the masses lies. There could be positive results from this decision only if the ruling class, having won the day, use the resources at their disposal to alleviate the suffering of the poor masses rather than continuing the tradition of looting resources that should have been used to provide amenities for the common good of both the rich and the poor.

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The Implications of Blessed are Themerciful (Eleemon) in Matthew 5:7 As Practiced in the African Society.

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Abstract

The implications of blessed are the Merciful (eleemon) in Matthew 5:7 as Practiced in the African context. An exegetical analysisof the text was carried out and its implications in the African society were carefully examined. The focus of the paper was to draw attention of African Christians to the teachings of Jesus on the moral laws as against the concept of reciprocity of love within their society, which is returning the good done to one back to the doer directly or indirectly. The concept of cause and effect is very prominent in this society. The effect of this paper will help restore the dignity of true service to humanity through obeying the teachings of Jesus.

Introduction

The teaching of Jesus on the Beatitudes is centered on moral laws which provide a good guide to humanity. The Beatitudes are the opening section of the Sermon on the Mount, the longest recorded teaching during the lifetime of Jesus Christ while on Earth.The teaching presupposes that as humans, we could need help from one another. There is an African proverb which states;

> If one's back scratches him, her he turns to someone else to help him
> Scratch the place (IboProverb).

Matthew's illustrations of Jesus show the Messiah in word and in deed. His presentation in the gospel alternates between the sections of action and that of teaching. This is the mark of a good teacher, like Jesus Christ. According to Edersheim[i], when Jesus prepared to teach His disciples the Kingdom principles, they were not presented in a form that was ambiguous, but rather in a familiar method to encapsulate fresh ideas in them.He observed that what made the new teaching unique was the application of the old forms, spoken in the old language, but the ideals of what Jesus taught was in contrast to the teachings on Judaism.

The underline reasons why Jesus taught on these unique issues in the Beatitudes appears central in His thinking. There was no doubt that their religion provided efficient and skillful teachers.[ii] However, being the Lord of the universe makes the difference. Most probably the quality of moral livelihood of their religious leaders left much to be deserve of them, because it lack merit in their observation, hence Jesus new emphasis on the moral laws.

For a society with that level of strict religious observation and yet people still take the laws into their hands of cause, cannot be compared to that where anarchy is the other of the day.This will eventually lead to a total disregard to the rule of law and consequently living in a world like there is no one else.

This teaching of Jesus on the Beatitudes is mostly needed in the underdeveloped world where subjugation, suppression and humiliation of their fellow humans is the order of the day. That is why we have lords and subjectsno wonder the human right abuse is worse off in the African society. It is further worse off among the political elites, where there is victimization, intimidation, assassination, etc.

It is on this note that this study has set as its agenda to address and to draw people's attention to the teaching of Jesus on Blessed are the Merciful. The problems this paper intend to solve are,

I) To make people appreciate and learn to show mercy to one another,
II) To restore the moral dignity of man through obeying God's moral laws of being Merciful.

The material for this study will source from Journals, Bibles, Books, the print media, internet and through personal interviews

Definition of Terms;

Blessed: The word blessed (makario in Greek) while the verb in Greek is (eulogeo).

The Greek word makarioi is an adjective that means "happy" which in English refers to chance, good luck. This could also be seen in words like happily, happiness. According to Robertson, It appears that English has ennobled "blessed" to a higher rank than "happy."[iii]

Clarke Adam on his own summaries the word blessed as was used by Christ, meaning happy as one who is not under the influence of fate or chance but rather controlled by an All- wise providence God that is there to achieve His divine glory.[iv]

The Encarta dictionary state that the word blessed mean happiness or having good-luck.[v]

The researcher on his own stand by the position held by these renowned Greek Scholars that the word blessed means happy.

Merciful:

The concept of "mercy" is expressed in Greek mostly through words derived from the root ***ele-*** (such as in the familiar liturgical phrase "Kyrie, **ele**ison"),

- The **noun*eleos*** is best translated "mercy" or "compassion," since it normally expresses **positive** feelings toward someone; the translation "pity" is not good, since "pity" in English often implies looking down on someone less fortunate, feelings of superiority that are not part of the Greek concept of *eleos*.[vi]
- The **verb*eleeo*** might literally be translated "to mercy" or "to compassion"; but since it is not proper English to say "I mercy you" or "You compassion someone", we need to employ helping verbs to translate this Greek verb into English: "to HAVE mercy or compassion" or "to SHOW mercy or compassion" or "to BE merciful.[vii]This study agrees with the submission of scholars that the word mercy means to show an act of kindness, compassion to any one in need irrespective of tribe, religion or tongue.

Exegesis:

English language dictionaries are of limited help in understanding this word merciful in Biblical usage. In English "mercy" is normally used to mean showing compassion, forbearance, pity, sympathy, forgiveness, kindness, tenderheartedness, liberality or refraining from harming or punishing offenders or enemies. These synonyms give us some insight on this word; but they all express how a merciful person might act. However, none of them specifically pictures what Biblical mercy is, because the scriptural concept is virtually untranslatable into a single English word, hence it puts the none Greek reader into the problem of what to do next or to resort to the alternative[viii].Furthermore, the Greek word *eleemon*, means essentially the same as its English counterpart, "merciful." However, in all likelihood Jesus spoke in Aramaic, and the idea behind His statement about mercy came from Old Testament—that is, Hebrew—usage and teaching. The word He would have used is the Hebrew and Aramaic is*chesed*.(refers to someone in trouble)[ix]

William Barclay's *Daily Study Bible* commentary on Matthew states this regarding the word:
It does not mean only to sympathize with a person in the popular sense of the term; it does not mean simply to feel sorry for some in trouble. *Chesedh, mercy,* means the ability to get right inside the other person's skin until we can see things with his eyes, think things with his mind, and feel things with his feelings.[x]

Clearly this is much more than an emotional wave of pity; this demands quite a deliberate effort of the mind and of the will. It denotes a sympathy which is not given, as it were, from outside, but which comes from a deliberate identification with the other person, until we see things as he sees them, and feel things as he feels them. This is sympathy in the literal sense of the word. Sympathy is derived from two Greek words, syn which means together with, and pascheinwhich means to experience or to suffer. Sympathy means experiencing things together with the other person, literally going through what he is going through.[xi]

The Occurances Of The Greek Word Mercy And Their Likes In The New Testament[xii]

Greek	Transliteration	Grammar	Meaning	Mark	Matt	Luke	Acts	John	Paul	Cath	Rev	Total
ἐλεέω	Eleeō	verb	"to have mercy, compassion"	3	8	4	0	0	12	2	0	29
ἔλεος	Eleos	noun	"mercy, compassion"	0	3	6	0	0	11	8	0	27
ἐλεημοσύνη	Eleēmosynē	noun	"alms"	0	3	2	8	0	0	0	0	13
οἰκτιρμός	oiktirmos	noun	"sympathy, mercy"	0	0	0	0	0	4	1	0	5

It is wordy of note that the word mercy or compassion was never found in the book John gospel; however a similar idea that expresses such as "love one another" was used. This could be establish through the analysis carried above.The composition of the beatitudes in itself showa special work of art, a well-crafted gem to start the Sermon. They are carefully constructed in accordance with precedents in Jewish literature, the closest models being Sira 14.20-27 and the Qumran text 1 QH 6.13[xiii]

Matthew 5:7 Μακάριοι οἱἐλεήμονες· ὅτι αὐτοὶἐλεηθήσονται.
Matthew 5:7 "Blessed are the merciful, for they shall receive mercy. (Mat 5:7 NAS)

This form of repeated couplets is common in Jewish religious literature. The two lines of the couplet balance in various ways, sometimes positive and negative ([Blessed is the man who seeks wisdom] with a pure heart, and does not slander with his tongue,[xiv] or complementary in some way; in the case of Matthew the balance comes from each quality and the reward for it.

The ensemble of Matthew's Beatitudes is knit together by the line 'the kingdom of Heaven is theirs' at the beginning and end of the whole, which gives the sense of the whole composition. At the end of each quatrain comes the other keyword, dikaiosu,nh/'uprightness' or 'justice', a concept which was central to Matthew's ethical concerns.[xv]

The tense and sometimes the sound of the verbs of reward also balance: Other examples are;
2 and 6 both ending with a future active verb with object
3 and 7 both ending with a future passive verb, ending [xvi]

Ingratitude Weakens Merciful Acts
The world in which we live show the qualities of its nature, it is unmerciful. The world prefers to insulate itself against the pains and calamities of others. It finds revenge delicious and forgiveness tame and unsatisfying.The mercy Jesus teaches is not humanly derived. This occurs, not because we merit mercy by being merciful or forgiving of others, but because we cannot receive the mercy and forgiveness of God unless we imbibe it through exemplary living.[xvii]

Recognizing God's mercy is a key element in motivating our expressions of mercy. Too many people today, even in the church, possess a "welfare mentality." They go through life with little or no gratitude, thinking they deserve the handouts of governments orthose assistance from private citizens. Ingratitude is vital to understanding this because, as long as one is unthankful, and appreciative in what others have done to help him in one stage of life or other, his thoughts will continue to deceive him.[xviii] The merciful person is sensitive to others' needs and takes action to supply them. An ungrateful person, though, insulates himself from others' pains because he is too focused on his own perceived miseries; still owe humanity a duty to care for others in need.

The Practice of Mercy in the African Society

The art of showing mercy or being sympathetic in the Africa society has been misunderstood to meaning paying back, retaliation or being reciprocal in action, this is contrary to the teachings of Jesus on showing mercy. The

mosaic law of "an eye for an eye, tooth for tooth and like for like" appears to be the other of the day.[xix](The America Heritage @) African Christians should come alive and abide by the teachings of Jesus on the Sermon on the Mounton the moral laws.

Relationship Between Blessed and Merciful

The relationship between Blessed and Merciful was giving in this teaching to produce a strong bond too hard to be broken, but is there for effective execution of this divine act. While from the Greek, Blessed means happy or happiness, and Mercy is giving of help to one in need without any attachment to it. In the Beatitudes, Jesus gave the pattern to follow through His teaching on the Sermon on the Mount. It is in the performance of the act of mercy that the doer will experience fulfilled, joy and happiness. However it is unfortunate that no one who practices tooth for tooth or an eye for an eye that will gave such a fulfillment.

It is important to note that showing the act of mercy is done on behalf of God and him alone should receive the glory. However, it is unfortunate that we have people who are celebrated, praised for doing act of mercy in our African society. It is wordy of note that Jesus was very careful in His choice of these words of Blessed and merciful, the motive behind this act of mercy should not be influenced. A proper observation of these rules will rule out tribalism, religious inclination, ethnicity, political attachment and others interferences that could hamper the effective execution of this divine mandate.

Interviews Granted for Africans Showing the Act of Mercy

In an interview conducted for twenty five (25) Africana from various tribes at different places and time. Questions on the African concept of showing the act of mercy was posed to them independently and their response appeared simultaneously into four groups,

According to Asawofile and his group of six others, theiranswer was," Favour is usually shown to the one who remembered them on the raining day, we do not throw valuable things to anybody,and they further quoted Jesus case of not giving what is holy to the dogs."[xx] In her view along with four others, they observed that, time of showing mercy is when you remember those who gave you a helping hands when the person was in dear need."[xxi]

For Jumbo and three other respondent, "they believe that favour or the act of showing mercy is not for dash, it is giving to the one who covered my nakedness" According to them, they claim that it is even worse in the political class where positions are given through god father.[xxii] Five others used the idom of "if you scratch my back and I scratch your back."[xxiii] There is the group that believes that people suffer because of their evil doings and should be allowed to suffer till they die.

Recommendations

As a result of the study carried on this research, I wish to make the following recommendations:

- African Christians should practicethe true teachings of Jesus through the show of love, sympathy to one another.
- African Christians should carry their brothers along in every sector of human endeavor.
- Africans leaders should be transparent in their services to humanity
- The concept of tooth for tooth or an eye for an eye should die naturally among AfricansS

Discussion:

The study examined the implication of Blessed are the Merciful in Matthew 5:7 in the African Society. Firstly, from the Greek understanding of the word merciful as was taught by Jesus and what is practiced within the African society is appears to beat variance with each other. They do not seem to have a meeting point.It appears as if they have resorted to doing it according to your own method and in line with your understanding.

Secondly, from the teachings of Jesus, it is crystally clear that the issue of merciful is service directed to God, and not to any specific person that owes a favour as it is practice in Africa. Thirdly, the practice of mercy in the Africa society is worse off within the political class. Those in political office prefer to die in office and when situation began to go against them, they prefer to hand over to either their children or to a close relative. It appears that at the heart of African mercifulness is greed. It is believe that practicing this concept will bring a change in behavioral pattern that will propel a better service delivery to humanity and to God's glory.

Finally, Africans should come of age by learning to appreciate one another, by living by the teachings of Jesus on being merciful to one. It is a service initiated and directed by God where ethnicity, tribes and tongues have on impact.

Conclusion

The seriousness of the teaching of showing mercy to one another is a unique one.We must not underestimate the value of the teaching on being merciful. Mercy begins with the way we feel about or toward each other and moves toward merciful acts. God loves us and has an outgoing concern for us. A focus on the self does not allow much room for humble, kind and compassionate thoughts of service for others. The principle advocated by Jesus has no similarity.. It is not given within the imagery of sowing and reaping, but of reciprocity, which shows reward more strongly as well as a more direct involvement by God. This is against the African mentality of tooth for tat.

Jesus plainly asserts that the merciful are blessed, but there is much more to mercy. Proverbs 21:13 gives us a practical example of this principle of Jesus teaching; "Whoever shuts his ears to the cry of the poor will also cry himself and not be heard."

Endnotes

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The African Family as a Context for the Jubilee Year of Mercy

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Abstract

The Bull of Indiction of the Jubilee Year of Mercy, Misericordia Vultus was given on April 11th 2015, the eve of Divine Mercy Sunday. In the Bull, the Holy Father, Pope Francis said that he proclaimed the Extraordinary Jubilee of Mercy so that the Church may gaze even more attentively on mercy so that she may become a more effective sign of the Father's action in our lives. It is also a special time for the Church when her witness might grow stronger and more effective. The present research focuses on the contextualization of the Bull within the familiar parameters of the family. This contextualization is necessitated and anchored on the socio-economic experiences of families in Africa. For the purpose of this research, the phenomenological and particularist approach are employed for the purpose of contextualization. This piece has discovered that the contextualization of the Jubilee Year of Mercy to the African family provides a locale for a more effective discourse in the Jubilee Year of Mercy for progressive transformation.

Keywords: African, Family, Socio-Economic, Jubilee Year Mercy, *Misericordia Vultus*.

Introduction

The concept 'mercy' is at the heart of the redeeming mission of Christ. The whole episodes of leaving the glory of the Father, the Word taking flesh, dying on the cross of Calvary, etc., was simply to give mercy to fallen humanity. And even when the disciples were called by Jesus and sent out, it was to communicate this mercy to those they met. In a world of selfishness, greed, individualism, etc., mercy connected the heart of a person with the other: the unfortunate with the fortunate, the loved with the unloved, the 'alive' with the dying, etc. The Latin word for mercy is *misericordia*. Thomas Aquinas interpreted the word *misericordia* in its linguistic sense: to have one's heart (*cor*) with the unfortunate (*miseri*), to have one's heart with those who are suffering. It has something to do with feeling with or suffering with (compassion): *miserumcorhaben super miseriaalterius* (having an unhappy heart on account of the misery of another).[1]

This notwithstanding, fundamentally, mercy is an attribute of God, which has defined the relationship between God and the human person right from the very beginning of time. The human person, therefore, shares in the life of God- as his image and likeness, who is Merciful. We thus, attain our true humanity when we show mercy after the image and likeness of God. As the church gazes more attentively on mercy in the Jubilee Year of Mercy, that she may become a more effective sign of God's mercy, situations have arisen when there is a need for the contextualization of the Jubilee Year of Mercy. Following the current conditions of life in the African Family, especially as the African family occupies a fundamental place in the community of traditional African institutions, the present work has chosen the African family as a socio-cultural context for reflection in the Jubilee Year of Mercy.

The Jubilee Year of Mercy

On March 13th 2015, Pope Francis I, at the second anniversary of his election as the 266th successor of Saint Peter, announced that he would be convoking the Extraordinary Jubilee Year of Mercy. The celebration began on 8th December 2015-the feast of the Immaculate Conception- and it is scheduled to end on 20th November 2016-the Solemnity of Christ the King. Right from the beginning of the pontificate of Francis I, mercy has occupied a central place in his teachings and actions. His Papal motto is the same with the one he had as the Archbishop of Buenos Aires: *miserando atque eligendo:* By having mercy on him, he chose him; this motto is taken from Matthew' experience of Jesus' call to discipleship. Matthew was a tax collector, a sinner, however, when Jesus passed by the tax office, he had mercy on him, and in spite of his sins and sinfulness, he called him to be a disciple saying to him: *follow me*. The choice of this motto was also based on his experience at the confessional in September 21, 1953 on the feast of Matthew the apostle. At the age of 17, as a young boy, at the confessional, he had a deep spiritual experience of God's mercy. This experience informed his decision of embracing the religious life in the footsteps of St Ignatius of Loyola, founder of the Jesuits.

The Roman Pontiff, thus, sees himself in the light of Mathew the tax collector whom Jesus had mercy upon and chose. More so, the call for the Extraordinary Jubilee Year of Mercy was inspired by the Letter of St Paul to the Romans: *for God has consigned all men to disobedience that he may have mercy upon all* (11:32). Also by Matthew's gospel: *Blessed are the merciful for they shall receive mercy* (5:7). In Luke's gospel, the Pope also drew inspiration from the scripture that says: *Be merciful just as your father is merciful.* More concretely, we live in a history that is filled with all kinds of terrors, violence of all kinds against women, children and men. The level of abortion is alarming. Efforts to curb terrorism have created more issues than it set out to control. The number of refugees in the world is on the increase. The Roman Pontiff sees this as an opportune time to seek for God's mercy and be merciful to one another.

The Bull of Indiction - *Misericordia Vultus*

The Bull of Indiction of the Jubilee Year of Mercy, *Misericordia Vultus* was given on April 11th 2015, the eve of Divine Mercy Sunday. In the Bull, the Holy Father, Pope Francis I said that he proclaimed the Extraordinary Jubilee of Mercy so that the Church may gaze even more attentively on mercy so that she may become a more effective sign of the Father's action in our lives[2] It is also a special time for the Church when her witness might grow stronger and more effective[3]. The Jubilee year opens on 8 December 2015, the Solemnity of the Immaculate Conception[4], reason being that it recalls God's redemptive action of mercy from the very beginning of the history of mankind. After the sin of Adam and Eve, God did not wish to leave humanity alone in the throes of evil. So he turned his gaze to Mary, holy and immaculate in love (cf. Eph 1:4), choosing her to be the Mother of man's Redeemer. When faced with the gravity of sin, God responds with the fullness of mercy. The Roman Pontiff writes, "I have chosen the date of 8 December because of its rich meaning in the recent history of the Church. In fact, I will open the Holy Door on the fiftieth anniversary of the closing of the Second Vatican Ecumenical Council. The Church feels a great need to keep this event alive."[5] This is based on the teachings of his predecessors and the vision of Vatican II. Saint John XXIII, at the opening of Vatican Council II, indicated the path to follow: "Now the Bride of Christ wishes to use the medicine of mercy rather than taking up arms of severity."[6] The Jubilee Year would end on 20th November 2016, the Solemnity of Christ the King. "On that day, as we seal the Holy Door, we shall be filled, above all, with a sense of gratitude and thanksgiving to the Most Holy Trinity for having granted us an extraordinary time of grace"[7].

Expounding on the implications of the theological content of the Year of Mercy, the Holy Father taught that this year is a key that indicates God's action towards us. In the Sacred Scripture, God does not limit himself merely to affirming his love, but makes it visible and tangible. Love, after all, can never be just an abstraction. By its very nature, it indicates something concrete: intentions, attitudes, and behaviours that are shown in daily living. The mercy of God is his loving concern for each one of us[8]. This is the path which the merciful love of Christians must also travel. As the Father loves, so do his children. This is at the heart of the Church's mission: her credibility is seen in how she shows merciful and compassionate love. "Mercy is the foundation of the Church's life. All her pastoral activity should be caught up in the tenderness she makes present to believers; nothing in her preaching and in her tenderness to the world can be lacking in mercy"[9].

To reinforce the message of mercy, Pope Francis drew attention to the great teaching of John Paul II's encyclical *Dives in Misericordia (Rich in Mercy)*. He drew attention to two passages: First, Saint John Paul II highlighted the fact that we had forgotten the theme of mercy in today's cultural milieu: "The present-day mentality, more perhaps than that of people in the past, seems opposed to a God of mercy, and in fact tends to exclude from life and to remove from the human heart the very idea of mercy."[10] Furthermore, Saint John Paul II pushed for a more urgent proclamation and witness to mercy in the contemporary world: "It is dictated by love for man, for all that is human and which, according to the intuitions of many of our contemporaries, is threatened by an immense danger. The mystery of Christ ... obliges me to proclaim mercy as God's merciful love, revealed in that same mystery of Christ. It likewise obliges me to have recourse to that mercy and to beg for it at this difficult, critical phase of the history of the Church and of the world."[11] The church is, therefore, called upon to be a servant of mercy and to mediate it to all peoples.

The Vicar of Christ places the practice of pilgrimage at the heart of the Year of Mercy. The act of pilgrimage to the Holy Door of Mercy in Rome and other parts of the world requires pilgrimage, which further teaches believers that mercy requires dedication and sacrifice[12]. He further expresses his burning desire that during this Jubilee, the Christian people may reflect on the corporal and spiritual works of mercy when he said:

It is my burning desire that, during this Jubilee, the Christian people may reflect on the corporal and spiritual works of mercy. It will be a way to reawaken our conscience, too often grown dull in the face of poverty. And let us enter more deeply into the heart of the Gospel where the poor have a special experience of God's mercy. Jesus introduces us to these works of mercy in his preaching so that we can know whether or not we are living as his disciples. Let us rediscover these corporal works of mercy: to feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned, and bury the dead. And let us not forget the spiritual

works of mercy: to counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offences, bear patiently those who do us ill, and pray for the living and the dead[13].

The document also teaches that the season of Lent during this Jubilee Year is to be lived more intensely, with emphasis on the Sacrament of Reconciliation: "The season of Lent during this Jubilee Year should also be lived more intensely as a privileged moment to celebrate and experience God's mercy. How many pages of Sacred Scripture are appropriate for meditation during the weeks of Lent to help us rediscover the merciful face of the Father?"[14] Focusing more intensely on the sacrament of reconciliation, the Roman Pontiff writes: "Let us place the Sacrament of Reconciliation at the centre once more in such a way that it will enable people to touch the grandeur of God's mercy with their own hands. For every penitent, it will be a source of true interior peace"[15]. In a very practical way, Pope Francis will send out Missionaries of Mercy during Lent of this Holy Year, who will be a sign of the Church's maternal solicitude for the People of God, enabling them to enter the profound richness of this mystery so fundamental to the faith. Added to this is that the jubilee year entails the granting of indulgences[16].

The Pope went on to extend the message of mercy to members of criminal organizations and to those who engage in corrupt practices. He writes,

May the message of mercy reach everyone, and may no one be indifferent to the call to experience mercy. I direct this invitation to conversion even more fervently to those whose behaviour distances them from the grace of God. I particularly have in mind men and women belonging to criminal organizations of any kind. For their own good, I beg them to change their lives. The same invitation is extended to those who either perpetrate or participate in corruption. This festering wound is a grave sin that cries out to heaven for vengeance, because it threatens the very foundations of personal and social life. Corruption prevents us from looking to the future with hope, because its tyrannical greed shatters the plans of the weak and tramples upon the poorest of the poor"[17].

The Pope takes the practice of mercy beyond the walls of the church to include other peoples: Muslims and Christians. He writes:

> There is an aspect of mercy that goes beyond the confines of the Church. It relates us to Judaism and Islam, both of which consider mercy to be one of God's most important attributes. ... I trust that this Jubilee year celebrating the mercy of God will foster an encounter with these religions and with other noble religious traditions; may it open us to even more fervent dialogue so that we might know and understand one another better; may it eliminate every form of closed-mindedness and disrespect, and drive out every form of violence and discrimination[18].

Towards the end of the bull, Pope Francis turns to Mary, Mother of Mercy:

> My thoughts now turn to the Mother of Mercy. May the sweetness of her countenance watch over us in this Holy Year, so that all of us may rediscover the joy of God's tenderness. No one has penetrated the profound mystery of the incarnation like Mary. Her entire life was patterned after the presence of mercy made flesh. The Mother of the Crucified and Risen One has entered the sanctuary of divine mercy because she participated intimately in the mystery of his love[19].

After Mary as the Mother of Mercy, the Pope extends his thoughts to the saints and blessed ones who have made divine mercy their mission in life. In this regard, he singles out St. Faustina:

> Our prayer also extends to the saints and blessed ones who made divine mercy their mission in life. I am especially thinking of the great apostle of mercy, Saint Faustina Kowalska. May she, who was called to enter the depths of divine mercy, intercede for us and obtain for us the grace of living and walking always according to the mercy of God and with an unwavering trust in his love"[20].

He ended the Bull by asking us to open our hearts to God who can surprise us on the path of mercy[21].

A Theological Concept of the Family

A cursory glance at the historical evolution of the Church, reveals that throughout the centuries, the Church has maintained her constant teaching on marriage and family. In the Second Vatican Council document, *Gaudium et Spes*, an entire chapter was devoted to the promotion of the dignity of marriage and the family[22]. It defined marriage as a community of life and love[23], placing love at the center of the family and manifesting, at the same time, the truth of this love in counter distinction to the various forms of reductionism present in contemporary culture. It further emphasized the grounding of the spouses in Christ. So that the bride and groom, consecrated and, through his grace, build up the Body of Christ[24]. After the Second Vatican Council, the Church through different documents and in various ways has refined its teaching on marriage and the family. Pope Paul VI, in his Encyclical *Humanae Vitae*,[25] displayed the intimate bond between conjugal love and the generation of life. In like manner Pope St. John Paul II, in his Letter to Families *Gratissimam Sane*[26] and Apostolic Exhortation *Familiaris Consortio*[27], devoted special attention to the family.

More recently, Pope Benedict XVI, in his Encyclical *Deus Caritas Est*, took up the topic of the marriage and the family, emphasizing that "marriage based on an exclusive and definitive love becomes the icon of the relationship

between God and his people and vice versa. God's way of loving becomes the measure of human love"[28]. Furthermore, in his Encyclical *Caritas in Veritate*, he emphasizes the importance of love as the principle of life in society[29]. In his Encyclical *Lumen Fidei,* Pope Francis, reflected on the relationship between the family and faith: "Encountering Christ, letting themselves (young people) be caught up in and guided by his love, enlarges the horizons of existence, gives it a firm hope which will not disappoint. Faith is no refuge for the fainthearted, but something which enhances our lives. It makes us aware of a magnificent calling, the vocation of love. It assures us that this love is trustworthy and worth embracing, for it is based on God's faithfulness which is stronger than our every weakness"[30].

Since the family is a miniature Church, a place where the gospel if accepted and transmitted, it is an evangelizing community: it is first evangelized and evangelizes. It is evangelized through the parents receiving and communicating the gospel to their children and the family radiates this gospel, touching other families and the neighborhood of which it forms part. For the fulfillment of these fundamental roles, Pope Benedict XVI called on families to draw strength from the Eucharist, the sacrament from which the marriage covenant flows, is structured and continually renewed[31].

The Challenges of the Family in Africa

Focusing on the African family, Betty and Khadiagala avers that African families are embedded in political and socio-economic circumstances that are characterized by long-standing domestic dynamics of economic fragility, debilitating poverty, poor governance and civil conflicts. Throughout the 1990s, the scourge of HIV/AIDS has put additional pressures on the sustainability of families and households. Similarly, the new demands unleashed by forces of globalization have had mixed outcomes for African families, simultaneously enhancing the chances of families to seize the opportunities for participation in larger economic exchanges while at the same time heightening their vulnerability to these forces[32].

John Paul II observes that in the midst of obvious developments and advancements:

> Signs are not lacking of a disturbing degradation of some fundamental values: a mistaken theoretical and practical concept of the independence of the spouses in relation to each other; serious misconceptions regarding the relationship of authority between parents and children; the concrete difficulties that the family itself experiences in the transmission of values; the growing number of divorces; the scourge of abortion; the ever more frequent recourse to sterilization; the appearance of a truly contraceptive mentality[33].

There are also cases of selfishness, self-affirmation, a troubling individualism which destroys matrimonial union; there are cases of poverty, the lack in the necessary means of survival, such as food, work, housing and medicine, and the most elementary freedoms. The Fourteenth Ordinary General Assembly observes that there is a general feeling of powerlessness in the face of socio-cultural realities that oftentimes end in crushing families. "The negative impact on the family is clear, as seen in the demographic crisis, in the difficulty of raising children, in a hesitancy to welcome new life and in considering the presence of older persons as a burden"[34].

The Assembly further observes that some cultural and religious contexts pose particular challenges like polygamy and arranged marriages; in places where Catholicism is the minority, there are cases of mixed and interreligious marriages with difficulties in terms of jurisprudence, Baptism, the upbringing of children and the mutual respect with regards to difference in faith. This creates the danger of relativism or indifference. There are cases of cohabitation before marriage or simply cohabitating with no intention of a legally binding relationship. There are places where civil legislation has compromised marriage and the family. There are also places where a great number of children are born outside marriage, many of whom subsequently grow up with just one of their parents or in a blended or reconstituted family. Children thus, become a source of contention between parents and become the real victims of family break-ups. In many parts of Africa, simply being a woman is a source of discrimination and the gift of motherhood is often penalized rather than esteemed. There is an increasing violence against women, where they become victims, unfortunately, often within families and as a result of the serious and widespread practice of genital mutilation in some African cultures. The sexual exploitation of children is still another scandalous and perverse reality in present-day Africa.

The Family and the Jubilee Year of Mercy

1. The Family and Reconciliation in the Year of Mercy

Pope Francis teaches that "No family drops down from heaven perfectly formed; families need constantly to grow and mature in the ability to love". People grow in holiness, and the family must be there to give them a helping hand rather than turn them away because they have not attained some degree of perfection. Parenting is a unique relationship, a pilgrim journey from birth to death. It is being like God who from the beginning of history still continues to deal with children who can be wayward, disobedient and disrespectful at times and at others loving, caring and obedient. Whoever plays a parenting role in a family can practice and teach the Spiritual Works of

Mercy. In fact, it is part of parental obligation to admonish the sinner, instruct the ignorant, counsel the doubtful, comfort the sorrowful, bear wrongs patiently, forgive injuries and pray for the living and the dead[35]. The Jubilee Year of Mercy provides the opportunity for families in discord to come together again.

2. The Family and Education in the Jubilee Year of Mercy

One of the corporal works of mercy is to teach the ignorant. Within the context of the family, one of the fundamental vocations of married couples is giving education that is, teaching their children. In this way, they participate in the creative activity and authority of God the Father, Jesus the Good Shepherd and the motherly love of the Church, by helping the newly born child to live a fully human life. This responsibility on the part of the parents is essential, original and primary. It is a role that is irreplaceable and inalienable, and thus cannot be delegated to others to do[36]. The Church teaches that:

> Since parents have conferred life on their children, they have a most solemn obligation to educate their offspring. Hence, parents must be acknowledged as the first and foremost educators of their children. Their role as educators is so decisive that scarcely anything can compensate for their failure in it. For it devolves on parents to create a family atmosphere so animated with love and reverence for God and others that a well-rounded personal and social development will be fostered among the children. Hence, the family is the first school of those social virtues which every society needs[37].

In the whole process of educating the child is the importance of parental love. Parental love is a basic element in this curriculum. Parental love is an animating principle, which places education at the service of life and enriches it with the values of kindness, constancy, goodness, service and self-sacrifice. *Africae Munus* teaches that:

> The family is the best setting for learning and applying the culture of forgiveness, peace and reconciliation. "In a healthy family life we experience some of the fundamental elements of peace: justice and love between brothers and sisters, the role of authority expressed by parents, loving concern for the members who are weaker because of youth, sickness or old age, mutual help in the necessities of life, readiness to accept others and, if necessary, to forgive them[38].

As the first fundamental school of social living, Children in the family must be taught the true sense of justice. By maintaining peace and love within the family, the family therefore becomes the first teacher of peace and reconciliation. This flows from the relationship between the husband and wife; their self-giving therefore becomes a model and a norm for the self-giving that must be practiced in the relationships between brothers and sisters.

For this reason, the family isthe first and indispensable teacher of peace." By virtue of its central importance and the various threats looming over it – distortion of the very notion of marriage and family, devaluation of maternity and trivialization of abortion, easy divorce and the relativism of a "new ethics" – the family needs to be protected and defended, so that it may offer society the service expected of it, that of providing men and women capable of building a social fabric of peace and harmony[39].

Another important element that must not be left out in educating the family is sex education. It is a basic right and duty of parents which develops the child's authentic maturity and makes the child capable of respecting and fostering the nuptial meaning of the body. There is no time when the education of the child assumes more importance than during the Jubilee Year of Mercy.

3. The Family and Prayer in the Jubilee Year of Mercy

Christian families are to offer prayers together, as husband and wife and as parents and children. The words of Jesus have great relevance here: "For where two or three are gathered in my name, there am I in the midst of them"[40]. Family prayer has for its own very object *family life itself,* which in all its varying circumstances is seen as a call from God and lived as a filial response to (remove the) God's call. Therefore, parents have the specific responsibility of educating their children in prayer, introducing them to the gradual discovery of the mystery of God[41] and to personal dialogue with him[42]. By praying together with their children, parents exercise their royal priesthood and penetrate the innermost depths of their children's hearts, making an impression that the future events of their lives may not be able to efface. Thus Pope Paul VI recommends the Family Rosary Prayer[43]. Paul VI teaches that it is thus that we build the church[44], for there is a deep and vital bond between the prayer of the family and the prayer of the church[45].

Moments of prayer in families during the Jubilee Year of Mercy should be seen as suitable moments for thanksgiving, petition and trusting abandonment of the family into the hands of their common Father in heaven and above all, a time to ask for mercy. The dignity and responsibility of the Christian family as the domestic church can be achieved only with God's unceasing aid, which will surely be granted if it is humbly and trustingly petitioned in prayer.

4. The Family and the Aged in the Year of Mercy

The Year of mercy is also a time when families must ask themselves questions about their commitment to the aged among them, especially aged parents and grandparents. This commitment must include

even the members of the Consecrated life. For the Second Vatican Council document *Quitte Ton Pays* creates a bridge between the Consecrated Persons call to detachment from former material and spiritual values, including family and the fourth commandment's obligation to honour parents during times of sickness, age and infirmity[46]. This is very important in relation to families whose condition or situation worsens as a result of sickness, age, infirmity or economic set-backs after the person might have entered the Religious Life[47]. When cases of this kind arises, the document teaches that:

More direct help from sons and daughters in religion may then become necessary. In principle, this problem concerns both men and women religious, but it must be acknowledged that, when it comes to providing nursing or home-help, sisters feel more directly involved because generally speaking they are better qualified to render such services[48].

This is very important as people are living longer and this has led to an increase in the number of the aged who need help; Urbanization, with family apartments in the cities not being big enough to accommodate the nuclear family. As such, the aged are not easily accommodated in the cities; Increase in the number of religious sisters, and as such, increase in the number of aged parents who need attention; Religious communities are beginning to be more aware of this need[49].

Conclusion

The family in African ontology among other social, economic, political and cultural institutions occupy a fundamental place. It is an institution that is loved, nurtured and protected. Because of the fundamental place it occupies, the foregoing has studied the Papal document of the Roman Pontiff on the Jubilee Year of Mercy-*Misericordia Vultus* with the purpose of finding application for it within the context of the socio-economic experiences of families in Africa. It therefore, studied the theology of the family, revealing the Church's long commitment to the development of the family. This was followed by the analysis of the challenges of the family in Africa, and from this analysis, it drew out areas where the Year of Mercy can contribute towards the growth of the African Family. This paper strongly believes that a focus on the institution of the family in Africa during the Jubilee Year of Mercy would create the avenue to give the family the attention it deserves and more so, to attend to the retinue of problems that Africa families are facing.

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Consecrated Persons as Agents of Evangelization in Africa

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Abstract

Consecrated persons are the members of Religious Institutes and Societies of Apostolic Life. They assume the evangelical counsels by means of a sacred bond, and become members of an institute of consecrated life according to the law of the church and totally dedicate themselves to God with the goal of pursuing perfection in charity by faithfully embracing the evangelical counsels of poverty, chastity and obedience. Putting the theology of Consecrated Persons and evangelization and the agents of evangelization in proper perspective, this piece argues that consecrated persons are agents of evangelization within the context of the evangelization of the evangelizer, evangelical liberation, prophetic witnessing and evangelizing through human advancement. It submits that the call of Consecrated Persons places them at the front line of evangelization. By their presence and life style they proclaim the message of Christ and invite others to give their response to him as well.

Keywords: Consecrated Persons, Agents, Evangelization, Theology, Africa.

Introduction

Evangelization according to *Ecclesia in Africa* (1995) needs agents. For as scripture says: "how are men to call upon him [the Lord] in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?" (*Rom* 10:14-15). The proclamation of the Gospel can be fully carried out only through the contribution of the various agents of the universal and local Church (no. 88). While there is an eloquent emphasis on the contribution of all believers, it is good to observe that if the evangelical objective of *Redemptoris Missio* (1990) "to stir up a new ardor of sanctity among missionaries" (90) is to be realized, the place of Consecrated Persons as agents of evangelization cannot be relegated to the background.

It is therefore not surprising that in 2014, the Roman Pontiff, Francis I issued a letter for the **Year of Consecrated Life**, which started throughout the universal Church on the first Sunday of Advent, 30th November, to end on the Feast of the Presentation of Jesus in the Temple, 2 February 2016. In his message, the Pope specified the aims of the Year of Consecrated Life, namely to look to the past with gratitude, to live the present with passion and to embrace the future with hope. The Bishop of Rome further expressed his expectations for the yearlong observance: "that consecrated men and women would be witnesses of communion, of joy and the Gospel, and go evermore to the peripheries to proclaim the Good News". He added that: "I am counting on you (Consecrated Persons) 'to wake up the world', since the distinctive sign of consecrated life is prophecy". If the Roman Pontiff counts on Consecrated Persons for the evangelization of the world, then circumstances have arisen, especially in this Year of Consecrated Life, to reflect on Consecrated Persons as agents of Evangelization.

The Theology of Consecrated Persons

Consecrated persons according to Kanu (2015) are the members of Religious Institutes and Societies of Apostolic Life. The Code of Canon Law (1983) teaches that they are lay persons or clerics who assume the evangelical counsels by means of a sacred bond, and become members of an institute of consecrated life according to the law of the church. They totally dedicate themselves to God with the goal of pursuing perfection in charity by faithfully embracing the evangelical counsels of poverty, chastity and obedience. In this sense, consecrated persons respond freely to the invitation of the Holy Spirit to follow Christ the poor, the celibate, the obedient son, more closely, thus becoming in this life a sign of the life to come. *Lumen Gentium* (1964) maintains that:

> The evangelical counsels of chastity dedicated to God, poverty and obedience are based upon the words and examples of the Lord. They were further commanded by the Apostles and Fathers of the Church, as well as by the doctors and pastors of souls (No. 43).

These counsels in the contention of Fleming (1990), are referred to as evangelical because the religious vows are central to the life of Jesus and message and also because religious consecration is founded on baptismal consecration. The consecrated life is also traceable to the post-apostolic church, especially to those early Christians

who dedicated themselves to a gospel-oriented life-style, to a radical following of Jesus Christ. The first person in this line according to Nwachukwu (2010) was Anthony of Egypt. He was followed by a line of disciples, until it became an institution in the Church.

Very significant is the idea of consecration. It is derived from the word 'holy' or 'holiness'. In Hebrew it is *qadash* and in Greek *Hagios*; these are translated to mean 'to consecrate' (Leviticus 15:31; Ezekiel 14:7). In Numbers 6:5-7, 12, the Nazirites were referred to as consecrated because of their vows to God. This makes the person holy, a consecration that separates the person from others. Thus the word consecration implies a setting apart or a separation. This separation for Mayers (1987) does not in any way imply superiority, or complete severance from those the consecrated are called to serve. *Lumen Gentium* (1964) says, "The state which is constituted by the profession of the evangelical counsels, though it does not belong to the hierarchical structure of the church, nevertheless, undeniably belongs to the life and holiness of the church" (No. 44). The document continues, "The holiness of the Church is fostered in a special way by the observance of the counsels proposed in the gospel by the Lord to his disciples. An eminent position among these is held by virginity or the celibate state" (No. 42). Thus, *Perfectae Caritatis* (1965) exhorts consecrated person thus: "Members of each institute should recall first of all that by professing the evangelical counsels they responded to a divine call so that by being not only dead to sin but also renouncing the world they may live for God alone. They have dedicated their entire lives to his service. This constitutes a special consecration, which is deeply rooted in that of Baptism and expresses it more fully" (No. 5).

Evangelization and the Agent of Evangelization

Evangelization is the proclamation of the Gospel. McBrien (1966) observes that this was at the heart of the ministry of Jesus. Jesus said: "I must proclaim the good news of the kingdom of God to the other cities also; for I was sent for this purpose" (Luke 4:43). He conferred the same mandate upon his apostles when he said: "Go into all the world and proclaim the good news to all creation" (Mark 16:15). Ogar (2014) avers that evangelization designates the entire services that the Church render to the world in obedience to Christ' mandate and for the salvation of the whole world. This understanding of evangelization establishes a link between evangelization and mission. Thus, evangelization becomes mission. It is in this regard that *Lumen Gentium* (1964) speaks of evangelization in terms of sending missionaries to infant churches to prepare the hearers to receive and profess the faith (no. 17). *Ad Gentes* (1965) identifies the specific purpose of evangelization as planting the gospel among peoples (no. 6). *Evangeli Nuntiandi* (1975) further teaches that this gospel is planted for the people's liberation from every form of sin and oppression (n. 29).

Since evangelization in the church is essentially ecclesial, by agent of evangelization, it is meant those who have been sent by the church, the Bride of Christ to proclaim the gospel. It is duty not the prerogative of a particular group in the church. It is duty of the various agents of the universal and local Church to evangelize. If Consecrated Persons are referred to as agents of evangelization, it would mean that they have been sent to proclaim the gospel on behalf of the Church and united with the evangelical activity of the Church; in conjunction with the mission of the Church and in her name.

Consecrated Persons and Evangelization

As agents of evangelization, Consecrated Persons make enormous contributions in diverse ways. These include: the evangelization of the evangelizer, evangelical liberation, prophetic witnessing and evangelizing through human advancement.

1. Consecrated Persons and the Evangelization of the Evangelizer

According to *Vita Consacrata* (1996) Consecrated Persons, because of the nature of their specific vocation evangelize in a unique way by manifesting the unity between self-evangelization and witness, between interior renewal and apostolic fervor, between and acting, showing that dynamism always from the first element of each of these pairs (no. 81). As a way of life, it evangelizes the evangelizer by its fundamental that evangelization must start from oneself, and that the evangelization of the other is part of the evangelization of oneself. Thus, the life of Consecrated Persons reveals the authentic way of evangelizing. Ogar (2014) observes that much of what passes for evangelization today is a unilateral relational process, expressly emphasizing projects, actions and goals that need to be achieved. Underneath this, is a poor care for oneself, the unwillingness to be evangelized.

2. Consecrated Persons and Evangelical Liberation

Gaudium et Spes (1965) emphasized the need for an awareness of the connection between the church and the lives of the people in her evangelizing mission. This is very familiar to Consecrated Persons as there are many of them who witness courageously to supporting the lowly and defending human rights. This echoes the gospel and voice of the Church. In collaboration with Episcopal Conferences and in respect of the charism of individual Institutes, the Conference of Major Superiors, especially in Nigeria have made enormous contributions regarding the defense and promotion of Justice through the various arms of their Conference like Justice and Peace Initiative (JPI), a brain child of the CMSN (Men) and COSUDO, the brain child of NCWR.

3. Consecrated Persons and Prophetic Witnessing

Africae Munus (2011) established a relationship between the evangelical counsels and the prophetic character of Consecrated Persons: "Through the vows of chastity, poverty and obedience, the life of consecrated persons becomes a prophetic witness. Hence, they can be examples in the area of reconciliation, justice and peace, even in circumstances marked by great tension. Community life shows us that it is possible to live as brothers and sisters, and to be united even when coming from different ethnic or racial backgrounds (cf. *Ps* 133:1)" (no. 19). Thus, Consecrated Persons prophetically witness to the gospel by being living examples to the world that they have been called to change, especially in the area of reconciliation, justice and peace. When they live together in mutual love and fraternal communion as brothers and sisters in a world where sectionalism and tribalism has destroyed the future of many innocent men and women, then they are prophetic witnesses.

4. **Consecrated Persons and Evangelization through Human Advancement**

Consecrated Persons play a great role in the Church's mission of evangelization through human advancement. By being attentive to the signs of the times they are able to discover new modes of being present to the modern world, in keeping with the original purpose of their Institutes. The social works and activities which have always formed part of their apostolate testify to their constant commitment to human advancement. These instruments of evangelization include: schools, hospitals, relief centers, cultural and spiritual centers.

Conclusion

The foregoing has studied Consecrated Persons as agents of evangelization. To arrive at this understanding, it put the theology of Consecrated Persons and evangelization and the agents of evangelization in proper perspective. This led to a discourse on the different dimensions that affirm that agency of Consecrated Persons in evangelization, and these include: the evangelization of the evangelizer, evangelical liberation, prophetic witnessing and evangelizing through human advancement. The call of Consecrated Persons places them at the front line of evangelization. By their presence and life style they proclaim the message of Christ and invite others to give their response to him as well.

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Population ageing and heath in Nigeria: Implications of the 2015 United Nations Report

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Abstract

In almost all studies of population health, age nearly always stands out as the single most powerful predictor of state of people's health and the prevailing risks of mobility and mortality they face. World Health organization maintains that the specific mechanisms that link age to health status are many and complex. The objective of this study is to examine the implications of health on ageing population and to show the implications of the UN 2015 conclusions on Nigeria. The design was documentary and data were analyzed using direct content analysis Results show that people lost average of nine healthy years due to disability in 2013, the problem is worse in long-lived populations and there is greater demand for prevention and treatment of non-communicable diseases associated with old age. The single most important implication is that Nigeria needs to take proactive measures to avert age related health problems.

Key words: Population ageing, Health, Implications, Nigeria, United Nations, 2015 report

Intrduction

There are enormous implications of ageing on people's health. Across studies of population health, age nearly always stand out as the single most powerful predictor of the state of people's health and the prevailing risks of morbidity and mortality they face. As people age, the specific mechanisms that link age to health status are many and complex (WHO, 2015). At the biological level, ageing is associated with damage to cells that, over time, weakens the immune system, diminishes the body's capacity to repair itself and increases the risk of developing a host of different diseases (Steves, Spector & Jackson, 2012; Beard & Bloom, 2015). A person's age also reflects the amount of time he or she may have been exposed to various external health risks whose effects accumulate over time, such as tobacco use or unhealthy diet. Moreover, the social changes that often take place as people enter advanced ages, such shifts in social roles, and the loss of close relationships, may pose additional threats to older person's health and well-being (WHO, 2015).

There is, however, a great degree of diversity in the health status of people at any given age, reflecting random variation across individuals, differences in the life course, environment and behaviours that shape health risks. Variability in old age is associated with numerous predictors which include, among other things, genetic factors, individual characteristics, environmental factors, and behaviours that pose risks to health, such as tobacco use, physical inactivity or excessive consumption of alcohol. Indeed, while all older persons will eventually face declining health and functioning, their specific health trajectories may vary widely. Some older adults experience a sudden and rapid decline from good health to death, while for others, the decline in functioning will occur gradually over many years and yet others will experience periods of illness and disability interspersed by periods of partial or full recovery.

The obvious heterogeneity in the health status of older adults underscores the need for health systems that are responsive to the diversity of their experience. Likewise, other sectors must respond by creating the infrastructure and environments that support older adults with varying functional capacities. This includes, for example, housing and transportation infrastructure that is accessible and safe for older persons, suitable employment, and healthy environment. Thus, changes are needed around the globe in general and in Nigeria in particular to adapt health systems to serve a growing number and proportion of older adults and to maximize health and well-being at all ages. World Health Organization, importantly, emphasizes that the changes needed to ensure that older persons receive the health care they require need not imply exorbitant increase in national health budget. In this study, we examine the 2015 UN Report on population ageing including some of the key trends identified as central to the health care needs or older persons and their associations with population ageing.

Literature Review

With statistical data to back it, the United Nations Population Division [UNPD], (2015), writing on levels and trends of ageing posits that globally, the number of older persons is growing faster than the numbers of people in any other age group. As a result, the share of older persons in the total population is increasing virtually

everywhere. While population ageing is a global phenomenon, the ageing process is more advanced in some regions than in others, having begun more than a century ago in countries that developed earlier, and getting underway only recently in many countries where the development process has occurred later, including the decline of fertility. In 2015, one in eight people worldwide was aged 60 years or over. By 2030, older persons are projected to account for one in six people globally. By the middle of the twenty-first century, one in every five people will be aged 60 years or over. By 2030, older persons will outnumber children aged 0-9 years (1.4 billion versus 1.3 billion). By 2050, there will be more people aged 60 years or over than adolescents and youth aged 10-24 years (2.1 billion versus 2.0 billion) (UNPD, 2015).

The pace of world population ageing is accelerating. Projections indicate that the proportion aged 60 years or over globally will increase more than 4 percentage points over the next 15 years, from 12.3 per cent in 2015 to 16.5 per cent in 2030, compared to the 2.3 percentage points increase in the share of older persons that occurred between 2000 and 2015. By 2030, older persons are expected to account for more than 25 per cent of the populations in Europe and in Northern America, 20 per cent in Oceania, 17 percent in Asia and in Latin America and the Caribbean, and 6 per cent in Africa. In 2050, 44 per cent of the world's population will live in relatively aged countries, with at least 20 per cent of the population aged 60 years or over, and one in four people will live in a country where more than 30 per cent of people are above age 60. The pace of population ageing in many developing countries today is substantially faster than occurred in developed countries in the past (Organization for Economic Cooperation and Development [OECD], 2015; United Nations [UN], 2015a, 2015b; World Health Organization, (2015); Consequently, UN (2015b) warns that today's developing countries must adapt much more quickly to ageing populations and often at much lower levels of national income compared to the experience of countries that developed much earlier.

When these figures are localized one notices a drastically disturbing increase in the number of people aged 60 years and above in Nigeria. Figures from the National Population Commission (NPC) show that in 1999 there were 4,598,114 Nigerians aged 60 years and above. Of this number 906,675 were aged 80 years and above, out of which 488,644 were males while 350,772 were females. At 15 years interval, that is, by 2006, the population of the aged, that is 60 years and above, increased by 2,388,933 to 6,987,047. This figure represents 52 per cent increase between 1999 and 2006. Of this figure 1,475,278 were aged 80 years and above representing 18 per cent increase from 1999 to 2006. Of the population aged 80 years and above, 812,701 (0.6) were males while 662,577 (0.4) were females (NPC, 1999, NPC, 2008).

In spite of the increase in population of the aged in Nigeria, UN (2015) observes that Fertility decline in Nigeria began relatively recently and thus the country has not yet experienced an increase in the proportion of older persons. In 2015, 4.5 per cent of Nigeria's population was aged 60 years or over and that proportion is projected to change only slightly (to 4.8 per cent) through 2030. By 2050, however, the proportion of older persons in Nigeria is expected to have begun to grow more significantly, reaching 6.3 per cent in the medium variant projection, 7.0 per cent if total fertility falls to 0.5 children per woman lower than the medium variant, or 5.8 per cent if total fertility declines less rapidly, to a level that is 0.5 children per woman higher than in the medium variant. Higher fertility in Nigeria is also associated with greater uncertainty in projected future fertility. Both the high- and low-fertility scenarios fall well within the 80 per cent prediction interval associated with the probabilistic projections of total fertility for Nigeria (UN, 2015; WHO, 2015). The effect of international migration and other variables are, however, ignored in these projections.

Mirkin and Weinberger (2000) and OECD, (2015b) note that there can be little doubt that changes in age distributions have complex social and economic implications at the societal and individual levels. Of course, they have. Kinsella (2000) notes that, while growths may appear small, even one percent jump in 20-year period profoundly affects a country's infrastructure. Its impact on the family and health care system is significant. International Labour Office (2014) add that as the aged near the end of their lives they are likely to require an enormous output of resources - financial, social, and psychological. Service expenses, whether home based or not, are consuming vast amount of public funds and contribute to the fiscal crisis facing all nations in the developed world (Lindsey & Beach, 2004). The impact might be worse if the increasing population of the aged is not assisted to age successfully.

Theoretical Review

Two theories which give credence to this study were reviewed. The fist is the activity theory. The activity theory is of functionalist perspective. The theory, developed by Havighurst in 1963, suggests that successful ageing means not only that role performance and involvements continue, but that new ones - not simply substitutions for old ones - are developed (Havighurst, 1963; Havighurst, 1968). According to this theory, successful ageing is linked to substantial levels of interpersonal, physical, and mental activity that help resist a potentially shrinking social world. The choices made at this stage of life will depend in part on opportunities for continued involvement in work or leisure activities that are not

regulated by law or limited by cultural beliefs about the aged. Activity theory assumes that the elderly have the same social and psychological needs as middle-aged persons, so these norms become the guideposts for behaviour. According to Sheehy, (1995) there is a strong correlation between activity level, happiness, moral, and life satisfaction in late middle age and old age. According to this theory, both the men and the women who emerge in old age as psychologically healthiest use activity to shape a new self as their expectations and goals change. While involuntary role loss may occur, such as compulsory retirement, activity theory offers a variety of mechanisms to offset such role loss. For example, in most societies of the world, including Nigeria, those who age successfully remain active even after retirement by engaging in such roles as engaging in contract jobs, venturing into politics, becoming contractors, volunteering, learning new things, and becoming community leaders beside the culturally expected roles of the older adults.

The second theory is the ecological model of ageing developed by Lawton and Nahemow (1973) which is based on the premise that the interaction between a person and his or her environment results in some level of adaptation, which is measured in terms of a person's emotional (effective) well-being and behaviour. According to Gitterman and Germaine (2008), the ecological theory focuses on the person-in-environment and the continual interactions and transactions between the aged and their environments. The model focuses on the growth, development and potentialities of the aged and with the properties of their environments that support or fail to support the expression of human potential.

> In the original ecological model (Lawtonn & Nahemow, 1973), the older adult was viewed as a recipient of the press exerted by the environment, more recently Lawton (1989, 1999) has emphasized the transactional nature of the person-environment interaction. Thus, rather than viewing the older adult as a passive responder to the environment, the older adult is considered capable of initiating interaction with the environment. An older adult who is high in competence will be able to identify and shape the resources that are potentially available in the environment. Furthermore, an individual who is low in physical competence may have sufficient cognitive and/or social competence to take advantage of environmental resources compared to the individual who is not competent cognitively or socially. A competent individual's ability to shape the environment can result in successful ageing, assuming that the press of the environment is not too great.

Methods

The design adopted for this study was documentary research design. The study has within its scope, to explain the implications of the United Nations Report on population ageing ageing on Nigeria. Data on demographic trends used in this study were taken from the 2015 Revision of the official United Nations World population estimates and projections. Data on labour participation were obtained from the international Labour Organization (2015), and data on retirement age and healthy life expectancy, causes of morbidity and mortality, and burden of disability were obtained from the World Health Organization (2014). Data on local population ageing were obtained from projections on the 2006 National Housing and Population census (2008). Direct content analysis was employed in analyzing data collected from the above sources.

Findings

The United Nations (2015) Report on population ageing shows that five key findings were made. We hereby look at and examine these key findings as they relate to population ageing and health of older adults in Nigeria.

i. People lost an average nine years of healthy life due to disability in 2013.

Life expectancy at birth summarizes the average number of years a person would be expected to live if exposed throughout their lives to the age-specific mortality rates of a given period, while healthy life expectancy summarizes how many of those years are expected to be lived in good health, free of disease and disability. In 2013, life expectancy was 71 years globally and the corresponding value of healthy life expectancy was 62 years. Across the six regions defined by WHO for statistical purposes, healthy life expectancy was longest in the Western Pacific at 68 years, followed by Europe and the Americas both at 67 years. Healthy life expectancy was shortest in Africa at 50 years, as was life expectancy at birth at 58 years.

ii. On average people in longer-lived populations tend to spend more years living with disability than people in populations where the average lifespan is shorter. In general, according to the report, the number of healthy years lost due to disability tends to be greater in countries with shorter average life spans. People who live in countries with longer life spans lost more healthy years of life, on average, than those living in countries with shorter life spans. However, when one considers, instead, the number of healthy years lost due to disability as a percentage of the average lifespan, an inverse association is revealed across countries: On average, people living in countries with longer life expectancies at birth tend to spend a smaller proportion of their lives with disability or ill-health relative to people living in countries with shorter life expectancies overall.

iii. Growing numbers of older persons lead to greater demands for the prevention and treatment of the non-communicable diseases associated with old age. Population growth equate to an increasing number of people who require access to health care. This is irrespective of any association between population ageing and the length of

healthy life. The prevalence of chronic illness and the disabilities they cause are strongly associated with age. For this reason, the very rapid current and future growth in the number of older persons foretells a surge in the demand for care aimed at the prevention and treatment of the health conditions they face. Indeed, WHO estimates of the burdens of disability caused by non-communicable diseases (NCDs) indicates a powerful association with the pace of growth of the older population.

iv. Population ageing will not necessarily imply growing burdens of disability.

According to the UN (2015) population ageing report, there are several plausible explanations for why ageing may not lead to greater levels of disability in a population overall. First countries that are more advanced in the ageing process tend to be those with higher levels of economic development, which is associated with improvements in health and well-being. Second, the more aged and more developed countries are often better able to treat illness or to accommodate disabilities that commonly occur in older persons, thereby lessening the degree of functional limitations they cause. Thus, while vision impairments associated with cataracts, for example may cause minimal limitation in a country that offers corrective surgery or adaptations that preserve the functional capacities of persons with poor sight, the same health condition could be profoundly be disabling in contexts where such treatments or adaptations are not available. Surveys of older persons in sub-Saharan Africa indicate high rates of hypertension, musculoskeletal disease, visual impairment, functional limitations and depression, many cases which go undiagnosed or untreated (Aboderin & Beard, 2015). Finally, some of the health conditions that commonly afflict young people in the comparatively youthful developing regions cause chronic disability, adding substantially to the overall level of disability in the population. Parasitic diseases, such as intestinal worm, are examples. They afflict hundreds of millions of mostly poor people in the developing regions and are among the leading causes of disability worldwide (Hotez, 2008).

v. Population ageing need not imply exorbitant increases in national health budgets. Despite the impending increased need for care, several studies have found that older persons use health services significantly less often than younger adults. Often the lower rates of health care utilization among older persons reflect inadequacies in the availability or delivery of care, or structural barriers that prevent older adults from utilizing the care they need, which occurs in both developed and developing countries (WHO, 2015). Some evidence from high income countries indicates that health expenditures per person actually fall significantly starting around age 70 (Kingsley, 2015).

Discussion

The first item on the report on population ageing and health indicates that people lost an average nine years of healthy life due to disability in 2013. For the world as a whole in 2013, the life expectancy of 71 years and healthy life expectancy of 62 years imply that on average, approximately nine years of healthy life were lost due to disability. Across the regions, average number of healthy years of life lost due to disability range from 8 years in Africa and in the Western pacific to 10 years in the Americas. The percentage of the Nigerian population aged 60 years or over is 4.5 (UN, 2015). Life expectancy at birth in Nigeria is 52 years, while healthy life expectancy in Nigeria is 47 years. The implication of this is that 5 years, on average, are lost to disability in Nigeria (WHO, 2015). The policy implication of this is that Nigeria should evolve policies in the health sector aimed at reducing years lost to disability by increasing healthy life expectancy. This can be achieved by offering treatments and enhancing adaptations to those non-communicable diseases that lead to disability. Early diagnosis and treatment is a sure way of preventing disabilities. Survey of older persons' health in Sub-Saharan Africa indicate high rates of hypertension, musculoskeletal disease, visual impairment, functional limitations and depression, many cases of which go undiagnosed or untreated (Aboderin & Beard, 2015).

The second item on the report on population ageing and health states that on average, people in longer lived populations tend to spend more years living with disability than people in populations where the average lifespan is shorter. In spite of the above report, associations observed in cross section among countries do not necessarily persist in assessment of changes over time within a given population. That is, just because the years of healthy life lost tend to be greater among countries with higher life expectancies at birth does not guarantee that the number of healthy life years lost will increase as longetivity improves in a given country. Whether the growing number of older persons is enjoying their added years of life in good health is a crucial consideration for policy development in Nigeria (WHO, 2015). The federal Government of Nigeria and the component states have to understand that, if the added years of life expectancy are spent in disability or ill-healthy, then the coming trends in population ageing could portend substantially increased demand for health-care, while also preventing families, communities and societies from benefiting from the contributions that older persons would otherwise be able to make it they remained in good health. In contrast, if the onset of severity of ill-health is increasingly postponed as life expectancy increases - a phenomenon termed a "compression of morbidity" – then the health system pressures exerted by population ageing may be attenuated (UN, 2015). This is the thrust of gerontology "to enable people age successfully, so that as lifespan increases, the health span increases proportionately". The policy thrust should centre around this.

The third item on the report on population ageing and health states that "growing number of older persons lead to greater demands for the prevention and treatment of the non-communicable diseases associated with old age". The table below shows the ten leading causes of disability globally among older person by sex.

Table 1: Ten Lead causes of Disability Globally among Older Person, by Sex, 2012

S/N	Females	YLDs per 100,000 people	Males	YLDs per 100,000 people
1	Unipolar depressive disorder	1465	Other hearing loss	1870
2	Other hearing loss	1427	Back and neck pain	1530
3	Back and neck pain	1413	falls	1347
4	Alzheimer's disease + other dementias	1295	Chronic obstructive pulmonary disease	1276
5	Osteoarthritis	1201	Diabetes mellitus	1121
6	Chronic obstructive pulmonary disease	1200	Retractive errors	902
7	Diabetes Mellitus	1143	Unipolar depressive disorders	883
8	Refractive errors	1066	Alzheimer's disease and other dementias	850
9	Falls	998	Hyperplasia of prostate	840
10	Cataracts	756	Oseoarthratis	739

Source: WHO, 2014
YLDs = Years of life lost due to disability

Indeed, growing number of older almost certainly portends growing demand for the prevention and care of non-communicable diseases, however, any association between the proportion of older persons in the population and the burden of disability or demand for care is less direct. The WHO's global health estimates suggest that the share of older persons is, in fact, a poor predictor of the overall burden of disability in a population. The implication of the knowledge about leading causes of disability is that governments should take proactive measures to forestall their occurrence, or when they occur should treat them to limit functional limitations.

The fourth issue on the report on population ageing and health is that population ageing will not necessarily imply growing burden of disability. Given the growth of the older population, which will occur in virtually every country, including Nigeria, in the world over the coming decades, health systems should prepare now to address the specific health concerns of older persons. Addressing disability among older persons entails not only treating health conditions as they arise, but also:

i) Providing the necessary accommodations, such as eyeglass, hearing aids and accessible housing and transportation, to reduce the degree of functional limitations they cause;
ii) Preventing or postponing the incidence of disability-causing conditions in the first place. A growing body of research supports the notion that much of the disability-causing chronic disease that arises in old age is linked to exposure to risk factors early in life, or events prior to birth. Factors like low birth weight, childhood obesity, poverty, and experiences of stress during childhood have all been linked to the onset of chronic diseases, such as heart diseases and diabetes in adulthood (Barker, 2004; Haas, 2008; Hayward & Gorman, 2004; Winning & Ashley, 2015). The implication of this is that the Nigerian Government needs to appreciate the importance of fostering good health and habits early in life to prevent or postpone the onset of morbidity at old age.

The fifth and last issue on the report on population ageing and health is that "population ageing need not imply exorbitant increases in national health budgets." Nigeria needs not get perturbed by population ageing. If population ageing were the major drivers of increases in health costs, then the largest in per capita health expenditures would be observed in the countries that were ageing the fastest. However, this is not the case. Contrary to this, most of the countries that experienced extremely rapid rises in health care expenditures since 2000 were ageing relatively slowly. Given the loose and variable relationship between population ageing and health expenditures, WHO (2015) cautions that to predict increases in healthcare costs on the basis of population ageing is simplistic and unlikely to lead to good policy decisions. Instead, a host of other factors should be taken into account when evaluating short and

long-term trends in health-care costs, such as technology related changes, growth in personal income, and cultural norms and attitudes surrounding end-of-life care.

Recommendations

The above analysis of the UN report on population ageing and health and its implication on Nigeria is meant to alert Nigeria on the content of the report. The following recommendations are put forward to guide Nigeria prepare for the inevitable population ageing.

i. Changes are needed at the Federal and State levels and in all the component regions to adapt health systems to serve a growing number and proportion of older persons and to maximize health and well-being at all ages. Such changes may include adequate (free) medication for older adults including those in rural areas where the incidence of disability is highest.

ii. Research shows that many of the disability-causing chronic diseases that arise in old age is linked to exposures to risk factors early in life, or even prior to birth. Factors like low birth weight, childhood obesity, poverty, and experiences of stress during childhood have all been linked to the onset of chronic diseases, such as heart disease and diabetes in adulthood. It is therefore, recommended that Nigerian government evolve health care systems and habits at pre-maternal level and early in life to prevent or postpone the onset of morbidity at old age.

iii. Ecological theory of ageing posits that the social environment of the aged affects his ageing pattern. For people to age successfully, the Nigerian government should not only treat health conditions as they arise but should of necessity provide the necessary accommodations such as eyeglass, hearing aids, and accessible housing and transportation, to reduce the degree of functional limitations they cause. "Government should provide" because poverty rate is high in Nigeria and higher among older adults implying that they on their own may be unable to provide these necessities.

iv. Compression of morbidity should be the guiding principle in geriatric policy formulation and implementation. This is because if the onset or severity of ill-health is increasingly postponed as life expectancy increases the health system pressures exerted by population ageing may be attenuated.

v. Periodic medical diagnosis of not only older adults but also these in middle ages is necessary in order to detect disability-causing ailments and nip them in the bud. If the cost of diagnosis is heavy on the people, this recommendation may not be realizable. Therefore, diagnosis should be heavily subsidized.

vi. Population trends indicate that virtually every country should anticipate significant growth in the number of older persons over the coming decades. Nigeria is not exempted from this trend. It is, therefore, strongly recommended that Nigerian governments and agencies evolve multisectoral policies to ensure that older persons are able to participle actively in the economic, social, political and cultural life of the Nigerian society. This is to ensure the well-being and full socio-economic integration of older persons while maintaining the fiscal solvency of pension and health care systems and promoting economic growth.

vii. Lastly, it should be observed that the ten leading causes of disability among older adults by sex, shown on table one reflect global occurrence. Research should be carried out in Nigeria to find out the leading causes of disability within the country. It may well be that other ailments like malaria, AIDs, and some other tropical diseases are more important leading causes of disability in Nigeria. Such finding will enable Nigeria focus on research-based interventions.

Conclusion

As populations grow increasingly aged, it is more important than ever that the Nigerian government designs innovative health policies and public services specifically targeted to older persons. In Nigeria where existing health systems are weak and ill-prepared/equipped to address the health needs of an ageing population, there should be conscious effort to evolve and expand necessary health systems in preparation for a growing burden of non-communicable diseases. As life expectancies increase in Nigeria, it becomes more important than ever for Nigerian governments to enact policies that promote lifelong health and emphasize preventive care-such as those that support good nutrition and physical activity, and discourage tobacco use and the harmful use of alcohol and drugs – to prevent or postpone the onset of age-related disability. This is the position of the United Nations and World Health Organization in the 2015 report on population ageing and health.

Population ageing does not necessarily imply growing burdens of disability. Although population ageing poses economic challenges, two recent studies concluded that ageing need not impede economic growth, and in fact, could support continued economic growth under certain conditions (Lee & Mason, 2010). The authors proposed that an additional contribution to economic growth beyond the period of the first dividend, termed the "second demographic dividend", could be generated when low fertility and rising longitivity lead to an increase in human capital and physical investment, which in turn raises labour productivity and income per capita. The authors present evidence that lower fertility is strongly associated with rising rates of investment in human capital per child which raises labour productivity and economic growth.

Healthy living and general well-being of older adults are integral to the above findings. However, Nigeria has not viable health policies for the increasing older persons. A recent assessment by the World Health Organization warns that health systems around the world are falling short with respect to meeting the needs of older persons (WHO, 2015). In Nigeria, current public-health approaches to population ageing have clearly been ineffective. The health of older people in Nigeria is not keeping up with increasing longetivity. Current national health systems are poorly aligned to the care that older populations require. Physical and social environments present multiple barriers and disincentive to both health and participation. Nigeria must therefore evolve innovative approaches to ensure that the health span increases as life span increases in Nigeria.

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The Role of Religion and Morality in Social Control in Pre-Colonial Igbo Society: Panacea to Contemporary Social Ills

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Absract

Many anthropologists, historians, political scientists and sociologists, even ethnographers have at one point or the other written differently on various aspects of the Africa people. Unfortunately, the traditional systems of social control and policing of the various ethnic groups in Africa drew little attention, especially, those of Igbo land. It is worthy of note to reiterate that the unique and sometimes traumatizing methods of offender apprehension and disposal in many of Africa, remain hidden to scholars in various regions of Africa as well as scholars from outside of Africa. This study succinctly, used historical/phenomenological approach, and secondary sources of data collection, to examining majorly what were considered offenses, the seriousness of such offences in Igbo land, the agents of social control and methods of offences disposal. It was discovered that the Igbos had stringent methods of controlling deviant behaviours in the society and recommended that while the modern judiciary system has not actually solved the menace of societal evils; that traditional methods should be reconsidered.

Introduction

Africans and especially, the Igbo people have continued to witness breakdown of law and order in the society. This society has witnessed constant threat to human lives and property due to the culture of moral poverty which infiltrated our society; making most people not to have values for human life. No human society ever flourished in a state of chaos and anarchy, instead, societies tend to progress in an atmosphere of peace, love, tranquility, brotherliness and care for one another. Where these traits are missing in any society of human person, what follows is retrogression occasioned by myriads of social breakdown, incoherence, unrest, abominable acts and all manner of evils. This is the case with many societies in the past and in the present. Deviance is a ubiquitous phenomenon. It is found in every society.

However, the pre-colonial Igbo society has a well defined and culturally enshrined customary standard of conduct and negative sanctions for any breach. They have usually fashioned a way through which they controlled their people even before the advent of the Europeans. These methods of social control, no doubt curbed the menace of social breakdown to the barest minimum during the period under review. The fear of being publicly ridiculed, sanctioned, ostracized, being struck down by the god of thunder and other deities, kept people's behaviour and activities in check.

This is not the case today. In our society today, we have various modern means of check-mating moral decadence, yet, evil snowballs on daily bases. We have the police, the military, civil defense, agencies for corrupt practices, prison yards and other forms of tracking offenders like kidnappers and armed robbers; yet, the problem of crime shows no sign of abating. Many have argued that the society is better with the pre-colonial and traditional methods of social control than the modern methods; and have advocated for a return to the traditional means, which is the crux of this research.

Historical Phenomenological approach which according to Ituma refers to "the method which insists that no religious phenomena can be understood outside of their history"[1] shall be used in this research. It is a study of historical fact or event in nature (or society) as it appears or is experienced by the senses. Historical phenomenological method deals with the true nature of the theme from inside. It examines the historical, cultural and socio-economic contexts of the event. It will be applied in this work to enable the researcher uncover historically, how the Igbo people in the pre-colonial era were able to handle social issues that troubled them during their time and thus maintained peace and security in the society. The work shall equally make use of the secondary sources of data collection. This is basically the use of related and relevant literature in the libraries.

The objectives of this research among other things include:

i. To understand what constituted offences in pre-colonial Igbo land
ii. To know how the Igbos during the period were able to dispose of these offences in other to maintain peace and tranquillity.

iii. To find out the agencies used in doing away with offences in pre-colonial Igbo land and whether these agencies could be of help today.
iv. To find out and suggest ways through which religion and morality can help in the maintenance of peace and order in the society.

In the next sub-heading, key terms shall be succinctly explicated.

Religion

A concise understanding of what religion is will be very necessary. Ayodeji, defines the term religion as "faith in a divinely created order of the world, agreement with which is the means of salvation of a community and thus for each individual who has a role in that community."[2] Furthermore, Obilor conceptualized religion to mean, "the whole *complexus* of attitudes, beliefs, practices, gestures, rituals, emotions, convictions, and institutions through which we express our deep fundamental relationship with reality, and not excluding the created order."[3]

We shall deduce that, religion is a strong ideology and conviction which may seem difficult to resist once conceived. It encompasses the totality of human person and explains the deep fundamental questions bordering on reality, essence and existence. Man in religion tries to reach out beyond self to God or whatever is considered supreme, the wholly other. It is equally a social phenomenon. No definition of religion will be adequate if it fails to consider its God-ward and man-ward relationship. Man has a duty or role towards God and towards his fellow man.

Morality

The term 'morality' according to Okere is defined as "that quality of human life by which it can be described as good or bad, good in the sense that it must be done, or bad or evil in the sense that it must be avoided."[4] Morality is a spiritual dimension of human action. Animals have no morality. Iroegbu and Echekwube understood 'morality' to mean "the conventionally approved rules of behaviour in the society."[5]

'Morality' in the words of Obaje, in Kudadjie (ed.), "is usually considered as ways of regulating the conduct of individuals in communities."[6] In other words, human conduct must be guided in order to avoid chaos in the society. Morality is further defined as "the quality of conforming to the principles of good conduct, moral or virtuous conduct." This boils down to the fact that morality covers good or bad, right or wrong principles of human behaviour. That is why we can say some of human actions are bad, some are morally good, and some are immoral.

Social Control

Social control in the words of Chukwu (eds.) refers to "the techniques and strategies for preventing deviant human behavior in any society."[7] This is a concept usually applied in sociology, history and other social sciences. It equally, could be referred to as social order. It is a set of linked social structures, social institutions and social practices which conserve, maintain and enforce "normal" ways of relating and behaving.[8] Obi accentuated that, "a social order is a relatively persistent system of institutions, patterns of interactions and customs, capable of continually reproducing at least those facts of society which remain relatively constant over time."[9] These conditions could include property, exchange and power relations, cultural forms, communication relations and ideological systems of values. Whenever, these conditions experience friction, the result is usually, unpalatable. There is always chaos in the society.

The work shall consider in the next discussion, what conditions that constitute offences and breach of peace and order in African society.

Offences Constituent and Social Disorder in Africa

There are acts which are considered religiously unethical; when they are committed, Africans frown at them and apply various methods in doing away with them. The researcher shall examine further in this discussion those acts that constitute offences in Africa.

There is clear cut definition of offences in pre-colonial Igbo land, though offences are categorized based on their degrees and scholars like Onyeozili, Ebbe,[10] Chukwu, Okonkwo and Kalu[11] agreed that the concept of crime does not apply in pre-colonial Africa. However, Onyeozili tried to distinguish two types of offences which are: abominations (public offences) otherwise called *aru* or something that earth abhors and delicts called *mmehie* (private offences). In general terms, when acts are abhorred, terrifying and indecent, they become offences; because, they are not incorporated in the values and mores of the land. When moral values are broken the society sees such acts cherished by every society which stipulates the strong ideas of right and wrong and approves certain acts while gravely forbid others.

According to Onyeozili offences as murder of brother, sister or kinsmen, incest (that is a son having sexual coitus with one's sister or one of his father's wives when his father is still alive); killing or eating a domestic animal dedicated to the gods (totem), or any other offence against the gods are considered as abomination.[12] On the other hand offences such as burglary, fighting, quarrelling, stealing (not of yam) are considered as delicts or *mmehie*. Such offences do not receive grave penalty in most African societies. But when the stealing involves yam produce, it becomes an abomination in Igbo land.

An intentional breach of any various social norms, law and order (*iwu*), cultural taboos (*nso ala*), or abominations (*aru*), disrupts the inter and intra-harmony existing among God, the deities, ancestors, man, and nature attracts fugitive measures as retribution, deferent, rectification or restitution. A process of ritual cleansing or purification as in the case of adultery, may accompany this.

In some communities of Igbo land and Africa in general due to the relationship between religion, ethics and law; some pieces of lands, rivers, trees, forest and some week days were defined as sacred. For the sacred pieces of land, certain days were set apart on which no farming activity of any kind was done on them. It was a taboo for anyone to catch and eat fish from a sacred river. It was forbidden for anybody to cut down a tree among the forbidden or sacred trees as *uboldia* (*umune* or *ogirish*, *anunu ebe* and *ngwu*) among some Igbo communities.

Most communities in Igbo land had certain days in the four-day Igbo week (*Afo, Nkwo, Eke, Orie*) when nobody were allowed to work or any form of ceremony like marriage or funeral was allowed to hold. If anybody violated any of the above sacred rules, he/she must provide all the prescribed items for ritual cleansing to appease the gods.

Adeyemo agreed with other African scholars that wrong deeds are graded in terms of heavy and light offences. He states that "in Yoruba land, the heavy offences are termed *ese nla* or major sin while the minor sins are called *ese kekere.*"[13] He reveals that witchcraft ranks very high among the abominations. That the violation of the tribal taboos also ranks very high. To reveal the secrets of a cult to the non-initiate is also a great crime.

Awolawu and Dopamu noted that, "it is a great disaster for any person to be guilty of abominable acts. It is a disaster not only for him or her, but for other members of the family; sometimes, the whole community."[14] That is why it is abomination. This is because these acts constitute the pollution of the land. Such acts in Igbo land include patricide, incest, stealing especially of yams, killing of totem animals and a woman climbing a palm tree.

Ajah observed that, "traditional Africans believed that when there is an upset in natural and normal system of life, it is believed that someone has broken the rule and offended the gods."[15] If nothing is done at this time, terror will be unleashed in the community.

Anigbo noted that, "there are also *nso ani* which are considered very outrageous and to which people are expected to react to spontaneously. The most known is *itikpo isi monwu* (to shatter the head of the mask dancer)."[16] The expression is however figurative for it means an action or actions designed to pass information about the nature of the mask dancer to woman or to the uninitiated male. This is a serious disrespect shown for the masking spirit and is considered grave and summarily dealt with.

At this juncture, the research would consider thematically grave offences and how they are done away with in Igbo land.

Cardinal Offences and Methods of Disposal in Igbo Land

Chukwu (eds) and other scholars like Iroebgu, discussed in detail some of the offences that were and are still considered abomination in Africa and especially Igbo land. We have touched them briefly but now shall consider them thematically.

Homicide

Mores require that human life be kept sacred. Homicide or *igbu ochu* or murder was the greatest abominations. Iroegbu said, "to kill a kith or kin or any member of one's community merited either capital punishment or total banishment from the community."[17]

Chukwu, Okonkwo and Kalu asserted that, "homicide is seriously frowned upon, even when it is unintentional; so much that an attempted or a demonstrated threat menace to inflict a machete cut on someone is forbidden. The sharp or a pointed end of the machete must be struck on the ground to douse or tamper the hot blood of anger."[18]

In Bende, when homicide is committed, the murderer's family often pleaded with the victim's family to spare the life of the culprit and in earlier times, usually offered one of their children as substitute (*ikura ochu*) for the deceased. In most cases, homicide culprit fled the town to avoid the wrath of the community and the gods whose norms he had flagrantly violated. In any case, he must be banished from the community. This was the case with Okonkwo in Achebe's Things Fall Apart. In this story Achebe noted that "the only course open to Okonkwo who mistakenly killed the son of the deceased Ezulu during his funeral was to flee from the clan. It was a crime against the earth goddess to kill a clan's man and a man who committed it must flee from the land."[19] Not only did Okonkwo flee into exile, his houses were burnt down and he must spend seven years in exile before returning to his homeland.

All these need to be done in order to cleanse the land (*iju ala*) to appease the offended gods, ancestors and the innocent blood that had been shed.

Stealing

Iwuagwu said, "stealing is a serious offence in the traditional society which was treated according to the gravity of the offence. It is a mark of bad characters. In the pre-colonial African setting, the notorious thief was either heavily fined or openly disgraced, or sold into slavery or killed. There was no sympathy whatsoever for the thief."[20] On the other hand Okafor noted that "stealing of seedlings and other kinds of theft like removing a property on which a sample of earth is placed to indicate ownership are regarded as *aru* or *nso ala* (abominaton)."[21] This kind of theft was regarded as fundamental break of the law.

When a thief (*onye oshi*) is caught and eventually with the stolen object or objects say yam seedlings or any other item, he is given a public beating, bald-shaven, stripped naked, draped with itchy weed and compelled to dance along the villages and sometimes around the market square with his loot and empty snail shells hung around his neck as a public odium and a powerful deterrent measure. People shunned the culprit and would at the slightest provocation spite him with the experience.

Suicide

This is a crime against humanity. It is an act by which one decided to take owns life, either by hanging or poisoning oneself. Life is sacrosanct and must not be treated with levity. Africans and especially, the Igbo love their lives and value it. It is an offence not just for the offender but to the entire community. It is an abomination. Suicide victims are denied a decent burial to serve as a deterrent to those contemplating the action. Having desecrated the land and denied mankind his valuable contributions to life, he does not deserve a burial or mourning.

In Achebe's work when Okonkwo took his life for fear of being manhandled by the white man, having killed one of them and discovered that his people were not ready to go to war against the white man, he took his life. This was a taboo in the land. The people cannot even touch his body not to talk of bringing him down from the tree. Achebe noted, "It is an abomination for a man to take his own life. It is an offence against the earth, and a man who commits it will not be buried by his clansman. His body is evil, and only strangers may touch it."[22] Okonkwo, despite being a great man, died a disgraceful death and must be buried like a dog.

In some communities in Igbo land such victims are not buried at all. Their bodies are thrown into the evil forest- *ajo ohia* and are devoured by wild beats and birds, as a sign of penalty and atonement for the heinous crime. Such people are neither received by the ancestors, nor do they have the ability to reincarnate. They usually transform into evil spirits, terrorizing their communities.

Sorcery

Sorcery (*igwo nsi*) is a heinous crime in Igbo land and Africa in general. This is a situation where somebody indulges in killing other people in the community through sorcery or poisoning. When somebody is suspected to be a sorcerer (*onye nsi*) such a person is taken to the shrine and concoctions are given him/her by the chief priest or the *dibia*. If the person is guilty, he/she will start to confess (*isa n'ire*). The person will mention those he killed through poisoning and those he intends to kill.

In some communities, such a person is treated the way criminals are treated. They are stripped naked, shaved with broken bottle, dragged through the community with people singing around him, flogging and spiting at him and is finally dragged out of the village into exile for a number of years. When the years of exile expire, the person returns home and pays the fine that will be given him and engages in a ritual feast of reunion known as *oriko*. It is only after this that such a person can now be reintegrated into the community, having ascertained that such evil act will not be practiced again.

Other Forms of Offences Disposal for Social Control

There was no system of imprisonment. When an abomination was committed as we have variously noted, depending on the gravity of the offence like murder, the offenders were sent to exile or may be perpetually dedicated to the god. Such a person becomes (*osu*) outcast. In some communities, the length of time one spends in exile depends on the offence. Other forms offences disposals include ostracism or excommunication and public shaming.

Ostracism

This is a socio-economic embargo that prohibits economic and social interactions with a blacklisted culprit. Nobody buys from, sells to and renders assistance to or interacts with him/her. It may be so total that nobody takes a burning coals from his/her fire place to stoke one's stove and he/she cannot take from anybody's either.[23] Onyozili and Ebbe noted that, "a person excommunicated in pre-colonial Igbo land was lost in the crowd."[24] Such a person will have neighbours but will always be lonely. Even when he/she is in need, nobody will help him/her. It is also believed that in death, he/she would neither be able to transmigrate nor reincarnate. It is in fact the fear of communal sanction, the thought of non-reincarnation, and non-transmigration after death that keeps members' behaviours in check.

Ostracism servers the organic link of the culprit with the society and he/she ceases to exist as a living entity in their minds. His/her presence is considered *putrescence ad spat at*. No one greets or acknowledges greeting from

him/her. Ostracism declares the culprit a *persona non grata*. It is a form of isolationism that inflicts psychological torture on the victim, meant to teach the lesson that an individual cannot be greater than the community (*otu onye anaghi aka oha*) and enforce compliance with the public norm by streamlining individual's interest with that of the community for the common good. In fact in Africa, the individual apart from the community is not anything real, nonexistent.

Public Shaming

Crimes in Africa are punished by satire in the form of caricaturing songs that make jest of the repulsive and repugnant conduct of the culprit, sometimes for a crime that had already been punished. This method of bringing a culprit to social opprobrium is frequently employed during certain annual festivals. It is a social prick on the conscience of the culprit and his/her family. The aim is to correct and deter by condemning vices and upholding the positive norms and values of the society. Its efficiency lies in psychology. The substance of the satire lies in truth; they were not defamatory in content.

Agents of Social Control in Pre-colonial Igbo Land.

It has already been noted that there was no law court as we have it now where people are formally reported and proceedings carried out for proper adjudication of offences. There were however, institutions and agents that were consigned with matters that contradict social order, whose responsibility, it was to intervene and administer appropriate punishment to offenders. Most of the times justice in traditional African society was never delayed, offenders were promptly judged and punishment or penalty meted out without delay to douse the anger of the gods and those who were offended. In pre-colonial Africa such responsibilities were vested into the hands of the divinities, ancestors, masquerades, the use of *ofo* and *ogu* symbols, through oaths and covenants and other institutions like men and women organizations. In what follows, we shall examine few of these agents in detail.

Divinities

The divinities play intermediary roles between the supreme God and the people. Sacrifices are and prayers made to them are directed to the supreme God. They are powerful agents when it comes to social control. Some of the divinities that existed in pre-colonial Africa especially in Igbo land were: the mother Earth- *Ala*, the *Amadioha*, thunder divinity and the sun god *Anyanwu*. These were powerful agents of the *Chukwu*- Supreme Being. The Supreme Being vested on these divinities the powers to dispense justice and restore peace and order in the communities of Igbo land where they operate.

Iwuagwu said, "sometimes God may be asked to arbitrate in land cases, or to destroy a thing in order to establish justice or to remove charm or poison planted by an enemy."[25] Uchendu described the cult of divinities as the highest "court of appeal" in Igbo judiciary system in pre-colonial times.[26] It was known as the "oracle." The most famous oracles in traditional Igbo land were the *Agbala* of Awka, the *Ibini Ukpabi* of Arochukwu (the long Juju) and the *Haba* of Agulu among others. The common characteristics of the oracles and their operators were shrouded in a strict code of secrecy and an institutionalized intelligence service.

The Ancestral Spirits

The ancestors are the past heroes of Africa traditional religious practitioners. They are the guardians of morality. Ifesieh described the ancestors as:

Those highly honoured, great, gentle, wise, faithful influential respected as *Dibuno*/*Dibiuno*, *Ndichie* and by virtue of their children (begotten) and their activities became fathers of clans, villages and towns but have undergone a physical change (death) in their good matured and ripe ages but then are still living and are still 'members' of their respective families whose *ide*/pillars they were and are ...[27]

The ancestors do not only guard morality, they equally enforce morality in African communities. The cult of the ancestors is thus a model for evaluating human behaviour. To this end, the ancestors help to enforce morality by encouraging or rewarding the living with prosperity and punishing the immoral and unjust in the society.

Ugwu carefully observed that, "it is palpable that the ancestors detest adultery, fornication, incest, suppression, gossip and witch-hunting."[28] In some cases an accused person is summoned to the ancestral shrine before the council of elders and ordered to pick a lobe of kola-nut from the ancestral altar and eat. If the accused is guilty but out of sheer boldness or instigation eats the kola-nut, he faces instant death. If on the contrary, the accused is innocent, provable only by surviving the oath after one full month of twenty-eight days (*izu assa*).

Masquerade Institutions

The masquerade institutions or organizations or secret societies also help in the enforcement of morality in Africa. Orji, Awolawu and Dopamu argued that masquerades have a great responsibility of standing out for justice and fair play by helping to enforce the laws of the land. Orji observed that, "masquerade was successfully used for the maintenance of peace and enforcement of laws and regulations."[29]

Awolalu and Dopamu noted that:

> Originally the secret societies were instituted for the purpose of self-preservation and for the preservation of the community. They enforced and maintained traditions, customs and

> regulated attitudes. In this way, they became the 'power' of the community where they functioned.[30]

Describing the roles of masquerades in Arondizuogu of Imo State, Nwankwo citing Obioha articulated some of the reasons for the institution of masquerade in Igbo land and especially in Arondizuogu. He said, "the institution of *mmonwu* serves three-fold functions namely: entertainment, arm of government and a corrective instrument."[31] Masquerades serve as institution that dispenses justice, the last hope of the common man in Arondizuogu; through their roles the people usually experience peace and unity.

Okafor observed that, "there were no specialized courts as such entrusted with judicial matters. Judicial methods may at times appear informal, but they follow recognized if diverse lines. These include among other institutions, the *mmonwu* (masquerade) society."[32] This corroborates with the observation made by Ilogu on the functions of masquerades in Igbo land. He said, "the *otu muo* (masquerade society) members also perform some political duties; they guard the village against thieves, collect fines from people pronounced guilty of offences and help in seeing that *aru* (abominations) are not hidden. They stand out for justice and fair play by helping to enforce laws of the land."[33]

Similarly, Onunwa accentuated the above new points when he wrote that:

> Offenders of public morality (thieves, adulterers, witches) are mercilessly beaten or flogged by masquerades. The maskers of these secret clubs are used to enforce the ruling or decisions of the council of elders of the village by the way they display uncontrolled power just like the *Muo* (Spirits).[34]

Masquerade as enforcers of morality as the plenipotentiary agents of the deities or spirits. They have full powers to punish any immoral conduct and restoring peace and harmony in the community.

Council of Elders in the Village. This is one of institutions that dispensed justice during the period under discussion. Council of elders is a conglomerate of elderly men who are family heads in the community. Each village was made up of people who were united by ties of consanguinity. The cases that reach the village or community council were inter-family, civil and criminal victimizations. Civil matters were settled amicably but criminal matters had double barreled penalty. The convicted offender had to pay back whatever he took away from the victim by restitution or compensation. If the person becomes a notorious offender, other stringent measures may be applied, some of which we have discussed before. However, this may vary from community to community.

Daughters of the Family (*Umuada*): Nwankwo said that, *Umuada* play both social, religious, ethical and political roles in Igbo land. The roles of *umuada* as peace builders and conflict mediators within and outside their traditional maiden homes are well pronounced. *Umuada* are known as peace builders and conflict mediators."[35]

Onunwa writing on the roles of *umuada* in Igbo land said:

> Umuada acting through their leaders exercise such moral powers that no one questions within the community. They act as the last court of appeal in traditional and unduplicated Igbo society. At times they are often invited to settle family disputes that deity the orders of the elders or in modern times, the law court.[36]

When a person is accused of murder or sorcery, *umuada* in Arondizuogu would resort to administering oath when the matter is brought to them. The parties involved would be required to swear an oath using *ekwu nji igwe* (three legged cooking stand) or *akpa aka umuada* and *ekwe oha* (hand bags belonging to *umuada* and the community wooden gong). It is very dangerous to attempt swearing an oath with these objects if one's hands are not clean. The bags are believed to contain some traditional items which can hurt anyone guilty of the offence he/she is being accused of.

Obi commenting on the functions of *Umuada* in Igbo land said:

> The institution of *Umuada* (married daughters) is highly respected in Igbo land. They can hold the community to ransom for various moral reasons. They discipline erring women with various sanctions, support married women in any wise decision taken for the progress of the community maintain peace between husband and wife, family and family, community and community. They checkmate and balance their dual roles as married daughters and wives.[37]

Onyike said "women are important peace makers in their ancestral villages as *Umuada* (daughter born in the village or town). In traditional Igbo culture, *umuada* are usually invited to resolve conflicts that men and ndinyom (women married into the town) were not able to resolve. In this case, their decision is final."[38] In some Igbo communities, they were seen as the last court of appeal. They sanction, penalize and enthrone sanity among family which constituted their maiden homes.

According to Quacoopome "besides the men and women groups, the traditional religious leaders namely: the traditional priests, the medicine men, diviners, seers, mediums and prophets and prophetesses are seen as

servants of divinities and repositories of national customs among the Igbo. They engage in such duties as praying, healing, proffering solutions to human problems, using divination objects to find out hidden or mysterious things, discovering human problems through prophecy and ecstatic uplift."[39] These functions or contributions are all geared towards the optimistic goals of ensuring and maintaining a morally just society. Their lifestyles are exemplary and the members of the society emulate them, thereby building a virile, morally sanctions Africa/Igbo society.

Religion and Morality as Panacea to Contemporary Social Ills

The role of religion in the society when rightly applied includes the maintenance of social order or control; thus giving cohesion, meaning and purpose to life and the social construction of the sacred. Religion and morality or ethics correlate. African is notoriously religious according to Mbiti.[40] The importance of religion and morality in ensuring social control in Africa cannot be over emphasized. In fact throughout human history the positive values of religion have been adjudged to have outweighed it dysfunctional role.[41]

Religion is however, good in itself. Through religion and ethics based social control, Africa have promoted social solidarity by reinforcing social values and principles that made the society then a habitable place for all. Obi, citing Durkheim noted that "Religion promotes social cohesion, uniting the members of the society through shared values and norms. Social life is impossible without shared values and moral beliefs that form the collective conscience. In their absence, there would be no social order, social control, and social solidarity."[42] Religion and ethics promote solidarity among members of the society through shared values and norms. Religious and moral values like, respect for human dignity and sanctity of life, respect for cultural and customary norms and constituted authorities, truth-telling, honesty, love for one another, empathy, innocence and hardworking, justice and fair play, are all enshrined in the religious and moral principles of a given society; written or unwritten. Any form of breach in the flow of the system through acts contrary to the statutory code of conduct will be detrimental to both the individual and the society at large.

Conclusion

We started this research by identifying the place of religion and morality in ensuring a stable society. The work uncovered various behaviours and practices that could be categorized under serious offenses whose consequences are detrimental not to just the offender but to the entire community. There were various means of disposing offenses in pre-colonial African societies, especially, those of Igbo land. The work further noted various agents involved in social control. Through these agents, African people were able to dispense justice, restore peace, order and tranquility to the society.

Recommendations

The researcher recommends the following, based on the work's findings:

- That both the elderly people and the young ones be educated on the core moral values of their respective societies and as well made to know the consequences of their evil actions to both themselves and the entire society.
- That some of the stringent measures used in disposing of offences and ensuring peace and tranquil atmosphere during the period under study, be re-introduced. Such measures like public shaming and ostracism. This could reduce the rate at which evil and social ills snowball in our society today.
- That the roles of elders in council and women groups in restoring order in the society be heightened. That their judgment be recognised by the government.
- That masquerade societies be elevated as law enforcement agents in communities where they are, to aid the police in the fight against indiscipline and social menace.

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The State and Individual Rights in Thomas Hobbes: A Paradigm for Nigeria

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Abstract

The issue of governance as it relates to human rights has continued to elicit various reactions across the globe. In the preamble to the 1979 constitution of the Federal Republic of Nigeria, it was explicit that the protection of the fundamental rights of the citizens should be paramount. This paper aims at analyzing the Nigerian government's approach to issues of human rights. The transition of man from the state of nature to civil society as espoused by Thomas Hobbes aptly exemplifies the Nigerian society. This paper observes that while Hobbes's state of nature is antithetical to what a sound society should be, Nigeria still remains in the antiquated state of nature. The paper employed content analysis research approach, while data is gotten from secondary sources. It is recommended that if Nigeria is desirous of joining other countries in the 21st century, she must begin now to strengthen the institutions responsible for protection of human rights.

Keywords: State of Nature, Civil Society, Individual Rights, the State.

Introduction

From ancient times, man has remained the most complex and enigmatic being in the cosmic order. Dating from the period of antiquity to the contemporary epoch, he has been studied from the sociological, anthropological, ethical and political perspectives.

Consequently in the political arena, most political philosophers recognize the individual as rational, political and one who by nature possesses some inalienable rights which include among others right to life, private property, equality and justice. These rights they argue are prior to the state. Thus Ben (1959:110) opines:

> No government or positive law can deprive him of them nor can any higher claim prevail against them. If they are to be limited at all it is only by the consent of their possessor.

Sad as it were, the issue of individual right has been a matter of incessant perplexity. It is a stark reality that this right of man has been jeopardized all through the ages. Thomas Hobbes ninety-one years of life covered some of the most turbulent years in English history. Based on this then, Thomas Hobbes, after observing the civil strife in England which posed serious threat to the individual rights and made life a meaningless drama, postulated a political theory so as to secure the rights of the individuals.

In her first post independence constitution, Nigeria made it clear that the promotion and protection of the inalienable rights of her citizens should be paramount. Regrettably, this avowed objective seems to be relegated to domain of history. This paper aims at analyzing the Nigerian government's approach to issues of human rights vis-avis Thomas Hobbes concept of individual rights. The analytic method of research was adopted in order to give a comprehensive detail of the issue at stake.

Hobbes Concept of the State of Nature

Ignited by the political quagmire in the England of his days, Thomas Hobbes felt that it was of urgent importance to posit a political theory that would enhance the promotion and maintenance of peace. He compared what was happening in the government with what is termed the state of nature; how men lived in the primitive condition.

He began the naturalistic account of human nature by seeing life as motion, controlled by natural impulse, where man is ruled by the appetite for what he considers good and aversion for what he considers evil. This motion is as a result of the fact that man by nature is insatiable. Life then in this state of nature is characterized by such

welter as unrest, misery, war, insecurity, constant fear of death and most especially is ruled by the egoistic law of self-preservation.

In this same state of nature, all men are equal and as such have equal right to whatever they consider necessary for their survival. Hobbes (1968:39) opines:

> The right of nature is the liberty each man hath to use his own power as he will himself and consequently of doing anything which in his own judgment and he shall conceive to be the aptest means there unto.

> Equality in this context means that everyone is free and capable of hurting his weak neighbor and usurping what he considers expedient for his own protection. As such the situation becomes unbearable and chaotic.
>
> In Hobbes state of nature, a man of physical strength could overcome another of weaker strength and deprives him of his possession. But the weak could use his intelligence and in collaboration which those in the same cadre with him, gains advantage over the strong. If one lacks in one aspect of life, he is compensated in another.

> Worthy of note is that the right of all to all that predominates this state does not in any way mean that one man has a right and others corresponding duties. The word 'right' in the Hobbesian state of nature is the freedom possessed by man:
>
> To do what he would and against whom he thought fit and to possess, use and enjoy all that he would or could get.

Hobbes did not stop there, rather he moved on to bring to line-light what he considered to be the root cause of these quarrels and disorder. He identified three fundamental causes viz:

> In the nature of man, we find three principal causes of quarrel. First, competition, secondly, difference, thirdly, glory (Stumpf, 1994:231).

Interpreting the above means; the first makes meaning for gain, the second for safety, and the third for reputation. These were as result of man not being contented with his position in nature; he always strives to be better than he really is.

Hobbes also commented that prior to the formation of civil state and the sovereign, men were engaged in unbridled poise for war with one another. This situation is what he termed the state of war. War here does not lexically imply fighting, but portrays the situation where man lives in continual fear and insecurity. One considers his neighbours as a serious threat to his life and an enemy of his wellbeing.

More so, nothing like common power, no laws, no rules, no morality, no justice. Each individual feels that he is entitled to everything: one owns a thing if another strong person does not interrupt and deprives him of that. The episode is precisely that of war of all against all. Every individual decides how best to survive this anarchy and disorder.

Sequel to this chaotic situation and disorderliness, Hobbes (1968: 185) asserts:

> There is no place for industry because the fruit thereof is uncertain; no navigation nor use of the commodities that may be imported by sea. No commodious building, no instrument of moving and removing such things as required much force… no account of time, no art, no letters, no society and which is worst of all continual fear and danger of violent death. And the life of man solitary, poor, nasty, brutish and short.

Hobbes attributed this capricious and precarious state of nature to man's continual insatiable want of power, honour and fame.

Come to think of it, the state of nature as proposed by Hobbes is far from being a historical fact. Rather, he uses it as anecdote to portray what is obtainable in a lawless society. This is because if we are to follow his hypothetical analogy of the state of nature in which he presents man as being antisocial, politically and socially adrift, the question then is, how can men agree to form a society.

In order to combat these societal ills, Hobbes found out what he referred to as Lex natural(is) (natural law). According to him, these laws will urge them to organize themselves into civil society; where political stability, equity, peace and harmony would be the order of the day.

The Formation of Civil State

Following Hobbes description of life in the state of nature which was characterized by constant fear, insecurity, war and ruled by the egoistic law of self-preservation, it became pertinent therefore that men should form a society. Hobbes opined:

> The state or political society is instituted by way of remedy for the inconvenience of the state of nature to avert, not to escape from a state of war. These inconveniences are three-fold, first, the want of established, settled, known law received and allowed by common consent to be the standard of right and wrong, and the common measure to decide all controversies, secondly, the want of a known and disinterested judge, with authority to determine all difference according to the established law; thirdly, the want of power to back and support the sentence when right and give it due execution (Appadorai, 1975: 24-25).

From this, it is deducible that because the family and village could no longer offer man the desired protection, hence the formation of the state as the last resort. Also, the primary task of the state is the realization of common good. We can conveniently therefore, assert that the raison d'etre of the state is the common good. Man, not finding peace in the original state of nature, decides that the best thing to do is to come together and form a society which would cater for his needs.

Cicero in the ancient period defined the state as quoted in Nwoko (1988:31) as an association of a good number of persons based on justice and partnership to secure good.

Also Thomas Higgins (1956:427) pointing out what the state is, comments:

> By a state we mean not just a body of rulers – a government – but an organic community both governors and the governed, who occupy a given territory and under some independent polity or form of rulership seek by public action an adequate human good.

Hobbes sees the emergence of the civil state from the point of view of fear and anarchy. Men realized that the disorder and anarchy in the pristine state would not be to their best interest therefore they entered into what he termed "social contract". Furthermore, he enumerated the two ways of entering into the social contract viz: by institution and by acquisition. In the case of the former, it is voluntary and made at the same time as if an individual would say to everyone:

> I authorize and give up my right of governing myself, to this man or to this assembly of men, on this condition, that thou give up thy right to him, and authorize all his actions in like manner (Hobbes, 1968:192).

In the latter case which he refers also as commonwealth by force; man in this situation:

> For fear of death or bond do authorize all the actions of that man or assembly that hath their lives and liberty in his power (Copleston, 1985:35).

The greatest undoing of Hobbes is that he attributed virtually all power to the sovereign; he makes the law, interprets the law and executes the law.

The Duties of the State to an Individual

Nothing exists in nature without a purpose. Before men decided to abandon the state of nature for the civil state, certain responsibilities were attached to it. It is as it were, such functions and duties that the state must exercise so as to be that which it should be. Thus Douglas (1961:13) opines that:

> Government exists for man not man for government. The aim of government is security for the individual and freedom for the development of his talent. The individual needs protection from government itself….

The individual as an integral part that make up the state is a responsibility of the state and as well should be allowed to enjoy some undeprivable rights. Some of these rights as enumerated by Eze (1984:5) include:

> The right to self-determination, the right to life, freedom from torture and inhuman treatment, freedom from slavery and forced labour, the right to liberty and security, freedom of movement and choice to privacy, freedom of thought, conscience and religion, freedom of opinion and expression, the right to assembly, freedom of association, the right to marry and found a family, the right to participate in one's government either directly or through freely elected representatives, the right to nationality and equality before the law.

Some other duties and obligations of the state include, provision of education, provision of social amenities, maintenance of law and order etc. For a state bereft of these, life in such a state would be chaotic and unbearable.

The state should not only claim to guarantee these rights, but should equally make them available to the individual. The law that should guide any given state is that of reciprocity – giving and receiving – either from the state or from the individual or vice versa.

The Duties of the Individual to the State

As long as the state makes efforts to shoulder her responsibilities, the individual should in like manner strive to perform those functions required of him in the state. Supporting this view, Nzeribe (1988:38) has commented that:

> Rights and privileges also carry obligations… the rights of the citizens in a state is balanced by the citizens obligation to the state.

According to Hobbes duty could be seen as an obligation laid upon someone not to go contrary or violate this voluntary submission of his natural rights to the sovereign. He maintained that the first duty of the individual is to obey the sovereign, failure to do this depicts injustice which is punishable by the law. Also it is the fundamental duty of the citizen to obey the law. Imagine how unsafe the state will look like, if there is total breakdown of law and order. Hobbes also sees the individual as duty bound to respect the rights of his fellow citizens.

Furthermore, the individual has the duty to fight and defend the state should the need arises, but he equally owes himself the duty not to engage in anything that would bring about his demise. It should however be noted that without the duties of the citizens, individual rights cannot be attained because the state as an abstract entity is meaningful only in man. Thus, the need for an individual to perform his duties to the state becomes imperative if the avowed objectives of the state is to be realized.

The Individual Rights

The term Individual Rights is better analyzed than defined. This is because an attempt at definition cannot be easy, since it is made up of more than one concept.

Doncel (1967:446) conceives of an individual as "a being which is one itself and distinct from all other being". That is to say that an individual is a single entity as distinct from the society.

Right can be applied in two senses – as depicts what is morally good in contradistinction to that which is morally evil, and also to express the moral power of an individual to exact ones just due.

So combining the two, individual rights could be seen as those inalienable and intrinsic rights which belong to each man. It has almost the same meaning with human rights, natural rights, rights of man which is defined by Tabiu (1998:9) as:

> Those rights which are inherent in our nature and without which we cannot live as human beings and without which no society is viable and able to survive.

From the analyses above it should be noted that individual rights are never the products of the state, rather that which are gratuitously given by nature. This implies that each person needs them in order to survive in the society. Thus, aware of the importance of these rights to individuals, part of the Declaration of American Independence on July 4, 1776 reads:

> We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness (Edet, 1988:192).

Also enshrined in the preamble of the 1999 Nigerian constitution was:

> We the people of the Federal Republic of Nigeria: provide for a constitution for the purpose of promoting the good government and welfare of all persons in our country on the principles of Freedom, Equality and Justice….

Hobbes postulated, inter alia, these rights to be under the custodian of the state: Rights to Life, Liberty, Equality, Justice and Education. Although, there are other human rights but for precision, we have to peg down on these as enumerated by Hobbes.

Right to Life

Life as is commonly and universally held is the substratum on which all human activities are based. Right to life therefore is the infrastructure on which other rights are built. This is because one has to be alive before talking about other rights. Attempting to obliterate this right would tantamount to putting one's existence into jeopardy. Hobbes asserts that it is the recognition of this right that led to the formation of the state.

Life as a matter of fact is regarded by some races in the world as sacred. Life is considered as belonging entirely to God, hence if anyone attempting suicide is caught he is severely punished. As suicide is abhorred in the society, so also are Abortion and Euthanasia.

The right to life includes self-defense in cases of danger and the provision of basic necessities on the part of the government to better living. Life has no duplicate and as such should be handled with care. Being aware that life is a precious gift, the state is duty bound to protect human life.

Right to Liberty

It should be noted that all men by nature are equally free. Liberty does not allow one to be a hindrance towards another person's progress for Thomas Paine quoted in David (1984:113) sees liberty as: The power to do whatever that does not injure another.

Liberty as concept connotes a wider area. Here it is to be considered from Laski's perspective. He treats it under three headings namely: (1) Private liberty, covering freedom for the individual to choose in those areas that are more personal to him, such as religion. (2) Political Liberty which involves the freedom to possess the franchise and to express one's opinion. It has to be noted that Buhari's administration of 1983 tried to undermine this right when it promulgated the draconian decree no. 4. And (3) Economic Liberty which is giving one the chance to earn his daily bread, have job opportunity and right hours of work and wages.

Giving support to this Mill (1952:267) outlines also three major realms: (i) Liberty of conscience that is, of thought and feeling (ii) Liberty of taste and pursuit, planning and framing our own life and conduct – our individuality. (iii) Liberty of association. He further added that wherever these liberties are interfered with, the society is not free.

As an addendum, the 1999 constitution of Nigeria showing the importance of liberty in chapter IV section 35, subsection 1 says:

> Every person shall be entitled to his personal liberty and no person shall be deprived of such liberty save in accordance with a procedure permitted by law.

Hobbes gives individual the liberty to disobey the sovereign if he commands him either to kill or maim himself. He is also at liberty to even sue the sovereign when he owes him or takes his land by coercion. He did not advocate for liberty to disobey if such can tamper with the end for which the state is established. Despite the fact that one is at liberty, Locke (1980:9) avers, it is not a license…. to destroy himself or so much any creature in his possession.

For instance, if one deliberately publishes a libelous article against someone on the ground of liberty, it is punishable by the law.

Right to Private Property

As noticed in the state of nature, right to private property is only temporary because in such a state, the principle of action is 'might is right'. On this ground, the formation of the civil state is partly to aid individuals to be permanent owners of their property.

In line with this Oruche (1988:33) has the definition of right to property as:

> Those rights and interest which one has in anything subject to ownership whether that thing be movable or immovable, tangible or intangible.

From this definition it could be deduced that this right to property is conferred on the individual by the state and therefore cannot be removed without jurisdiction. More so this right is within the confines of the law.

In reaction to Hobbes opinion that the formation of the civil state was as a result of protecting the private property, Locke dissented and observes that the right to private property precedes the civil law. He maintained that by nature everyone has the right to inherit his father's property. Although, Locke disagrees with Hobbes on the issue of this right, he pitched tent with him on the "why" of the formation of the civil state.

He observes:

> The great and chief aim of men uniting into a commonwealth and putting themselves under government is the preservation of their property (Stumpf, 1994:272).

The right to private property includes; the right to acquire what is expedient to one's life; such as land, money or goods. Also the very right to make use of those things at one's discretion.

But then where it is necessary, the government can step in and deprive a person of this right if the purpose is for the interest of the whole. For instance a person's land can be taken for construction of road but with appropriate and commensurate compensation. Scotus (1961:176) adding his quota on the importance of private property says:

> After the original sin, establishment of the right to private property becomes necessary because of man's greed, violence and sloth.

By and large, the right to individual ownership ought to be all embracing and its respect imperative

Right to Equality and Justice

Equality and Justice are so much intertwined that treating one in isolation from the other more often than not poses a problem. Justice as a matter of fact involves two parties, and for Justice to be done there must be a compromise or equality between the two parties.

Equality in this context has to do with a natural recognition that all human beings irrespective of any pre-justice are born equal and therefore everyone should be treated as such. Hence, it behooves on the state in allocation of basic amenities, appointments and job opportunities to her citizens to be aware of this. Were this sense of equality to be put into play, the idea of some people being regarded or segregated upon as second class citizen finds no justification. Greogory Vlastos, in King (1983:313) did not mince word about this when he said:

> One man's (prima facie) right to well-being is equal to that of any other and one man's (prima facie) right to freedom is equal to that of any other.

Expatiating on this Hobbes (1963:183) says nature hath made men so equal in the faculties of body and mind. He went further to say that granted that a man can excel the other intellectually or physically, when everything is brought and added together, all men are equal. He substantiated this by saying that every man acknowledges the other for his equal. Since the state came into being to redress the confusion in the chaotic state of nature, it is the onus of the state to equitably accord each individual his due and this is justice. Therefore it is deducible that equality is the foundation stone of justice.

For Hobbes, justice is for the performance of one's covenant and non performance means injustice. A just man performs his covenant while an unjust man does not. He further distinguished justice into commutative and distributive that is exchange and distribution respectively.

Right to Education

Education from its Latin root 'educere' means 'to lead out of ignorance'. Francis Bacon rightly pointed out that "Reading maketh man, and knowledge is power". How then can one read and acquire knowledge except through education. In this regard the U.N.O. declared in Article 26(1):

> Everyone has the right to education, education should be free at least in the elementary and fundamental stages. Elementary education should be compulsory.

Education is of paramount importance for personality development of the individual. It aids one to know and assert his rights and duties in the state. Without education one cannot know what is happening within and around him. It helps in developing peoples' mentality to respect for freedom of others, promote understanding, tolerance and friendship among nations and individuals.

A state bereft of education is doomed to destruction; for without it a country cannot develop in any sphere of activity.

Aristotle according recognition to the importance of education says that education is not only important for the individual but also for the interest of the whole state. He affirms that:

> Education should be the affairs of the state and regulated by the law (Nwoko, 1988:30).

Hobbes on his part regards the mother as occupying a primordial position in the education of her child. According to him also in the commonwealth, the sovereign should be the protagonist of whatever is to be taught for the common good of the commonwealth.

The Nigerian Government and Individual Rights

The main focus here is on the present government of Nigeria and its preparedness to guard and protect human rights. In treating this issue, the question of questions is whether the government in Nigeria truly merits the title "the custodian of individual rights". It is based on this that an X-ray of the extent of attention given to human rights in the country shall be made.

Earlier on attention has been drawn on the meaning of individual rights as those intrinsic and inalienable rights conferred on an individual by nature. When a person is deprived of any of these rights, he is no longer fully human but any other thing else. This is because these rights are never and can never be the products of the state, and any attempt at removing them by the state becomes the highest injustice against man. And if one neglects what he is supposed to guard, does he worth the name guardian? This is just like a dog that eats the bone hung around its neck. Is the Nigerian government aware of this? If not, then they are not worthy to rule because it is a stark reality that Politicians are those who know the art of governing the state.

Going back the memory lane, it should be recalled that mention has been made of some individual rights, but which of them has not been violated by Nigerians and their government. Just mention any. It does seem that what is obtained in the Nigerian government is what Hobbes regarded as the state of nature. May be Nigeria is yet to establish a civil state. If not why this Machiavellian 'might is right'.

Shall one talk about right to life. Each day very many people are butchered like fowls. Instances bound, needless to catalogue them because as we write people are being massacred by rampaging herdsmen, dreaded Boko Haram sect, Niger Delta Militants, abuse and unlawful killing of citizens by law enforcement agents etc. These are those that we read about in the dailies, no mention has been made about those not exposed to the public.

Nigeria professes right to liberty. This is only in theory but not in practice. Did the constitution of Nigeria not make provision for freedom of association, religion, speech etc? How far have these been allowed to be in operation? Form an association for rightful claim, the next thing you hear from the government is either "such an association is hereby dissolved" or the demise of the members. Profess your faith publicly, some fanatics from other religion would resort to vandalism, maiming and killing those not in the same religion with them. What action does the government take? Is this freedom of religion? Voice your opinion about those in the government either you are kept behind bars or looked for. Looking at these anomalies, one is forced to agree with Rousseau that man is born free and he is everywhere in chains. Yes, we are born free and supposed to remain free, but then why are we manacled in the shackles of mediocrity?

Is right to private property for all in Nigerian case? Emphatically No. Some disgruntled individuals in the society have made acquisition of property their sole right. Those who are less-privileged in the society are either compelled to sell their property or left with Hobson's choice by the mighty Lords. To whom do they turn to for redress, the government or those who make things happen? The country is in for a fix.

In a country where the everyday slogan has become "all animals are equal but some animals are more equal than others", who is interested in equity, justice and fair play in any dealing? This is the true picture of the present Nigeria. How can there be justice and equality when at the back of the mind of some people all niceties in the world should belong to them, hence, the unbridled amassment of wealth.

The standard of education in the country is nothing to write home about. Do we talk about the attitudes exhibited by the teachers, parents and government. On the part of teachers; a good number are unqualified. Can a rotten tree produce a sound fruit? Thus the Latin dictum; Nemo dat quod non habet (No one gives what he has not). Some take teaching profession as a part-time business while engaging in full-time business else-where. Some others take teachings for selfish utilitarian purposes hence organizing of evening lessons. In short a teacher herself pin-pointed it clearer thus:

> Most of my colleagues have sheds at Owerri main market and other markets in the town. They are there on fulltime, because teaching is now part-time. Those who have no money to set up their own business resort to full-time "lesson" teachers (The Leader, 1995:7).

The parents on the other hand, are not better off. Some encourage their children inadvertently to be lazy either by way of buying results or bribing their way through into the universities and higher schools of learning. Some also go to the extent of hiring thugs to beat the teachers and even being in support of their children for doing so. In a situation like this how can education progress instead of retarding.

The incessant industrial actions between the government and the teachers are no longer news in the country. The government almost always fails in her duty of prompt payment to the teachers. Honour should be given to whom it is due – is a popular saying. The government should bear in mind that education of the citizens is one of her utmost duties and therefore should not be neglected.

At this stage, it must be chipped in that unless the Nigerian government is abreast with her responsibilities and proves her mettle with regard to the rights of her individuals, there will never be a time ours should rightly answer a state. Can a state which is incapable of protecting the rights of its citizens worthy to be termed a civil state according to Hobbes.

Recommendations

Knowledge of a problem is a step-forward towards its solution, and solution to a problem can be effected when practical guidelines are proffered and worked upon. In the light of this therefore this paper advocates the following:

1. Let those voted into power be apprehensive of the fact that they are there to represent the wish of the electorates. For Socrates would argue that the art of politics is for the interest of the subjects (citizens).
2. There should be equality in all its ramifications. Equality implies that there are certain amount of benefits the society owes each citizen as rights and when such benefits are paraded as favours, inequality sets in, thus creating room for nepotism and tribalism to take upper hand.
3. The state (government) should realize that it is taken as the last resort by the citizens. She therefore should stand aloof in doffing justice; Justice unmitigated by any ethnic and personal prejudices.
4. The citizens should be aware that the state belongs to them and therefore its boom or doom spells much on them. Each individual should not regard the state as belonging to them but not to him.

Conclusion

The socio-political situation in Nigeria especially now calls for urgent attention both on the sides of the government and of the individuals. Let the government and the individuals be abreast with their avowed duties, so that the state will timely answer its name and rights of individuals respected.

There can never be a state without individuals, there can never be individuals without rights and human rights cannot be respected unless the state and the individuals carry out their duties and obligations towards each other.

Nigeria cannot afford at this point in her life to lag behind in global reckoning as a result of human rights abuses. What is needed now is the strengthening of human rights institutions.

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Communitarian Understanding of Human Rights as a Basis for the Pursuit of Human Well-Being

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Abstract

Human rights are certain moral guarantees that rest on the belief that all humans possess the same rights and that they are immutable and inalienable. Fundamentally, these rights can be conceived as legal, political and moral claims to conditions necessary for the well-being of individuals. However, how best should the concept of human rights be understood and applied for the achievement of human well-being? This paper, through the expository and critical methods, states that as much as a proscriptive understanding of human rights is good, a prescriptive or what the author calls a communitarian perspective to human rights is more fundamental and more robust for the pursuit of human well-being. The central argument in this perspective is that what the state or the community can do for its citizens (positive rights) are no less important if not more important than what cannot be done to its citizens (negative rights). The paper recommends the communitarian idea of human rights as a basis for human well-being.

Introduction

The recognition of the existence of human rights, that is the fact that humans are entitled to some rights, is not debatable and as it were not problematic; what has been problematic is the internationalization and universalization of the idea of human rights. The idea of human rights is as old as man because it is an extension of the natural law doctrine which is the basis for natural rights. It is noted here that what the ancient philosophers called natural rights; the modern philosophers prefer to call human rights. This shows that the two terms, natural rights and human rights have the same meaning and are from the same source, i.e. natural law deduced from human nature.

The antiquity of human rights is not debatable because the reasons people defended themselves against intruders and external aggressors in the state of nature was because of the acknowledgement of certain fundamental rights which they, as human persons, possess and which must not be violated. Any attempt therefore to violate such rights attracts reactions and retaliations which are actions registered in search for justice an-d redress done or attempted to be done. Life in the state of nature could therefore be precarious, nasty and short because after all no one has the monopoly of violence and self-defense is the first law of nature.

Dissatisfied with the outcome and the implications of these to social cohesion, men came together (and the civil society was born) on rational grounds to relinquish certain of their rights to the Sovereign, the State or the General Will for the protection, preservation and the management of the rights so surrendered or if you like for the proscription and prescription of their rights. Locke and Rousseau explained.

> Since some men violated the rights of others, the want of a common judge led men by mutual agreement to a social contract, to join together into a civil society. Men therefore create and empower the state to better protect and more securely enjoy their freedom, rights and equality through the enactment and enforcement of civil law (Locke and Rousseau, 1971, 183).

The idea of the civil society in connection with human rights thus translates the idea of rights from morality occasioned by the natural law to positive laws protected and enforced by the State/community. The State therefore is a major player in the full realization of the idea of human rights as not only a protector of human rights but also and more fundamentally a provider of the opportunities and the provisions for the full realization of human personality and well-being. This paper therefore seeks to shift the ongoing focus on human rights discourse which considers human rights more from a proscriptive sense to getting the discourse on human rights to focus more on its prescriptive/communitarian sense which will serve as a basis for the pursuit of human well-being. On the basis and authority of the social contract between the citizens and their State, the citizens can validly lay claim on their State both for negative and positive rights. The thesis of this paper therefore, is that as much as the proscriptive idea of rights is good, better is the communitarian idea of human rights in the pursuit of human well-being. The convincingly argue the following thesis and to solve the above identified problem, the paper adopts profusely the expository, analytic and the critical methods of a philosophical research.

Understanding Human Rights

There is no widespread acceptance of what constitutes human rights on the basis of the disagreement as to whether it should be viewed as divine, moral or legal entitlement; or whether it should be validated by intuition, culture, custom, social contract, principles of distributive justice or as pre-requisite for happiness; or whether they are to be understood as irrevocable or partially revocable (Waldron, 1984; Otoabasi, 2015).

This disagreement notwithstanding does not vitiate the importance attached to human rights the world over. The recognition of its existence is more fundamental than the disagreement as regards its scope. The United Nations Universal Declaration of Human Rights (1948) states that the foundation of freedom, justice and peace in the world is the recognition of the inherent dignity and the equal and inalienable rights of all numbers of the human family (quoted in Omoregbe, 1997). The declaration further notes that disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind. It further hopes that the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want is dependent on the proclamation of this highest aspiration of the common peoples which is the human right charter. To this end therefore, the Declaration proclaims that the peoples of the United Nations have in this charter reaffirmed their faith in the fundamental human rights, in the dignity and worth of the person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom.

Be that as it may, certain postulates have been offered and widely accepted as defining human rights. James Nickel has defined human rights as;

> Basic moral guarantees that people in all countries and cultures allegedly have simply because they are people. Calling these guarantees 'rights' suggests that they attach to particular individuals who can invoke them, that they are of high priority, and that compliance with them is mandatory rather than discretionary. Human rights are frequently held to be universal in the sense that all people have and should enjoy them, and to be independent in the sense that they exist and care available as standards of justification and criticism whether or not they are recognized and implemented by the legal system or officials of a country.

Henry Shue (1983) identifies three basic rights which involve 'everyone's minimum reasonable demands upon the rest of humanity and that the enjoyment of them is essential to the enjoyment of all other rights'. According to Shue, these basic rights include physical security, economic security or subsistence (what is needed for a decent chance at a reasonably healthy and active life of more or less normal length, barring tragic interventions), and liberty of economic and political participation. Arising from these basic rights are three duties which are: to avoid defining, to protect from definition and to aid the defined. Thinking in the same vein, Amartya Sen recognizes the duty component of rights, according to him, rights are entitlements that require correlated duties. If person A has a right to some X, then there has to be some agency, say B that has a duty to provide A with X. If no such duty is recognized, then the alleged right, in this view, cannot but be hollow (Sen, 2000: 229). To this end, human rights are things which every human being can rightly claim as an entitlement and that these rights are fundamental and sacrosanct such that the sovereign or the parliament itself is bound not to infringe upon it. Kofi Quanshiga (1992:234) writes:

> Human right is conceptualized as the new manifestation of the natural law concept of the Ancient and Middle ages. Natural law had always envisaged the external law conceived as principles of a right law or is conceived as principles of a right law or is patently correct solution of concrete legal questions. It is the law which the monarch or parliament itself is bound not to infringe

Otoabasi also discusses the five postulates on human rights identified in Encyclopedia Britannica (2002: 658). Firstly, human rights are understood to stand for both individual and group demands for political power, wealth, education, and other social goods and benefits, the most fundamental of which is respect and its constituent elements of reciprocal tolerance and mutual forbearance in the pursuit of all other goods. In this understanding, human rights imply claims against persons and institutions that impede the achievement of these goods, as well as standards for judging the legitimacy of laws and traditions.

The second postulate is that human rights are normally alleged to refer, in some vague sense to 'fundamental' as distinct from 'non-essential' goods or benefits. The fundamental here will refer only to sensitive rights like of life or the right to equal freedom of opportunity while the non-essentials wound mean 'mere wants'.

The third postulate, in recognition of the diverse environmental circumstances, differing worldviews, and inescapable interdependencies between goods and benefits, takes human rights to refer to a wide continuum of claims, beginning from the most justiciable to the most aspirational.

The fourth postulate recognizes that human rights have limitations such that the rights of any particular individual or group in any particular instance are restricted as much as is necessary in order to secure the comparative rights of others and the aggregate common interest. On this note therefore, it makes little or no sense to think of human rights in absolute terms.

Finally, human rights are understood to be quintessentially universal in character, in some equally the innate possession of mankind every where, including in certain instances even the unborn. This implies that, at least in theory, human rights extend to every person on earth regardless of creed or race. In single terms, for being a human being, the human member of the earth is entitled to rights. Corroborating this, Omoregbe (1987: 20) writes that;

> Rights whether it is in the legal or moral sense of the word is a justifiable claim to have or to obtain anything to which one is entitled or a justifiable claim to act in a particular manner if one is entitled to do so.

Apart from the above definitions and conceptions of human rights, efforts have also been made to categorize human rights under three generations. This categorization was advanced by the French Jurist, Karel Vasak (see Encyclopedia Britannica, 2002: 658). The first generation corresponds to civil and political rights; the second generation deals with economic and social rights while the third generation talks about collective or solidarity rights.

The first generation of human rights deals essentially with liberty, and participation in political life. They are fundamentally civil and political in nature and serve to protect the individual from the excesses of the State. First generation rights include among others freedom of speech, the right to fair trial, freedom of religion and voting rights. It was pioneered by the United State Bills of Rights and in France by the Declaration of the rights of man and of the citizen in the 18th century. At the global level, they were first enshrined by the 1948 Universal Declaration of Human Rights and given status in international law in Article 3 – 21 of the Universal Declaration and the International Convention on Civil and Political Rights. The first generation of rights views human rights more in negative (freedom from) than positive (rights to/freedom to) terms. Negative understanding of rights favours the abstention over the intervention of government in the pursuit of human dignity and well-being.

The second generation of human rights is traced to the socialist tradition of Saint-Simon in the early 19th century (Shue, 1983: 30). The ideals of this conception of human rights were later promoted by revolutionary struggles and welfare movements across the world. This generation of rights is related to equality and was first recognized by governments after World War I. These rights are fundamentally social, economic and cultural in nature. They ensure different members of the citizenry equal condition and treatment. These rights include the right to work, the right to just condition of work, the right to fair remuneration, the right to an adequate standard of living, the right to organize, form and join trade union, the right to collective bargaining, the right to equal pay for equal work, the right to housing and health care, the right to social security. Others are the right to education, the right to property and the right to enjoy the benefits of one's own creative activity. These rights are covered by the Universal Declaration of Human Rights and are also embodied in Articles 26 – 29 of the Universal Declaration and the International Covenant on Economic, Social and Cultural Right. In the second generation of rights, human rights are conceived more in positive than in negative terms. Also, it requires more the intervention than the abstention of the State in order to distribute goods and benefits equitably.

The third generation of human rights are those rights that go beyond the mere civil and social as expressed in many progressive documents of international law, including the 1972 Stockholm Declaration of the United Nation Conference on the Human Environment and Development and other pieces of generally inspirational 'soft law. The third generation rights are largely unofficial and include such rights as: group and collective rights, right to natural resources, right to participation in cultural heritage, right to intergenerational equity and sustainability and the right to commutate and communication rights.

In all these definitions, conceptions and postulations on human rights, one recurrent decimal is the recognition of the sanctity of human life and the dignity of the human person. This being the case, the achievement of human well-being is guaranteed if these rights are respected and protected.

Communitarian Idea Of Human Rights

To appreciate the meaning of a communitarian idea of human right requires that we first understand what communitarianism (from an African perspective) means so that the concept of human rights can then be situated within this philosophy.

According to Gyekye (1987: 155) 'communalism or communitarianism (Gykye uses the two terms to mean the same thing) may be defined as the doctrine that the group (that is, the society) constitutes the focus of the activities of the individual members of the society. He further states that the doctrine places emphasis on the activity and success of the wider society rather than, though not necessarily at the expense of, or to the detriment of the

individual'. Communitarianism as a philosophy is founded on the values of social well-being, solidarity, interdependence, cooperation, care, concern and reciprocal obligations. These values are sure foundation for human well-being since no single individual is self-sufficient to meet the essentialities of his personality.

Human life is characterized by adventures, ambitions, dreams, desires and aspirations. This is a truism. But of no less truth is that human life is equally characterized by weaknesses, frustrations, hindrances, limitations and failures. However, these limitation and frustrations are overcomable when and if a person receives the necessary motivations, care and helps. Human beings need help: help of fellow humans and the help of his/her community to help him/her overcome challenges of life and set him/her on the right path of progress.

The essence of the civil society is not only to protect the rights which men enjoyed in the state of nature, but to also provide opportunities that will help him/her enjoy his/her (inalienable) rights/freedoms. The community/State is a provider of opportunities.

Communitarian idea of human rights recognizes a symbiotic relationship between the individual and the community/State. It avers that the community/State and the individual are partners in progress and that the well-being of the State depends on the individual(s) and vice versa. Communitarian idea of human right transcends an individually structured rights to a communal understanding of rights that recognizes reciprocal obligations not only among citizens but also between the citizen(s) and the State. Talk about rights is meaningless outside the communal setting. This is because my claim to possess certain rights presupposes the recognition of someone who should respect that claim. However, these rights are not only proscriptive in nature but equally prescriptive. Proscriptive rights or freedom are ideally issues that are forbidden. They refer to those things that the government cannot do to groups, such as discrimination based on race, ethnicity or gender. These rights are called negative rights because they involve what cannot be done (legally) (Rourke, 2005: 453) to individuals.

But individuals or citizens can lay claim not only to negative rights but also to positive rights or what is called prescriptive rights. Prescriptive rights are the basic necessities that a society and its government are prescribed, that is, obligated to provide so as to assure certain qualitative standards of life for everyone in the community. These include adequate education, nutrition, housing, sanitation, healthcare, and other basic necessities to live with dignity and security and be a resourceful citizen (Otoabasi, 2015:9). They are also called positive rights because they place a positive obligation on societies and their government to ensure they are met (Rourke, 2005:453).

Whereas in proscriptive or negative rights, its advocates tend to conceive of human rights as being mere individuals or veritable "islands unto themselves", advocates of prescriptive/positive or what is here called communitarian idea of rights are far more willing to recognize the importance of the community or the State in individual's lives. Whereas proscriptive idea of right is steeped in individualism, prescriptive idea of rights is steeped in communitarianism.

The community or the State therefore, should not only be seen not to interfere with people's inalienable right/freedoms but should also be seen to intervene in the people's lives in order to distribute goods and benefits. This is an integral view of human rights/freedom which communitarianism offers. It recognizes rights/freedom-from and also right/freedom-to. Negatively, it involves not interfering with people's freedoms/rights and positively it involves intervening and positively providing the necessities, the ways and means and the concrete helps through which the person can adequately realize his full potentialities and personality (Obioha, 2016: 254). Amartya Sen (1999) calls it instrumental freedom or capabilities or substantive freedom and Iroegbu (2002) calls it substantive liberty. The UNESCO Committee on human rights also recognizes this sense of human rights when it perceives it as:

> A condition of living without which in any given historical stage of a society, men cannot give the best of themselves as active members of the community because they are deprived of the means to fulfill themselves as human beings. By liberty they mean more than only the organization of the social and economic conditions within which men can participate to a maximum as active members and contribute to the welfare of the community at the highest level permitted by the material development of the society (Ndubuisi, 2007:185).

Sen observes, and rightly so, that man is not sufficient in nature and therefore positive actions are required from the State or his community to provide the necessities that will set him on the path of progress. So for Sen, substantive freedom, which he also calls capabilities, constitutes instrumental freedoms which include political freedoms, economic facilities, social opportunities, transparency guarantees and protective security. The substantive rights of Sen is the totality of what makes the human person to exist, fully blossom and finally achieve his ultimate and to be happy. It is a fact there are things individuals cannot do for themselves in their quest for a happy life. There exist conditions over which individuals may have no control and thus public actions are required in such areas to enable the individuals overcome or cope with what as individuals they would be unable to overcome. For example

one's life goals may be affected by the age of the person (e.g. by the specific needs of the old and the very young), by gender and social roles (eg. Through special responsibilities of maternity and also custom-determined family obligations), by location (eg. By proneness to flooding or drought, or by insecurity and violence in some inner city living), by epidemiological atmosphere (eg. Through diseases endemic in region) and by other conditions over which a person may have no or only limited control.

So the state or the community is expected to provide the capabilities through practical policy making that will enable individuals overcome certain limitations in their quest for will-being. Therefore the issue of human rights/freedom goes beyond its proscriptive sense to mean a reality that makes the realization of the persons fullest being possible. It involves laws, infrastructures, social and financial arrangements and constitutional provision that order the society justly for the full personhood of all. It concretely ensures the realization of a person's being by removing all restrictions and by ensuring the provision of all capabilities necessary for the human personal dignity and well-being.

The Universal Declaration of Human Rights (UNDHR) as ratified by the General Assembly of the United Nations captures this prescriptive/positive or communitarian idea of rights in its article 25 which recognizes and accords the human person a right to an adequate standard of living and that this right is fundamental to man. The UNDHR is further supplemented by such documents as the European Convention for the protection of human rights and fundamental freedom (1953) and the International Covenant on economic, social and cultural right (1966).

Also very fundamental to human well-being is the recognition to participate in community life. It involves the concretization of the common life of a people in daily experience. It encourages mutual co-existence that promotes both the individual and communal good. Communitarian idea of rights promotes the development of individual's potentialities and personality by ensuring the provision of the necessary opportunities, rights and avenues to lead a dignified life for instance, when a person has gone to school and possesses the requisite skills and knowledge, the person should be gainfully employed. Nobody should be denied the liberty because of who he/she knows or does not know or because of where he/she comes from. The denial of the liberty brings about frustration, bitterness, anguish and disenchantment in society. It causes alienation both from oneself and from the community. It kills dreams, hopes and aspirations. And when these are dead, then one's pursuit of dignity, self-worth and self (human) development will be farfetched.

In the same vein communitarian idea of rights speaks of the ability to get the material means to live one's life fully as a person. For instance, in Nigeria, it is said that education is the right of every child or everybody. However, no real provision is made for the exercise of that right. If I have the right to go to school but cannot in reality exercise that right for the fact that the cost of going to school is high and I cannot afford it and worse still the community or the government has not made any provision for me in terms of accessing the necessary funds to exercise that right, then the right is as good as being empty and useless. A prescriptive or communitarian idea of rights ensures that rights are not empty in this sense but that adequate provisions are made to enable people have a decent, good and happy life.

Conclusion

Human rights are those rights attached to human beings which function as moral guarantees in support of claims towards the enjoyment of a minimally good life. Hence, it has been argued that to advance human well-being, rights should not be limited to proscriptive rights; that as much as proscriptive rights are necessary, it is argued that an understanding of rights from its prescriptive or communitarian sense is much more necessary for advancing human well-being. Every government is therefore called to cultivate the human right culture (especially the communitarian sense) to enable its citizens live a more humane and dignified life. Living under the influence of this sense of human rights helps people attain self-actualization in terms of living an authentic life.

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The Political Economy Of Recession In Nigeria

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Abstract

This study examines the issue of the political economy of recession in Nigeria (2016). The specific objectives of the study are to investigate how politics impacted (in this period) on the economic recession in Nigeria, proffer solutions to the existing economic recession and also make generic recommendations on the way forward for the economically embattled country. The documentary method of data collection is employed for the study. Recession (economic recession) is denoted in the work as a period of decline in economic activities in a country and an issue that in self-evident manner tells on the psyche and physical appearance of citizens. It is argued in this paper that it was primarily parochial politics that led to the economic recession in Nigeria, as economics gave way to politics in the management of Nigerian affairs. Hence the recession was a function of the disarticulation between the nation's political and economic systems. The paper has attempted to proffer solutions to the existing economic recession in the country and also made propositions (in broad terms) on the way forward for the embattled country.

Keywords: Political economy, Recession, Economic Recession.

Introduction

Nigeria has the appropriate credentials for greatness (Musa, 2006). But what has debarred this country from achieving irrefutable political and economic distinction? This is the question that is central to the concerns of this study. According to Luqman & Lawal (2011) therefore, Nigeria's economic history (since independence in 1960) has been dominated by ebbs and flows of crisis and lackluster-recovery. Why have these ebbs and flows continued to characterize the Nigerian politico-economic system? In economic terms, a lingering lackluster recovery signifies an enduring economic recession, an unusually recurring phenomenon. The focus of this study therefore is the Nigerian economic recession (2016). Mazurek & Mielcová (2013) thus posit that economic recessions are often studied from three perspectives. The first concentrates on recession causes, the second examines its consequences and the last focuses on recession predictions. Thus, in this study of economic recession (from the standpoint of public administration), the concentration is on recession causes.

Accordingly, the general objective of the study is to examine the issue of the political economy of recession in Nigeria (2016). The specific objectives are to (i) investigate how politics impacted on the economic recession in Nigeria (ii) proffer solutions to the existing economic recession and (iii) make recommendations on the way forward for the economically embattled country. The documentary method of data collection is employed for the study. This essentially entailed the examination, analysis and interpretation of national politics, economics and the attendant documents. In addition, logical argumentation is adopted as the general research approach to the study. The theoretical framework of the contribution is the systems theory.

Conceptual Issues

The Concept of Political Economy

The political economy concept is actually surrounded by a maze of historical fluidities. Komlik (2016) therefore opines that it is essentially a historical science. But the assertions of Komlik, only begs the question. However, according to Foley (1999) the classic texts of political economy address the central problems of industrial capitalism on a world scale, which continue to structure the political and economic dilemmas of contemporary society. Foley in other words alludes to the political and economic combinations in the character of the central problems of contemporary society – the political economy character of these issues. Then, because of the complexity of human social interaction and the difficulty we have in confronting our own social existence objectively, there cannot be a "grand unified theory" of political economy. Each of the conflicting theories of political economy accordingly explains part of the truth, but each contains its own limitations (Foley, 1999). This study does not claim immunity from such limitations.

Furthermore, interrogating the origin of the political economy concept, George (2006) highlights:

> The word economy, drawn from two Greek words, house and law, which together signify the management or arrangement of the material part of household or domestic affairs, means in its most common sense, the avoidance of waste… In a wider sense, its meaning is that of a system or arrangement or adaptation of means to ends or of parts to a whole… The word political, means relating to the body of citizens or state, the body politic; to things coming within the scope and action of the commonwealth or government; to public policy. Political economy, therefore, is a particular kind of economy. In the literal meaning of the words, it is that kind of economy which has relation to the community or state; to the social whole rather than to individuals.

According to George (2006), the use of the term "political economy" began at a time when the distinction between natural law and human law was not clearly made, when what he called the body economic was largely confounded with what is properly the body politic, and when it was the common opinion in Europe, he argued, even of thoughtful men, that the production and distribution of wealth were to be regulated by the legislative action of the sovereign or state. George further succinctly declares:

> The first one to use the term is said to have been Antoine de Montchretien in his Treatise on Political Economy, published in Rouen, France, 1615. But if not invented by them, it was given currency, some 130 or 140 years after, by those French exponents of natural right, or the natural order, who may today be best described as the first single-tax men. They used the term "political economy" to distinguish from politics, the branch of knowledge with which they were concerned, and from this, called themselves Economists. The term is used by Adam Smith only in speaking of "this sect," composed of "a few men of great learning and ingenuity in France." But although these Economists were overwhelmed and have been almost forgotten, yet of their "noble and generous system", this term remained, and since the time of Adam Smith, it has come into general use as expressive of -- to accept the most common and I think sufficient definition -- that branch of knowledge that treats of the nature of wealth, and the laws of its production and distribution.

There is of course the Marxist understanding of political economy, as a demonstration and application of dialectical materialism and historical materialism (Wang, 1977). But this study is conceptually uninterested in Marxism and its theoretical nuances. It suffices to acknowledge that there exists in the political economy literature the Marxist version of political economy theorization. Political economy thus, actually belongs to the class of concepts that has no settled meaning. Salavrakos (2012) agrees to this by asserting that the concept of political economy has a broad array of interpretations. As theoretical construct however, Browning & Kilmister (2006) see political economy as that approach which situates the economy within a broader context, in order to create a more wide-ranging social theory.

Then according to Sodaro (2001) in Dode (2012), political economy refers broadly to the relationship between politics and economics, as it constitutes yet another major topic in comparative politics. The conceptualization of political economy in this study tilts towards the position of Dode (2012). In this study therefore, political economy is a theoretical approach to social science investigation. It interrogates the influence of politics on the economy and presents the outcome of such relations.

Conceptualizing Economic Recession

Relating the definition of economic recession to the concept of business cycle and citing West (1990), Mazurek & Mielcová (2013) highlight:

> Fluctuations in production or in national economic activity around a long-term growth rate are called business cycles. Business cycle lasts from several months to several years. Inside the business cycle, there are four significant periods – the period of economic expansion, followed by the period of recession, contraction and economic revival. The most discussed part of the business cycle is a recession.

Furthermore, Mazurek & Mielcová (2013) depose that there are many definitions of recession in literature such as that of the National Bureau of Economic Research (NBER, 2010), as follows:

> Recession is ...a significant decline in the economic activity spread across the country, lasting more than a few months, normally visible in real gross domestic product (GDP) growth, real

personal income, employment (non-farm payrolls), industrial production, and wholesale-retail sales.

A recession is also describable as a period of time when a nation's GDP declines for at least two consecutive quarters in a quarter-to-quarter comparison (Mazurek & Mielcová, 2013). Moreover, other factors such as real personal income, employment, industrial production and wholesale and retail sales are used to determine whether an economy is in a recession or not (Rachlin, [2009] in Mazurek & Mielcová, 2013). Then related to the foregoing, a deep recession, influencing more than one country and lasting for a long time, is called a depression (Mazurek & Mielcová, 2013).

Against a United States' background, Keybridge Research (2008) points out that although it is often said that a recession is defined as two consecutive quarters of negative GDP growth, the truth however is much more complicated than that, as in fact, U.S. recessions are officially declared and dated by a committee of seven economics professors on the Business Cycle Dating Committee of the National Bureau of Economic Research (NBER) – a non-profit association of academic economists unaffiliated with the U.S. government.

Generally speaking, continues Keybridge Research (2008), a recession is a significant decline in economic activity spread across the economy, lasting more than a few months. Recessions are accordingly typically visible in real GDP postings (reported quarterly), and in four other monthly data series: real income, employment, industrial production, and wholesale-retail sales. And importantly, recessions are dated by month, not quarter. Hence, this committee of experts focuses on the four monthly economic data series to determine if a recession has occurred. And it is not uncommon for the committee to declare a recession if there is a clear downward movement in these monthly indicators, even if quarterly GDP remains positive.

Keybridge Research further adds:

> For each recession, the dating committee defines a month of business cycle peak and month of a business cycle trough. A business cycle peak is when the committee judges that the overall momentum of the economy reaches its highest level. A recession officially starts in the month after the business cycle peak. A trough is defined as the month when the committee feels business activity hits it lowest point. An economic recovery or economic expansion is considered to begin in the month after the trough.

Claessens and Kose (2009) had also opined as follows:

> There is no official definition of recession, but there is general recognition that the term refers to a period of decline in economic activity. Very short periods of decline are not considered recessions. Most commentators and analysts use, as a practical definition of recession, two consecutive quarters of decline in a country's real (inflation adjusted) gross domestic product (GDP)—the value of all goods and services a country produces….Although this definition is a useful rule of thumb, it has drawbacks. A focus on GDP alone is narrow, and it is often better to consider a wider set of measures of economic activity to determine whether a country is indeed suffering a recession. Using other indicators can also provide a more timely (sic) gauge of the state of the economy.

In this study however, recession (economic recession) squarely denotes a period of decline in economic activities in a country. It is not a theoretical matter but an issue that in self-evident manner tells on the psyche and physical appearance of citizens. It indicates declining income for government and increased levels of struggle by individuals in order to make ends meet. It brings home to the people in government that it can no longer be business as usual. And to the individual citizens (particularly in a sleaze-endemic country) economic recession also means that the sources of governmental largesse and elite thievery have suddenly dried up in the entire national politico-economic system.

Theoretical Framework

The theoretical framework of the study is the systems theory. The theory actually encompasses a wide field of research with different conceptualizations and areas of focus (Mele, Pels & Polese, 2010). Citing Capra (1997), Mele, Pels & Polese, further highlight that systems theory is an interdisciplinary theory about every system in nature, in society and in many scientific domains as well as a framework with which we can investigate phenomena from a holistic approach. And in its broadest conception, a system may be described as a complex of interacting components, together with the relationships among them that permit the identification of a boundary maintaining

entity or process (Laszlo & Krippner, 1998). The history of systems theories includes contributions from such seminal thinkers as Alfred North Whitehead, Ludwig von Bertalanffy, Anatol Rapoport, Kenneth Boulding, Paul A. Weiss, Ralph Gerard, Kurt Lewin, Roy R. Grinker, William Gray, Nicolas Rizzo, Karl Menninger, and Silvano Arieti (Laszlo & Krippner, 1998). Furthermore, according to Laszlo & Krippner:

> As a response to the increasing fragmentation and duplication of scientific and technological research and decision making in the first half of the 20th century, Ludwig von Bertalanffy advanced what he called *Allgemeine Systemlehre* (general theory of systems or, more popularly, general system theory -- GST). Von Bertalanffy considered the principles of organization involved at various levels in the manifestation of natural systems. His first statements on the subject date from 1925-1926, during the time when Alfred North Whitehead was creating a related 'philosophy of organism.'

At about the same time, Laszlo & Krippner continue, biologist Paul A. Weiss also began to develop a systemic approach based on the importance of finding "the conceptual integration that renders the map of knowledge not only more complete, but more consistently coherent." More than others before their time, von Bertalanffy, Whitehead, and Weiss became aware of the potential to develop a general science of organized complexity. Of them, von Bertalanffy gave the fullest formulation of a general theory of systems (Laszlo & Krippner, 1998). He (von Bertalanffy) defined the aims of the theory as follows:

> (1) There is a general tendency toward integration in the various sciences, natural and social. (2) Such integration seems to be centered in a general theory of systems. (3) Such theory may be an important means for aiming at exact theory in the nonphysical fields of science. (4) Developing unifying principles running "vertically" through the universe of the individual sciences, this theory brings us nearer the goal of the unity of science. (5) This can lead to a much-needed integration in scientific education (Von Bertalanffy, 1968; Laszlo & Krippner, 1998).

Then, methodologically, posits Laszlo & Krippner (1998) it is important to set apart a theoretical system from an empirical system. The former is a complex of concepts, suppositions, and propositions, having both logical integration and empirical reference (as we are doing in this study), while the later is a set of phenomena in the observable world that is amenable to description and analysis by means of a theoretical system. Mele, Pels & Polese (2010) have also argued that since Aristotle's claim that knowledge is derived from the understanding of the whole and not that of the single parts, researchers have been struggling with systems and parts, in terms of their contents and their relative dynamics (as we are currently doing).

The application of the theory to this study is therefore framed on the thoughts that the national system is an interlink-age of systems, embedding the political and the economic sub-systems, with each component of the embedded subdivisions expected to positively contribute to the overall efficiency of the national system, in such a way that the incidence of recession is usually negated. Hence, disarticulations in the otherwise interlinked sub-systems implies a recession.

The Politics-Economics Disarticulation And The Attendant Economic Stagnation

In Dode (2012), the factors that gave rise to Nigeria's historically woeful economic performance were identified to include the problems of visionless, corrupt and ill-equipped leadership. In addition however, it needs to be emphasized that this visionless, corrupt and ill-equipped leadership-output was a function of a decadent political process – a corrupt political system. It was still under this historical scenario that the economic recession of 2016 became manifest. Prior to this period, so much national time and efforts were expended on political shenanigans and ostensible political correctness, while little or no attention was paid to relevant economic considerations.

In early December 2008 in the United States, the Business Cycle Dating Committee determined that the U.S. economy was officially in recession. It declared that the business cycle peak was in December 2007, meaning that the recession started in January 2008 (Keybridge Research, 2008). In the Nigerian system however, political considerations would have made it inexpedient to declare that the country had been in recession in the whole of the preceding year. It would signify that the government was not doing well. No Nigerian government would accept that there were economic challenges in the country except when the situation had gotten out of hand. Hence, the economic recession that was officially declared in Nigeria in 2016 had always been there in Nigeria but

the Nigerian politicians apparently refused to acknowledge it. The politics-economics disarticulation therefore continued in the profound regard.

But more important, while the recession persisted, the Muhammadu Buhari government did not give any indications that inclusive economic designs were needed for surmounting the problem. It apparently remained business as usual, with the same economic team that mainly consisted of full-time politicians. Subsequently, in formally accepting the incidence of recession in the country, the specious tendencies in the official statements were still pronounced, to the effect that the country was doing well in the areas of agriculture and solid minerals. And the citizens are asking: show us in concrete terms, the evidence of this doing well. But the political statisticians will not be able to produce the proof of such stellar performance. The political and economic systems thus remained immensely disarticulated.

Furthermore, one of the central themes in political economics argues Alesina (2007) has been and continues to be the effect of different political institutions on economic outcomes. Then what has been the effect of the Nigerian political institutions on economic outcomes? How has politics shaped the outcome of economic policies? In the last quarter of 2016 in Nigeria, when the issue of economic recession in the country was still topical, the Nigerian Senate declined with every glee and show of triumph, the $30.0 billion foreign loan initiative, brought before the National Assembly for approval by the executive arm of government (Adebayo, 2016; Umoru, 2016). The Senators returned the entire idea to the executives on the grounds that it came to them without the necessary supportive documents. The Senators actually argued that the letter conveying the loan- request was not accompanied by a borrowing plan (Umoru, 2016).

The Nigerian President (as constitutionally required) forwarded this request to the National Assembly, to approve an external borrowing plan of $29.960 billion to execute key infrastructural projects across the country, between 2016 and 2018. He made the requests in two separate letters to the President of the Senate and the Speaker of the country's House of Representatives, positing that the external loan (the biggest in Nigeria's history) will fund targeted projects, cutting across all sectors, with special emphasis on infrastructure, agriculture, health, education, water supply, growth and employment generation. Other sectors to be covered by the proceeds of the loan bid included poverty reduction through social safety net programmes and governance and financial management reforms, among others (Adebayo, 2016).

According to the Nigerian presidency, the cost of the projects and programmes under the borrowing (rolling) plan was $29.960 billion. This was made up of proposed projects and programmes' loan of $11.274 billion, special national infrastructure projects, $10.686 billion, Euro bonds of $4.5 billion and Federal Government budget support of $3.5 billion. While the Majority Leader of the House of Representatives was quoted as saying that the House would approve the loan, the Senate promptly rejected the request (Adebayo, 2016). But why did the Nigerian Senate not ask for the necessary documents and explanations in a routine manner, in order to continue with debates on the loan request? Why was the Senate's return (rejection) of the executive's request made such an important national issue that it became? The truth is that the undercurrents of the matter were based on parochial political considerations and the germane legislature-executive altercations – in an era of economic recession? Was it economically correct to think that the country needed no loans, even if it was politically so suitable to conclude?

In the social media and other lay literature, Nigerians discussed the economic recession that recently enveloped their country, principally from the standpoint of politics, by which is meant in this essay, partisan politics. Worst still, such politically partisan contributions were made from the viewpoints of sectional and tribal sentiments. In other words, to blame the other political party and its assumed or apparent tribal supporters were considered relevant contributions to the occasioning debates on economic recession in the country. Analogously, it is assumed by many in the country that for the country to get out of the recession would be a credit to the ruling party, therefore, the recession may remain, the strange tendency holds. The debates rather even centered on how during Buhari's era as Military Head of State in 1984 there was economic recession. As he came again in 2016, the argument goes, recession returned. The truth is that these insinuations merely bordered on closed-minded politics. In point of fact however, the economic crisis that befell Nigeria in the early 1980s predated the short-lived Buhari military regime (1984-1985) and actually started during the Shagari regime of 1979-1983 (Oloyede, 1992).

It is argued in this paper that it was primarily politics (the parochial type) that led to the economic recession in Nigeria, as economics gave way to politics in the management of Nigerian affairs. It has accordingly been posited in the study that members of the different economic teams in the governance of the country were more of politicians than economists. In the name of politics, duplicity took the center stage in policy pronouncements. Facts became eroded and statistics only meant what the politician wanted to hear and see. The Nigerian economy thus became the largest and strongest economy in Africa at the same time that there was stupendous poverty in the country,

occasioned by a gargantuan level of hunger and self-evident starvation in the same nation. The two principal political parties in the Nigerian political system, the Peoples' Democratic Party (PDP) and the All Progressives Congress (APC) were accordingly, more enamored by the blame game on how the economy got into a recession than proffering solutions on what to be done.

Possible Solutions To The Existing Economic Recession In Nigeria:
Propositions On The Way Forward For The Country

The Nigerian research field and lay commentary arena are already awash with proposals on how to achieve generic greatness for the country. The issue has however remained the dearth of the political determination to realize the dream of greatness for the country. In this study, we further proffer the following solutions.

In the first place, the Nigerian system in its politico-economic setting must begin to engage in great debates. Nigeria's political and economic environments in their combinatory formation indeed detest great debates. Whenever a national conversation tends to border on the broad spectrums of the political economy, the generic Nigerian system abhors it. The Nigerian paradigm of public discursive engagement is therefore highly enamored by politics in isolation. Segregated matters of economics are accordingly usually abandoned to the whims and esoteric tendencies of academic economists. Hence, the issue of the Sovereign Wealth Fund for instance was one of such topics thrown away by the critical Nigerian worldview. What it stands for is not of any importance to very many Nigerians but back to the current recession. There have not been national debates on the way out of the existing economic quagmire in the country other than political rivalries. Public policies must be the products of such national debates, particularly in an era of economic recession.

Secondly, Nigerians must decide to engage the National Assembly in accountability struggle. What is currently obtainable is that the individual members of the National Assembly decide on vendetta missions against their political opponents in the executive arm of government, all in the name of speaking for the masses. What for instance, is the preponderant viewpoint of the Nigerian citizens on whether the country should access new foreign loans in order to tackle the current recession in the country? It is not enough for the legislature to keep returning the submissions of the executive on the matter. The legislature, as the masses alter ego, must point towards the alternatives. The legislature and the executive indeed belong to the requisite Nigerian system for politico-economic survival. The legislators and the politicians that serve in the executive arm of government should not only realize their belongingness to the same system during electioneering campaigns. A period of economic recession requires some form of togetherness on the parts of the executive and the legislature. Nigerians must find a way of making their representatives in parliament to be saying and doing what truly reflects the wishes of the masses.

Additionally, Nigerians must refuse to see economic recession as the problem of government or the sin of the political party that was previously in power in the country or the headache of the party that is currently in power. Economic recession in any country is describable as a period of economic emergency in such a state. Such times demand the industriousness of the citizenry and hopeful patience on the part of citizens that their steady contributions would invariably lead to positive reversals in the fortunes of the national economy. Incidentally on this score, the most critical question on the issue of the political economy of recession in Nigeria is neither primarily politico-economic nor fundamentally locatable within the realms of economics. It is more of a socio-political issue, which invariably relates with the political economy.

We recall that Browning & Kilmister (2006) see political economy as that approach which situates the economy within a broader context in order to create a more wide-ranging social theory. Hence, the socio-political question borders on the incapacity of the generic Nigerian system to engender a commonly acceptable definition of who is a Nigerian citizen. It is thus such Nigerians of common understanding that would refuse to see economic recession as the problem of government or the sin of the political party that was previously in power or solely the headache of the party that is currently in office. Settling the question of who is a Nigerian citizen is accordingly related to the struggle against economic recession in the country.

Furthermore, the war against corruption in the country is integral to the battle against the continuity of recession. According to BBC (2006), more than $380bn has either been stolen or wasted by Nigerian governments since independence in 1960. Citing Nuhu Ribadu, as the Chief Corruption Fighter for the country, BBC (2006) posited that Nigeria had "nothing much" to show for the missing money. Revelations from the various futile probe panels and sundry ineffectual investigations since then make the 2006 BBC position a sheer understatement. In any case, Nuhu Ribadu only alluded to the official figures of fraudulent oil-sales. The historically gargantuan thieving of the same oil resources (with international collusion of course) would be difficult to quantify. Additionally, according to Burleigh (2013) since gaining its independence in 1960, Nigeria has received $400 billion (£257 billion) in aid — six times what the U.S. pumped into reconstructing the whole of Western Europe after World War II. But there is nothing to show for it. Burleigh further demonstrates that in Nigeria, political power is universally regarded as a chance to reap the fortunes of office by the ruling elite and its families and tribes.

Consequently, political power in Nigeria impacts negatively on the national economic system. Burleigh further argues that whatever money that the country receives as aid will only be recycled into bank accounts in the Channel Islands or Switzerland. Hence, political power in Nigeria is rather deployed in economic terms, into the development of the economic systems of other lands. And the truth is that economic recession is not defeated through such politico-economic futility. The way forward for the economically embattled country therefore critically entails the winning of the war against sleaze.

Conclusion

The current economic recession in Nigeria is above all, a consequence of the refusal by subsequent regimes in the country to continue with whatever policies that were initiated by their predecessors. The political and economic sub-systems of the Nigerian state were accordingly being operated in disarticulation. Even road projects initiated by previous regimes were abandoned out of partisan political considerations. The country gradually became a huge yard of abandoned projects. It was consequently, usually prejudiced politics that drove this regression of discontinuity. And it was this regression that invariably translated to the economic recession. In every nation state therefore, recession is profoundly an economic matter. But when narrow-minded politics impacts on the incidence of recession, we arrive at the political economy of it. And so the political economy of recession in this study has referred to the impact of bigoted politics on the economic recession of 2016 in Nigeria. The paper has attempted to proffer solutions to the existing economic recession in the country and also made propositions in generic terms on the way forward for the country.

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Gender Inequality in Access to Social Services and Sustainable Development: The National Gender Policy to the Rescue?

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Abstract

Inequality in access to social services faced by women is a major hindrance to sustainable national development in Nigeria. To address this, the Federal government introduced the National Gender Policy (NGP) which came into effect in the year 2007, with a mandate to provide equal opportunities for women and men to enjoy and attain an acceptable minimum threshold of universal access to such social services by the year 2015. Appraisal of the policy was to be undertaken every five years. After ten years in operation (2007-2017), an appraisal of the performance of the NGP the policy becomes imperative. The documentary method of data collection was employed for the study and was complemented by objective direct observation. Findings from the study show that despite the NGP, women still suffer from excessive loss of time spent in fetching water and a lack of gender consideration in the use of sanitation (toilet) facilities; the energy crises in the country led women into using more affordable but time consuming and hazardous energy sources; women still face severe transportation difficulties, and the protection of women's lives and property have not been guaranteed. The foregoing resulted in low human development indices for the country. The study recommended political will by leaders in policy implementation, non-politicizing of women empowerment programmes, socio-cultural re-orientation, and introduction of gender studies as a general studies course in tertiary institutions, among others, as possible panacea to the problem.

Keywords: Access, Gender, Inequality, Social Services, Sustainable Development.

Introduction

In most countries, women constitute half of the population; therefore, any development process that ignored the life-chances of half the population cannot address the problem of poverty and the crisis of sustainability (Anyanwu, 2010). This becomes imperative in view of the fact that it is said that 70% of the poor in Nigeria are women (Federal Ministry of Women Affairs and Social Development (FMWASD), 2007; Japan International Cooperation Agency (JICA), 2011a). More so, contemporary Nigeria is replete with a history of disparities between males and females in access to power and resources, and gender biases in rights and entitlements, among others (FMWASD, 2007). This is in contrast to Olatunbosun's (1975) observation that in pre-colonial times, in the different rural Nigerian societies, the nature of the social organizations that served as platform on which the economy was organized ensured a real income distribution system that drastically reduced inequality and social injustice.

Major aspects of social services where gender inequality has been prominent, but highly misconstrued and downplayed include access to potable water and sanitation, electricity (and energy generally), transportation and road networks, and general security of life and property. The gender inequality in access to social services was such that as a result of gender-based norms that ascribe household tasks to women and young girls mostly, they spent so much time and effort in search of safe water and convenient toilet facility, leading to tremendous economic waste in terms of time and effort that should have been put into productive activity (National Planning Commission (NPC), 2004; FMWASD, 2007). The country suffered from a moribund railway system, poor road network, unsafe airspace marked by poor radar coverage and antiquated equipments, and pirates-riddled seas. Women suffered in conveying water, fuelwood, and other agricultural and petty trade goods. Few women could afford owning any of the means of transportation, and often relied on men. The power sector was inadequate, unreliable and incapable of meeting the demands placed on it, hence, retarded economic progress and social well being (NPC, 2004). Women, being worst hit by the power crises, since they relied on power for domestic use and small scale food processing and other businesses in the informal sector, had to seek for alternatives in cheap fuels, with consequences for their health. Unfortunately, too, many customs linked to patriarchal structures restrained women access to land and forest resources (Alese, 2011). There was little, if any guarantee, for the protection of the lives and properties of women, such that they recorded the highest casualties during conflicts and crisis in the country. At such times, women are known to be victims of violence, hunger and disease, rape, etc (FMWASD, 2007). The foregoing ran contrary to the

1999 Constitutional provision in Sections 17 (SS.1) that "The State social order is founded on ideals of Freedom, Equality and Justice" and Section 17 (SS.2a) "that in furtherance of the social order, every citizen shall have equality of rights, obligations and opportunities before the law".

Efforts at women empowerment include the First World Conference on women in Mexico City (1975), the Mid-Decade Conference at Copenhagen (1980), Nairobi Conference (1985), and the Beijing Conference of 1995 (Charles, 2005). There is also the Convention on Elimination of all forms of Discrimination Against Women (CEDAW), article 14. Item 2 (h) of which, made a provision for women and men to enjoy adequate living conditions, particularly in relation to housing, sanitation, electricity and water supply, transport and communications (United Nations, 2003). In Nigeria, although CEDAW was ratified in 1985, implementation and operation on a practical level had been insufficient (JICA, 2011a). The Millennium Development Goal number 3, aimed at promoting gender equality and empowering women, and according to FMWASD (2007 p. 2), this goal "is not of intrinsic value in itself, but also central to the attainment of all the other MGDs". Other strategies at achieving gender equality include the New Partnership for African Development (NEPAD) adopted in 2001, the African Charter on Human and People's Rights (ACHPR), adopted in 1981 and its Women's Rights Protocol of 2003 (FMWASD, 2007). Mention must also be made of the Better Life Programme for Rural Women (1987), The Family Support Programme, and Family Economic Advancement Programme, as well as the creation of the Federal Ministry of Women Affairs (1995).

The National Economic Empowerment and Development Strategy (NEEDS) was launched by the Federal government in 2004. According to NPC (2004 p. 44), "NEEDS seeks to fully integrate women by enhancing their capacity to participate in the economic, social, political, and cultural life of the country". However, while President Obasanjo had in 2004 said that, "over the next few years (2003-2007), NEEDS will consolidate the achievements of the previous four years and lay a foundation for sustainable poverty reduction, employment generation, wealth creation, and value reorientation" (preface to the NEEDS document in NPC, 2004), by 2007, report had it that "The NEEDS as a macro framework is *flawed* (emphasis, mine) in addressing gender equality and women's empowerment dynamics to economic revitalization" (FMWASD, 2007 p. 26).

To crown its efforts towards the empowerment of women and ensure gender equality, the Federal government of Nigeria made the National Gender Policy come into effect in 2007 (National Population Commission (NPC) and ICF Macro, 2009; JICA, 2011a). This was a step in the right direction , since policies play a big part in determining how achievements in human progress are distributed (UNDP, 2000).The mandate of achieving gender equality in access to social services was captured as the fifth objective of the National Gender Policy, under the Priority Policy Targets 5(a), which seeks to: "Provide equal opportunities for women and men to enjoy and attain an acceptable minimum threshold of universal access to potable water, sanitation, electricity, transportation, road network, and general security of life and property by 2015" (FMWASD, 2007 p. 20). For effectiveness, the policy was to undergo appraisal every five (5) years.

After ten years in operation (2007-2017), therefore, this paper is an effort to review the performance of the policy in the area of achieving gender equality in access to social services as outlined in objective 5(a) of the policy, and see how this is connected to sustainable development in the country. Emphasis shall be on the extent to which gender equality in access to these services have been achieved, if at all, the constraints to achieving gender equality in access to social services, implications of gender inequality in access social services to sustainable development, and possible ways of achieving gender equality in access to the social services in question.

The National Gender Policy within the Context of Gender Equality in Access to Social Services

The overall goal of the National Gender Policy according to FMWASD (2007 p. 17) is:

> To build a just society devoid of discrimination, harness the full potentials of all social groups, regardless of sex or circumstances, promote the enjoyment of fundamental human rights and protect the health, social, economic and political well being of all citizens in order to achieve equitable rapid economic growth; evolve an evidence-based planning and governance system where human, social, financial and technological resources are efficiently and effectively deployed for sustainable development.

However, tackling inequality in access to social services as a target, is captured under the fifth objective of the National Gender Policy, which aims "to achieve minimum threshold of representation for women in order to promote equal opportunity in all areas of political, social, economic life of the country for women, as well as for men". Target "a" of this objective seeks to "provide equal opportunities for women and men to enjoy and attain an

acceptable minimum threshold of universal access to potable water, sanitation, electricity, transportation, road networks, and general security of life and property by 2015" (FMWASD, 2007 p. 20).

Gender Inequality in Access to Social Services in Nigeria, Ten Years (2007-2017) after the National Gender Policy

The aspects of gender inequality in access to social services s it affects women in Nigeria shall now be discussed as follows:

1. Safe water/Sanitation:

The basic indicators for measuring water accessibility according to the World Health Organization (WHO), revolve around *distance* and *time* indices, with indicators showing four (4) paramount levels of accessibility: No access (above 1,000m or above 4 hours); Basic access (a.101m-200m or 5-30mins, b.201m-500m or 30mins-2hours, and c.500m-1,000m or 2-4hours); Intermediate access (below 100m or within 5 minutes) and Optimal access (water supplied through multiple taps continuously) (WHO,2014). Data on time and gender involvement in fetching water is contained in the table below, as follows;

Table.1: Time and Gender Involvement in Collection of Drinking Water

Time to obtain drinking water (round trip)	2009		2013	
	Urban	Rural	Urban	Rural
Water on premises	30.0	21.5	23.8	17.2
Less than 30 minutes	52.9	50.4	54.5	54.4
30 minutes or longer	14.6	26.8	20.0	27.6
Don't know/missing	2.6	1.2	1.7	0.9
Total	100	100	100.0	100.0
Person who usually collects drinking water				
Adult female 15+	23.6	26.7	n.a	n.a
Adult male 15+	18.6	22.3	n.a	n.a
Female child under age 15	4.7	4.0	n.a	n.a
Male child under age 15	3.5	3.8	n.a	n.a
Adult woman with child	3.9	6.4	n.a	n.a
Other	4.2	1.9	n.a	n.a
Water on premises	32.6	24.6	n.a	n.a
Missing	0.2	0.2	n.a	n.a
Total	91.2	89.9	100.0	100.0

Source: NPC and ICF Macro (2009); NPC and ICF International (2014).

From the table above, although from daily experience throughout the country, women's level of involvement in fetching of water and time [round trip] to water source may be higher, it is clear that women are more likely to be responsible for the role of fetching water for household use, and therefore, likely to put in more of their time in the task. Most of the data for 2013 were 'not available' (n.a).

On the other hand, a household is classified as having an improved toilet if the toilet is used only by members of one household i.e., it is not shared with other households (WHO/UNICEF JMPWSS, 2004, in NPC & ICF Macro, 2009). According to the World Health Organization (WHO) and United Nations Children's Fund (UNICEF) (2014) figures, as at 2012, 28% of Nigerians used improved sanitation sources while 72% used unimproved sources, and 64% used improved water sources while 36% used unimproved sources. Worse still, 82% of the one billion people practicing open defecation in the world live in ten countries of which Nigeria is one, with 39 million people defecating in the open.

In an FGD involving women, in a study by Alese (2011:219), a respondent (hairdresser) commenting on the issue of time allocated to fetching water, said:

> Ha! We cannot do anything without water in our business. As you can see, we need to wash customer's hair, heat water also for their use, apart from our own domestic use. But if you have apprentices (girls), they go and collect firewood and water for cooking and washing of towels.

In a similar vein, another respondent (fashion designer) in the FGD said:

> After taking care of the home front, with sessions of water fetching and collection of fuelwood, it is equally very tiring to get money from our business. Electricity is not always there and we result [sic] to using coal iron and manual machines to provide our services.

In a study by Alaci, Jiya, and Omata (2013) in Kogi State, it was found that transportation for water fetching was wholly human labour and average travel distance to fetch water by households was 513metres, daily. From experience, women are mostly involved in the task of fetching water. The pain involved in this task can only be imagined.

On how women cope with sanitation in terms of excreta disposal, (even with Nigeria reaching the MDG target for water) experience from the researcher's direct observation has shown that there is a contradiction between the cost of water where it is available, and quantity that can be accessed by women and men, considering their financial strength and the fact that most sources do not serve all year round. This creates a situation where the modern flush toilets requiring much water are kept unclean, making it difficult for women to use and thereby resort to using buckets or open defecation. Women are, therefore, yet to achieve equality in access to safe water and sanitation, even after the 2015 target set by the National Gender Policy had elapsed.

2. Electricity/Energy:

The UN SDG goal 7, target 1 proposes by 2030, to ensure universal access to affordable, reliable and modern energy services (UN, 2015). This complements the National Gender Policy target in that regard. According to JICA (2011b) the proportion of people depending on Power Holding Company in Nigeria (PHCN) was 47.3 percent in 2007, and (fell to) 40.4 percent in 2008. However, the percentage of people not receiving sufficient power supply widened from 41.4 percent in 2007 to 48 percent in 2008. Of interest, is empirical data from the Nigerian Demographic and Health Surveys for 2009 and 2013, respectively below:

Table.2: Source of Energy/Power used by Households

	2009		2013	
Electricity	Urban	Rural	Urban	Rural
Yes	84.8	31.4	83.6	34.4
No	15.0	68.3	16.3	65.4
Missing	0.2	0.3	0.1	0.2
Total	100.0	100.0	100.0	100.0
Cooking Fuel				
Electricity	0.7	0.1	0.7	0.2
LPG/natural gas/biogas	3.0	0.4	4.6	0.5
Kerosene	51.6	11.3	47.6	8.7
Coal/lignite	0.6	0.2	0.7	0.0
Charcoal	4.1	1.8	5.3	1.6
Wood	36.6	82.5	37.9	83.3
Straw/shrubs/grass	0.7	0.9	0.2	3.1
Agricultural crop*	0.0	0.2	-	-
Animal dung	0.0	0.0	0.0	0.1
No food cooked in household	2.5	2.4	2.9	2.4
Other	0.1	0.0	0.0	0.0
Missing	0.1	0.1	0.0	0.0
Total	100.0	100.0	100.0	100.0

NPC and ICF Macro (2009); NPC and ICF International (2014).

From the table above, the drop in the use of electricity and kerosene over a four-year period is obvious. In place of electricity, kerosene and similar fuels, most persons resorted to using fuelwood, hence an increase over a four-year

period. Even charcoal use in urban areas increased over the period. In Nigeria, women are known to be more involved in cooking and similar domestic works; therefore, the data above may be a significant reflection of the dynamics at play in their bid to cope with current socio-economic realities in the country.

Igbo and Anugwom (2011) have reported the rising cost of fuelwood and the disappearance of forests in the rural and semi-urban areas as part, of a persistent energy crisis in Nigeria. The poor, mostly women see the woods in the forest as both sources of energy and even income. However, with the intensity of poverty in the country it has been observed by the researcher that men now compete with these poor women for these forest resources, often buying up large forest areas and, selling the fuelwood later to these poor women at cut-throat price.

During the rains, women blow and blow wet wood gathered from forests getting farther from dwellings or from retailers, in an effort to cook for their household and this can increase time spent in cooking at the expense of other income generating activities. This has been the situation since, 2014 when the subsidy removal crises deepened. Eventually, the subsidy on petroleum products was removed, just as electricity tariff was increased in 2016, without a 'safety net', or 'gender sensitivity' for women who constitute the 'poorest of the poor' in Nigeria. As at mid-January, 2017, based on the researcher's objective direct observation, the pump price of a litre of kerosene in Ebonyi State was ₦ 470.00, while the official price should not exceed ₦ 160.00.

Joint effort by Federal Ministry of Environment, Federal Ministry of Women Affairs and International Centre for Energy Environment and Development (ICEED) through the Alliance for Clean Stoves, by initiating a sensitization campaign to effectively change the mind-set of the average Nigerian about firewood and introduce them to the healthier and cheaper option of clean cook stoves is commendable. However, the main thrust of the alliance to distribute 30 million clean and energy efficient cook stoves in the next 5 years appears to be mere word and no action, and how these will get to the poor that need them most is the 'big question' (Federal Ministry of Environment, 2017). The Rural Women Energy Security (RUWES) Project under the Renewable Energy Programme, launched on December 10th, 2013 and targeted towards the under-served rural women who are usually off-grid, energy poor and has the highest incidence of health related issues from harmful energy practices is also a step in the right direction. Achieving its' stated goal to promote the adoption of clean cook stoves, solar dryers etc and also impact rural women with skills, is, however another thing, since past projects have been hijacked by those in authority for personal gains (Federal Ministry of Environment, 2017).

3. Transportation/Road Network:

As a result of bad roads, women find it difficult travelling to buy or sell their goods or render services, since just few own personal vehicles. Hence, the majority depend largely on commercial transportation with all the attendant constraints, and implications for their wellbeing and productivity. Majority of motor transport companies, shipping lines, and private airlines are owned and managed by a predominantly senior male staff, with few women serving as 'ticket clerks' or sales girls at the company's provision shop. Again, gender-role prejudices continue to discourage most women from serving as bus drivers in Nigeria, yet, on daily basis women fall victims to the recklessness of male drivers on our highways. It is a fact that the removal of subsidy from petroleum products, and subsequent increase in the pump price of petrol gave no consideration to the plight of women.

Table.3: Premium Motor Spirit (petrol) Price Watch January 2015-May 2016

Jan15	Feb 15	Mar 15	Apr 15	May 15	Jun 15	Jul 15	Aug 15	Sep 15	Oct 15	Nov 15	Dec 15	Jan 16	Feb 16	Mar 16	Apr 16	May 16
103	**93**	**103**	**104**	**118**	**112**	**107**	**104**	**95**	**93**	**115**	**119**	**109**	**99**	**135**	**162**	**150**

Source: National Bureau of Statistics (2016).

Even in recent times, as observation shows, many women traders and farmers still trek to market and farm, carrying their wares on their head, covering a long distance as a result of non-ownership and use of a mechanical means of transportation to convey such, an exact opposite of the situation among their male counterparts. The National Gender Policy, therefore, has been unsuccessful in ameliorating the plight of women regarding unequal access to transportation.

4. Security of Lives and Property:

In Nigeria, the percentage of women who have ever suffered from violence inflicted on them is 30 percent on average, and is particularly high among the group who are widowed or divorced, and/or living in urban areas. In fact, it is acknowledged that it is natural for a husband to beat/commit violence against his wife in Nigeria (JICA, 2011a). It was further reported by that according to the 2006 report of the United Nations Office on Drugs and Crime (UNODC), 94 percent of female victims of human trafficking were from Edo state, and many Nigerians who were female victims of human trafficking were forced to be engaged in the sex industry in Europe (JICA, 2011a).

According to Amnesty International Report (2012), domestic violence, rape and other forms of sexual violence against women and girls in Nigeria by state officials and individuals remained rife. The authorities

consistently failed to prevent and address sexual violence, or to hold perpetrators to account. Amnesty International Report (2013 p. 199) also observed that from the World Health Organization records, 14% of all maternal deaths worldwide happen in Nigeria, and violence against women and girls, including rape, sexual assault and domestic abuse, remained serious problems.

According to UNDP (2015), 29.5% of women in Nigeria had experienced intimate or non-intimate partner violence. The Amnesty International (2015) report *'our job is to shoot, slaughter and kill': Boko Haram's reign of terror in north-east Nigeria*, noted the abduction of 276 girls from the Government Girls Secondary School in Chibok, Borno state and other such incidences targeted at women and girls numbering higher than 2,000. Although most of the abducted persons have now been released, this shows that the protection of life and property of women in Nigeria as a target is yet to be realized. Furthermore, Amnesty International Report (2016) observed that government officials were taking undue advantage of female IDPs and government established a committee to investigate allegations of human trafficking and sexual abuse of IDPs, with the complicity of security and camp officials.

Other conflicts/crises that have recorded a high number of women as the major victims include the Ezza-Ezillo war in Ebonyi State, the Fulani herdsmen massacres in Jos, Agatu in Benue State, Enugu, and southern Kaduna, among others. Presently in Nigeria, rape of girls and women is as rife as the media and police records show. It is rarely perpetrated against men. Human traffickers also focus more on girls, their latest activities, focusing on using girls as 'child production factories', as have been reported mostly in Eastern Nigeria.

Some indicators for gender inequality in access to social services noted by JICA (2011a) are:

Table. 4: Number of workers classified by (selected) industry in Nigeria

Industry	Female	Male	Total
Electricity, Gas and Water	68,582	233,072	301, 654
Transport and Communication	96,300	1,308,250	1,404,550
Administration and Defence	477,061	1,352,562	1,829,623
Retail trade	5,796,543	3,037,550	8,834,093
Hotel/Restaurant Business	163,561	53,557	217,118

Source: FMWASD (2008b). Nigeria Gender Statistics Book, in JICA (2011a)

Reasons for the Non-Realization of the Policy Targets

Some of the constraints that have hampered the achievement of the National Gender Policy target regarding gender equality in access to potable water and sanitation, electricity, transportation, and general security of lives and property for women include:

a. Lack of Political Will

From all indications, successive governments lack the political will required to achieve the policy targets bordering on gender equality in access to services like water supply and sanitation, electricity, transportation, and security of lives and property for women. Poor governance, resulting in poor infrastructure, deepening poverty, and lack of gender sensitive policies worsened the plight of women in this regard, and even drove Nigeria into recession!

Most women empowerment programmes are now implemented 'in conjunction' with the Office of the 'First Lady' (Federal and States). The 'First Ladies' adopt a *welfarist* approach to women development in which women are seen as passive beneficiaries of government 'welfare packages' in form of gifts of wrappers, food items, cash, and so on for widows, and seminars on cookery and morality for girls (to attract good suitors!). These programmes are run along party lines, hence geared towards promoting party image and interest, rather than question the status quo. By shifting more funds to the Office of the First Ladies, the Ministries of Women Affairs and Social Development are systematically incapacitated in their activities which are structured to achieve the goals of the National Gender Policy, and which address the *strategic gender needs* of women- needs that will grant women greater freedom to realize their potentials, like the control of their time and body.

b. Weak Legislative and Administrative Framework

Subsequent administrations have failed to bring a *gender perspective* to bear in their policy planning, legislation, and transformation activities. As a result, only very few legislations touch women's lives directly. As earlier stated, the subsidy removal, power tariff increase, and other policies lack a gender perspective. JICA (2011a) observed that though the gender focal points were set up in other related ministries and government offices, coordination among ministries and offices has not been adequate and there needs to be a coordinated framework for the coherent measures.

c. Inadequate Human and Financial Resources

At the Federal and State levels, there is a shortage of staff capable of executing the mandate of the National Gender Policy effectively. Again, the lack of political will towards the attainment of the policy targets is reflected in the nature of fund allocation to the Ministry and related agencies. For instance, in the 2016 Appropriation Bill, recurrent expenditure for the National Assembly was ₦115,000,000,000.00, while that of the FMWASD was ₦ 1,261,723,837. Also, the capital expenditure for the FMWASD was ₦ 2,293,528,977 (National Assembly 2016 Appropriation Act). The picture is indeed, worrisome.

d. Few Women in Positions of Authority

As a result of the failure of the policy to ensure that women achieve minimum critical threshold of women in political offices, party organs and public life, through the 35% affirmative action for women, there continue to be few women involved in decision making at all levels of the polity and the economy. Again, women's lower economic participation and empowerment, in comparison to that of men, continue to limit them in terms of taking certain strategic decisions that affect their lives.

e. Social and Cultural Orientation

Women's attitude towards themselves makes matters worse. In the Nigeria Demographic and Household Survey for 2008, above 40 percent of all women aged 15-49 agreed with at least one specified reason, that a husband is justified in hitting or beating his wife for specific reasons (NPC, 2009). Backed by African cultural ideologies, men in Nigeria, as obtainable in other African cultures, continue to view women as subordinates. Unfortunately, women have accepted this as a self-fulfilling prophecy.

A target set, to achieve gender equality and women's empowerment is mainstreaming of Gender Studies in the taught and evaluated curriculum of all formal and non-formal education institutions/courses from primary to tertiary levels by 2010 (FMWASD, 2007). Till date, that target has not materialized, yet, is a veritable channel to re-orienting all, and sundry, on gender inequality in access to the social services as outlined in the policy.

f. Sex-disaggregated data

Evidence-based planning through the policy is yet to be achieved, as a result of dearth of sex-disaggregated data. Few studies that have been conducted on gender, highlighting sex-disaggregated data have been in conjunction with/or funding and expertise from international bodies like USAID, WHO, UNDP, and the Federal government (in few cases). Hence, such data is limited. The gender-gap ranking for Nigeria, below, is instructive at this juncture:

Table 5: Global Gender-gap Rankings for (Nigeria) 2015

		Total Score (1.0)	Rank (of 145)	Female %	Male %
Sub-index	**Economic participation and opportunity**	0.691	61		
Indicators	Labour force participation	0.691	85	49	64
	Wage equality survey	0.73	30	-	-
	Estimated earned income	0.57	96	4,261	7,435
	Legislators, senior officials and managers	-	-	n.a	n.a
	Professional and technical workers	-	-	n.a	n.a
Sub-index	**Educational attainment**	0.802	137		
Indicators	Literacy rate	0.72	131	50	69
	Enrolment in primary education	0.84	137	58	69
	Enrolment in secondary education	0.85	119	46	54
	Enrolment in tertiary education	0.72	120	9	12
Sub-index	**Health and survival**	0.961	133		
Indicators	Sex ratio at birth	0.94	1	-	-

	Healthy life expectancy	1.00	139	47	47
Sub-index	**Political empowerment**	0.097	111		
Indicators	Women in parliament	0.06	135	6	94
	Women in Ministerial positions	0.32	43	24	76
	Years (last 50) with female Head of State	0.00	64	0	50

Source: World Economic Forum (2015).

From the able above, the socio-economic and political factors that may be impinging on gender equality in access to social services are obvious. Disempowered women are more likely to be victims of inequality in household, including domestic violence. Nigeria stood at the 125th position, in a total of 145 countries in the Global gender-gap rankings for 2015 with a score of 0.638 of a 1.00 total (World Economic Forum, 2015).

Implications of Gender Inequality in Access to Social Services for Sustainable Development in Nigeria

Sustainable development is defined by the World Commission on Environment and Development in their 1987 report, *Our Common Future*, as development which meets the needs of the present without compromising the ability of future generations to meet their own needs (Our Common Future, Report of the World Commission on Environment and Development, 1987 in UNESCO, 2005). Our focus here, however, is on the third aspect (i.e. the social, others being the economic and environmental) of the concept as espoused by Harris (2000 p. 6), that "a socially sustainable system must achieve distributional equity, adequate provision of social services including health and education, gender equity, and political accountability and participation".

To sustain the gains from the MDGs, the UN General Assembly (2015) in the document '*Transforming our world: the 2030 Agenda for Sustainable Development',* adopted the Sustainable Development Goals (SDGs) as the post-2015 development agenda. Of great relevance to the present discourse, is SDGs goal 5 which aims to achieve gender equality and empower all women and girls, with related targets. Also, SDGs goal 6, target 1 seeks, by 2030 to achieve universal and equitable access to safe and affordable drinking water for all, and in target 2, by 2030, achieve access to adequate and equitable sanitation and hygiene for all and end open defecation, paying special attention to the needs of women and girls and those in vulnerable situations.

According to NPC and ICF Macro (2009 p. 271), "gender equality and women's empowerment are important indicators in development strategies that focus on poverty reduction, improved standard of living, and good governance". British Council Nigeria (2012) has, however, made some worrisome revelations concerning Nigeria. For instance, Nigeria is among the 30 most unequal countries in the world, such that the country ranked 118 of 134 countries in the Gender Equality Index in 2012. It is a fact that 80.2 million (49%) of Nigerians are women. Nigeria has 2% of the world's population but 10% of global maternal deaths! Each day, 144 Nigerian women die in child birth, which is the equivalent of one death every ten minutes (British Council Nigeria, 2012). According to this report, Nigeria's progress and national development will be constrained if women and girls continue to be disadvantaged and gender equity is ignored.

The 2015 Human Development Report shows that 62% of Nigerians were below the $1.25 per day income poverty line. This means that they are extremely poor. The intensity of deprivation affected 54.8% of the populace, and 30% were in severe multi-dimensional poverty, placing the country among the top ten countries in the world in extreme poverty! (UNDP, 2015). Nearly 60% of the world's 1billion extremely poor lived in just five countries in 2011, among which was Nigeria (UN, 2015).

Accordingly, FMWASD (2007 p. 1) perceived the situation thus:

> Promoting gender equality is now globally accepted as a development strategy for reducing poverty levels among women and men, improving health and living standards and enhancing efficiency of public investments. The attainment of gender equality is not only seen as an end in itself and human rights issue, but as a prerequisite for the achievement of sustainable development.

The negative impact of gender inequality in access to social services on sustainable development in Nigeria is reflected in some of her development indices, below:

Table.7 Nigeria: Index over the Years

SAMPLE		INDEX		ECONOMY		EDUCATION		HEALTH		POLITICS	
Year	No. of countries	Rank	Score	Rank	Score	Rank	Score	Rank	Score	Rank	Score
2015	145	125	0.638	61	0.691	137	0.802	133	0.961	111	0.097
2014	142	118	0.639	55	0.706	134	0.778	109	0.967	102	0.105
2013	136	106	0.647	54	0.696	126	0.811	122	0.961	83	0.119
2012	135	110	0.631	81	0.630	124	0.816	121	0.961	83	0.119
2011	135	120	0.601	93	0.596	125	0.809	121	0.961	121	0.038
2010	134	118	0.606	86	0.604	124	0.807	120	0.961	111	0.050
2009	134	108	0.628	83	0.616	123	0.832	109	0.968	89	0.096
2008	130	102	0.634	64	0.646	120	0.825	101	0.969	84	0.096
2007	128	107	0.612	72	0.621	118	0.808	100	0.969	106	0.052
2006	115	94	0.610	59	0.612	104	0.816	99	0.966	99	0.049
2006–2015 CHANGE		**0.027**		**0.080**		**–0.013**		**–0.004**		**0.048**	

Source: World Economic Forum (2015). From the able above, Nigeria has been experiencing retrogression instead of progress over the years, as a result of gender inequality (among other problems) resulting in the disempowerment of women who constitute a majority of the populace.

Conclusion

The National Gender Policy (2007), as a tool for women empowerment had good provisions for ensuring that women have equal access to the social services necessary for their survival. However, as a result of factors ranging from lack of political will, poor administration framework, lack of human and financial resources, and cultural orientation, among others, the goals of the policy towards equal access to safe water and sanitation, transportation, energy, etc, are yet to be realized. The foregoing has retarded socio-economic development. What, therefore, is the way forward?

Recommendations

Government at all levels must display the political will to implement the provisions of the National Gender Policy, with the 30% affirmative action target as stating point.

Government and non-governmental agencies should sponsor more studies on the dimensions of gender inequality, to minimize the problem of dearth of gender-disaggregated data, so necessary for planning, monitoring and evaluation of the policy goals and targets.

Execution of women empowerment projects through the Office of the 'First Lady' should be re-considered. Executing such projects through the Federal and State Ministries of Women Affairs and related agencies reduces the chances of execution based on political party interest, in favour of stakeholder's wives, lady friends, and family members or associates.

While acknowledging the social construction of gender, women should believe in themselves, question their present status in relation to that of men in all ramifications, and seek for a balance in those areas that touch on power relations with men- power over their time (e.g. for water fetching and gathering of fuelwood), power over their stock of knowledge (e.g. culture-specific gender roles), power over resources (including their body) and so on.

The introduction of Gender Studies as a General Studies course in tertiary institutions and as a core subject in primary and secondary schools in Nigeria will provide an unbiased, standardized, far-reaching and effective platform for knowledge on gender equality. The National Orientation Agency, the media, and Civil Society groups are often limited by funds, and manpower. Also, these groups often tend to adopt a conservative or 'non-confrontational' and 'generally accepted' approach, thereby under-emphasizing women's strategic gender needs like control over a resource like time.

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Determinants Of Taxation In Nigeria

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Abstract

Taxation as an indispensable fiscal policy tool in macroeconomic engineering is a major source of revenues for governments all over the globe. Tax policies vary from one economy to another and so does efficiency in tax policy and tax collection varies from one economy to another. However, tax collection efficiency is largely dependent on the determinants of taxation in an economy. Hence the main thrust of this study is to investigate the determinants of taxation in Nigeria for the periods 1980 to 2014. The study adopted the error correction mechanism thus employing the ordinary least squared (OLS) analytical technique in analyzing the data of the study. The findings of the study revealed that income, money supply, interest rate and inflation are significant determinants of taxation in Nigeria. The study hence recommended among others that government should strengthen the tax collection process, review the tax policies periodically to sustain tax income in Nigeria.

Key Words: Taxation; Income; Tax reform; and Broad money supply.

Background of the Study

The dependence on oil revenue by the government and the need to diversify revenue sources has overtime given impetus to the reforms in the Nigerian tax laws. According to Alli (2009), the major objective of tax reforms in Nigeria was to bridge the gap between national development needs and the funding of these needs. There were also the desires to make taxation as a fiscal policy instrument as efficient as possible so as to achieve improved service delivery to the public. The urgent need to improve upon the level of revenues derivable from tax was part of reasons for the various tax reforms in Nigeria, and there is also the need to ensure efficiency in tax collection. It therefore became imperative to empirically study the major drivers of taxation in Nigeria for the purpose of efficient tax policies and tax collection optimization in Nigeria as expected tax revenues are dependent on these key drivers which will either broaden or contrast the overall tax base in the economy.

Ogbonna and Ebimobowei (2012) stated that, the Nigerian tax system has experienced series of reforms since 1904 to date. These reforms include:

- Introduction of income tax in Nigeria between 1904 and 1926;
- Grant of autonomy to the Nigerian Inland Revenue (NIR) in 1945;
- The Raisman Fiscal Commission (RFC) of 1957;
- Formation of the Inland Revenue Board (IRB) in 1958;
- The promulgation of the Petroleum Profits Tax Ordinance (PPTO) No 15 of 1959;
- The promulgation of Income Tax Management Act (ITMA) 1961;
- Establishment of the Lagos State Inland revenue Department;
- The promulgation of the Companies Income Tax Act (CITA) 1979;
- Establishment of the Federal Inland Revenue Services (FIRS) between 1991 and 1992 and
- The tax policy and administration reforms amendment 2001 and 2004.

According to Ogbonna and Ebimonowei (2012), as a result of the 2004 tax reform, nine bills on tax were approved and subsequently became law in Nigeria for the enforcement and administration of tax. They include Federal Inland Revenue Service Act, 2004, Companies Income Tax Act, 2004, Petroleum Profits Tax Act, 2004; Personal Income Tax Act, 2004, Value Added tax Act, 2004; Education Tax Act, 2004, Customs, Excise Tariffs etc (consolidation) Act 2004, and National Automotive Council Act, 2004. The Chartered Institute of Taxation of Nigeria (CITN) was then established to regulate tax practice and administration in the Nigeria and to this extent, a major stakeholder in the Nigerian tax system.

Before independence, the colonial rulers treated Nigeria as an extension of British territory and therefore applied the British tax legislation in Nigeria. It was Lord Lugard, the Governor-General who first introduced income tax in 1904 in Northern Nigeria when community tax became operative there through the revenue Ordinances of 1904(Soyode and Kajola 2006).

The Native Revenue Ordinance (NRO) of 1917 reflects changes to 1904 Ordinance. In 1918, provisions of 1917 Ordinance was amended and then extended to Southern Nigeria first to Abeokuta in the then Western Nigeria and to Benin City in Mid-Western Nigeria and then to Eastern Nigeria in 1928. The provisions of Native revenue Ordinances of 1917, 1918 and 1928 were later incorporated into the Direct Taxation Ordinance (DTO) No. 4 of 1940 cap. 54. The original Inland Revenue Departments (IRD) or those who determined the taxable income were; the resident officer appointed by the Governor General to be in charge of administration of the particular province in question together with any other administrative officer authorized by the resident officer to perform any duties imposed upon the resident under the ordinance, Chiefs, elders and other persons of influence in each district. Native authority appointed by native law and customs were recognized as the tax collection authority. So also were native authority appointed by the Governor to be a tax collection authority. Village council, head men or other suitable persons or group of persons appointed by the Governor were also empowered to collect taxes.

The history or development of personal income tax in Nigeria is incomplete without due considerations to the roles played by local government or native administrations as they were then called. Personal Income Tax was first administered and collected by the native administrations in the name of Direct Taxation (DT) under the Direct Taxation Ordinance (DTO) 1940. The assessment and collection of tax was the primary responsibility of native administrations throughout the country and the tax collected was the major source of revenue. The Direct taxation Ordinance (DTO) was a poll tax which taxed the profits of all native residents in the protectorate and elsewhere other than the township of Lagos (Soyode and Kajola, 2006).

Government at every point in time strives to mobilize adequate resources or generate revenue adequate enough to fund its budget in order to enhance productive capacity. One of the regular and assured means of generating the much needed revenue is through the imposition of taxes at all levels of economic activity within the economy. Thus, taxation is an important source of revenue to the government. This underscores the eagerness on the part of governments to be more aggressive and innovative in the mode of collecting or mobilizing revenue from existing sources (Dennis and Emmanuel, 2014).

Economic theories have shown that, taxation plays a crucial role in determining economic growth (Gbura and Hadji-Michael 1996; Gbura 1997; Beddlies 1999). This has influenced the extensive studies on the effects of taxation on economic growth in Nigeria some of these studies include:Tosun and Abizadoh 2005, Olusanya et al 2012, Adereti etal 2011, Nwakanma and Nnamdi 2013, Ihenyen and Mieseigha 2014, Izedonmi and Okunbor 2014, Anoremi and Ajala, 2013.However, the major objective of this study is to empirically determine the determinants of taxation in Nigeria. A good tax system not only tries to mobilize the existing economic surplus but also seek to raise it with a view to mopping up relatively greater amount of increase in national income.

Conceptual Issues

Taxation

Tax is a compulsory levy by the government on individuals, companies, goods and services to raise revenue for operations and promote social equity through the redistribution of income effect of taxation Anyanwu et al (1997). According to Bhatia (2008), it is a compulsory levy upon an economic unit by the government without any corresponding entitlement to obtain a direct or definite service. That is to say that, the essence of taxation is not for a direct reward to the payer as if the entity paying is receiving a specific reward for such payment. Bhatia (2003) describes the obligation as a *quid pro quo* (not taken as equivalent or priced for a service rendered or item for exchange). To align with the understanding of Alasan (2003), taxation is compulsory and government can therefore; apply all means available to demand payment of tax.

The other observation worthy of note is that the authority to levy tax lies only with the appropriate authority of government and can enforce the payment through constitutional means.

According to Olorunleka (1985), taxation is defined as a process by which group of people contribute part of their income for the purpose of the administration and development of the society. Taxation therefore, establishes a social contract between the government and the governed. Since taxation must be made to cover these common functions of government, it must ensure efficiency in administration to be able to garner the desired volume of revenues.

Nightingale (1997), described tax as a compulsory contribution imposed by the government and he concluded that even though tax payers may receive nothing identifiable in return for their contribution, they nevertheless have the benefit of living in a relatively educated, healthy and safe society. Black (2003), stated that tax is a payment compulsorily collected from the individuals or firms by the central, state or local governments. It may be noted that, public receipts containing elements of compulsion does not automatically become a tax. In order to be a tax, there must not be a quid pro quo. Tax incentives received by tax payers from the government are not related to or based upon their being tax payers. According to Cambridge International Dictionary of English, tax is "an amount of money paid to the government, usually a percentage (%) of personal income or compulsory profits" etc. A tax is a

compulsory exaction of money by a public authority for public purposes, or is a system of raising money for the purposes of government by means of contribution from individuals, persons or corporate body (Soyede and Kajola, 2006).

Bhatia (2008), stated that there was a time when under the influence of Laissez faire philosophy, it was advocated that the state should have a neutral tax policy. In other words, the state, in order to perform its functions needed certain amount of revenue and that should be raised with no or minimum modifications in the economic parameters generated by the market forces. Such reasoning may be presented by using the concept of "general fiscal rationality". It implies that the fiscal action of the government should not interfere with the smooth operation of other economic agents within the economy.This view implicitly assumes that in a free market mechanism, the pattern of resource allocation and production conforms to the social marginal rates of substitution between different goods and services. Obviously, this reasoning is based upon the fundamental assumption that the economic parameters created by the free market are optimum, and the state can raise tax revenue without undue interference in the working of the economy.Another fact that is clear from the above is that levying of tax is within the purview of government. The government whether at the local, state or federal level has the responsibilities to meet the yearning of the citizens. The need to meet the expectations of good governance in a modern society is the rationale for levying taxes (Bhatia, 2008).

Tax Policy

According to Abramovitz (op.cit), it is a familiar maxim in capitalist countries that taxes should be light in order to provide as large a surplus for individual saving as possible. He further asserts that between indirect taxes and direct especially progressive taxes are better for saving since they protect the large income surplus of the rich and do not shrink the rewards of accumulation. While in central planned economies, taxes must be heavy to provide for the needed government funding of collective consumption and provision of the general welfare of the state.

Moshood, et al. (2000), opined that tax structure varies around the world with the motive of attaining maximum revenue with minimum distortion. They further argued that different countries have different philosophies about taxation and different methods for collection. There is no doubt that the revenue arising from this taxation can also be deplored differently for country wide preferences. These preferences of revenue allocation and application affect growth differently too. Accordingly, it can rightly be observed that different uses of government expenditure affect economic growth differently.

The Impact of Taxation on Economic Growth in Nigeria

Taxation should serve as an instrument of economic growth in developing economies like Nigeria. It mobilizes resources for governments to fund their budgets, thereby financing public goods. A good tax system for developing country will be such as will enable the government to mobilize adequate resources for capital formation and economic growth. Ebiringa and Emeh (2012), indicates that company income tax and VAT shows positive effect in the Gross Domestic Product of Nigeria however implying that if company tax and VAT are increased, the country will witness appreciable impact in the Gross Domestic Product and this no doubt will positively affect the welfare of the citizens.

Atkinson (1995), was of the view that different applications of total government expenditure most of which are generated from taxation, affect growth differently. Due (1964), supports that countries which are based on indirect taxation have growth more rapidly than those based on direct taxation. Indirect taxation according to Abramontz (op.cit), are more preferred in capitalist countries not because of its benefit tendency to growth, but protects the sources and reward private savings, reward for work, skill and responsibility. Beyond this, indirect tax is easy to collectand less resistance to pay by the tax payers. As a result of these inherent benefits in the structure, the indirect tax system portends acceleration of economic growth.

Holzman (ibid), in support of taxation as accelerator for economic growth opined that chief source of savings is taxation. He emphasized that the level of saving depends in part on government policy and on the efficiency of tax administration. This indicates that taxation has a linkage with economic growth. He therefore conclude that, since taxation must be extremely heavy in order to cover both the more common functions of government and to provide for investment, the problem of choosing forms of taxation least destructive to production incentives and to the functioning of price mechanism and allocation of resources is important. This mobilization can be done either through Mobilization of economic surplus and or Increase in incremental savings ratio.

Structure of Taxation in Nigeria

Anyanwu, et al. (1997) noted that, in Nigeria, the major fiscal policy instruments include changes in taxation rates (on personal income, company income, petroleum profits, capital gains, import duties, export duties and excise duties, as well as mining rents, royalties and NNPC earnings), and government expenditure (recurrent and capital). These taxes along with interests, repayments, licenses and fees constitute government revenue. Such taxes are imposed not only to generate revenue but also to provide incentives and disincentives in certain specific

socio-economic activities. Tariff rates are also varied not only to regulate the external sector of the economy but also to encourage domestic production as well as to protect domestic particularly infant industries.

Ndekwu (1991), explained that within the structure of the federal tax, total indirect taxes declined in importance from71.9 percent in 1970 to a mere 14.1 percent in 1991. This was largely explained by the fall in import duties which declined from 41.8 percent in 1970 to 7.04 percent in 1989. However, the relative and cyclical decline in importance of import duties and hence indirect taxes was compensated by the rising importance of Petroleum Profits Tax (PPT) which emerged in the 1970s as the dominating tax source.

According to Anyanwu, et al. (1997), its relative contribution to the revenue increased steadily from 18.9 percent in 1970 to 78 percent in 1980 but to 48.9 percent in 1991. The sharp fall in the importance of the PPT occurred in 1985 when the PPT law was amended to "net in" the earnings of the Nigerian National Petroleum Corporation (NNPC) rent and royalties. The impact of that amendment was the rise in the relative share of oil revenue sources which hitherto was experiencing a declining trend. Consequently, oil revenue sources increased in relative importance to78.1 percent in 1991. This structural shift and the resultant dominance of oil sources had made the Nigerian tax system to be highly unstable, dependent as it is largely on oil revenue.

Theoretical Framework

Ability to pay theory:

Ahuja (2011), stated that the ability to pay is another criterion for equality or fairness in taxation. This theory requires that the individuals should pay taxes according to their ability to pay. The rich have greater ability to pay, therefore, should pay more tax to the government than the poor. Essentially, the ability to pay approach or fairness in taxation requires that the burden of tax falling on the various persons should be the same. This theory is supported by the socialistsin the concept of justice and equity.

Benefits received theory:

According to Ahuja (2011), citizens should pay taxes in proportion to the benefits they receive from the services rendered by the government. This theory is based on the assumption that there is an exchange relationship between the tax payer and the government. The government confers some benefits to the tax payers by performing various services or providing them some social or public goods in exchange for taxes paid.

Expediency Theory:

This theory believes that tax proposals ought to satisfy practicability and that government should pay attention to this concern in given consideration to tax policy. Thus efficiency and effectiveness of tax policy will depend on the practicability of the policy and its necessity,the cardinal point for taxation therefore will apply.It must also provide a set of strong tools to the authorities to remedy income disparity, inequalities and unemployment etc (Chigbu, Eze and Ebimobowei, 2011).

Review of Empirical Literature

Tosun and Abizadeh (2005), study tax charges in OECD countries and economic growth from 1980 to 1999. The study reveals that economic growth which was proxied by GDP has significant relationship with tax charges especially, from personal and property taxes.

Olusanya et al (2012), carried investigation on taxation as a fiscal policy instrument for income redistribution in Lagos state. Spearman's rank correlation was used to analyze the date which finding indicates a positive relationship between taxation as a fiscal policy instrument for economic development.

The exploratory study of Adereti etal (2011), on the effect of Value Added Tax (VAT) and economic growth provided positive co-relationship. Three stages least square estimation technique was adopted in the study carried out by Worlu and Emeka (2012), on tax revenue and economic development in Nigeria. The study reveal that tax revenue stimulate economic growth through infrastructural development.

Nwakanma and Nnamdi (2013), carried out a study which examined taxation and National development. The least square method was adopted in the study which finding indicate that Petroleum Profit Tax, Company Income Tax and Excise tax have positive relationship with the level of national development.

Ihenyen and Mieseigha (2014), studied taxation as an instrument of economic growth; the Nigerian Prospective using time series data from 1980 to 2013 in a linear model, the result indicate that taxation is an instrument of economic growth in Nigeria.

Izedonmi and Okunbor (2014), examined the contribution of the Value Added Tax on the economic growth of Nigeria. The study adopted time series data from 1994 to 2010. Multiple regressions were used in the model which study show a significant relationship between the variables and economic growth.

The study carried out by Anoremi and Ajala (2013), explored the VAT and revenue generation using the stepwise regression analysis in the study. Their findings indicate statistically, a significant relationship between taxation and economic growth.

Bakare (2013), investigated the Value Added Tax and the growth rate in Nigeria. The Ordinary Least Square technique adopted in the study reveal a positive relationship between the tax system and the output growth in Nigeria. Positive economic growth rate was established between Value Added Tax and economic growth in the study carried out by Olatunji (2009). The study adopted the simple percentage and chi-square.

Similarly, Ayuba (2014), investigated the impact of non-oil tax revenue on the economic growth of Nigeria. The study adopted the time series approach and spanned for the period of 1993 to 2012. The analysis of statistical data obtained using the OLS show a positive relationship of the impact of non-oil taxes on the economic growth.

The study of Salami etal (2015), investigated the impact of taxation on the growth of Nigerian economy from 1976 to 2006. OLS was adopted as the technique to analyze the result which shows a significant impact of taxation on the economy.

Soyode and Kajola (2006), posited that tax evasion and its sister tax avoidance are one of the fundamental problems of tax administration in a developing country like Nigeria. All forms of taxes in Nigeria are to some extent avoided or evaded largely because the administrative machinery to ensure effectiveness is weak. Because of diversity and complexity in human nature, no tax law can capture everything. Loopholes will exist and can only be reduced but not completely eliminated. Tax evasion and uncontrolled tax avoidance must be viewed seriously. It leads to loss of revenue for the government even honest tax payers lose faith in tax system and are tempted to join the league of tax evaders if it becomes widespread and unchecked.

Shuaib, Ekeria and Ogedengbe (2015), studied the impact of fiscal policy on the growth of the Nigerian economy. Time series data between 1960 -2012 was used in the investigation which finding established a strong relationship between capital formation and economic growth.

Zhang (2001), study on, direct foreign investment reveal a positive growth impact which is similar to domestic investment. His study employed Ordinary Least Square (OLS) technique to analyze the result of the regression. He therefore, opined that, through technology transfer and Spillover efficiency, the inflow of direct foreign investment might be able to stimulate the country's economic performance.

Ogbonna and Appah (2012), studied the effects of Petroleum Income tax between 2000 to 2009. The Gross Domestic Product (GDP), was proxied for the economy. The simple regression technique was adopted in the study which show the revenue arising from the taxation of Petroleum products positively affect the economic growth of the country.

Panel data study of Ferede and Dahlby (2012), tested the impact of the provincial governments tax rates on economic growth in Canada. The study covered the period 1977 to 2006. The finding indicates that sales tax boosts provincial investment and growth.

Methodology

Model Specification

The study employed the ordinary least squared (OLS) analytical technique in analyzing the data of this study where the model was estimated in the context of Error Correction Mechanism (ECM).Based on theoretical underpinnings, the modelof this study was specified to include; taxation, income (RGDP),broad money supply (MS_2), interest rate (INT), and inflation (INF). Where incomeis proxied by Real-GDP (RGDP), and taxation is expressed as a function of income, broad money supply, interest rate, and inflation rate. This relationship is empirically expressed follows;

$TAX = f(RGDP, MS_2, INT, INT)$…..……(1)

Equation (1) is expressed in the explicit lol-log specification as:

$LogTAX = \alpha_0 + \alpha_1 RGDP + a_2 logMS_2 + \alpha_3 INT + a_4 logINF + \mu$ ……...……..(2)

Apriori theoretical expectation

$\alpha_1 > 0; \alpha_2 > 0; \alpha_3 > 0; \alpha_4 > 0$

Where:

LogTAX = logged taxation

$logMS_2$ = logged money supply

LogINF = logged inflation rate

RGDP = Real GDP

INT = interest rate

μ = stochastic term

Nature and Sources of Data

This study employed secondary data sourced fromstatistical bulletins (various issues) of the Central Bank of Nigeria (CBN) and also from the National Bureau of Statistics (NBS) publications (various editions). The data series

sourced therefrom and used in this study include;taxation (TAX), income (RGDP), broad money supply (MS_2), interest rate (INT), and inflation rate (INF).

Data Analysis

Stationarity Tests

In order to test the time series properties of the data set with the aim of determining the order of integration, the Augmented Dickey Fuller (ADF) and Phillips-Perron (PP) test statistics was employed. The unit root tests results shown in table1 below revealed that the variables are stationary only after the difference, in other words the variables are I(1). See table below.

Table 1: Stationarity Test

Unit Root Tests				Unit Root Tests			
Date: 10/01/17 Time: 13:10				Date: 10/01/17 Time: 13:10			
Sample: 1980 2014				Sample: 1980 2014			
Test Type: ADF				Test Type: PP			
	Level	First	Order of Int.		Level	First	Order of Int.
INF	-2.86192	-5.55319	I(1)	INFR	-2.86125	-10.0842	I(1)
INT	-2.40151	-7.13721	I(1)	INTR	-2.30988	-7.338	I(1)
$LOGMS_2$	-1.46539	-3.5625	I(1)	LOGMSP	-1.16775	-3.62331	I(1)
LOGRGDP	-2.76411	-4.50879	I(1)	LOGRGDP	-2.71796	-6.39848	I(1)
LOGTAX	-1.65144	-5.10213	I(1)	LOGTXTN	-1.64811	-5.16519	I(1)
5% level	-2.95113	-2.95402		5% level	-2.95113	-2.95402	
10% level	-2.6143	-2.61582		10% level	-2.6143	-2.61582	

Source: Author's own computation

The result from the stationarity tests above calls for further test for long run relationship. Hence, the Johansen cointegration test was employed as shown below;

Co-integration Test

We now turn to determine the existence of long run equilibrium relationship between among the variables. The co-integration tests are based on the Johansen and Juselius (1989) test. Johansen's tests were carried out to check, if the variables are co-integrated.

Table 2: Trace and Maximum Eigen Statistics

Date: 10/01/17 Time: 15:48
Sample (adjusted): 1982 2014
Included observations: 33 after adjustments
Trend assumption: Linear deterministic trend
Series: LOGTAX LOGRGDP $LOGMS_2$ INF INT
Lags interval (in first differences): 1 to 1

Unrestricted Cointegration Rank Test (Trace)

Hypothesized No. of CE(s)	Eigenvalue	Trace Statistic	0.05 Critical Value	Prob.**
None *	0.749032	118.3636	69.81889	0.0000
At most 1 *	0.621295	72.74346	47.85613	0.0001
At most 2 *	0.537786	40.70051	29.79707	0.0019
At most 3	0.295270	15.23351	15.49471	0.0547

At most 4	0.105671	3.685490	3.841466	0.0549

Trace test indicates 3 cointegrating eqn(s) at the 0.05 level
* denotes rejection of the hypothesis at the 0.05 level
**MacKinnon-Haug-Michelis (1999) p-values

Unrestricted Cointegration Rank Test (Maximum Eigenvalue)

Hypothesized No. of CE(s)	Eigenvalue	Max-Eigen Statistic	0.05 Critical Value	Prob.**
None *	0.749032	45.62012	33.87687	0.0013
At most 1 *	0.621295	32.04295	27.58434	0.0125
At most 2 *	0.537786	25.46700	21.13162	0.0115
At most 3	0.295270	11.54802	14.26460	0.1288
At most 4	0.105671	3.685490	3.841466	0.0549

Max-eigenvalue test indicates 3 cointegrating eqn(s) at the0.05 level
* denotes rejection of the hypothesis at the 0.05 level
**MacKinnon-Haug-Michelis (1999) p-values

From the result above, the trace statistics and the Maximum Eigenvalue statistics collaborated themselves as they both indicated three cointegrating equations at 5 percent level of significance.

Error Correction model

The confirmation of the existence of co-integrating equations provides the impetus for carrying out short-run dynamic adjustment model estimation, the error correction mechanism (ECM) as shown below:

Table 3: Dynamic Error Correction Model on Taxation

Dependent Variable: D(LOGTAX)
Method: Least Squares
Date: 10/01/17 Time: 16:43
Sample (adjusted): 1984 2014
Included observations: 31 after adjustments

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	1.538768	0.418035	3.680958	0.8031
D(LOGRGDP)	0.960314	0.217408	4.417109	0.0008
D(LOGRGDP(-1))	0.182749	0.218022	0.838212	0.0183
D(LOGRGDP(-2))	0.389790	0.221157	1.762503	0.1034
D($LOGMS_2$)	1.407930	0.323119	4.357316	0.0009
D($LOGMS_2$(-2))	0.722402	0.248569	2.906242	0.0132
D($LOGMS_2$(-3))	0.649379	0.325205	1.996827	0.0690
D(INT)	-1.367036	0.497840	-2.74 5937	0.0177
D(INF(-1))	-1.108419	0.369563	-2.99 9272	0.0111
D(INF(-2))	0.920878	0.266664	3.453322	0.0048

D(INF(-3))	-0.388791	0.094587	-4.110386	0.0014
ECM (-1)	-0.500999	0.162900	-3.075510	0.0065
R-squared	0.873559	Mean dependent var		0.053927
Adjusted R-squared	0.704971	S.D. dependent var		0.200930
S.E. of regression	0.109138	Akaike info criterion		-1.302376
Sum squared resid	0.142934	Schwarz criterion		-0.500858
Log likelihood	35.88446	Hannan-Quinn criter.		-1.051351
F-statistic	5.181618	Durbin-Watson stat		1.836987
Prob(F-statistic)	0.003162			

Author's computation (2015)

The parsimonious error correction model above shows that, the error correction term is well specified and it is significant at 5 percent level of significance. This supports our earlier conclusion that taxation and its regressors are indeed co-integrated. The speed of adjustment is the coefficient of the error correction term (ECM). It also indicates how the movement from the long-run equilibrium is corrected in the short-run. The explanatory variables included in the model explained 87 percent of the variability in taxation.

The co-efficient of the ECM term is -0.50. The negative sign is an indication of the existence of a long-run equilibrium relationship between taxation and the variables that influence its short run movement which were used in the model. In fact, there is a fairly high speed of adjustment of 50 percent between the short run and long run equilibrium behavior of taxation (TAX) and its determinants. Hence, it is of a good fit. The F-statistics measuring the joint significance of all the regressors in the model is statistically significant at 1 percent level. Also, the Durbin-Watson statistic of 1.84 is an indication of the absence of autocorrelation in the model.

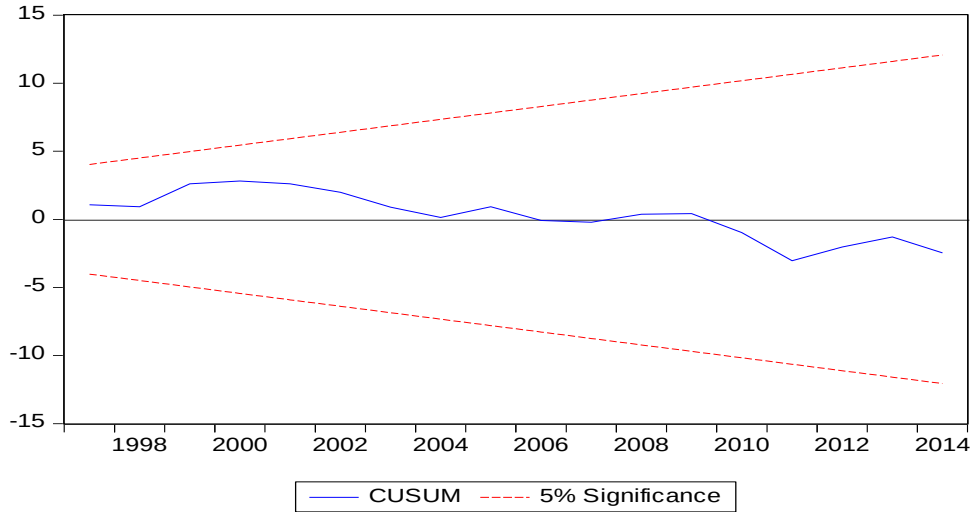
From the result obtained above in table 3, there is significant relationship between taxation and income in Nigeria. The effect on taxation (TAX) is positive and significant at 1 percent level of significance. This implies that as income increases, TAX increases. This agrees with our theoretical expectation of the model. The above estimation also revealed that money supply (MS_2) is positive and significant at 1 percent level of significance. This implies that, as money supply (MS_2) increases, taxation also rises.

The coefficient of interest rate is negative but significant at 5 percent level of significance. While inflation rate is significant at 5 percent level of significance and positive at lag 2. Thus income as proxied by real gross domestic product (RGDP), broad money supply (MS_2), interest rate (INTR), and inflation rate are major determinants of taxation in Nigeria.

Stability test

The stability of the parameters in the short run taxation model is examined, using the plots of the cumulative sum of recursive residual (Cusum). Cusum test is particularly useful for detecting the systematic changes in the regression coefficient. If either of the straight lines in the graphs is crossed, the null hypotheses that the regression equation is correctly specified are rejected at 5 percent level of significance. From the graphs presented, Cusum graph stayed within the 5 percent critical line, indicating parameter constancy throughout the sample period in the study, hence the model is dynamically stable. This is shown below.

Figure1: Stability test for Taxation Equation



Author's computation (2017)

Findings/Conclusion

The study findings revealed that income (RGDP), money supply (MS_2), interest rate (INT), and inflation rate (INF) are major determinants of Taxation in Nigeria. It was also established that taxation has a link with capital formation which is necessary but sufficient condition for robust and sustainable economic growth in Nigeria.

Recommendations

The following recommendations are necessary in view of the findings of the work;

1. Government should strengthen the tax collection process so as to generate the much needed revenue to shore up the capital infrastructure needed for sustained economic growth.
2. Government should set their priorities right and deploy substantial part of the nation's budget on capital expenditure.

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APPENDIX A

Table : Data Presentation

YEAR	TAX	RGDP	MS_2	INT	INF
1980	15234.0	4.20	15100.0	8.43	9.9
1981	12180.2	20.84	16161.7	8.39	20.9
1982	11764.4	-1.05	18093.6	9.54	7.7
1983	10508.7	-5.05	20879.1	9.54	23.2
1984	11191.2	-2.02	23370.0	10.24	39.6
1985	14606.1	8.32	26277.6	9.43	5.5
1986	12302.0	-8.75	27389.8	10.50	5.4
1987	25099.8	-10.75	33667.4	13.96	10.2
1988	27310.8	7.54	45446.9	16.30	38.3
1989	50200.0	6.47	47055.0	20.44	40.9
1990	68570.5	12.77	68662.5	25.30	7.5
1991	88158.7	-0.62	87499.8	20.04	13.0
1992	78364.6	0.43	129085.5	24.76	44.5
1993	83261.7	2.09	198479.2	31.65	57.2
1994	80813.2	0.91	266944.9	20.48	57.0
1995	82037.5	-0.31	318763.5	20.24	72.8
1996	81425.4	4.99	370333.5	19.70	29.3
1997	81731.5	2.80	429731.3	18.40	8.5
1998	81578.5	2.72	525637.8	18.30	10.0
1999	81655.	0.47	699733.7	20.53	6.6
2000	81616.8	5.32	1036079.5	21.32	6.9
2001	81635.9	8.16	1315869.1	21.34	18.9
2002	81626.4	21.18	1599494.6	29.70	12.9
2003	81631.2	10.34	1985191.8	22.47	14.0
2004	81628.8	10.59	2263587.9	20.62	15.0
2005	81630	5.39	2814846.1	19.47	17.9
2006	81629.4	6.21	4027901.7	21.03	15.0
2007	81629.7	6.97	5314952.25	20.37	17.9
2008	81629.6	5.98	4052666.7	20.29	12.8
2009	81629.7	6.96	4465140.2	20.56	6.1
2010	81629.7	7.80	4610886.3	20.41	9.5
2011	61629.3	4.90	4379530.9	20.43	10.8
2012	74962.9	4.30	4485385.5	20.47	8.8
2013	72740.6	5.40	4491934.0	20.43	9.7
2014	69777.5	6.31	4452283.2	20.44	9.8

Source: CBN, Statistical Bulletin (various issues)
NBS, Publication (various issues)
Author's computation, 2015

Technology And African Value System

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Abstract

This paper investigates and examines the concepts, Technology and African value system – which are the African cultural heritage such as living tradition, valuable and precious wealth that need to be harnessed and toiled towards African development. However, it is observed that African Cultural Heritage is enviably rich full of inspiration and vitality, but it remains a treasure largely unexplored in her continued quest for integration into the globalization and ceaseless drive towards nation-building. Moreover, the effect of modern technological development on African value system is also something of great concern. This is an attempt to re-awaken African tradition and consciousness in order to unravel the primary material and concrete beliefs of Africans. Also, its aims at understanding more about the African world. This work adopts a phenomenological approach in investigation. Some of the terms are defined in order to convey the exact meaning within which they are used in the context of the work. The link between technology and the traditional African values; and African values in modern African are examined.

Introduction

African cultural heritage has been maligned in many ways. Many overzealous Christians and Islamic enthusiasts have branded it as barbaric, primitive, unprogressive and unrevealed. Many modern men who are engrossed in the influence of science and technology believed that it is dead and useless religion which should be discarded and thrown over-board. In the same way, the fantastic and some parochial members of the so- called missionary religions, especially Christianity and Islam, always assert that theirs is, 'the only revealed religion' and what is obtainable in African value system and traditional religion is the worship of non-existent spiritual beings and idols. Nabofa, M.Y. (1988:92-93) asserts that;

They often assert that the traditional Africa value system does not honour and worship the true God, therefore the religion should be wiped out of the surface of the earth, forgetting that most of their members go to African priests and diviners secretly in the night to seek solution to their problems when they are faced with realities of life. The practice of medicine, in its various forms, which is an aspect of this religion, also comes under serious attack by the practitioners of the orthodox modern medicine.

African culture heritage (value system) embraces all aspects of African life. It involves people's history, philosophy, poetry, psychology, medicine and health care delivery, ecology, various arms of the traditional government, ethics, economic and social activities, education, military strategies, mathematics(especially numerology) astrology, arts in its various forms and even including science and technology.

Therefore, one of the major aims of this paper is to find out how technology has influenced the African system and whether there are any values by which the African forebear or ancestors lived and by which present generation are living, and if there is any heritage from the past which is spiritually and morally suitable for today. In part, the essay aims at discovering what African actually know. Also it finds out how African beliefs have inspired their world-views and moulded their culture generally. Besides, this work gleans on emphasizing indigenous values and sustainable development as an overall appreciation of African cultural heritage. It informs that scholars and people can better comprehend the phenomenon of technology and cultural heritage by including those forces that support sustainable development. Africans need to develop a sense of ontological nature of value and of cultural lineage. Interestingly, African traditional value system in this new millennium is not a final product, stereotyped and fixed; therefore, it is to be reinvented everyday by Africans. In order to set the bearing right, using modernized technology to enhance this value system is necessary so as to achieve optimum result. This work adopts a Phenomenological approach in investigation.

The African Value System

According to Longman Dictionary the word value Is defined, 'as the degree of usefulness of something, quality in something which makes it helpful, useful or desirable, a standard or idea which most people have about

the worth of good qualities'. This notwithstanding, the meaning is not explanatory enough. The word values refer to the attitude, beliefs, behaviours and actions that are cherished and acceptable standards of behaviours which each society expects that the members should abide by. Although, values differ from person to person and from one society to another, this is because social groups or human societies have various beliefs, attitudes and standards that form their value system. In view of this development, Falade,D.A., Akinde O.O & Adejubee, (2009: 482) in their own perspective explicate the term value as, "a coherent set of attitude, behaviour and action adopted and, or evolved by a person, organization, or society as a standard to guide its behaviour and preferences in all situations". The concept is hereby used and utilized as a coherent set of African attitude, behaviour and preferences. Also the word value is used as an enduring belief that specific mode of conduct of African existence is socially preferable to an opposite or converse mode of conduct.

The Place Of Traditional African Cultural Values

The interpretive exposition of values generated by traditional African societies covers many aspects of the African cultural life. Although, it is important to note that talking about African cultural values does not imply that by any means there are no cultural disvalues or negative features of the African cultures. There are, of course many of it. Hence, Gyeke, k., (2002:171).

Asserts that;

This is because some cultural beliefs, practices and institutions that are regarded as cultural values may be regarded as cultural disvalues by others. Or even some aspects of what one regards as cultural values may require some refinement. Nevertheless, however, traditions need to be evaluated. The main reason for focusing on cultural values here is that some of these cultural values require appropriate and necessary amendment and refinement in order to be relevant to African modernity.

There is no community or nation in existence to which religion has not formed the basis of her life. There has always been a sense of belonging to God in Africa, as well as the basic belief that this world is God's world. In Africa, the belief is that God created the world and the whole affairs of the world are under his unitary control. African belief is that society is thus an ordinance of God, and every institution within society is therefore basically religious.

African people have various moral and societal values meant to regulate interpersonal relationship and to perpetuate the entire community. Africans have certain standards or norms to be observed. These standards or norms are meant for social cohesion and smooth running of the community. They are to prevent members of the community from becoming rebellious and thereby endanger the welfare of the society. In African society, there are a set of values that guide the behaviour of every member. Specific mention could be made of values such as hospitality, chastity before marriage, truth, respect for old age, covenant keeping, hard work and good character. In African community there are proverbs, maxims used to inculcate social and moral values in order to regulate their interpersonal relationship. The following are illuminating examples from the Yoruba of Nigeria and Akan people of Ghana. (Examples of proverbs/ Maxims) as elucidated by Falade, D.E et. al., (2009:485-489):

Respect and honour for elders: A i fi agba fun enikanko je ki aye o gun (failure to give regards to other is fundamental cause of societal abnormality

Regard and appreciation for one's family and benefactors: A ki i fi owoosijuweile baba eni (we should not point at our father's home with the left hand)

Self control and courtesy: Falanagbo tire, taraeni la gbo (Falana-a generic name, mind your business)

Virtues of forgiveness, harmony and peaceful co-existence: Bi a kobagbagbeoroana, a konirienikanabasere (Unless we overlook the past misdeeds, we will not be able to relate

Diligence and industry: Iseniioogunise(Hardwork is the cure for poverty

Truth and honesty: Otitoki i sinaironii fi origbogbe (Truth does not make mistake, falsehood lead astray).

Unity and cooperation: Ajejiowokankogberu de ori (One hand cannot lift a heavy load to the head

Also, Gyekye (2002: 22-104), has it that;

From Akan people of Ghana (Examples of proverbs/Maxims)

Beauty: Beauty does not pay off a debt

Chief ship, People and Political Authority: it is when a chief has good counsellors that his reign becomes peaceful.

Children: There is no wealth where there are no children

Community: The reason two deer walk together is that one has to take the mote from the other's eye.

God: Goodness is the prime characteristics of God.

Humanity: Humanity has no boundary.

Immorality: When a person dies, he is not really dead.

Individuality: It is by individual effort that we can struggle for our head.

Knowledge: Knowledge is like a garden, if it is not cultivated, it cannot be harvested.

Morality: Life is mutual aid.

Parental responsibility: Absence does not bring up a child.

Personal responsibility: He who gets blisters from the hoe handle will not die of hunger. Only he who goes into the forest comes back with firewood. What one cultivates is what one harvest.

Virtues: Good character is a person's guards. An unpleasant truth is better than a pleasant falsehood.

Wealth: When wealth comes and passes by nothing comes after.

Wisdom: The wise person is spoken to in proverbs, not in words.

Wife: The beauty of a woman is due to her husband

Work: Treat your guest as a guest for two days; on the third day give him a hoe. There is no other things you get out of laziness than poverty.

Apart from the above, another eminent example of African cultural value is on the use of symbols. Symbols are objects, acts, relationship or linguistic formation that stands ambiguous for multiplicity of meanings. In traditional Africa, symbolism has found spontaneous expressions in several religious and secular processes among many different people of Africa. Nabofa(1994:4), states that, "These expressions could be seen in religious emblems, ideograms, icons, rituals, songs, prayers, myths, incantations, vows, customary behaviour and personifications." Symbols can be classified into the following groups: natural, artificial, communicative, artistic and ritualistic. In traditional Africa, symbols served several vital purposes. Apart from the obvious fact that they evoke in human beings deep emotions and easily spur and motivate them into taking definite actions.

Besides, Nabofa(1994:13) opines that;

Symbols achieve seven major broad-based goals: to maintain order and coherence for communication, preserving knowledge to be transferred from one generation to other, for expressing inner feelings and external truths, for remembering important events, as aids in mediation and for the promotion of spiritual development.

Traditional African Cultural Values In Modern Africa

Many cultural values and practices of traditional Africa discussed, however, can be considered positive of the culture and can be accommodated in the scheme of African modernity, even if they must undergo some refinement and pruning in order to become fully harmonious with the spirit of modern culture and to function most satisfactorily within the culture. These are some of the traditional African values that are fully harmonious with the spirit of modern cultures and as well function most satisfactorily and bring about sustainable development in modern Africa: according to Gyekye 2002: (171-178):

Humanity and Brotherhood: Traditional African cultures recognize the dignity and integrity of the human being as a creature of God. Our common brotherhood is intrinsically linked with our common humanity. There is only one universal family, to which all human beings belong. This family is fragmented, however, into a multiplicity of peoples and cultures. The recognition of all human beings as brothers in the light of our common membership in one human species is a lofty idea, that is, of great importance to the African people.

Communalism and Individualism: The value that the traditional African societies place on communalism is expressed in the sharing of a common social life, commitment to the social or common good of the community, appreciation of mutual obligations, caring for others, interdependence, and solidarity. At the same time, the claims of individuality are recognized. African ethic, however, urges the avoidance of extreme individualism, which is seen as potentially destructive of human values and of the whole meaning and essence of a human society. Attempts are therefore made to balance communalism and individualism so that they can co-exist.

Morality: The morality espoused in both traditional and modern cultures, and societies of Africa is a social, non-individualistic morality. This kind of morality is held as enjoined by social life itself. There is a preoccupation with human well-being in the African moral thought and practice. The African moral system puts the ethic of responsibility above the ethic of individual right, even though the latter are also given due recognition. The importance of character as the engine of moral life in practice is stressed.

The Family: Marriage is considered as a valuable institution, for without it there would be no family, that is, the basic unit of social life. Without the family there would be none of the kinship ties that are essential to a comprehensive social life, with an intricate network of social relationships. Values associated with the family include recognizing the responsibility to share life with a wife or husband and children in the nuclear family and with members from an entire lineage in the extended family, recognizing the need to have and to care for children, respecting parents, taking care of our parents in their old age and so on.

Economic Ethic: Africans seek and put a high values on wealth, both private and family (clan). The right to, and the importance of private property are recognized in the traditional African economic system, where private ownership exist side by side with public command, do not control all the dynamics of the traditional economy. The traditional African society is a welfare state, functioning on the ethic of fair distribution. Everyone has access to the resources and goods of the community or state.

Chiefship and politics: In the political thoughts and practice of the traditional African society consultation and consensus are highly valued, for they are outstanding features of political decision-making. This practice allows for the involvement of all the people in the political process. The chief who is the highest political authority, rules with the consent of and in accordance with the will of the people. In the actual exercise of power, the people in effect, are the sources of authority of the chief is based on a trusteeship principle that ensures his accountability of the people. Freedom of expression, of political opinion is appreciated and practiced. Misrule by a chief is not tolerated and can lead to his being disposed.

Human Rights: The most important values in which human rights are rooted are put into practices in the traditional African cultures. These includes individuality, personal responsibility, the dignity and integrity of every person, consideration of every person as an end in himself or herself and worthy of respect and equity of the moral worth of all people. Other rights that are acknowledged and protected include: the right to the use of lineage land, right to food and protection from hunger, the right to a fair trial and the right to own private property. These rights are fundamental to the social structure, customs and ethic of the traditional African society and do not need to be vociferously and belligerently fought for.

Knowledge and Wisdom: In the traditional African culture, knowledge is highly valued especially practical or empirical knowledge. This type of knowledge is based on observation and experience. Practical wisdom is most relevant in the reconstruction of the African society and the promotion of human well-being.

Aesthetic: Art in the traditional African cultures has both functional and aesthetical dimension. Beauty is seen not only in works of art and in the human figure but also in human conduct, in humanity itself and in a person's character. Among the criteria of aesthetic value and judgement are appropriateness and fittingness. For instance, music, dancing and even clothing must be appropriate to the occasion.

Technology and African society

There is a perspective which holds the view that African traditional cultures and/or value systems, unlike the Western ones, are inhibitive to and incompatible with scientific, technological, economic, and philosophical development and progress. Gyeke, (1997:27),attributes this incompatibility to the "intensely religious and spiritual nature of African traditional life " , which he argues, "has discouraged an expansion of existing practical knowledge of crafts and technologies such as those used for food preservation and herbal therapeutics through scientific enquiry and analysis. Which eventually stunted the growth of sciences"? He, for instance, argues that while African cultures appreciated the notion of causality. Which is crucial in scientific inquiry and explanation of natural phenomena, their religiosity led to explaining causality terms of spirits and mystical powers. This he argues, resulted in empirical causal accounts being abandoned and neglected in favour of religious-inspired accounts.

The latter accounts, Gyeke argues, tend to see spirits or mystical powers as causal factors. Another stumbling to the development of science and technology within the African cultures identified by Gyeke is that of the manner in which knowledge of external world has been acquired. He argues that unlike in science, knowledge acquisition was not based on experimentation but was personalised through a strong element of secrecy. This resulted in such knowledge not being made available for further objective, public scrutiny and analysis in order to verify its conclusions. This veil of secrecy around it, Gyeke argues, results in the possessed knowledge simply vanishing on the death of its bearers. He illustrate this point by making specific reference to the knowledge of potencies of herbs and other medicinal plants possessed by African traditional healers. Considering this knowledge as the most secretive of them all, he argues in Gyeke (1997:28) that, "even if the claims made by African medicine men and women of having discovered cures for deadly diseases could be substantially refered to empirical causal explanations as "empirical causation" as they ask what-and how-questions, and religious-inspired accounts as "agentive causation" which ask who-and why- question.

Scientifically, those claims cannot be pursued for verification. Since their knowledge-claims were esoteric and personal. The desire to make knowledge of the external world personal has been the characteristic attitude of our traditional healers.in the past., Gyeke, 91997:29) opines that, "all such possibly credible claims to knowledge of medicinal plants just evaporated on the death of the traditional healer or priest. And science, including the science of medicine, stagnated.

It should however be noted that while Gyeke is critical of what he considers a lack of drive to pursue sustained scientific enquiry into knowledge of the natural world and lack of desire for knowledge for its own sake, he however acknowledged the existence and presence of technological and scientific capacity within African societies and their cultures or value systems. Gyeke, (1997:30-31) mainly attributes;

Lack of drive to unlock and exercise that capacity on a sustained basis to the mindest often expressed in statements such as "this is what the ancestors said or did" or the maxims such as the Ghanaian Akan one that says "if you insist on probing deeply into the eye sockets of a dead person, you see a ghost" (this is an English translation) which says that curiosity or deep probing could result in dreadful consequences.

Such maxims, Gyeke argues, stunt the spirit of inquiry, exploration and adventure. Gyeke's view that African traditional cultures or value systems are inhibitive to technological and scientific growth, development and progress is shared by Robin Horton, (1997:327) thus:

Drawing distinctions between the African traditional cultures and western scientific cultures refers to the former as "closed" cultures and the latter as "open" cultures. By "closed" cultures or thought systems, he is referring to those cultures in which there is no developed awareness of alternatives to the existing, established theories or beliefs, In constract, the "open" cultures are those that have a highly developed awareness of such alternatives.

For Horton, an obstacle to progress within African traditional cultures lies in their reluctance to question the established beliefs owing to the fear that any threat to those beliefs could result in a horrific chaos.

This point was also echoed in Wiredu's comparative analysis of the African (traditional/folk) thought and the Western (traditional/folk) thought systems. Wiredu (1980:41) argues, "that any culture and/or thought system which is both non-scientific and non-literate (be it Western or African), is seriously handicapped. This, he argues, is so since scientific methods can only occur where there is a recording of precise measurements, calculations, and observational data i.e. where there is what he calls the scientific spirit and /or the spirit of rational inquiry. "he argues, based on his examination of the conception of a person by the Akan of Ghana, which he found to be more interesting and imaginative than the Western philosopher's thesis, that while (such) folk thought could be comprehensive and interesting, the lack of discursive content in it remains a major drawback. Hence that, unlike the modern Western philosopher, who argues for his/her thesis, clarifers meanings, and respond to objections, the believer in traditional and /or folk thought usually respond like this: "this is what our ancestors said". Such response, Wiredu argues, only serves to block opportunities for further development even, technologically, Wiredu argues.

Challenges Of Promoting African Cultural Values

The challenging of promoting African cultural values as elucidated by Babawale, (2011:8-11) are:

- Activities of Western explores, missionaries, traders and colonial administrators have resulted in the loss of respect for our traditional objects, symbols and rituals relevant of cultural identification.
- Our collective and, or inaction have further dampened any hope of an immediate revival of the lost glory.
- Haunted by her history of colonial and neo-colonial exploitation, economic pillage as well as decimation of her tangible and intangible heritage material resources, Africa is still at the verge of matching her cultural resource endowment with her development potential.
- The cultural and artistic achievements of the Africa people in various fields of human endeavour, including science and technology, are attested to by the widespread cultural sites which are increasingly becoming object of systematic plunder, destruction, and illicit trade, aided by greed, ignorance and prolonged neglect. The task before African scholars, particularly in the field of history and culture, is to commence the systematic recording, documentation, preservation and the use of oral tradition in the service of the owners' of the traditions and deploy them in addressing issues of common concern to all.

Prospects of African values

In order to reclaim the humanity of African communities and assume the rightful heirs of our founding fathers, there must be a conscious effort to assert African historical traditions and consciousness. We must explore Africans oral traditions and its prospects for economic liberty, natural integration, and stability. Africans need a psychological and physiological liberation. In doing this, they must draw lesson from Asia to where nature and environment are valued and celebrated. The challenge before Africans as individuals, institutions, government at

local, state, national and trans-national is to rededicate to the appreciation, development and patronage of African technology, cultural resources and values.

It is high time, Africans identified with one another with good knowledge of relics of the endowment and versed in the history of various technological and cultural sites, Africans can only make gains rather than losses by investing resources in individuals with powers of management of the technological and cultural resources. African pride as continent lies in the values placed on her technological and cultural endowment, the inherent system of ideas as well as those values that define peculiar and group ways of life.

Placing premium on African technological and cultural endowment would earn the people respect, global recognition, international co-operation, development, and aid effective dissemination of African culture by projecting the best of her history./ it would naturally encourage the preservation of African heritage for future generations and for the development of knowledge and cultural understanding as being experience in other areas.

Case study

A successful post-harvest cassava processing technology – the mechanised grater

- The technology

In Africa approximately 95 per cent of the total cassava production is used as food. Farmers and food processors market three main groups of cassava food processed products: dried roots, pasty products and gari (a granulated product). Gari is the most widely processed product due to ease of transport and storability. It is processed through peeling, grating, water expressing, and toasting of freshly harvested cassava.

The cassava garter

Traditionally, processing of gari entailed pounding cassava in a mortar with pestle. Jones, W. O. (1959) state that, "Later, artisans developed a manual grater in the form of a sheet of perforated metal mounted on a flat piece of wood. But the efficiency of the hand grater was low because of the high labor input. In the 1930s, the French introduced mechanical graters in the Republic of Benin (formally Dahomey) to teach farmers how to prepare gari for export markets." Adeboye, R. O. and J. A. Akinwumi. 1990. Assert that "Later that decade in Nigeria, local artisans introduced and modified this mechanized grater, making it more labor efficient.

Initially, the mechanized grater spread slowly. In 1969, it was available in approximately 25% of the cassava producing villages in Nigeria. Later, from the most basic manual pedal operated equipment (with a capacity of about 30kg/hr.) through to motorized machines (with capacity

Exceeding 800kg/hr.). Grater can be found in virtually all major cassava producing villages in West African countries where cassava is processed into garri (i.e. Nigeria, Ghana, and Cote d'Ivoire. Benin, Guinea, among others).

- **Technology diffusion**

Total consumption of Cassava in Africa doubled from about 24 million tons per year in the early 1960s to about 58 million tons in early 2000s. These increases have been supported by increased production arising from better control of pest and diseases, coupled with the ability to process cassava into garri technologically.

However, expanded cassava production and consumption has not been accompanied by commensurate research and development on post-harvest handing. Most government have focused their Agricultural development investment and policies on production and marketing of industrial crops (cocoa, cotton, groundnut, palm oil, and rubber). Aiming to raise tax revenues and generate foreign exchange. To redress this constraint, village smith welders, and mechanise have over refined the mechanized grater originally introduced into West Africa from France

Most of the grater are owned by village entrepreneurs and operated by young men, who provide grating services to smallholders for a fee based on the quantity grated. The quantity processed for a customer varies from one kilogram to several tons. In some instances, grater are mounted on wheels and moved to the field s or homes of farmers who request the services. Maintenance service are provided by roadside mechanics welders. Therefore the diffusion of the grater has been a purely private sector undertaking involving the artisans, grater business owner and cassava producers. Its use has been augmented by increasing production of cassava, which has received strong public sector support.

The dominant role of the private sector does not mean that the government in the cassava producing countries, have completely ignored the technology. For example in Nigeria. Idachaba. F.S. (1998). Has it that;

In the 1970s, several government agencies were established to undertake research into the chemical, biochemical, and engineering/ processing of crops including cassava. The agencies include the fabrication Engineering and production company (FABRICO). Established in 1971; the products development agency (PRODA). 1971; the Federal Institute of Industrial Research, Oshodi (FIIRO.1975; THE RURAL Agro Industrial Development Scheme (RAIDS). 1981; and the African Regional Centre for Engineering Designs and Manufacturing (ARCEDEM).The cassava graters developed by these agencies achieved limited adoption because they were expensive and inconvenient compared to graters developed by village artisans. Especially problematic was the fact that they operated at capacities far in excess of the processing needs of the smallholders. As a result, many entrepreneurs who bought them were forced to modify them, or to abandon them altogether.

- **Value generate by the grater**

It has been shown that the replacement of hand grating with the mechanized grater cut the cost of garri production in half – that is. 51 days of labour were needed to prepare a ton of garri by hand and 24 days by mechanized grater.

- **Impact**

  It has been shown that the rapid improvement in cassava product (garri) was possible because of the mechanized grater. The mechanized grater reduced the cost of making garri and significantly increased its profitability.

- **Lesson learned**

Three lesson can be drawn from the success of the mechanized grater first. The important role of the private sector in sustainable technology uptake in sub-Saharan Africa cannot be overemphasized. Toward this end, new innovation being introduced should endeavour where possible to integrate a private-sector driven diffusion process, especially when the technologies have high private benefits.

Second, well packaged simple component technology aimed at addressing existing needs within value chains will have high likelihood of success.

Third. The introduction of an innovation in a value chain requires a re-evaluation of the whole chain to redress emerging bottlenecks. The introduction and diffusion of the mechanical cassava grater has seen the labour bottleneck in cassava processing shift to the peeling stage. Mechanization of peeling will allow grater-entrepreneurs to own higher capacity grater that could permit them to exploit economies of scale, leading to reduced processing costs and higher incomes.

A failed cassava processing technology –mechanized cassava peeler

- **The cassava peeling technology**

The first step in processing of cassava roots is often to remove the peel, which result in a great reduction of the cyanogen potential of the raw material. The is because the peel represent about 15% of the weight of the root, and its cyanogen content is usually 5 to 10 times greater than the root parenchyma28. Peeling is usually done by hand using a knife, a process that is slow and labour intensive, averaging about 25kg per hour. The post-harvest Engineering unit of the International Institute for Tropical Agriculture (IITA) has developed a cassava peeling tool that is simple. Can be fabricate locally and gives minimum peeling losses.
In 1984, Product Development Agency (PRODA), a government research and development agency in Nigeria developed a prototype cassava peeling machine. One version was designed to run on an electrically driven motor. Another on petroleum. This peeling machine had a capacity of 10, 000 kg per hour.

The cassava peeler

- **Development of the technology**

Development of the cassava peeler was a government initiative. Informed by the development in the cassava value chain. The mechanized of grating now meant that the main labour constraint bottleneck had been transferred to three activities namely; harvesting peeling and toasting in the production of garri. Based on the success of the grater, the government realized that mechanization of these activities would significantly lower the processing cost and raise cassava income to farmers and in turn drive the cost of cassava to consumers. It was also argued that the mechanization of any of the harvesting, peeling, and toasting operations would encourage further improved production and encourage farmers to expand he area under cassava cultivation.

- **Lessons learned from the failure of the technology**

This government-led intervention in cassava processing ignored development of partnership in technology development and deployment. Despite the technology aimed at addressing an urgent need within the cassava value chain in West African countries, one critical step in its development was missed,

Ly field testing and modification by value chain partners. This critical step should not have been skipped. The expectation that farmers and processors would adopt the mechanical peelers straight from the engineering laboratory was not realized. Adegboye, R. O. and J. A. Akinwumi.(1990),assert that "Even the earlier lesson that many entrepreneurs who bought the government graters either had the machines modified by local artisans or abandoned them was not taken into consideration. Shortcutting the intervention proved to be a constraint to the success of the cassava peeler.

The failure provides an important lesson for future introduction of technologies in commodity value chains in sub-Saharan Africa, that is, existence of an urgent constraint would succeed. A successful innovation should be aimed at redressing the constraints while fitting into the production Circumstances of the actors. Towards this end, users' participation in testing and modification is important.

- **Opportunities for redeeming the technology**

Cassava Processing centres are common in major cassava processing areas in West African countries. A processing centre is often a village square where village entrepreneurs provide farmers with customized cassava processing services using mechanized graters, mechanical presses and mechanized food crop mills. This arrangement enables farmers to have access to mechanical grating, pressing and milling services in one convenient location without worrying about buying, operating or maintaining any mechanized equipment. It also provides small holders with access to labour-saving cassava processing equipment, which otherwise will be beyond reach.

A successful technology in banana production in Kenya – Tissue – Culture

- **Description of the Technology**

Banana tissue-culture entail rapid and sterile multiplication of banana plantlets by vitro propagation. It has long been common practice in other parts of the world, but until recently had not been commercially used in tropical Africa. The advantage of the technique is that large numbers of healthy banana plantlets can be produced in the laboratory in a comparatively short period of time. The technology reduces pests and disease problems for banana growers and offer an ideal opportunity to increase productivity. Since the plants mature early and uniformly, the technology is especially appealing to smallholders constrained by decline in farm sizes since they are able to harvest and sell fairly large quantities of bananas at one time.

Successful Oil Processing Technologies – KickStart'smafutamali(oil for wealth) program

- **Description of the Technology**

KickStartmafutamili (meaning "oil wealth" in Kiswahili) is a manually operated oilseed process suited to small-scale sunflower cooking businesses in East Africa. It is designed based on an original "ram press" design by Carl Bielenberg, but has seen modified to be more efficient, durable and profitable to use. Beside the press, mafutamali comes along with a Gravity Bucket Filter and a complete set of tooling for local mass production of both the pres and filter. The press extracts oil from sunflower, sesame, and other oil seeds. The filter produces clear, cold-pressed, nutritious cooking oil ready for sale or consumption. The seedcake by-product is used as protein animal feed supplement. The KickStart Oilseed Press Business Package includes: a press, a bucket filter, a detailed manual, spare parts and a tool kit.

- **Development of the Technology**

Economic liberalization in Kenya in the early 1990s featured termination of most public support for the agricultural sector. Control on price of the key commodities were lifted, as were those on sourcing of raw materials for local industry. This led to increase in prices of many commodities, including cooking oil. With funding from the Netherlands government and the British Department for International Development (DFID), KickStart, an international NGO, launched a cooking oil industry market research project. A major finding of the project was that the small-scale production and the sale of cooking oil could be profitable if the right technology were made available to local entrepreneurs. Based on these findings, KickStart trained for local engineering firms to manufacture the new presses. A promotional campaign was launched to increase awareness and sales. Intervention included mobile truck demonstrations, radio and newspaper advertisements, exhibitions at trade-fairs, and broad-based media exposure.

A network of retailers for the new presses was established and linked to the manufacturers. The retailers sold the presses. In order to create a market for the oil press, KickStart also implemented projects that promoted increased production and sale of improved varieties of sunflower, sesame, oil-rape and safflower seeds.

Conclusion

For the above obstacles to be overcome thus the scientific and technological potential of African countries, it is necessary that African develop an understanding of scientific principles through the knowledge of physics, metallurgy, biology and chemistry. This is essential for establishing a strong scientific base which would encourage the asking of what-and how-questions and hence the use of empirical causation as opposed to agentive causation in explaining technological logical and natural processes. Although African cultures display the presences of indigenous technological capacities within them, those capacities could not be fully developed and expanded due to lack of understanding and application of scientific principles.

To illustrate this point, Gyeke, (1997:35-36), cites a few case which include that of the Ghanaian motor mechanic and a woman food technologist.

The Ghanaian mechanic, who was working on the engine adjusting the contact breaker point in the car distributor, was found to be doing so using only his sense of sight and refusing to use technical aids such as the feeler gauge. His refusal to use technical aids was not peculiar to him but could also be found amongst other mechanists is rooted in the broader societal culture. Such culturally entrenched attitude toward technical aids, he argues, not only deprives mechanists the benefit of achieving precision measurement for proper maintenance of the machines but also impedes opportunities of further growth and improvement of technology.

Similarly, the woman food technologist in Ghana was found to be practicing technology with some limited insight of scientific principles. The woman in question was processing "fantekenkey" which is described as a fermented cereal dumpling made from maize dough. While this woman displayed a high level of competency and knowledge in terms of handling the processing efficiently in terms of time and the material used to achieve desired outcomes, acknowledge clearly rooted in basic and applied scientific principles; she however could not articulate or explain those principles.

This and what seems to be the thinking amongst African technology practitioners that the what-and how-questions do not matter in the application and practice of technology, whereby technology is meant to only resolve practical problems of survival, necessitate an urgent need for change in such attitude towards knowledge. Such a change in attitude will would make the possessed knowledge of technology exoteric and accessible to the public for scrutiny, thus releasing knowledge from mysticism or spirituality. The significance of such scrutiny lies in the fact that it could result in the existing knowledge being rejected or amended or confirmed.

The new intellectual attitude, together with the understanding of scientific principles and the scientific principles and the resultant strong scientific base, is essential if the African countries are to fully exploit and adapt transferred technologies from the developed world to their own local conditions and to meet their needs. Hence, Gyeke, (997:41) argues that, "this would enhance the appropriation of technology characterized by "the active, adroit, and purposeful initiative and participation of the recipients in the pursuit and acquisition of a technology of foreign production. This would, in this view, not only prevent Africans from becoming permanently dependent on technology transfer is guided by local principles and needs. Hi argument is based on the acknowledgement and recognition that technology is developed within specific cultural framework to meet certain needs. Hence, Gyeke, (1997: 8 – 42), opine that "as a cultural product, technology transfer constitutes cultural borrowing, and therefore requires an active and adroit approach by the recipient in order to avoid a negative impact on local value and ways of life and ensure maximum benefit from it.

Thus, although there should be separation of cultural value and religious beliefs from scientific, technological world; both can still co-exist to ensure that technology is socio-economically beneficial while not undermining highly regarded cultural values. Hence, Senghor, 1963, quoted in English and Kalumba, (1996:50), "We could assimilate mathematics or the French language, but we could never strip off our black skins nor root out our black soul". So, we should endeavour to enhance African value system in relation to the contemporary technological development in order to build a better African society.

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Principals' Leadershipstyle And Staff Job Performance In Selected Secondary Schools In Emohua Local Government Area Of Rivers State, Nigeria.

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Abstract

Our study is on Principals' leadership style and staff job performance in selected secondary schools in Emohua Local Government Area of Rivers State, Nigeria. The main focus of the study is to examine the relationship between Principals' leadership style and staff job performance in Emohua Local Government Area of the state. Other objectives are to identify the types of Principals' leadership style often used in secondary schools in the area; to examine the effects of Principals' leadership style on staff job performance in secondary schools; and to identify the leadership challenges Principals face in the discharge of their responsibilities in the schools in the area. The study was carried out within the period of 2007-2016 in secondary schools in Emohua Local Government Area of Rivers State. Path-Goal theory was adopted as the theoretical framework of analysis for the study. We reviewed the concepts of leadership, leadership style, types of leadership and staff job performance. Questionnaire items and interview methods were used to elicit primary data, and documentary method was applied to collect secondary data for the study. A total of 210 questionnaires containing 21 questionnaire items each were administered, and 195 questionnaires were successfully retrieved without error and used for the study. The primary data were presented and analysed in tabular and percentage frequency. Content analysis was used to analyse the secondary data. The study findings identified 10 different leadership styles adopted by different Principals' in different secondary schools in the area, and emphasized that the various leadership styles have significant effects on the staff job performance in the schools. Also, the findings proved that the Principals' face leadership challenges in discharge of their administrative functions in the schools. Upon the findings, the study recommended that the Principals should adopt the needed leadership style in the school to enhance staff job performance, that the various leadership challenge faced by the Principals' should be addressed accordingly by the government, and that both the Principal and government should adopt the recommendations of this study to ensure a better leadership styles and high staff job performance in the schools.

Introduction

Secondary schools all over the world, including Nigeria are important educational institutions in achievement of the educational policy of the state on secondary education of the citizens. As a formal organisation, it has a bureaucratic administrative structure with established rules and regulations, aimed at providing the needed opportunities for the education and development of the learners and staff of the schools, and usually under the leadership of the Principal. In their views, Ochoyi and Danladi (2009) and Wilson (2016:52) see education as a vital tool in the development of the learners, through the transmission of worthwhile value such as skills, knowledge and planned activities that can develop the learners' potentials for the development of the society. Education provides for the development of the citizens, and is achieved through the implementation of the necessary secondary school curriculums and education policy of the state. In Nigeria, the education policy anchors on five cardinal objectives, basically a free and democratic society; a just and egalitarian society; a united, strong and self-reliant nation; a great and dynamic economy; a land full of bright opportunities for all citizens (FGN, 2004:4). In addition, Olatunji (2015:396) states that Nigeria's philosophy of education is a complex one that requires adequate administrative procedure to ensure its practical achievement in the state. The desirability for achievement of both the Nigerian education policy and philosophy of education warrants for effective leadership in all educational institutions in Nigeria, including the secondary schools. The secondary schools provide institutional resources for the secondary education and needs effective leadership of the principal to ensure the achievement of its objectives.

Adwella (2014:1) sees leadership as the operational tool in influencing people so as to strive willingly and enthusiastically towards the achievement of the organisational goals, including secondary schools. It

implies that the Principal is expected to provide the needed leadership to ensure that the school function effectively and achieve its goal in Emohua Local Government Area of Rivers State. Nworgu (1991), Omolayo (2000), and Aghenta (2001) explained leadership as a process of influencing the activities of a group of people by a leader in an effort towards the attainment of the organisational goal. It involves the act of getting things done with the cooperation and assistance of other people in the secondary school. Leadership is an important instrument in the initiation and implementation of the organisational policies, including educational policies and philosophy of the secondary schools in the State, and the leadership style and traits so applied by the leader determines the job performance of the staff of the organisation (Yahaya, Osman, Mohammed, Gibrilla, and Issah, 2014:2).

In another development, Borman and Motowidlo (1993) explained that job performance implies task performance involving individual activities that contribute to the organisational value, and could be direct or indirect based on the status of the staff involved in the organisational activities under the directive of the leader. Every job in the secondary school is carried out by the school staff, either by the academic or non-academic staff, and staff job performance is assessed based on the staff activities in the school as directed by the principal. The implication is that the action of the Principal determines the staff activities, directly or indirectly, and accounts for the staff job performance in the school. Robert and Tim (1998), and Obalide (1999) corroborate with the above views as the scholars state that staff job performance is an act of accomplishing or executing a given task in the organisation. It involves those activities carried out by the school staff at a particular time to achieve the educational goal of the school. It requires the use of available resources by the staff to enhance teaching and learning activities in the school, such as effective teaching, monitoring of the learners activities, counselling of both the staff and students, instilling discipline in the students, lesson preparation etc.

Consequently, Soni (2012) identified the Principal as a teacher and the leader of the school, who is always dynamic and believes in change and have capacity to prepare future leaders and development in their skills that they may need to succeed in the future. To achieve this in secondary schools in Emohua Local Government Area of Rivers State, the Principal needs to apply the needed leadership style and traits in administering the school policies, and in managing the material and human resources of the school. The Principal identifies the basic areas of staff needs and attends to them accordingly to attain the staff performance target in the school. Although the Principal may face some challenges in the process, but the leadership style so applied determines to a great extent the rate of the staff job performance in achievement or failure of the school goal in particular, and the educational policy of the state at large.

Research questions

The study tends to raise the following research questions to guide the study:

1. What type of Principals' leadership style is commonly used in secondary school administration in Emohua Local Government Area of Rivers State
2. Are the effects of the Principal's leadership style on staff job performance in secondary schools in Emohua Local Government Area of Rivers State?
3. Are there leadership challenges facing the Principals in discharge of their leadership functions in secondary schools in Emohua Local Government Area of Rivers State.?

Objectivesof the study

The central objective of this study is to establish the relationship between the Principals leadership style and staff job performance in secondary schools in Emohua Local Government Area of Rivers State.

Specifically, the study will achieve the following objectives;

1. To identify the types of Principals' leadership style often use in secondary school administration in Emohua Local Government Area of Rivers State
2. To examine the effects of Principal's leadership style on staff job performance in secondary schoolsin Emohua Local Government Area of Rivers State
3. To identify the leadership challenges Principals' face in discharge of their leadership roles in secondary schools in the area.

Scope of the study

The scope of this study is on the content, timeframe and geographical area of the study. Within the content, the study cover issues on Principals' leadership Style, types of leadership style, challenges of various leadership styles, and its effects' on the staff job performance in secondary schools. The time frame is within 2007 – 2016. The geographical area of the study is selected secondary schools in Emohua Local Government Area of Rivers State, and the study randomly selected ten secondary schools in the area.

Literature Review

Leadership

Leadership as a concept has been given a wide range of meanings and interpretations by different scholars based on their schools of thought. Some see leadership as a field of study in social and management sciences; others see it as a practical and professional skill to control others in administrative activities. At whatever point, leadership is given a meaning to ensure its directional focus. According to Kruse (2013:1) "Leadership is a process of social influence, which maximises the efforts of others towards the achievement of a goal" In his view, Nworgu (1991) stated that leadership is the process of influencing the activities of a group of people by a leader in effort towards goal achievement. Similarly, Igbal, Anwar, and Haider (2015) see leadership as a process, by which leadership can direct, guide and influence the behaviour and work of others towards the accomplishment of specific goal in a given situation. In considering the above explanations, the scholars see the executive as the leader in a given situation, and the leader is the human factor that can influence other resources (human and material) to achieve the set goal. The scholars further see leadership from different perspectives, firstly as a "process", which implies that leadership requires series of things to be done in other to achieve the needed result. Secondly, as a "social influence", leadership requires that one is set to influence the activities of others toward a particular purpose. Thirdly, as "goal achieving", meaning that the cardinal objective of leadership is to achieve the set goal in a given situation. Considering the above views, this study tends to observe the gab in the literature, particularly, the inability of the scholars to state whose objective or goal the leadership is set to achieve. Yes, leadership is set to achieve goal, but whose goal, is it the goal of the leader, the subordinate or the organisation?

In another development, Koudri (1999) opines that leadership is to deal and cope with changes, focusing on the long-term and the big picture, not always doing to safe himself, in fact to take risks, and concentrating on people and their values, not just the bottom line. According to Collins (1995) "leadership is the must powerfully transformed executives possessing a paradoxical mixture of personal humility and professional will ... they are timid and ferocious. They focus on empowerment rather than control for the development of employees performance " In the views of Collins (1995), and Koudri (1999) leadership is personalised as a risk bearer, who is even helpless in the face of the organisational risk, but is determined to impact value on others with the view of developing them and utilising them to achieve set goals. Leadership involves the capacity and knowledge of the individual in executive position to influence others. In consideration of the views of different scholars on leadership, Trevisani (2016:21) identified leadership as a holistic approach in controlling others and achieving set goals, and further explained leadership in six perspectives namely;

- "higher levels of physical power, need to display power and control others, force superiority, ability to generate fear, or group-member's need for a powerful group protector (Primal Leadership);
- superior mental energies, superior motivational forces, perceivable in communication and behaviours, lack of fear, courage, determination (Psychoenergetic Leadership);
- higher abilities in managing the overall picture (Macro-Leadership);
- higher abilities in specialized tasks (Micro-Leadership);
- higher ability in managing the execution of a task (Project Leadership);
- and higher level of values, wisdom, and spirituality (Spiritual Leadership), where any Leader derives its Leadership from a unique mix of one or more of the former factors".

The above views prompts Soni (2012) to see the Principals as the leaders in the secondary schools, with the responsibility of controlling other staff to achieve the school objectives. This study corroborates with the views of Soni (2012) and Trevisani (2016:21) on leadership issues, and defines leadership as the ability to control others to achieve the set goal in a given situation. It could be the goal of organisation or individual, but is guided by the set goals.

Leadership style

Many scholars, including Babalola (2016), Osabiya and Ikenga (2015) , and Adeyemi (2010) agreed that leadership entails the capacity of the leader to influence the activities of others to achieve the corporate goal of the organisation. In leadership, the leader applies several leadership styles to achieve the set goal. To Akinwumiju and Olaniyan (1996), and Adeyemi (2006) , leadership style is seen as a process through which the leader influences others in the process of attaining the group goal. As a process, it requires that the leader has a laid down procedure to follow in his/her leadership activities, and such a leader has specific direction to follow. According to Okumbe, (1998) leadership style "is a particular behaviour applied by a leader to motivate subordinate to achieve the objectives of the organisation". To this scholar, leadership is not only an act of influencing others to carry out the organisational goal, but it includes the specific activity such as the "motivation" of others to ensure that they carry out organisational goal to the desire of the leader. This provides the leader with the opportunity of controlling others in the organisation. To Chandan

(1987), leadership style entails the ingredient of personality embedded in the leader that causes subordinates to follow them. It is the leadership style that attracts the followers to the leader. Okurumeh (2001) sees leadership as the manifestation of dominant pattern of behaviour of a leader. This definition implies that the leader has a specific leadership attitude, which the leader applies to influence other people in a given situation. Mohammed, Yusuf, Sanni, Ifeyinwa, Bature, and Kazeen (2014) corroborate with the above views on leadership style and add that leadership style is the pattern of behaviours engaged by a leader when dealing with the employees. This explanation on leadership style entails that the leader applies a specific behaviour when dealing with the organisational staff. Such behaviour makes the staff/employees to respond willingly or otherwise to the directive of the leader, and determines the type of leader in question. This makes leadership style to be prominent in the success or failure of any organisation, including secondary schools, as the leadership style applied in the school management determines the level staff response to the Principal directives, and the capacity to achieve the school educational goals. The Principal, as the secondary school leader, provides leadership in the schools and directs the school staff on the necessary activities to carry out in the school, and this affects the staff job performance in the school.

Types of Leadership

For the purpose of this study, the types of leadership will be discussed synonymously with the leadership style. Several scholars have identified different types of leadership and leadership style in different organisations based on their study, and this study will explore various literatures on the subject matter. The emergence of any type of leadership and leadership style is determined by the prevailing environment of the organisation, either by external or internal environmental factors. However, this study adopts the ten (10) types of leadership and leadership style provided by Singapore Productivity Association (2010). They are presented as follows:

"Autocratic Leadership : Autocratic leadership is an extreme form of transactional leadership. Leaders have absolute power over their employees, and the latter have little opportunity to make suggestions, even if it would be in the organizations best interest. Autocratic leadership often leads to high levels of absenteeism and employee turnover. However, it could remain effective for some routine and unskilled jobs, as the advantages of control may outweigh the disadvantages.

Bureaucratic Leadership : Bureaucratic leaders tend to follow rules rigorously. They ensure that their employees follow procedures precisely. Bureaucratic leadership is very appropriate for work which involves serious safety risks, or where large sums of money are involved.

Charismatic Leadership: Charismatic leadership may appear similar to transformational leadership. Charismatic leaders inspire lots of enthusiasm in their employees and are very energetic in driving others forward. Charismatic leaders, however, tend to believe more in themselves, than in their employees, hence, creating a risk that a project, or even the entire organization, might collapse if the leader leaves. In the eyes of the followers, success is directly connected to the presence of charismatic leader. As such, charismatic leadership carries great responsibility, and needs a long-term commitment from the leader.

Democratic Leadership / Participative Leadership : Democratic leaders tend to invite other members of the team to contribute to the decision- making process, although they make the final decision. Hence, it increases job satisfaction through the involvement of others, and helps to develop people's skills. Employees would also feel in control of their own destiny, and motivated to work hard by more than just a financial reward. This approach could, however, take longer, but often with a better end result. Democratic or participative leadership is most suitable when working as a team is essential, and when quality is more important than speed to market or productivity.

Laissez-faire Leadership : "Laissez-faire" means "leave it be" in French. It is used to describe leaders who leave their employees to work on their own. Laissez-faire leadership could be effective if the leader monitors what is being achieved and communicates this back to the team regularly. Often, this style of leadership is most effective when individual employees are very experienced and skilled self-starters. This type of leadership, however, could also occur when managers do not apply sufficient control.

People-oriented Leadership / Relations-oriented Leadership : People-oriented leadership is the opposite of task-oriented leadership. People-oriented leaders are totally focused on organizing, supporting and developing the people in their teams. It is a participative style, and tends to encourage good teamwork and creative collaboration. In practice, most leaders adopt both task-oriented and people-oriented styles of leadership.

Servant Leadership : Servant leadership describes a leader who is often not formally recognized as such. When someone, at any level within an organization, leads simply by meeting the needs of the team, he or she is described as a servant leader. Servant leadership is a form of democratic leadership in many ways, as the whole team tends to be involved in decision making. Supporters of the servant leadership style suggest

that it is an important way to move ahead in a world where values are increasingly important, and where servant leaders achieve power on the basis of their values and ideals.

Task-oriented Leadership: Highly task-oriented leaders focus only on getting the job done, and could be quite autocratic. They actively define the work and roles required, put structures in place, plan, organize and monitor. However, since task-oriented leaders do not tend to think much about the well-being of their employees, this approach could suffer many of the flaws of autocratic leadership with difficulties in motivating and retaining employees.

Transactional Leadership : Transactional leadership starts with the idea that employees agree to obey their leader totally when they accept a job. The "transaction" is usually the organization paying the team members in return for their effort and compliance. The leader has a right to "punish" employees if their work does not meet the pre-determined standard. Employees could do little to improve their job satisfaction under transactional leadership. The leader could give team members some control of their income/reward by using incentives that encourage even higher standards or greater productivity. Alternatively, a transactional leader could practice "management by exception" – rather than rewarding better work, the leader could take corrective action if the required standards are not met. Transactional leadership is more of a type of management, as it focuses on short-term tasks. It has serious limitations for knowledge-based or creative work.

Transformational Leadership: Transformational leaders are true leaders who inspire their employees constantly with a shared vision of the future. While this leaders enthusiasm is often passed on to the team, he or she may need to be supported by "detail people". Hence, in many organizations, both transactional and transformational leadership are needed. Transactional leaders ensure that routine work is done reliably, while transformational leaders look after initiatives that add new value. Transformational leaders; has integrity, sets clear goals, clearly communicates a vision, sets a good example, expects the best from employees, encourages, inspires and supports, recognizes good work and people, provides stimulating work and helps people see beyond their self-interests and focus more on team interests and needs.

Job Performance

Performance is an important tool in assessment of both the staff and organisational activities. According to Motowidlo, Borman and Schmidt (1997:76) job performance means "the overall expected value from employees' behaviour carried out over the course of a set period of time". This connotes that job performance involves what the staff of a giving organisation do at the organisation, which is aimed at either improving the organisational goal or otherwise. It implies that the staff behaviour and general activities is measured by a giving standard to assess the staff activities in the organisation. The above scholars further identified two types of job performance as "task performance" and "contextual performance". Task performance is seen as those staff activities that directly transform the organisational raw materials to goods and services, including teaching in the schools by teachers. Contextual performance covers the staff behaviours that add to the general organisational effectiveness through supporting the social and psychological environment, where the job is carried out. (Borman and Motowidlo, 1993). Similarly, Rotundo and Sackett (2002) add that task performance explains behaviour of the staff in the organisation, while contextual performance describes the staff behaviour that does not compliment the staff role in the organisation. In his view, Campell (1990) states that job performance is the individual – level based activities. It is more of individual (staff) behaviour in the organisation. The staff performance influences and determines the organisational productivity. This implies that the staff performance in the school affects the school productivity in the state".

Theoretical Framework

Path-Goal theory of Leadership

Path-Goal of leadership was developed by Martins Evans in 1970 (Evans, 1970), and redefined by in 1971 by an Ohio State University graduate, Robert House (House, 1971). Different scholars, including Evans (1970) and House (1971) stated that the Path –Goal theory of leadership is an outcome of Victor Vroom's Expectancy theory, which emphasises that staff/employees actions are carried out based on the expected reward to such action, and the level of reward determines the rate of staff performance in the organisation. According to Northouse (2013), Path-Goal theory of leadership is a "process in which leaders select specific behaviours that are best suited to the employees' needs and the working environment so that they may best guide the employees through their path in the obtainment of their daily work activities (goal)" This implies that the leader has different leadership style or behaviour, and considers the most appropriate style in his/her leadership to suite the employees/staff needs and the working environment as to attract the best action of the staff in the organisation. The leader needs to motivate the employees/staff and satisfy their needs to encouraging their job performance. House and Mitchell (1974) corroborate with the views of

the above scholars, and add that Path-Goal theory best explains the specific leadership style applied by the leader to suit the "employees" and the "work environment" with the view of enhancing staff performance and achieving the organisational goal. The leader achieves his goal by identifying the staff interest, motivating the staff, empowering, and satisfying them.

House (1971) further identified four leadership behaviour variables namely, directive, supportive, participative, and achievement-oriented. Directive leadership implies that the leadership communicates the organisational goals and expectations to the staff with the view of keeping staff on the know. Supportive leadership entails the leader's ability to be friendly in his/her relationship with the subordinates. The leader identifies the staff needs, works out the best way to satisfy their needs, with the view of using staff satisfaction as a medium to improve staff performance. Participative leadership means that the leaders give opportunity to staff for consultation on the organisational issues, by allowing the staff to contribute to the organisational decisions. Achievement-oriented leadership involves the leader's ability to set the organisational challenging goals for the staff of the organisation and ask them for improvement on their performance to enhance the organisational productivity.

The relevance of Path-Goal theory to this study is based on the activities of the secondary school Principal as a leader in the school, and the leadership style the Principal apply he/she applies in the management of the school staff to achieve the effective staff job performance and enhance the school goal. The Path-Goal theory hinges on two variables namely, "environment" representing the school environment, and the "staff/subordinates" representing the school staff. The leadership style applied by the Principal in schools, including secondary school in Emohua Local Government Area affects the school staff job performance in the school. The theory proves that when Principal applies participatory leadership style, and motivates the staff, the school staff are encouraged and this enhances their job performance and goal achievement in the school.

Research Methodology

Research Design

Anikpo (1986) sees research design as a plan or structure of any aspect of the research procedure, which will be achieved in selection of the most appropriate . . . specific sampling technique, instrument and tools for data collection, testing of the hypothesis etc. Similarly, in their views, De Vaus (2001) and Trochim (2006) add that research design implies the overall strategy that researcher choose to integrate the different components of the study in a coherent and logical way, thereby, ensuring that the research effectively address the research problem, which involves the methods of data collection, data measurement, and data analysis. Leedy and Jeanne (2013), and Gerard (2013) argued that research design provides the opportunity to ensure that the evidence obtained enables you to effectively address the research problem logically and as unambiguously as possible.

Furthermore, Wilson (2011) opines that research design provides answer to research questions, and proves the validity or otherwise of the hypothesis. Upon the above, our study adopts descriptive survey design. Best and Kahn (2003) stated that descriptive research design is concerned with conditions or levels of performance that exist, opinions that are held, process that are going on, effects that are evident or trends that are developing. Similarly, Obasi (2000) states that descriptive survey design involves the process of generating data from target population of the study through questionnaires and subjecting such data to empirical analysis for the purpose of arriving at a logical conclusion on the subject matter. Consequently, for this study, data will be collected on Principal's leadership style and staff job performance in secondary schools in Emohua Local Government Area of Rivers State.

Population of the study

The population of this study is drawn from the Principals, teaching and non-teaching staff of the ten selected secondary schools in Emohua Local Government Area of the state.

Sample size and sample technique

The study covers the secondary schools in Emohua Local Government Area. Thesampling secondary schools and respondents were randomly sampled. From the selected schools, we applied stratified random sampling technique in selecting the respondents of our study. The study made use of 200 teaching and non- teaching staff in the ten (10) selected secondary schools, representing 20 staff per school, and ten(10) Principals, totalling 210 respondents.

The research instrument used for data collection.

Our study used questionnaires, oral interview, and documentary methods as research instruments for data collection.

Questionnaire method

The study used questionnaires to collect primary data from the respondents on the subject matter. According to Obasi (2000) "a questionnaire is a data gathering instrument in which respondents are given standardized or uniform questions to complete in written form". Best and Kahn (2003) add that questionnaire reduces time and gives faster result in data collection. It helps in collecting the data directly and undiluted on the subject matter. The questionnaire items were raised from the literature review, observed leadership style, and staff performance in selected secondary schools. The study used 21 questionnaire items to answer the three research questions. 210 copies of the questionnaires were administered to 21 selected respondents in the each of the 10 selected schools, including their Principals.

Oral Interview method

The study had face to face interview with the Principals and staff of the selected schools on the subject matter. The communication helped the researcher to generate data for the study.

Documentary method

The documentary method is the secondary method of data of collection, and it involves the use of written documents on Principal's leadership style and staff job performance in secondary schools. These include text books, newspaper, journals, staff meeting minutes, job description records etc.

Method of data presentation and analysis

The primary data collected for this study were presented in a tabular frequency. The frequency distribution of the responses from each of the questionnaire item was analysed using percentage frequency. The result of the scores were analysed for both its theoretical and empirical values, and used to answer the research questions. The secondary data collected for this study were interpreted using content analysis. Content analysis came into prominence as a methodology in 1950s when researchers started to focus on concepts rather than just presence (De Sola Pool, 1959). According to Berrelson (1954:74) content analysis is "a research technique for the objectives, systematic, and qualitative description of manifest communications." Content analysis focuses on the actual content and internal features of the media - communication. It provides opportunity to determine the presence of certain words, concepts, themes, phrases, characteristics, or sentences within the text or set of texts and to quantify its presence in an objective manner in the study. The text in this study implies the books, journals, comments etc on Principal's leadership style and staff job performance in secondary schools.

Data Presentation and Analysis

Table 1 : Questionnaire distribution and return

S/N	Names of schools	Total number distributed	Total number not returned	Total number returned	Total number returned with error	Total number returned without error and were used
1	Rundele High School, AgbaNdele	21	-	21	-	21
2	Community secondary school, Omofo-Egamini	21	-	21	-	21
3	Community secondary school, Elele-Alimini	21	1	20	-	20
4	Community secondary school, Rumuewhor	21	3	18	-	18
5	Community secondary school, Rumuji	21	1	20	1	19
6	Community secondary school, Ndele	21	-	21	2	19
7	Ibaa Girls secondary school, Ibaa	21	-	21	-	19
8	Comprehensive secondary school, Ibaa	21	2	19	-	19
9	Government secondary school, Emohua	21	1	20	2	18
10	Government secondary school, Ogbakiri	21	-	21	1	20
	Total	210	8	202	7	195

Source **: Field work, 2016**

The table 1 shows that a total of 210 questionnaires were distributed, out of which 8 questionnaires were not returned. A total of 202 questionnaires were successfully retrieved, out of which 7 questionnaires were retrieved with errors, and a total of 195 questionnaires were retrieved without error and used for the study to answer the research questions.

Research Question one

What type of Principals' leadership style is commonly used in secondary school administration in Emohua Local Government Area of Rivers State? To answer this question, questionnaire items 1-10 were structured to collect data from the respondents on the subject matter as presented below in table 2.

Table 2 Respondent response on the types of leadership style applied by Principals in secondary schools in Emohua LGA.

S/N	Types of leadership style	Frequency	Percentage
1	Democratic leadership	15	7.7%
2	Autocratic leadership	40	20.5%
3	Laissez faire leadership	19	9.7%
4	Bureaucratic leadership	22	11.3%
5	Servant leadership	16	8.2%
6	Charismatic leadership `	15	7.7%
7	Task-oriented leadership	16	8.2%
8	Transformational leadership	18	9.2%
9	Transactional leadership	17	8.7%
10	People –oriented leadership	17	8.7%
	Total	195	100%

Source :**Field work, 2016**

The table 2 above identified the types of leadership style Principals adopt in the administration of secondary schools in Emohua LGA. Our study shows that there are ten (10) different types of leadership styles Principals apply in different schools at different time. Each type of the leadership possesses a degree of percentage of the respondents' perception on the issue. The table shows that democratic leadership has 7.7% , while autocratic leadership has 20.5% of the respondents response on the subject matter. Laissez faire leadership and bureaucratic leadership styles have 9.7% and 11.3% respectively of the total respondents' perception on the matter. The charismatic leadership style has 7.7%, with servant leadership style having 8.2% , and people oriented leadership style having 8.7%. The task-oriented leadership style has 8.2%, while transformational leadership and transactional leadership styles possess 9.2% and 8.7% respectively of the degrees of response.

Our study proved that the above identified types of leadership style exist in different secondary schools in Emohua Local Government Area of Rivers State. The study further noted that among the various types of leadership, the most prominent among them is the autocratic leadership style by the Principals in the schools, possessing 20.5% of the total degree of responses. The autocratic leadership has its implications on both the staff job performance and the school goal. It makes the Principal to command and abuse the staff right without considering the staff disposition to carry out the school duties, there by discouraging the staff from carrying out effective job performance in the school. This type of leadership makes the Principal a lord in the school, subjecting the staff to servant status to the lord by issuing unwarranted directives and compelling the staff to obey them, using intimidation approach on the staff. The next commonly identified leadership style in the schools is the bureaucratic leadership possessing 11.3% of the degree of responses from the respondents, proving that the Principals apply several administrative bottle necks for the staff, thereby depriving the staff easy access to the Principal and communication when necessary. The implication is that the staff are not properly guided by the Principals on the basic objectives of the school to achieve, and this affects the staff job performance in the schools. The third ranking leadership style in the schools is the laissez faire leadership possessing 9.7% of the degree of respondents' response. This implies that some of the school Principals apply care-free attitude in their leadership role in the schools, thereby not guiding the staff accordingly on the right perspective and duties to carry out in the school. This results to poor staff job performance in the school and inability of the school to achieve their set goals. The study further noted that democratic leadership and charismatic leadership styles were rated the lowest as they

possess 7.7% each of the degree of responses showing that good number of the Principals don't apply democratic leadership, thereby depriving the staff the opportunity to participate in the school administrative activities and given the staff the sense of belonging in the schools. This is counterproductive and discourages the staff from effective job performance in the schools. Also, the study proved that good number of the Principals lacks the leadership charisma to carry out their leadership roles in the schools, and the leadership inability of the Principals accounts for the staff poor job performance in the schools.

Research Question two

What are the effects of the Principal leadership style on staff job performance in secondary schools in Emohua Local Government Area in Rivers State? In answering the above question, questionnaire items 11-17 have been structured to collect data from respondents to answer the research question as presented in table 3 below.

Table 3 : The effects of Principals leadership style on staff job performance in secondary schools in Emohua LGA of Rivers State.

S/N	Effects of Principals leadership style on staff job performance	Frequency	Percentage
	Negative Effects		
1	Staff low productivity	52	26.7%
2	Staff absence from duty	48	24.6%
3	Staff poor communication with Principal	24	12.3%
		124	63.6%
	Positive effects		
1	Staff High productivity	23	11.8%
2	Staff job satisfaction	25	12.8%
3	Staff participation	23	11.8%
		71	36.4%

Source :**Field work, 2016**

Table 3 above clearly states the positive effects of Principals leadership style on staff job performance in secondary schools in Emohua Local Government Area of Rivers State. The study identified six (6) different effects of the leadership style on staff job performance. Among the effect is staff low productivity, which has 26.7% of the total respondents' response and is the highest degree of response, proving that the leadership style applied by the Principals in various schools contribute to the staff low job performance and productivity in the schools. This staff low performance and productivity is in relationship to the autocratic and liassez faire leadership of the Principals. The study observed that in several occasions, the Principal embarrass the staff, intimidate them, violate their human rights and show little or no concern about the staff welfare. These discourage the staff and affect their job performance negatively. Another major effect is staff absence from duty rating 24.6% of the total respondent response on the subject matter. This implies that the staff absents themselves from duty either to avoid the harassment of the Principals, or due to the fact that the Principal is care –free about staff duties and not supervising the staff adequately. Other effects are staff poor communication with the Principals having 12.3% of the respondents' perception. This poor communication is as a result of perceived leadership style of the Principal, which does not allow staff to access and communication freely to the Principal, and it affects the staff productivity in the school. The staff high productivity as an effect has 11.8%, and staff job satisfaction and staff participation have 12.8% and 11.8% respectively of the respondents' degree of response.

In another development, the study classified the effects into two, namely "negative effects" and "positive effects". The negative effects are staff low productivity, staff absence from duty, and staff poor communication with the Principals, cumulating to 63.6% of the total respondents' response on effects on staff job performance. This proves that negative effects are high, and certainly the staff job performance will be low. The positive effects are staff high productivity, staff job satisfaction, and staff participation, cumulating to 36.4% of the total respondents' perception on the subject matter. The implication is that the positive effects are lower than the negative effects in the schools.

Research Question three

Are there leadership challenges facing the Principals in discharge of their leadership functions in secondary schools in Emohua Local Government Area of Rivers State.? In response to this question, questionnaire

items 18-22 have been structured to collect data from the respondents on the subject of the Principal leadership challenges in the schools, and to guide the study as presented in table 4 below.

Table 4 : The respondents' perception on Principals leadership challenges in secondary schools in Emohua Local Government Area of Rivers State.

S/N	Principals leadership challenges	Frequency	Percentage
1	Staff non -compliance to Principal's directives	31	15.9%
2	Unguided objectives and leadership focus of the Principals	44	22.6%
3	External influences on the Principal	40	20.5%
4	Inadequate skilled staff to implement Principal directives	38	19.5%
5	Inability of the Principals to supervise the staff job performance in the schools	42	21.5%
	Total	195	100%

Source :**Field work, 2016**

Tables 4. above shows that the Principals' in various secondary schools in Emohua Local Government Area are faced with leadership challenges in administration of the staff in particular, and the school at large. The study identified unguided objectives and leadership focus of the Principals, possessing 22.6% of total respondents' responses as one of the leadership challenges faced by the Principals in the schools. The study noted that most school Principals operate the school without a defined objective to achieve and definite decision on policy issues for the goal of the school within a given period and this is traced to the laissez faire leadership style of the Principals. Another leadership challenge is external influence on the Principals possessing 20.5% of the total respondents' response. In most cases, the Principals are influenced by both internal and external environments of the school, and these affect the Principal leadership capacity to take administrative decisions for the development of the school. Furthermore, the identified inability of the Principal to supervise the staff job activities, this leadership challenge has 21.5% of the total respondents' perception, and it contributes to staff low productivity, staff indiscipline, and the school inefficiency. Other leadership challenges are inadequate skilled staff to implement Principal directives having 19.5% of the total respondent perception on the matter, and staff non-compliance to Principal directive having 15.9% of the respondent perception on the subject matter. Furthermore, the study observed that the above identified leadership challenges affect Principal leadership in the schools, and warrants for staff inefficiency in the schools.

Summary

The study had it that the Principal is a teacher, and head of the secondary schools. As a teacher, is an important factor in the development of the learners and the society. The Principal has dual responsibility of educating the learner and administering the affairs of the school, including the staff, with view of achieving the school set objectives. The staff is made up of teaching and non-teaching in the schools. The non-teaching staff carry out the daily administrative duties of the school, and teaching staff carry out the academic responsibility of the school. In doing this, the Principal has tasks to carry out, and are achievable based on the leadership style of the Principal in administering the school. To that effect, the study aims at establishing the relationship between the Principal leadership style and the staff job performance in the schools. To achieve this, primary data were collected from the respondents' responses in the questionnaire items raised and secondary data from documents on the subject matter. Path-Goal leadership theory was adopted as the theoretical framework of analysis for the study. Upon the data presentation, the study findings' proves that various Principals operate different leadership styles in the schools, and that the leadership styles have significant effects on the staff job performance in the schools. Also, that the Principals have different leadership challenges in their schools. The study made some recommendations on the modalities for Principals to adopt the adequate leadership style to enhance staff job performance in the schools, and means of curbing the Principal leadership challenges in the schools.

Recommendations

The study made the following recommendations based on the findings

1. The Principals should adopt democratic leadership, people oriented leadership, and task – oriented leadership styles of administration in the schools, as these leadership styles will enhance staff job performance and goal achievement in the schools.
2. The Principals should avoid the use of autocratic leadership, transactional, and laissez faire leadership styles as they discourage staff motivation and efficiency in the schools.
3. The study noted that the Principals leadership styles have significant effects on the staff job performance, and therefore recommends that the Principals should apply the adequate leadership styles to ensure positive effects on the staff performance in the schools.
4. The State Government should recruit adequate number and calibre of staff for each school to ensure optimum staff job performance.
5. The Principals of various schools should adopt the findings of this study as a guide to their administrative activities in the schools.
6. The Rivers State Government should adopt the study findings on the Principals leadership challenges and address them accordingly to enhance the Principals styles in the schools.
7. Finally, it is our submission that when these recommendations are adopted and applied by both the Principals and Rivers State Government, the secondary schools Principals will improve their leadership style, and adequate staff job performance will be achieved in secondary schools in the area.

Conclusion

Our study was aimed at examining the Principals leadership style and its effects on the staff job performance in secondary schools in Emohua Local Government Area of River State within the period of 2007 -2016. The study noted that different Principals adopt different leadership style at different secondary schools, and each leadership style has effect on the staff job performance in such school. On the other hand, the Principals face some leadership challenges in administering the school, and such challenges affect both Principals administrative capacity, staff job performance, and achievement of the school goal. Finally, it is our conclusion that the Principals and Rivers State Government should adopt the study recommendations to enhance the Principals' leadership style and staff job performance in secondary schools in the area.

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Modern World Trade Architecture And The Continued Development Of The Underdevelopment Of The Third World.

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Abstract

The bounties of nature have not been evenly distributed across the surface of the earth. This seeming unjustness in the location of the earth's resources has necessitated a somewhat automatic process geared towards achieving a balance in the satisfaction of the needs of man by moving resources from one area of the world to the other. This is the single most important role of trade as it ensures that there is a situation of exchange between individuals nay between regions of the world. Needless to say, the movement and flow of the world's resources inevitably and inexorably is also along the trajectory dictated by trade. When there is an overarching inequality in the relationship of trade between one region of the world and the other that is equally manifested in the availability or non availability of the wherewithal for developmental activities. It is therefore no surprise that the injustice that has continued to characterize the trade between the region of the world euphemistically referred to as the 'third world' and the epicenters of the developed metropole has created a corresponding development of the underdevelopment of the third world countries.

Key Words: Trade, Bounties, Phenomenon, euphemistically, Underdevelopment.

Introduction

Mother Nature has not been most equitable in its distribution of its resources across the surface of the earth. As a result, an existing empirical reality of geography of the world is that when it comes to the availability of the world's resources, there are regions of plenty and there are those of scarcity. Indeed resources are not just differently domiciled across the surface of the earth; it is such that what might be a commonplace resource in one place may become extremely scarce in another.

However the needs of man must be satisfied and the requirements of human societies must be met even when the articles for the achievement of that goal is located very far away from the area of need.

Except for the essentially rudimentary and innocuous simple life on the trajectory of human development when he was an avid seed gatherer, human beings as we know them today have managed to redress the imbalance and inequity in the location of providential resources by moving such resources around in a determined effort to cancel out the in-equilibrium in the domiciliation of the referenced resources. This is the entry of the phenomenon and or process of trade. Needless to say, this phenomenon has been a constant accompaniment of all human societies particularly after the seed-gathering stage of human development.

According to the Encarta Dictionary (2009) Trade is the "buying and selling; the activity of buying and selling, or sometimes bartering, goods"

It could be stated that the afore-stated definition failed woefully in capturing all the ramifications of the trading phenomenon particularly in the light of contemporary developments in world trade. It is true that trade as an act of human societies from times immemorial has always encompassed the exchange of goods in the absence of monetary cash as we know it today. It is also true that by bartering goods, human beings were able to satisfy their basic needs as what was often exchanged mutually and even symbiotically satisfied the yawning gap that had existed between the parties to an exchange situation.

Nonetheless a very important aspect of trade that has been ignored in the definition is the aspect that deals with the exchange of services. If the truth must be told, it is to say that human needs far surpass physical things. Such needs also encompass services as could be found in expertise, knowledge, artistry technological knowledge etc.

A working definition of the phenomenon of trade would therefore be that it is a transactional process between two or more persons or societies in which the gamut of what is exchanged may range from physical articles

and also services that may in fact not be decipherable to the human eyes but which nonetheless are capable of satisfying human needs or redressing needs that are perhaps not readily available to the party that is in need of it.

Needless to say, the necessity for exchange of goods and services is one of the animating forces for intercourse across national a frontier which in everyday life is referred to as international relations. Consequently the phenomenon of trade could be construed as an ingenious contrivance by man which has enabled him and his society to redress nature's imbalance in the distribution of its bounties across the surface of the earth and which nearly always results in an exchange situation that is mostly characterized by rationalist behavior.

Let it be stated that there is nothing that we have said here which detracts from the fact that trade and the consequent exchange that is its corollary take place between individuals who are located within the same geographical locations as individuals within the domiciliation may vary in the articles or services that they need. This partly accounts for the fact that in most traditional African societies adequate arrangements have evolved over the years through which exchanges were effected in market situations. Indeed in the case of the Ibos of South Eastern Nigeria, these markets were interspersed within the different communities and were known as Eke, Orie, Afor and Nkwo.These became the avenues through which the phenomenon of trade was effectuated and goods and services were equally redistributed from one individual to the other or from one area or province to the other. Again this underlines the fact that trade is a very important attribute of all known human societies.

The Precursors to Modern World Trade

Modern world trade did not just begin. This is particularly so with the trade and exchange of products and services that transcends the frontiers of the modern day nation-state. In contemporary language, this would be referred to as international trade. The need to satisfy the emergent needs by taking resources from where they were in abundance (at least relatively) had created an irresistible pull at least horizontally across the surface of the earth

Contrary to the ahistorical and unacceptably prejudiced view of Schumpeter (1961) imperialism is not the result of the atavism of the past. Indeed it is not the consequence of the gate-away for the innate qualities of a conquering warrior class. Empirical and overwhelming evidence on the ground points to the fact that it is the logical consequence of the maturation of unavoidable objective conditions sequel to the emergence of an advanced form of capitalism in Europe (Lenin, 1916; Nnoli, 1981; Wallerstein, 2011). Capitalism itself had an inexorable need to expropriate the resources of societies and peoples in other lands (Chinweizu, 1978; Burnett & Manji 2007; Tandon, 2008). It therefore had to embark on a mindless orgy of brigandage in an attempt to garner the resources with which it sought to resolve the internal contradictions inherent in its nature.

Let it be stated that the said internal contradictions of imperialism and the consequent journey it necessitated across the whole world often got hidden behind the façade of the so-called great explorations that started in the early 15th century; Stenvenson, Christopher Columbus, Bartholomew Diaz, the Lander brothers, Mungo Park, etc. We note that nearly always, these expeditions were commissioned by established ruling houses who had to commission expeditions that in retrospect today amounted to marauding escapades characterized by pirate-like activities (Chinweizu, 1981). Of course the goals and rapacious needs of capitalism which had matured into imperialism had to be met. Today again in retrospect, it is easy to unmask the reasons behind the so-called Christianizing, civilizing and westernizing missions as either instrumentalities or the very important adjuncts of the mission of the aforementioned exploration.

The point that cannot be overemphasized here is that commercial activities in the form of trade was a very big plank in the activities of these earliest white hordes on the shores of the African continent and that the profit motive was an overriding consideration in almost all facets of the interaction with the Africa of the time.

It is against the backdrop of this undiluted historical reality that we must appreciate the nature of the exchange and trade that took place between the African societies and the Europeans in more than five centuries of the Euro-African connection. Our position is that the critical milestones that visibly characterize the said exchange is that of unbridled marginalization in which such transactions resulted in the outflow of resources from Africa to Europe. This then is what Amin (1974) has described as ''Unequal Exchange"

The point to note here is that the nature of the trade and interaction that has gone on between Africa and Europe over more than five hundred years has been determined by the dynamics of the needs of imperialism and or the requirements of the Western societies. In the end, they did not just determine the contents of that trade, they also determined what was and is still traded on, the prices at which it would be traded, the currency or medium of exchange and or the relationship between such currencies and even the quantity that would be

produced at any particular epoch(Amin 1974; Burnett & Manji, 2007). As we shall show presently, it is within the matrix of the aforestated historical antecedents that trade issues associated with it have signposted not only the absence of development in Africa or even the underdevelopment of the region but in fact the gross unequal exchange has resulted in further development of the underdevelopment of the region.

Perhaps a brief treatise on the nature of the trade that had gone on (and continues) to go on between Africa and Europe in the past has become apposite here. The first of such variant of trade was the infamous slave trade. A brief expose on the slave trade and the underdevelopment dynamics it exerted on the African continent would therefore be attempted here.

The Slave Trade and Underdevelopment in Africa

It could be stated that if there is any phenomenon which more than any other thing inflicted untold underdevelopment on the African continent, it would no doubt be the one-way traffic in human cargo that brazenly went on between African and the Europeans for more than three centuries beginning in the last decades of the fifteen century. This was the slave trade.

The trade itself came about on the heels of the contradictions of capitalism on two fronts. In the first place, the great industrial revolution had created the conditions which had necessitated the moving out of Europeans to foreign lands in order to avoid internal implosion that was the likely consequence of the burgeoning contradictions of capitalism; over production and contraction of sales outlets, agitations by workers for wages increases, paucity of local raw materials, the need for cheep labour,etc.Nonetheless the various voyages that were carried by emissaries and or agents of such European nations as Portugal, Spain, England, the Dutch etc resulted in the discovery of the New World of the Amerindians.

It is to be noted that once the New World (America) was discovered and this with the establishment of the plantations, a gamut of variables that would necessitate and spawn the logic of the slave trade came to the fore. At least the need for the human labour that would till and cultivate the plantations became a necessity. Indeed we refuse to be detained here by accounts of the various ramifications of the evil trade on human beings; the Trans Atlantic dimension, the Sahara Desert dimension and the aspect that went on through the Indian Ocean

What is indisputable is the fact that slave trade inflicted incalculable inanities on the African continent and contributed immensely to its underdevelopment.

Therefore slavery did not just underdevelopment Africa as a result of the massive exportation of its population; it also caused untold social dislocation in the socio-political and economic fabric of the continent such that these also led to negative multiplier effects that predisposed the continent to further underdevelopment. Perhaps Bassey (cited in Burnett & Manji, 2007) was alluding to this fact with particular reference to the Niger Delta region of Nigeria when he stated that "Trade has remained the major precursor of destruction in the Niger. We can go right back to trade practices where highly valuable goods were exchanged for bottles of whisky, beads and mirrors, or to the days during which the Niger Delta lost human resources through the slave trade"

We note that the process of the capturing of slaves was not a tea party; it was riddled with conflict, disorder and wars. Indeed according to Rodney (1972, p. 104) "… on the whole, the process by which captives were obtained on African soil was not trade at all. It was through warfare, trickery, banditry and kidnapping. When one tries to measure the effect of European slave trading on the African continent, it is very essential to realize that one is measuring the effect of social violence rather than trade in any normal sense of the word"

It is in the context of the above stated position that subsequent trading activities that went on between the African and the Europeans must be assessed and evaluated. This point is predicated on the fact that contrary to the jaundiced view that have been offered by Western apologists, the abolition of the trade on slaves came about not as a result of the altruism of the Europeans but to the unavoidable and inexorable logic of the trajectory of capitalist development. Nor was the abolitionist move as a result of any Christian-Judea moralistic considerations. It was rather as a result of the fact that the international political economy at the time could easily do without the physical movement of human cargo from Africa to the plantations in the metropole.To be exact, the prompting empirical situation had revealed concretely that a much more profitable trade in the so-called 'free trade could still satisfy the imperialistic interest of Europe and the Americas

Nonetheless the circumstances of slavery was extremely exploitative and physically dehumanizing and it was the epitome of or represented what Amin (1974) has characterized as "unequal exchange "However the level of expropriation and cheating that characterized the trading between the African continent and Europe during the so-called period of 'free trade'

In the first place, it must be stated that the first point of contact between Africa and the marauding imperialists was denominated by inequality in terms of strength (Amin, 1974; Chinweizu, 1978; Burneth & Manji, 2007; Bassey, 2012). It was a situation that was marked by violence and the impositions of conditions from one to the other. There are no doubts whatsoever that Africa was the weaker side in the equation. Indeed as observed by Manji and Burnett (2007) "The world market as we know it today has long been conquered, controlled and dominated by metropolitan capital. This was not achieved by economic means alone, but also-and primarily-by the use of brutal force. The metropolitan countries imposed unequal treaties, demolished existing manufacturing industries, and enslaved, robbed, seized by tricks, exploited and carried out wholesale colonization.

The point to note is that whether it was mercantilism or any other brand of trade whatsoever, the inevitable result was the large scale movement of resources from Africa to the metropole.This is the fundamental empirical situation that has tended to underlie African underdevelopment.

The Emergence of the Bretton Woods Financial Institution and the Consolidation of Unfair World Trade Architecture

The end of the end of the Second World War and the victory of the Allied Powers under the Aegis of the United States also meant that a new world order which the United States would create in its image and dominate had materialized (Kagan, 2012) The crystallization of a a pro-American world order also meant that it would superintend the establishment of financial and political institutions that would assist in maintenance of a thorough-going American world order. Some of these institutions were later to bestride world commerce and trade like a colossus veering in the process, into all facets of the world economy. It would therefore be instructive to briefly interrogate the role of institutions like the General Agreements on Tariffs and Trade which later metamorphosed into the World Trade Organization, (WTO) the International Monetary Fund (IMF) and the International Bank for Reconstruction and Development (IBRD), otherwise known as the World Bank.

Perhaps it is apposite to state here that for reasons of brevity and space, an exhaustive analysis of the functions of the aforementioned organizations is not only unnecessary but actually counterproductive. We are therefore going to briefly examine the role of these organizations vis-à-vis the world trading system and how these have negatively impacted on the development of the African continent thereby exacerbating its underdevelopment.

The three most important post Second World War financial institution that have tended to play crucial roles in the economic and trading activities of the world are euphemistically referred to as the Breton Woods financial institutions. But for the World Trade Organization which actually is a retooling of the extinct General Agreements on Tariffs and Trade, both the International Monetary Fund and the International Bank for Reconstruction and Development are products of the Bretton Woods Conference which was convened at the instance of the United States at the cessation of hostilities at the end of the second world war. Essentially while the WTO is primarily concerned with the regulation and enforcement of the rules and regulations and or fashioning out the main architectural blueprint that would govern international trade and commerce, the International Bank for Reconstruction and Development was an important tool for the reconstruction of a war torn Europe at the end of the Second World War. It still concerns itself with issues bothering on development and or reconstruction efforts in Europe and development in the postcolonial societies of Africa, Asia and Latin America.

Herein lays the debilitating roles that these institutions have played in the further development of the underdevelopment of African-type societies. In the first place, it must be remembered that these institutions were created at a time when most of the countries in Africa were still under colonial tutelage. Indeed if the truth must be told, it is to say that most of nation-states that exist in Africa today are colonial creations mostly contrived among the European powers in their Berlin Conference of 1884. This is to say that in creating the Bretton Woods financial institutions that would later govern contemporary international trade, the interests of the countries in Africa were not factored in as these nation-states were not represented at the conferences. Needless to say, this deliberate omission was later to have serious negative implications for these countries particularly with respect to their place and roles in the emergent international political economy. We hasten to add that in a world of territorial nation-states in which national interest is the desideratum of international politics, the total absence of African countries in the Bretton Woods conference meant a total negation of their national interest.

It must be remembered that when we talk of development, we also talk of the resources that are needed in bringing it about. This is to say that for development to occur, there is the unavoidable need to have the necessary resources to prosecute such a desire. In the event that such resources are lacking or have been frittered away, it becomes extremely impossible to unleash the necessary factors that would lead to

development. Indeed depending on a combination of variables such a situation can lead not only to lack of development but worst still underdevelopment. We note that underdevelopment connotes the fact that not only is there the absence of development but even worst that what would have been used to activate such a process has been removed or even stolen.

We contend that part of the reasons why Africa is underdeveloped today is the fact that the resources that would have been used to do so had been taken away by centuries of Euro-American brigandage in the guise of trade. Perhaps Akindele and Ate (2000, p. 71) was alluding to this fact when he averred that "Tens of millions of dollars flow every year from the economic South to the Economic North through movements in the terms of trade which have been adverse to the underdeveloped countries almost continually since the 1950s" This is to say that the asymmetrical nature of the trade between African and the metropole is at the centre of the underdevelopment that has characterized the African region.

To be exact, when the pattern of unequal exchange set in the area of trade between Africa and the Euro-American centers is added to the other clandestine means through which resources are frittered away from Africa, the reasons for the continent's underdevelopment and or re-enforcement of the situation can better be appreciated.Indeed according to Ongwen (2007, p. 20)

> We can identify 13 avenues for the externalization of Africa's resources which include but not limited to debt servicing, difference in interest rates between the north and the south, unfair terms of trade; corporate control of world trade; capital account liberalization; profit repatriation by transnational corporations; privatization of state-owned enterprises; intellectual property rights; ecological debt; capital transfer; brain drain; immigration laws; and transfer pricing. Liberalization of trade in services facilitates all these 13 avenues in hemorrhaging Africa's resource.

However a question could be posed as to what is the role of the Bretton Woods financial institutions in the issues that have been raised above? This actually our point of departure. It is also the conjunction where a very expose on the activities of these institutions would become apposite. Let it be stated at once that at the end of the Second World War and the victory of the Allied forces under the aegis of the US, the victorious side particularly the United States wasted no time in announcing its arrival as a hegemonic factor in world politics. To effectively do this it had to remake the world in its own image particularly in terms of the world-view that was going to be dominant in international intercourse of whatever hue.

This world view and the trajectory of international trade that had become the lot of the post World War Two period is choreographed, nurtured and jealously guarded by the Bretton Woods financial institutions that the United States and its allies created. Perhaps we would never have the time to incisively interrogate these institutions and their role in world trade ever since but a sampler of the activities they have wrought on the world economy is worth the while.

We begin with a brief examination of the overarching role of the World Trade Organization vis-à-vis world trade since it replaced the General Agreement on Tariffs and Trade. This organization which can be described as a bureaucratic octopus regulates all issues related to world trade. It does not only originate the rules and regulations that determine world trade, it also determines what the infringements to these rules are and mates out punishment accordingly. The WTO also has the powers to regulate tariffs and patents and even forces its predetermined tariff regime on nation-states. To be exact, the whole gamut of the trade regulations that have been characterized as the Uruguay Round was negotiated and concretized under the aegis of the World Trade Organization. Indeed it could be stated that there has been a line of continuity in the operational methods of the General Agreements on Tariff and Trade which commenced operations in 1948 and the successor WTO which replaced it in 1994.

In all of these, the developing world of Africa, Asia and Latin America are holding the short end of the stick. It is indeed paradoxical that the cries of the developing countries to be allowed to compete on the same ground with countries in Western Europe have not received sympathetic attention from the WTO. Take the case of production in agriculture. While the products of the developing countries are meant to compete with equivalent products from the developed countries, this has not happened because the WTO has been either unwilling or unable to stop the agricultural subsidies that the developed countries give to their farmers and which is unavailable to farmers from the developing world. The result is that this discriminatory practice has tended to put farmers in the developing world in serious jeopardy. It has also tended to put a clog in the wheels of the WTO as the negative fallout from this has tended to prevent the smooth sailing of the organization. It is indeed in the wanton insistence of the WTO that African countries produce agricultural products without any kind of subsidy against the avalanche of such subsidies from countries in the metropole to their farmers that the injustice that informs the organization of world trade can be assessed and appreciated.

It should also be noted that the dispute settling function of the WTO is not as fair as is often stated. These disputes settling sessions are not only very expensive, often times they embrace every facet of trade. It in this light that Abugre (cited in Manji & Burnett, 2007,) have stated that "Again the disputes settling role of the WTO should be made slimmer. Africa does not have the resources and the expertise for complex and robust trade negotiations" Let us hasten to add that if in the circumstances of an exigency, the expertise that would negotiate on behalf of Africa are brought from outside, that again would become an additional strain the lean resources of the country in question. This inevitably would add to underdevelopment of the country in question as such vital resources would have been externalized. As observed by Abugre (cited in Burnett & Manji, 2007) "Indeed the reality of Africa is that the resources that leak out far exceed those that flow in. This is why Africa is a net exporter of capital… And the sums are staggering"

To be exact, the role of the International Finance Institutions in furthering the development of the underdevelopment of Africa is a study in inequality. The role of the International Monetary Fund is no exception in this regard. This particular Bretton Woods institution has aided the development of the underdevelopment of countries in Africa through its obnoxious Structural Adjustment Programmes.The familiar scenario is that a country defaults in meeting up its debt obligations and approaches the IMF for the shortfall or a readjustment of the payment timetable. As has been adequately documented, the IMF without applying a forensic analysis of the peculiarities of the individual local situations would recommend devaluation of the country's currency. Often times this devaluation is vis-à-vis the United States Dollars. This is what Stiglitz (2002) has describes as the "One cap fits all" pill that is administered to most developing countries. In the circumstance, the debts that are in reference would begin to grow geometrically whereas the conspiracy that is ranged against these underdeveloped countries' agricultural and mineral products makes it impossible for the country in question to earn little or nothing from the envisaged export sector of the economy. Indeed a typical example here is the structural adjustment programme of the President Ibrahim Badamosi Babangida's years in Nigeria.

Again the disputes settling role of the WTO should be made slimmer. Africa does not have the resources and the expertise for complex and robust trade negotiations. Undue dependence on the IFIs for resources exposes the continent to unilateral liberalization measures and pressures from these institutions. This is because once the IFIs have liberalized; there is the risk of falling prey to the lock-in mechanism of the WTO.According to Abugre (cited in Burnett & Manji, 2007, p. 16) "What matters for ensuring that governments have adequate resources to finance development are net flows. This means factoring in not just inflows such as earnings from trade, or aid or remittances but also what is lost to the rest of the world. Debt servicing is one outflow. Indeed the reality of Africa is that the resources that leak out far exceed those that flow in. This is why Africa is a net exporter of capital… And the sums are staggering" We hasten to add that the referenced leakages occur as a result of an unjust international trading and financial arrangements that are at the beck and call of the Bretton Woods financial institutions.

Let us reiterate that every arrangement that is made in the WTO is skewed against African-type societies. Take the case of the propaganda on trade liberalization. Removal of tariffs or their reduction is an article of faith for the IMF and of course the WTO. However, this mantra is much more obvious when it comes to dealing with the countries in Africa, Asia and Latin America. It was while examining this ugly trend that Abugre (cited in Burnett & Manji, 2007) has stated that "African countries were made to reduce their rates of protection at a pace three times as fast as the countries of the Organisation for Economic Cooperation and Development. This has left the continent ridiculously open, relative to its stage of development "Continuing he reported that Christian Aid recently calculated that over the past two decades Africa lost, in terms of income, the equivalent of over USD270 billion just from the negative growth effects of trade liberalization. This amount alone more than matches the accumulated value of grants, loans and net FDI channeled into the continent.

Conclusion

Indeed one can go on and on with instances of the deliberate attempt by the western world to re-enforce the development of African underdevelopment through the instrumentality of the Bretton Woods financial institutions. We reiterate that there is an unjust international economic situation and this has lasted more than five centuries. Africa was grafted into this unjust system in a vertical international division of labour in which she holds the short end of the stick. Nearly always trade has become an instrument in the hands of the former for the expropriation of the resources of the later.

We state at once that the solutions lies not in a so-called aids or loans which more or less have tended to epitomize the often talked about 'Greek gifts' but in the alteration of the architecture of the world's trading system. The leadership in contemporary Africa must seek out the ways and means of doing so.

One the most effective ways of doing this is to build an African power. International politics according the realists is built on power (Morgenthau, 1965; Art & Waltz, 2009). There is no altruism in the matter. All the talk about the need for a New International Economic Order (NIEO) which started in the mid 1970s would never yield the anticipated results as the developing world does not have the coercive power to buttress the demand. The developed world would never willingly give away its privileges and gains as guaranteed by the extant international system. Africa must develop the necessary power to negotiate as equals with the west so as to be able to delink from an audaciously unjust international system that is at once unconscionable.

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Revitalization African Proverbs A Medium Of Entrenching African Knowledge And Morality: The Esan People In Focus

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Abstract

The paper attempts amongst other endeavours to justify and defend the existence of African knowledge and morality. It is also an effort to discuss that proverb is an essential element in showcasing African knowledge and protecting morality in Africa. It further argues that African epistemology is enshrined in proverbs which are often referred to as wise sayings, words of elders and of forefathers. The thesis of this literature is "revitalizing African proverbs as a way to entrench African knowledge and morality. The paper adopts the comparative, analytical and descriptive methods to achieve its objective. The research encourages the use of proverbs to retain African knowledge and keep morality extant. The paper hopes to highlight some factors militating against proverb and discusses the way out. The paper will draw out some African proverbs and their moral lessons. This is in a bid to depict their relevance as the researcher discovers that the phenomenon – proverb is diminishing at home and in Diaspora. The literature further discovers that if works are not done in African in general and Esan in Nigeria in particular proverbs would gradually phase out. The paper concludes with suggestions that would revitalize proverbs in Esanland in particular and Africa in general.

Introduction

Umonwan ako, oni kolo ki dia kui khamude
itanbi ebhke ea re negbe talo

Meaning "The meeting of wise people does not
take long as they would communicate with
proverbs and idioms.

The quest for a research of this magnitude arises from the effort to call for revitalization of proverbs as a media for promoting morality and entrenching Esan Language in particular and African language in general. It is often said that proverbs serve as oil with which the spindle of communication is lubricated. Hence the extent to which a person understands a given language is tested with his/her understanding of such people's proverbs. Proverbs are generic statement which does not only show the rich heritage of the living people but also that of the forbears. Most proverbs are often preceded with our father said". This indicates that the phenomenon flows among the living and the "Living dead".

The bordering issue at stake which this paper attempts to attend to is the eroding away of proverbs among the Esan People at home and in Diaspora. The indigenous language is the tap root. Therefore the inability to understand an individual's indigenous language and most especially proverb is cutting off from the root. Proverb is the taproot of any dialect.

At this juncture it is worthy of note that language lose its beauty and attraction with the absence of proverbs. Traditional stories, poetry and folktales are all mostly enshrined in proverbs. Traditional medical communication has to do with more of proverbs. Diviners, soothsayers and other traditional adopts speak in proverbs hence one is not out of place to assert that proverb has social, economic and spiritual advantages. The work further explain the relationship between proverb morality and religion and recommends that proverbs should be revitazed so as to further enrich our linguistic dimension.

Esan People

Esan is both a language and a people. Esan Is located in the centre of Edo state and they form the central senatorial district. Esan was a division In the old Benin Province of Bendel State and now in Edo and Delta States. It is bounded on the north and north-east by the old Kuku' ruku Division which became Afemai Division before it was spilt into owan, Etsako and Akoko-Edo Local government areas; on the south by the old Asaba Division now broken into oshimili, Ika and Aniocha local government areas; on The west by Owan, Orhiomwon and Uhunmwode local government areas; and on the east by river Alika and the lordly

Niger (Okojie 1995:22).

Until 1945, the Ora speaking people of Sabogida were classified as Esan people (Okojie).

The populations of Ujiagbe, Ama, with many Awain communities Erha who are now classified Between Owan and Etsako local government areas respectively, speak Esan. Esan is currently Made up of five local government areas. They are: Esan south east, Esan west, Esan north east, East central and Igueben local government areas.

Many historians have written on the origin of the Esan people. One tradition which Sounds more credible to the researcher about the origin of Esan is closely connected with the "pot bellied" Oba Ewuare, the selfish, who small call the great. He built Benin with the primary motive to dominate it in all its totality (Ojiefoh 2002: 14). Ojiefoh argue that the Oba freakishly Ejected the Iken of Uselu and installed his son as Edaiken of uselu (Ojiefoh). He also made his Second son, Ezuwarha, he made the Enojie of Iyowa. Unfortunately the two sons died the Same day as a result of a poisonous powder prepared by Ezuwarha, his young son to kill his Elder brother the Edaiken of Uselu. both of them inhaled the poisonous powder and died. The death of the two persons left the Oba with no sons to succeed him. The bad news was Kept from the Oba for some time. When however the Oba heard it he made fierce laws for all Binnis to mourn his sons. Among these laws according to Okojie (1994) were:

(a) Now Ewuare the great monarch of great Benin Empire has no more sons… therefore no one has any more right to get children-intercourse was decreed forbidden in the whole of the city;

(b) All living persons in the domain must join in the mourning of his two sons: no more washing, sweeping of the house or compound, not to talk of drumming or Dancing in the land;

(c) As the most delicious foods are cooked ones no fire must be made within smoke Sight of Benin;

(d) The laws were binding on everybody in Benin including the Oba Ewuare himself; The laws were clamped on the people for three years.

The implication of all the laws was that, every Benin was expected to live a filthy and Unhealthy Environment. A great number of people who could not abide by the harsh Laws escaped from the jungle. Majority of these people who thus escaped from the unjust and selfish laws formed the Esan Ancestors, the founders of Esan communities. To this day the Binis in derision still refer to the Esan people as Esan ne san fuo oha ("The Esan people who jumped into the jungle", and in its most abusive form, the Binis Man means "bush man") (Okojie1994:23).

Proverbs

A proverb is a phrase, wise – saying, sentence, statement or expression of the folk which contains above all wisdom, truth, morals, experience, lessons and advice concerning life and which has been handed down from generation to generation. Proverb is also seen as a short, generally known sentence of the folk which contains wisdom, truth, morals and traditional views in a metaphysical, fixed and memorizable form and which is handed down from generation to generation.(Okojie, 1994:23) proverbs is equally regarded as the horse which can carry one swiftly to the discovery of ideal. Proverbs as wise – sayings may sometimes give an indication of the moral ideas underlying the peoples' attitudes. The repetition of stories, proverbs and traditional saying, it is said, may be an integral element of culture, corresponding among illiterate people to literature among the literates Andah and Okpoko, 1979:201-224). There may as well be educational or a form of intellectual recreation. It has differently been construed to mean a popular saying among a people, which is meant to advice, teach or warm. Proverbs gives us the insight into scientific expression of the Africans like the Esan people in African. The Esan scientifically observed that '*ede he ehenlen no yulu, oiho non nyenlen'* (the river rejects a dead fish and not a living one). They also observed that '*abe monlen be mon bhi ilolo' (*a person who stammers does not stammer when singing). Proverbs then become very powerful weapons for creative knowledge and critical reasoning. It unites, builds and strengthens the epistemic economy of the African people like Esan.

Knowledge in African View

African epistemology adopts the view that knowledge is the understanding of the nature of forces and their interaction. True wisdom under this epistemic pattern, lies in ontological knowledge, it is the intelligence of forces, or their hierarchy, their cohesion and their interaction. Here, it is believed that God is also wisdom, in that He knows all knows all forces, their ordering, the dependence, their potential and their mutual interaction (Nasseem in Azenabor, 2002:1)

Knowledge flows from the highest being (force) who is the wisdom itself as far as ontological hierarchy is concern in Africa. It is believed that it is God that release knowledge to other lesser forces. This conception of reality as held by the Africans is actually liked to its worldview, which says, God is the Creator of all

things. It is "Osenudazi" (God Almighty) that created "*agbon"* (the world or universe), both spiritual (*eilmin)* and physical realm, and everything therein.

In addition, Ijiomah states that although there are three forces that rule the universe, the power of man is physical, intellectual and spiritual, and that though man can change the world through his physical, rational or spiritual power for good or evil, he is however limited. Spirit and ancestors (*elinmjn)* influence the world also, because they are nearer to God, and so are less limited than man. He argues again that God supreme and his influence overtakes all other influence (Azenabor, 2002:134) For the Esan *'edion are yu ebha yieho'* (it is only the ancestral spirit's eyes that die and not his ears). This implies that there is a level of knowledge an ancestral spirit will make known to the living within his family setting since they, ancestor, are believed to be around the living to protect them. So the Africans see God as all – knowing and who ultimately is the source of all knowledge. Hamminga confirms the above when he writes that, " our community is a tree, (dead) ancestors are roots giving energy to the trunk, the adults, who in turn supply the branches, leaves and flowers, our children. The tree knows "we" know. The tree is the knowing subject" (Hamminga 2014:1). Knowledge in the African thought pattern is what is given. It flows from the spiritual to the physical. It is what is revealed to man by divine forces. Therefore the use of proverbs is a form of application of divine knowledge.

Moral in African Thought

According Mbiti (1978: 175) it is believed in many African societies that their morals were given to them by God from the very beginning. This provides an unchallenged authority for the morals. It is also believed or thought that some of the departed and spirits keep watch over people to make sure that they observe the moral laws and are punished when they break them. This additional belief strengthens the authority of the morals.

When we use words such as ''good'', "bad", "right" and "wrong", we are using words with moral connotations. From time immemorial, man has been in constant search in the bid to discover some acceptable and rationally defensible standards concerning what kind of things can be considered good or bad. This discipline, referred to as *normative ethics,* attempts to set down conditions for moral praiseworthiness and blameworthiness and of moral responsibility. The moral code therefore can be termed a "body of obligations universally recognizable through the use of reason and through reflection upon experience" (Andah and Okpoko, 1979:201-224). Thus, whatever tends to deviate from these standards and time-tested principles would be termed immoral. We want to add quickly that we are of the school of thought, which sees morality and religion not only as complementary but also sees religion as the major instrument in the furtherance of moral ideals and practices. (Asaju D. and Isiramen C. O, 145)

Most other countries and continents of the world have their proverbs and wise sayings. In Africa, it is the same and **African proverbs** are the pride of the African culture. From time immemorial, African proverbs have been used to convey messages during important conversations. It is believed that these sayings come from the wise and only the wise understands it. Over the years, it has become associated with the wise, the elderly and the grey haired that pride themselves in the knowledge of these proverbs and more often than not, it is usually used to advise a child or a youth as the advice tends to stick more when the proverb is understood. These pieces of advice are most important tend to morality and well being of the child. In most traditions in Africa, it is usually atypical for one to tell an African proverb and still be the one to explain the meaning. This notwithstanding, Africa Answers brings you some of the *greatest and mind blowing famous African proverbs and their meanings*:

Proverbs, morality and taboos

So far, we have seen that God is the cohesive factor of the society, and that in the West African sense, religion binds the community together, especially as demonstrated in the covenant relationships.

But as we have pointed out above, the action or conduct of one man within the community can affect the other members for good or evil. In order to prevent man from becoming rebellious and thus endangering the welfare of the society, there are set patterns or code of behaviour for the individual and the community as a whole. There are certain standards or norms to be observed. If one observes the norms faithfully, it will be to the good of one and one's society; but if otherwise, it will bring disaster not only to one but also to one's community.

These norms and codes of conduct can be seen as moral values. Fundamentally, moral values are the fruits or offspring of religion and not just human inventions. From the beginning, God has put His law in man's heart, and has endowed man with the sense of right and wrong. Man's conscience has always instructed

him that there are certain things which he must not do in order to have peace. Such things which are forbidden and must not be done are called taboos (*tabu) (*Awolalu and Dopamu, 1979:211).

Taboos are prohibited actions, the breaking of which is followed by the supernatural penalty. In considering taboos, with a divinity, such covenant usually has its sanctions and demands. One has to obey all the regulations of the cult and observe its taboos. Each divinity usually has certain things which are taboos to him. For example, among the Yoruba, all the worshippers of Orisa – nla, the arch – divinity, must not drink palm – wine because Orisa – nla forbids it. The theological basis for this taboo is seen in the tradition that Orisa – nla once became intoxicated after drinking palm – wine, and since then, he would neither drink palm – wine, nor allow his worshippers to drink it. We can explain the situation further. Among the Yoruba, orisa – nla is the divinity of purity and he represents the divine holiness. Because of this, he enjoins his worshippers to be perfect and without stain. But since palm – wine as an intoxicant affects man's character and purity adversely, he forbids it, and forbids any other thing that can affect man's morality adversely. And these are regarded as *taboos to* him.(Awolalu and Dopamu,1979:212). These items of taboo are well expressed in proverbs; such he who takes the divinity's snail pays dearly for it. A visit to Traditional priests reveals they communicate most especially in proverbs and idioms.

Some Esan Proverbs and their Moral Lessons

Esan proverb	**English interpretation**	Moral lesson
Okhan kpobo nonsen, ode ba ewanlen le bae	If a child washes his Lands well he eats with noble.	A child should avoid childish and foolish act maturely so that he would be accepted be the nobles.
Onon bha mian aha emonlen gbogba bholele	He who dislikes to fences his compound	Advice to children to avoid wayward and uncontrollable life
Osiomon le man ore khanlen yi itikun	He who persuades a child to over eat does not accompany him toilet	Do not allow anybody to persuade you into trouble as nobody will bear the consequence with you.
Airede bhiukpe zo okhuoo si	A good wife is not married during festival	During festival every woman is beautiful and happy but be careful.
Enyen khere se nan reobhe kpa	No matter how little a snake is, one does not puts in the pocket	Avoid trouble makers and trouble itself, it does not any good.
Aha gbuhi non omo non bhoan ba, oman he kan ki ro wanlen	An orphan takes wisdom from the advice a father gives to his child	Learn from the instruction of other people
Egbu uke umowanlan da ree wanlen	A wise person learns from the mistake of a fool	Learn from other people's mistake
Airede eki sin ivin uden	Do crack kernel to make oil for sale on same market day	Prepare and plan well for whatever you want to do.
Aagbi ihue, elolo vie	When the nose is beaten the eyes would cry	An injury to one member of a community affects everybody – communal protection

The Role of Religion in Providing Moral Values

Part of any religious system is its moral values which regulate and harmonize human life. It is religion which tells us what is right and what is wrong, what is good and what is evil, what is just and what is unjust, what is a virtue and what is a vice. We saw that African religion has many moral values within the family and within the community. No society can exist without morals. Religion enriches people's morals, for the welfare of the individual and society at large. It is morals which build relationships between people and between them and the world around.

Contemporary African society is lamenting a moral world fallen apart… Today the African society … seems to be in a state of near chaos in the realm of morality" (Kinoti, 1992:75, 86).

This statement is echoed by many other writers. Shutte (2001:1), for instance, speaks about a "moral vacuum, something has gone and nothing has replaced it". Two moral summits have already been held in South Africa (Oct. 1998 and April 2002) to address the moral decay. At the last meeting a Moral Regeneration Movement (MRM) was established.

One way to describe the present situation of moral degeneration is to contrast it with the values or virtues appreciated in traditional African society. Limited space does not allow us to discuss the religious, social, educational and other structures which form the basis of these values (cf. Motlhabi, 1986:92-93).

1. The virtues and values of traditional African society in traditional Africa a shared morality was the cement of society. It is clear from the agreement in the following lists of traditional values mentioned by different authors: Charity, honesty, hospitality, generosity, loyalty, truthfulness, solidarity, and respect for nature, elders and God (Kinoti, 1992:84). Elsewhere she distinguishes between *personal values*, which helped individuals to be integrated people, like honesty, reliability, generosity, courage, temperance, humanity and justice and *social values* that helped society to remain integrated, like peace, harmony, respect for authority, respect for and fear of supernatural realities (Kinoti, 1992:80). Mojola (1988:30) adds: harmony, peace, friendliness and decency. Apart from those already mentioned, Gyekye (1998:324) mentions the following traditional African moral ideals or virtues: kindness, compassion, benevolence, concern for others – in short, any action or behaviour that is conducive to the promotion of the welfare of others. Elsewhere he gives the following list which imposes on the individual a duty to *B.J. van der Walt In die Skriflig 37(1) 2003:51-71* 53 the community and its members: interdependence, co-operation and reciprocity. (See also Gyekye, 1996.) Motlhabi (1986:91, 95) draws attention to the fact that equivalents of the Ten Commandments, like prohibitions to steal, murder, commit adultery, tell lies or deceive, are encountered in the traditional African concept of a virtuous life. Gelfand (1987:65 ff, 82 ff) not only provides a description of the cardinal values or virtues of the Shona people, but also of the bad qualities. The most important *virtues* are: respect, love, compassion, kindness, generosity, truth, rectitude, humility, self-discipline, forgiveness, mercy, pity, sufficiency, repentance, trust, giving, strength, patience, courage, hard work, unselfishness and the willingness to share whatever one has, no matter how little it may be. The *vices*, rejected by traditional society, were: abuse, lying, deceit, stealing, adultery, drinking, violent quarrelling, pride, jealousy, covetousness, hatred, ingratitude, anger, negligence, weakness, assault, provocation and selfishness. Geldfand also mentions different types of sanctions designed to ensure proper behaviour. One of them is public ridicule to cause shame, guilt and fear and to prevent antisocial behaviour. Kudadjie (1983:171-173, cf. also Motlhabi, 1986:96) discusses the question how morality was enforced in detail, and distinguishes between two main types of sanctions: religious and social.

Religious sanctions included the practice of cursing through magic and the fear of punishment by the ancestors and the gods – the "policemen" of traditional Africa. *Social sanctions* included the following: (1) praising and honouring the good and brave; (2) parental gifts to good, reliable children; (3) confidence between parent and children. Apart from these *positive* social motivations, the following were *negative* social sanctions: (1) Family or clan renunciation; (2) disinheriting; (3) swearing of oaths and curses; (4) ostracism; (5) public disgrace or scandalizing; (6) execution, in the case of notorious criminals, adulterers, seducers, etc.

2. The present moral crisis: uncertainty and confusion The present situation contrasts sharply with the previous (cf. Mugambi & Nasimiyu-Wasike, 1992). Elderly people lament daily that they are meeting behaviour that shocks them: sexual immorality, dishonesty, corruption, crime, violence and many other things which hasten the old to their graves. Middle-aged people lament about children they fail to *Morality in Africa: Yesterday and today. The reasons for the contemporary crisis* 54 *In die Skriflig 37(1) 2003:51-71* control. The youth complain of a lack of example from the older members of society. Eitel (1986:1) describes the present African as someone between two worlds: unable to part with the old and not yet of the new world. In a limbo between these two worlds a dichotomy permeates his moral behaviour. Kinoti (1992:73) draws attention to the same phenomenon by way of the following folk tale. A hyena was following the general direction of the smell of meat. But when his path forked into two he was not so sure which one would lead him to the meat. In his uncertainty he put his legs astride the two paths and tried to walk along both. He ended up splitting in the middle! Many other people have written in similar ways about the "divided soul" of Africans.

This uncertainty is evident when Oruka (1990:105, 106) lists the types of values which form the roots of contemporary Kenyan culture: (1) the pure traditional; (2) the pure Christian (or Muslim); (3) the traditional-cum- Christian; (4) the secular West; (5) the secular traditional and (6) the unspecified culture in transition.

The first is a cultural root which results in a cultural attitude which does not go beyond the values of a given ethnicity. The second is a commitment to Christian values … in defiance of any other values. … The third is a category which caters for those who believe partly in African traditions and partly in Christianity. The secular West is an unreligious attitude … The secular traditional is an unreligious and unmagical belief in traditional culture. The unspecified culture in transition is the culture of the urbanised youth in Kenya today – it is what others have begun to refer to as the *sheng culture*.

From the discussion from various authors in African Ethnic groups, it clear that nothing or little is said about language. In most African indigenous towns youth shy away from their indigenous dialect. Religion and

culture is better expressed in the indigenous dialect. Until Africa begins to appreciate her heritage moral decadence will be on the increase. Most especially reviving proverbs, which is the epitome of wisdom in Africa. Besides, the holy books of Islam and Christians are full of proverbs. Even a book is captioned the book of Proverbs in the Christian Scriptures.

African reli**gion, proverbs, riddles and wise sayings**

We have said that proverbs provide us with a rich source of African wisdom. Some of these proverbs are religious. They contain religious beliefs, ideas, morals and warnings. They speak about God. The world, man, human relationships, the nature of things and so on. They are set within a cultural and social environment of the people who have produced them and use them. Because proverbs are short, it is easy to remember them. Many people know a lot of proverbs and are skilled in using them at the right moment for the right purpose. Since proverbs are easily passed on from person to another we find that many of them go back several generations.

Riddles are used mainly for entertainment and stimulating people are thinking. Some of them also contain religious ideas. Wise sayings are often about the world on general, viewed from the religious and moral perspective (Mbiti 1978:24).

Conclusion

Proverb is the savour is an indigenous language of a people, Esan people, Esan people inclusive. The work is done among the Esan people of Edo state to fill the miss gap of the dwindling of proverbs and also serves as a preservation of knowledge Esan proverbs and their morality implication. The paper clarify, proverb, morality and also discussed the relationship between morality, proverb and religion in African. The fact is to show that they flow together in the economy of their effective communication and expression.

Nevertheless the work is not an exhaustive attempt on the subject matter but a jingle for revitalization. Since proverbs are wise sayings anyone who loves wish and be pride of his origin must articulate his people proverbs. Hence the Esan people in particular and Africa in general should revival her heritage all ethnic groups language most especially proverb in order to be firmly rooted as Africans.

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Religion And Education: A Critical View

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Abstract

There has been a long-held notion that the more educated someone becomes, the more likely he is to question his religious beliefs. In another way however, the more educated an individual is, the more likely he is opposed to religion being forced on a secular society

The relationship between religions and education is also an interesting one. While it is apparent, at least to a layman, that their relationship is cordially, some see religious role as inhibitive to academic progress. Nwike(2011)quotes comte in his "Religion of humanity" or 'Religion of reason and humanity" or "scientism" as saying Religion was meant for infantile mankind. For him, Man has now come of age as such religion is out of place.Contrary to the above, the paper finds it expedient to critically bring to bare the influence each has on the other.

Intoduction

Education

according to Harpper (1993),is derived from the Latin *ēducātiō* ("A breeding, a bringing up, a rearing") from *ēdūcō* ("I educate, I train") which is related to the homonym*ēdūcō* ("I lead forth, I take out; I raise up, I erect") from *ē-* ("from, out of") and *dūcō ("I lead, I conduct")*

Ikwun(2002)asserts that education began in the earliest prehistory, as adults trained the young of their society in the knowledge and skills they would need to master and eventually pass on. In pre-literate societies, this was achieved orally and through imitation. Story-telling continued from one generation to the next. As cultures began to extend their knowledge beyond skills that could be readily learned through imitation, formal education developed. The analysis of the journal *Review of Religious Research* as asserts by Ottaway(1991)determines that education does, in fact, influence Society'sreligious beliefs and activities — but the effects are more complicated than conventional

Education influences strategies of action, and these strategies of action are relevant to some religious beliefs and activities, but not others,The effects of education on religion are not simple increases or decreases. In many ways, effects will vary, based on how you define religion or the level of education.

For example, the study found higher levels of education eroded society's viewpoints that their specific religion is the "one true faith" and that the Bible is the literal word of God.

At the same time, education was positively associated with belief in the afterlife. The research also found that disaffiliating, or dropping religion altogether, was not a popular option for the highly educated

The study is unique,and it examines education's effects on religion in the various ways that people are religious. Also among the study's findings are:

* Education had a strong and positive effect on religious participation. With each additional year of education, the odds of attending religious services increased 15 percent.
* Increases in education were associated with reading the Bible. With each additional year of education, the odds of reading the Bible at least occasionally increased by 9 percent.
* Education was related to respondents' switching of religious affiliations.
* The more educated respondents were, the more likely they were to question the role of religion in secular society. Yet, they were against curbing the voices of religious leaders on societal issues and supported those leaders' rights to influence people's votes.

The results suggest that highly educated people are not opposed to religion — even religious leaders stating political opinions,Eisenstadt(1993) says. But they are opposed to what may be perceived as religion being forced on secular society.

Religion: Etymologically, Region derive its meaning from Latin root word"liger", citing Omeregbe (1993) (meaning to bind) to unite or to link) and religion (meaning Relationship). Therefore Etymologically, the word religion means essentially a relationship, a link; a binding force established between two persons the human being and the divine being.Religion according to Uka (2008) has become a potential source of human conflict and a treat to the stability and harmony in human society. However, this same Religion is the basis for binding human relationship as well as moulding people's character. The fear of God which is at the epi-center of the life of the Igbos is such that tele guides their action. Out side their religious belief

which centers on God whom they refer to as Obasi di n'elu, Chineke or Chukwu,everybody can be morally aberated.

Religion is one of the instruments that socialize an individual. It is a universal phenomenon of human experience with an inherent urge of ultimate concern which starts as one puzzles due to numerous experiences coinciding with various aspects of nature and their changes.

This invariably ministers to man and influences his behaviour. It is an inseparably part of culture. Every Religion is the product of a particular culture within which it emerged. Its doctrines reflect the world view of the culture, the understanding of reality, and its way of looking at things at that particular time. By implication, it means that Religion promotes the culture of a given people. Every culture present the way in which a particular people, a particular culture looks at reality. It is an expression of cultural worldview of a people and the vehicle for the transmission of such cultural world View. Every culture therefore is aimed at building a personality peculiar to the context of that culture.

Religion also has done a lot of good to mankind. Saint has been produced in various parts of the world; it has engendered the spirit of self discipline and dedicated services to humanity at large. It has enable many people to see meaning and purpose in their lives. It has been source of deliverance to some and social integration for people who probably are not from the same ethnic groupthat links or unite human being with a transcendent being a deity, believed to exist and worships by man. Obviously therefore religion is a relationships and link between God and human beings. For the deity is a reality, hence he believes in him and worships him. Therefore, where a belief in a deity is lacking there cannot be religion, since it is to do with a transcendent being and human being Nwike(2012) in looking at the construct 0f Comte quotes him as saying: the history of human race is in three main stages of intellectual development:

(1) The Theological (or fictitious), (2) the Metaphysical (or abstract) and (3) The Scientific (or positive).

In the first stage, according to him, the human mind "supposes all phenomena to be produced by the immediate action of the supernatural being.The second is a transition stage where the mind searches for "abstract force" behind phenomena. The third stage is however seen by them as the ultimate stage in which man's mind applies itself to the scientific study of the laws according to which things work. At this stage, he submits, man has come of age and as such God and the supernatural (religion) are left behind as irrelevant superstition.

From this, one can see that Comte believed that religion hinders true knowledge (or education). However, it is yet to be refuted in human history more than any other social institution (if not all of them put together).

Most of the world religions have been known for their tremendous contributions to education of the people. In Judaism Rabbis and Priest were charged with the education or much involved in the education and learning of the people. In the Indian land of the Teravada tradition of Buddhism, religion played important role in the people's education. In Islam, schools were attached to the mosque. The Arabic numerical 1,2,3, owes its origin to the religion of Islam. Even in the traditional societies of pre-literate people religion was their major source of education especially during rites of passage.

Coming to Christianity, the whole Christendom is noted for its tremendous contribution to educational development.

(1) Monasteries have been centres of learning;

(2) Churches have been establishing school and even taught science;

(3) Churches have founded and funded universities even the one Comte attended. It is on record that West Africa, especially Nigeria, could have been educationally backwards today but for the mercies of Christianity. Not even their commercial exploiters or their political colonizers brought education to them. It came through the courtesy of the Christian missionaries. Interaction of religion and education can be best seen here: for our purpose we can equally distinguish 3 kinds of interaction:

(1) Religion Using Education as agent of evangelization.

The missionaries saw education as means of evangelization. It served as an indirect way of bringing the Gospel to the people. The people must be taught how to read and write if they were to read the bible for themselves. All those who were attracted to the mission houses by the trapping of education were in the process indoctrinated with the Christian beliefs.

(2) Religion Using Civilization brought by education as a means of fostering its ethical ideals.

Education is one of the main vessels that carry civilization when people are civilized through education, the missionary reasoned, it would help to curb superstitious beliefs. This will equally help in curbing the barbarities for which the preliterate societies were known. The gospel ideals then, they believed, would better thrive in such a society. In this connection Ikwun(2002)states that the Rev. T.J. Bowen, an American Baptist missionary stationed at Badagry in now Lagos State, powerfully argued to his home missions department that for the gospel to take root in West Africa the introduction of literacy was as mandatory as it

was imperative. The resultant approval of this policy turned the mission houses into centres of learning and civilization.

(3) Education Opposing Religion.

Whenever human being "come of age" through the education religion brought, the tendency had always been to jettison religion from educational system. Religion brings Education, Civilization, complex society. Whenever a society goes complex through multi-ethnic, multi-ideological, multi-religious situations, then it is thought that even school system should be "saved from the "shackles" of religion. This equals to one biting the finger that fed one.Akpuruaja(1997)asserts that in this connection, St Augustine (354-430 AD) in his book, The City of God, wrote: "from the beginning, with the very first biblical man --- all that has intensified man's intellectual advance has intensified his moral decline as well.

In his Social Contract Rousseau (1712 AD) observed in the same vein that "(learning of) arts and sciences has corrupted morals ----- (it) brought moral degeneration ---- Men were happier and morally better when they were in the state of nature; but with the beginning of learning, studies have replaced virtues, learned men have replaced virtuous men academic ability has replaced morality. Sincelearned men began to appear among us, good men have disappeared." One would not hesitate to agree with these men observations; going by the attacks educated men have been unleashing on religion. In fact, among the illiterate, religion is part and parcel of life .

All the calls for modern society to do away with religion come from the educated elite.

For Karl Marx,Akpuruaja(1997)says "Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of a spiritless condition. It is the opium of the people". Therefore, religion must be abolished. For, in his own words, "to abolish religion as the illusory happiness of the people is to demand their real happiness. The demand to give up an illusion (which is religion) about the existing state of affairs is to demand to give up a state of affairs which needs illusions."

All these intellectuals were products of education. They are typical examples of education opposing religion. No wonder after his own folly through increased wisdom and knowledge, Solomon warned: "---in much wisdom is much vexation, and he who increases knowledge increases sorrow." (Eccl. 1:18). He further cautioned: "of making books there is no ends, and much study is a weariness of the flesh. " (Eccl. 12: 12).

These patterns of interaction between religion and education could be found in any given society, either in stage or concurrent.

Conclusion

It is clear that though the religious worldviews of the highly educated differ from the religious worldviews of those with little education, religion plays an important role in the lives of the highly educated and remains relevant to everybody of all educational levels. It is such that one may be religious without knowing that he is. Consequent upon this discussion so far, it is an established fact that Religion and Education have been helpful to each other and each criticizes or attacks each other depending on the level.

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Ethics of Posterity as a Paradigm for the Sustainable Environmental Development of the Niger Delta of Nigeria

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Abstract

In contemporary times, there are increased concerns for condition of future life. This may be due to the deplorable socio-economic, political and climatic changes evident everywhere in the world. In Nigeria, it is feared that by 2090, for instance, negative environmental consequences from oil exploration in the Niger Delta region may cause substantial damage to the region's environment. Destruction of Species will likely denigrate the environment, including where humans depend for existence. To prevent this, there is need for intervention. And this paper proposes the intervention. It utilizes analytical methodology to advocate moral education and practical approach to life, which specifically obligates to posterity quality welfare, as the necessary intervention.

Keywords: Ethics of Posterity, Sustainable Environmental Development, Niger Delta of Nigeria.

Introduction

One of life's most fundamental necessities is its preservation. Without life, nothing is achievable and nothing makes meaning. All human aspirations are, in their final analyses, efforts directed at safeguarding life from peril and extinction.

Due to the imperativeness of preserving life, human responsiveness to it has not only been practical everyday activities but also a subject of earnest intellectual considerations. Accordingly, right from ancient times of scholarship until today the subject has attracted a wide range of scholarly deliberations. In Western medieval and modern eras of philosophy, for instance, St. Thomas Aquinas (1917) and John Locke (1690) were known to have posited unequivocally that preservation of life from all forms of threat is the first law of nature. On this view, human beings, like other creatures in the world, participate in the consciousness of protecting their lives against all harm, especially those that can completely annihilate their existence.

In contemporary scholarship, concern for preservation of life has assumed a new intellectual dimension known as sustainability or, more popularly, "sustainable development". Accordingly, studies are preoccupied with examining the possibilities of creating and maintaining general superior quality of living that span generations. Put differently, current researches on preservation of life are concerned not just with how present lives are generally organised and advanced but how its superior quality form can be perpetuated across generations. In line with this, human and non-human factors that affect continuity of life are assessed for their effect on life – positive or negative – so as to regulate their operations with the aim of achieving sustainable development. The regulation entails manipulating or completely eliminating the negative conditions – i.e. those conditions that hamper continuity of quality life – and promoting the positive ones – i.e. the conditions that support the continuity.

Based on sustainable developmental studies, it is common to find that socio-economic and environmental conditions of life such as liquidation of industry, ecological degradation, population explosion, conjugal disruptions, national and global terrorism, to mention a few, are identified as factors that are inimical to perpetuation of good quality life and are, therefore, urged to be eschewed (Unah, 2002b). This is because the conditions put both immediate and especially remote future generations of people and their world at grave risks of harm (Partridge, 1998). If uncontrolled or prevented, they reserve the tendency to completely annihilate life or populate future world with physical and moral misfits. Individuals, businesses and governments are, therefore, urged to refrain from all surplus exercises of rights and consumerism that can initiate and perpetrate such conditions (Callahan, 1971). People are entreated to deliberately mind the wellbeing of posterity and their world in all their decisions, actions and policies. They are expected to live in such a way that they do not leave the world in any worse form than they met it. Accordingly, they are to create opportunities that would normally aid the development and sustenance of life than retard or destroy it (CUN, 2010).

Against the backdrop of these behavioural insights and prescriptions an academic discipline known as *ethics of posterity* (hereafter referred to as EP) emerged. This aims specifically at discussing and teaching sustainable-developmental or life-preservative concerns along moral lines.

In the context of this essay, ethics means the Greek *ethos* or *ethikos*. This translates to Latin *moralis* (as first used by the popular Roman: Cicero) and English *moral*. In English, it means "habit" "manners", "ways of acting", "laws", or "customs" (Mautner, 2000). Given this, ethics is the systematic study of habitual or customary manner of acting; or the investigation of "…the goodness and evil of human actions, and human institutions insofar as it can be ascertained by reason" (Garret, 1968). Put simply, ethics is the study of human fundamental principles of good and bad conducts (Omoregbe, 1993; Ekwealo, 2012).

Posterity, on the other hand, although traditionally considered in EP studies as abstract, imprecise yet-to-be-born future people that are literally not expected to share common life with present world Golding (1972), denotes *all human descendants and their world, especially from fifth generation until the last survivor on earth*. This is because the traditional definition is too vague to accord the subject the creative specificity that the latter definition (which is ours) holds. Posterity, to us, is *the future* qua future. And it is for this reason that both terms – future and posterity – are used interchangeably in this essay.

EP is traditionally articulated as ethics of intergenerational justice (hereafter referred to as EIJ). Accordingly, it holds that "all members of each generation of human beings, as a species, inherit a natural and cultural patrimony from past generations, both as beneficiaries and as custodians under the duty to pass on this heritage to future generations … in no worse condition than it was received from past generations" (CUN, 2010). This establishes "obligation to future people" (hereafter referred to as the obligation) as a standard of morality. It prescribes acting for future generations and their world as a superior way of living and condemns the opposite mode of living, where the well-being of posterity is neglected, as an inferior way of living. With EP, people are educated and entreated to consider the effect of all their decisions, actions and policies on the well-being of future world. This is because the well-being of posterity ought to be one of the fundamental goals of human life, as its achievement awards present generation of mankind fulfillment, happiness and peace. The achievement also aids organisation and reorganisation of the world, making it a much more conducive place for people to live in.

But, how does this impact on the Nigerian national environmental development, particularly with respect to the Niger Delta region? This question is necessitated by a well-known incessant ravaging of the region with negative environmental consequences from oil exploration since the product was discovered. There is no gainsaying the fact that continuous oil spillage from the exploration has denigrated the region's environment. It has destroyed bio-diversities, which humans also depend on for existence. This is, thus, a problem. For, if nothing is done to control or prevent its further occurrence, there are tendencies that overtime human life and that of the bio-diversities in the region will be completely annihilated or, as a result of the ravages, the region will be populated with physical and moral misfits.

This essay aims at intervening in the problem, with a view to preserving the region – its people, environment and other bio-diversities. To achieve this, it adopts analytical method of research to first explore the geographical composition, relevance and environmental problem of the region. It also explores the meaning of sustainable development (hereafter referred to as SD). Then, it adapts Martin Heidegger's theory anticipatory resoluteness as an inevitable futural way of human living, to advocate moral education and practical approach to life (which specifically obligates to posterity quality wellbeing) as a way to resolve the problem.

The Niger Delta of Nigeria: Geographical Composition, Relevance and Environmental Problem

According to geo-political division of Nigeria, the Niger Delta region is the landmass and water bodies that cover six primary States of the federation, including Akwa Ibom, Bayelsa, Delta, Edo, Rivers and Cross River. Due to politics of oil exploration which forms a prominent factor that defines the area as Niger Delta, Abia, Ebonyi and Ondo States were later included in the list of the component States of the region.

The Niger Delta is the largest wetland and maintains the third largest drainage basin in Africa (Beregha, 2012). Its ecological environment can be broken down into four zones, including coastal barrier islands, mangrove swamp forests, fresh water swamps, and lowland rainforests (Beregha, 2012). It plays host to a large deposit of the mineral resource known as petroleum. These supply the Nigerian State and, particularly, the region with lush natural habitat that, in turn, ought to provide subsistence and commercial opportunities for its local people.

Fishing, for instance, ought to be one of the major preoccupations of the local people of the region. Before the pollution of the water bodies by oil spillage from petroleum mining, the people used to depend on it

(i.e. the water bodies) for fishes, which they fed on and traded. Timber-felling and crop-cultivation provided other sources of income and subsistence too. However, since its exploration and first discovery, petroleum mining took over as the major preoccupation of the region, not to the local people, but the federal government of Nigeria. Due to its huge pecuniary value and sophistication of mining technicalities, the Nigerian national government – by virtue of her economic policies – made the mining her major preoccupation in the region. She manages the mining, refines and sells the product. And people from the region are not permitted to participate or take charge, except they are authorized by the government.

Overtime, continuous exploration for the product in the region and its discovery in large quantity has led to concentrated mining there. Accordingly, the other occupations, sources of income and subsistence for the people have been adversely affected. The take-over of the lands and waters for petroleum mining by the government has left virtually no room for the local people to earn their living as they used to. It is as though the region is now set aside only for the mining. In addition to this forceful dispossession of the peoples' lands and water by the government, consistent oil spillage from the petroleum mining pollutes the environment. The spillage makes Nigeria the country with the highest number of the incidence among all oil producing countries in the world (Umoru, 2012). And this portends harm to the ecosystem of the region, its people and other bio-diversities.

Oil spills contaminate ground water and soil. It destroys crops and aquatic lives. Aquatic lives, which used to depend on dissolved oxygen from natural water are forced to inhale the hydrocarbon that diffuses from the petroleum. Sediments from the spillage settle at river banks, get washed to main-lands and destroy crops with its toxic chemicals. Generally, the water is unsafe for drinking, bathing, washing, etc. Given this, there is undue famine, hunger and unemployment in the region. People are also unduly displaced from their homes in order to create space for further exploration and mining. Indeed, life in the region is short, brutish and nasty. There is complete absence of human and environmental development of the territory. And the future of appears bleak all the same. Considering present circumstances of life in the region, the critical questions raised here is: what will be the fate of posterity in the region? In, say, 2090, what will life be like for the people of the region and its environment? Will this form of life and living condition sustain until that time or will there be change for the better? These questions bring to mind the contemporary concern of the notion of sustainable development. And to the concern the paper now turns,

Sustainable Development: The Vital Modality for Rationalising Ethics of Posterity

Because EIJ is conventionally concerned with moral distributive justice or equity (with respect to obligation to the future), SD is the vital tool for rationalising it (the justice). This is because SD is an illuminating and powerful starting point for considering dispositions toward the future, especially in relation to the present (Sen, 2002). SD is the modality with which the relationship between present conduct and its intergenerational perception of justice are made sensible.

Conventionally, SD rationalises equity as fairness. Its intergenerational moral function entails striking a reasonable balance between satisfying present needs and setting aside enough resources to provide for the needs of future descendants. Or put more succinctly, it is "a development that meets the needs of present people without compromising the ability of future generations to meet their own needs" (Brundtland/WCED, 1987: 43).

However, this perception of SD is challenged by its unsatisfactory portrayal of the justice as a theoretical or purely philosophical (i.e. ethical) subject (Boulanger, 2013: 1; Benton,1999; Jacob, 1999). Rather than ethical rationalization of justice, it rationalizes it as "a global political objective based on some informal intuitions regarding intergenerational equity…" (Ibid, 1) And this gives "…the strong feeling that owing to the limits of nature and the environment we can bear in mind only moderate ambitions in both respects" (Boulanger, 2013: 1). In other words, individuals' ambition to save for future generations or support their ability to meet their own needs is not expected to extend too far into future time and space. It ought not to extend beyond, say, their first three biological generations – from children to great-grand-children – where they are still alive to personally participate in the lives.

Justice, therefore, becomes more political and economic than ethical (Boulanger, Op. Cit. 1). It gets concerned with production and consumption patterns whose present ecological efficiency and social equity it attempts to improve (Ibid). This makes it too scientific and more materialistic than moral (which it ought to be the case). It describes a political agenda to which existing governments can commit themselves and aims at forcefully gluing together concerns for the future with the present (Ibid, 2). And this is very attractive to governments because they do not genuinely consider acting for posterity as a moral necessity for sustaining life and environment. They like to merely speak of acting for posterity in order to satisfy political interests and agenda.

This moral insufficiency of SD which politicizes obligation to posterity arises from individuals'difficulty in bridging the temporal gap between living people and future world. In fact, given conventional moral prescriptions of EIJ, a "no-obligationist" temper (i.e. anti-obligation views) challenges and rejects all "obligationist" arguments (i.e. pro-obligation views) for obligation to posterity because of the difficulty. The no-obligationists, which includes scholars like Daniel Callahan (1971), R. L. Heilbroner (1981), T. H. Thompson (1981), Garret Hardin (1981), Norman Care (1982), Jan Narveson (2011) argue that posterity's existential status does not permit a thorough-going relationship between them and living people. This is due to the fact that the posterity concerned comprises individuals and their environment that are presently non-existent (Care, 1982; Narveson, 2011). They belong to atemporal or supratemporal realm of existence. And such condition of existence makes them (i.e. posterity) too empirically and temporally distant, socially unconnected and, thus, physically inaccessible to living persons (who ought to be their benefactors) (Meyer, 2010). This is because human beings, as the position considers, are incapable of bridging such temporal distances or penetrating such supratemporal realms of existence to relate with entities (such as posterity) inhabiting the realm.

Further into the problem, conventional obligationist theories of EIJ present obligation to posterity as though it is an unequivocal universal norm (Weiss, 1984). By this, the morality is generally portrayed as a responsibility emanating from universal, objective or absolute principles of social, religious and institutional characterisations of human life. People are expected and urged to live posterity-friendly lives because the conduct is socially, religiously or institutionally considered to be good, right, just, and thus, generally stipulated as an acceptable way of living by the characterisations. In other words, the moral rationalisation of the "rightness" or "justice" of the conduct is shown to reside, on one hand, in ethical principles stipulated by institutions of social control such as customs and traditions, law and conventions, religion (as in Aquinas' universal essence of truth and Ndubuisi's instruments of social control) or internal moral soundness of norms (where it is considered that there is something intrinsically valuable in a conduct itself, which makes it imperative to be undertaken – as in Kant) (Aquinas, 1995; Ndubuisi, 2010; Kant, 1785). On the second hand, it lies in the prospect for moral consequences of the intrinsically valuable. Accordingly, since actions produce outcomes which can be morally evaluated, the obligation is considered to be justified by the prospects of better future that it holds. At this instance, it is said to be morally right, good or just, for example, to act for posterity because doing so would leave the world a more conducive place to advance life.

This translates to EIJ being conventionally assumed as a morality motivated by objective deontological or consequentialist moral valuation of human conduct (Bickham, 1981; Wissenburg, 2011; Beckerman, 2006). Accordingly, justice in the conduct consists in acting for posterity from either standpoints – as a moral rule or command; or rule of law (Deadlock, 2012; Ndubuisi and Nathaniel, 2002). Failure to do so constitutes negligence, injustice and defiance. Scholars who hold the deontological view include John Rawls (1971), Ernest Partridge (1976), J. P. Martino (1982), Gro Brundtland or World Commission on Environmental Development (WCED) (1987), Brian Barry (1989), and Avner De-Shalit (1995), *et cetera*. And those who hold the consequentialist perspective include Tim Mulgan (2006), *et cetera*.

Given the no-obligationists' position, therefore, all of these motivation assumptions for the obligation contribute more to dissuading people from caring for the future than encouraging them (as originally intended by obligationists). This is because, with objective deontology and consequentialism, obligationists neglect interpreting the obligation as individuals' subjective tendency, desire and volition to care for or be just, good, and heroic to others (in our case, posterity). They rather superimpose it (the care) on impersonal factors that merely "command" people to undertake the obligation instead of admonishing them to do so (on the basis of inevitable personal involvement and responsibility for determining conditions of future life) (see Bickham, 1981). It is as a consequence of this problem that Norman Care (Op. Cit., 195-214), for instance, vehemently states that posterity's interests cannot interest living people because living people have no bond with future persons".

The point made here is that traditional motivation assumptions for EIJ are urged by extraneous absolute authorities which dispassionately dictate compliance rather than solicit voluntary personal responsibility for it. And this signals a repudiation of personal decisions, interests in, passion and commitment to obligation for posterity. It discourages individuals and governments from genuinely acting for posterity. It is the reason for the usual withdrawal and unconcern to posterity-related admonitions and projects evident among current generation. It is the reason why all forms of future-harmful practices inundating the current world are perpetrated. It is the reason why governments' play politics with interests of posterity. Particularly, the Nigerian government's displacement of Niger Deltans from their lands, homes

and living, for petroleum exploration and mining, without recourse to their survival and that of their posterity, is as a result of this.

To resolve this problem and encourage Nigerians and the Nigerian government to develop and sustain committed thought and action toward the sustainable development of the Niger Delta region, this essay observes that the no-obligationist position must be debunked and SD established on a sound philosophical or moral ground. To debunk the no-obligationists' position, it is important to begin by acknowledging their view on non-existence of posterity and its concomitant disconnection from living people and current world. Then, from that standpoint, posterity's existence and connection is to be articulated. On the basis of the articulation, the obligation is to be worked out as a function of the existence and connection.

Since existing obligationist theories lack the capacity to achieve these objectives, this essay offers to do so. Accordingly, the essay considers that the solution lies in a sojourn into metaphysics of man (strictly called "fundamental ontology"). This is because, to the best of the author's knowledge, the question of human relations with the future involves interrogation of human behavioural relations beyond immediate time. And metaphysics is a science of beyondness. As science of beyondness, metaphysics deals with ultimate nature of things, involving relations, interconnections and interpenetrations that transcend palpable reality (Unah, 2010). As fundamental ontology, it deploys phenomenological method of inquiry to study what belongs to human nature in general or what it means to exist precisely as a human being (Unah, 2002a). An aspect of such meaning involves analysis of human being in time. And Martin Heidegger's philosophy of Being provides a plausible discussion that explains such form of relations. This essay, therefore, adapts some aspects of Heidegger's insights to achieve its objective.

Martin Heidegger's Fundamental Ontology as a Moral Paradigm for Motivating Authentic Commitment to Obligation to Posterity and Sustainable Development of the World

Heidegger's philosophy takes off by taking human consciousness as the basic constitutive element of experience (Heidegger, 1977: 193-194). Accordingly, it holds that consciousness dowers each individual with three inter-related traits that connects posterity with them, establishes their (posterity) existence, and motivates inevitable subjective obligation for them (posterity). The traits include power of finite transcendence, power of temporality, and power of care.

By finite transcendence, human beings possess the infinite ability to go beyond any given state of affairs to the reason why that state comes to be (Unah, 2002a: 83-85). This is possible in and through thought; because human beings think (Heidegger, 1977: 193-194). Indeed, human beings are the only entities in the world that think (Ibid.). Human thinking nature is the reason why individuals are the only entities that are properly arrogated the notion of existence. All other entities are just there. They do not exist; because they do not and cannot think (Heidegger, 1956: 215).

Consciousness dowers individuals with the ability to project into nothingness to establish foundations and interconnectivity of phenomena and life (Ndubuisi, 2004/2005). It is through thought that individuals make meaning of existence. It is through transcendental thinking that they possess the ability to penetrate all realms of existence including that which may be considered as supervoid, atemporal or supratemporal (of past and future), while in their concrete presence, in order to interpret life meaningfully (Heidegger, 1977: 61-64). This is how they stay connected with posterity of any projectable time and determine their (posterity) life right in the present.

Thinking, according to Heidegger, is an activity which defines and establishes being. And, it (thinking) constantly occurs in time. Heidegger says that time is the transcendental horizon with which man tacitly understands and interprets Being (Heidegger, 1977: 61-63). And, this is possible in terms of its (man's) own temporal being. This means that individuals are temporal beings (Ibid). They temporalise existence in order to interpret the meaning of life (Heidegger, 1962: 370-488).

Human existential structure involves modes of time – past (*Geworfenheit*), present (*Verfallen*) and future (*Verstehen*) (Ibid, 39-41). At any point individuals seek concrete meaning of life, it is often in inevitable relation to these modes of time (i.e. their past and future, while in concrete present) (Ibid, 169-219). Both physico-temporal existence and non-existence; presence and absence (which no-obligationists attempt to demarcate) belong together – in the structure of human existence (which thinks about them, for the purpose of meaning-making). It is because human beings are bundles of consciousness who interpret their daily lives in time that existence (which they themselves are) and non-existence (which dialectically affirms the existence that they are – in negation) become symbiotically interrelated for meaning-making. For, to understand existence, an individual (as a bundle of consciousness) only needs to contemplate non-existence and vice-versa. Existence and non-existence of human being only appeal as opposites and

parallels when subjected to scientifico-logical or abstract-rational analysis. Concretely, in daily life experiences of what it means to be human species, they jointly present *the* conditions that make living meaningful. There is no such demarcation.

Consequent upon the foregoing, the denial of posterity's existence by no-obligationists is considered to involve a fundamental (self) contradiction. This is because in the same breathe of denial the no-obligationists – as conscious human individuals who could think (transcendentally imaginatively) of the physico-temporal non-presence of the entities (as a problem) – inadvertently assert posterity's existence by the thought. Similarly, the view that posterity is unconnected with living obligers is self-contradictory because the very contemplation of the non-connection connects the thinker (of the non-connection) immediately with them (posterity). Given this backdrop, arguments against obligating to posterity due to posterity's non-existence and its concomitant non-connection are to be disregarded because posterity exists – if only in the thought of present individuals (the obligers).

At another level of theoretical extrapolation from Heidegger's fundamental ontology to motivate obligation to the future, it is pertinent to note that Heidegger submits that among the three modes of time *existentiality* is particularly characterised with projections into the future (*Verstehen*) (Ibid, 182-188). Individuals' basic mode of living is futural – constantly projecting toward various possibilities that lay ahead-of-themselves. Even when they contemplate the past, whatever is the subject of contemplation is rendered meaningful in the next moment i.e. in constant relation to the future or what Heidegger refers to as "anticipatory resoluteness" (Ibid, 182-188). By anticipatory resoluteness, living is a purposeful futurity. It involves constant acting ahead (always in the next moment) to fulfill one's deep-seated hunger for self actualisation before the strike of death. All decisions, actions and policies made are realisable only in the future because the present is a constant fleeting moment – always tending to the future. Ultimately, therefore, human futural mode of living occasions constant personal connection with posterity, as every action directly determines what becomes the future (posterity).

In a third stream of our justification for moral obligation to posterity from Heideggerian subjective ontology, we find that human transcendental futural being involves average everyday living in care (or *sorge*) (Ibid, 237). Accordingly, individuals constantly engage in the business or activity of existing. By care does *not* mean that individuals approach life more fondly – with sympathy, kind-heartedness, empathy, *et cetera*. For, the opposite of such sentiments, namely, indifference, hostility or being unsympathetic, *et cetera,* would invalidate the trait. By the fundamental care or activity of existing that we identify here, even such sentiments as the latter form equal ways of engaging life. Hence, whatever people do in life (in thought or action); however they approach whatever they do (whether in sympathy or hostility; deontologically or teleologically, *et cetera*), they engage and manifest what it means to exist as individuals. Dealing with the world in activity of existing entails dwelling (thinking) on every idea that confronts thought and mobilising (building) the thought (transcendental imagination) for decisions, actions and policies that transform human condition (Heidegger, 1971: 141-160). The transformation often materialises in the future. And that demonstrates that individuals' basic worried caring-being, which is transcendental in imagination and anticipatory in resoluteness, often concretises existence in the future. Consequently, individuals, by virtue of their being as humans sustain a fine connection with the future in such a way that obligating to posterity is intricate to their existence. It is a responsibility ingrained in their ontological structure and, thus, inescapable. This is because they freely determine what future becomes and free actions bear responsibility.

While individuals may not admit that they live daily in accordance with the foregoing fundamental ontological tenets of moral obligation to posterity, it does not change the fact that that is their mode of being. The non-admittance is only a function of their non-awareness. Indeed, such non-acceptance of the position is, metaphysically, an activity in the direction of acceptance. For choicelessness is, metaphysically, a choice in itself. What is required, at that juncture, is to enlighten people about the moral implication of their daily lives, with respect to EP. There is need for some form of moral consciousness-raising or education. When people are educated about the morality in accordance with the analysis of this essay, we (like the familiar positions of Socrates and Plato on the relationship between education and morality) believe that they will realise the stark implication of their daily living, with respect to the burden of their responsibility to the future, and, thus, willingly engage in posterity-friendly conducts.

Given this Heideggerian approach to obligation to posterity, SD is to be philosophically defined as *an average everyday volition to deliberately create and maintain superior quality of life by living individuals.* This takes into cognisance conventional definition of SD which emphasizes the need to satisfy both present and future broad needs of mankind. However, rather than characterise SD by economico-political elements of morality as conventional definition does, the definition characterizes it with

fundamental ontologico-moral elements. By daily concern for creation of quality life, this definition urges present needs of living individuals to be satisfied. And by maintenance of the quality life, it urges future needs to be projected and allowance provided for future people's ability to satisfy their needs. Then, the creation and maintenance of superior quality of life are voluntarily activities. This makes the obligation subjective. And the volition is characterised by responsibility because responsibility follows from freedom. Every action freely engaged to satisfy needs has responsibility attached to it. And the realisation of that responsibility is necessarily always futural (Birnbacher, 2006). In D. Birnbacher's words, responsibility is a moral condition, which if

> …understood in an ex-ante or prospective way and referring to possibilities of conduct not yet realized, (it) is necessarily future-oriented. Therefore, we are always responsible – in terms of an obligation to concern – for actions or events which, from the subject of responsibility's point of view, take place in the future or at least reach into the future. Thus, responsibility as such means always and necessarily responsibility for the future (2006, 39).

With this ethical conception of SD, its implication for sustainable development of the Niger Delta region of Nigeria is to be reassessed next.

Conclusion: Heideggerian View of Sustainable Development and its Implications for the Niger Delta of Nigeria

Given the Heideggerian-influenced conception of SD as *an average everyday volition to deliberately create and maintain superior quality of life by living individuals*, it means that individuals, businesses and governments would be educated to avoid of all forms of behaviour that are inimical to creation and perpetuation of good quality life. They would be urged to deliberately mind the wellbeing of posterity and their world in all their present decisions, actions and policies. They would be entreated to live in such a way that they do not leave the world in any worse form than they met it. This is because acting for posterity and their world would be regarded as an authentic way of living and neglecting them would be regarded as an inauthentic way of living.

Particularly, the Nigerian government is to be educated and entreated to consider the effect of all her decisions, actions and policies on the well-being of the Niger Delta region and its future. This is because, like every other place in the country, the well-being of the region and its posterity ought to be one of the fundamental responsibilities and goals of the government (being government of the people). Achieving the goal stands to aid the organisation and reorganisation of the region, making it much more conducive for present and future people to live in and earn their living. This would award government, the region and her people all the fulfillments, happiness, peace of authentic living and governance, respectively. Hence, government is expected to deliberately prospect for oil responsibly. By this, rather than displacing the people from their homes and lands so as to explore and mine the oil and poisoning the environment with oil spillage (which further makes the place inconducive for living and earning a living), she is expected to provide conducive shelter, clean water, and roads in the region. She is expected to manage the exploration and mining of the oil in the region in such a way that spillage is either completely prevented or, if spilled at all, immediately controlled in order not to harm people and the environment.

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Exegesis Of John 1:35-42: Its Theology For Christian Mission And Missionary Proclamationn Of Jesus Christ Within The Family In Africa

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Abstract

The article explored the problem of mission and missionary in the text of John 1:35-42 to elucidate its biblical understanding in the context of the family in Africa. It argues that the generic understanding of mission as the sending of a group of people to another country for evangelization promotes foreign mission but relegates the particular motif of mission, which has to do with beginning from oneself, close associates and the family. The article further argues that if Christians understand this particular motif of mission, they would identify with Christ in the families in Africa as missionaries. Thus, they would become committed by generously responding to the Love of God in their families. By extension this will positively affect the whole Church in terms of mission.

Exegetico-contextual methodology was used to interpret John 1:35-42 as a clarion call to commitment to the particular motif of mission. The article is therefore aimed at producing committed missionary-minded Christians in the Church through the family in Africa. The analysis revealed that interaction of African values with biblical values gives transformation to African values and makes African Christians authentically African, and committed missionaries through the family. Consequently, it brings reconciliation, unity, peace and development to the world through the family in Africa.

Introduction

The Gospel of John could be summarized in one word "Mission" as is portrayed in the Johannine approach to mission by T. Okure. In other words, it was God himself who sent his Son Jesus Christ so that humanity might be saved. Those who believe in Jesus through the saving works he did become his disciples and by implication respond to God's love as being sent on this mission of salvation (cf John 3:16, 17; 5: 36; 20:21). Even all the prophets of the Old Testament and lastly John the Baptist that testified to his coming participated in this mission of Jesus Christ.

No wonder John the Baptist pointed out Jesus to his disciples and Andrew in turn pointed out Jesus to his brother Simon. This indisputably brings out the indispensable fact of true disciples as "a people on a mission," the mission of bringing others to salvation in Christ. In line with the above Christian thought, the Oxford Advanced Learner's Dictionary defines a mission as "a group of people sent to another country [to doing] the work of teaching people about Christianity."[1] Down the through the ages, this above general definition of mission has not only promoted the general understanding of foreign mission but has also marred the particular motif of mission which has to do with beginning from oneself, close associates and the family in Africa.

In this article, I shall take a bird's eye-view on the textual problems, context, structure, analysis of the text, l theology of John 1:35-42 and conclude

2. Textual Problems

The researcher finds no serious textual problems in this text. Nevertheless, there is need to comment on the textual problems in verses 41 and 42. In verse 41, the rendition of the word prw/ton (first) is problematic. According to Bruce M. Metzger,

> The reading prw/ton, attested by a*and the later Greek tradition, means that Andrew was the first follower of Jesus who made a convert. The reading prw/ton which means that the first thing that Andrew did after having been called was to find his brother, was preferred…because of its early and diversified support ($P^{66.75}$ a^{C} B q f^{1} f^{13} cop arm geo al).[2]

Leon Morris, corroborated the above idea by pointing out that there are two readings concerning the above word prw/ton (first). The second reading of the word which the researcher is interested most says;

> It might be an adverb when it will mean that Andrew found his brother before he did anything else. Or it might be the accusative of the adjective, when the meaning will be that Andrew found his brother before he found anyone else.[3]

Summarily put, the above position of Bruce M. Metzger which captures the position of these two authors is preferred, since it brings out the missionary dimension of Andrew's life which is in consonance with this research. In verse 42 some witnesses replaced the word Viwa,nnou with Viwa,na and Viwa,nna. Viwa,na (reading by A B^3 Δ f^1 f^{13} and most of the later Greek witness) [is] a scribal assimilation to Bar. Jonah of Mathew 16:17."[4] Furthermore, "the reading Viwa,nna reflects further scribal confusion with the name of a woman mentioned only by Luke (cf Luke 8:3;24:10)."[5] For the above scribal reason the genitive for Viwa,nnou (of John) contained in Nestle Aland's 27th edition of the New Testament Greek is preferred. Another reason for this preference of John is that it is relevant for the delimitation and the exegetical analysis of the text within its unit (John 1:35-42)

3. Context Of John 1:35-42

The story of Jesus recorded in the gospel of John in about AD 100 "reflects the history of an early Christian community."[6] This infact, is an attempt

> to retrace the faith journey of the members of the Johannine community itself. The community began as a small group of Jerusalem Christians and its members developed an increasingly unique understanding of Jesus as they responded to a variety of experiences, both religious and social. People foreign, and even hostile to the traditions of Israel were admitted to the community (John 4:1-42), and this led to a stage when the members of the Johannine community could no longer be accepted by their fellow Jews. Thus, they were expelled from the synagogue (cf John 9:22;12:42; 16:2).[7]

Thus, the Johannine community was opened to seeking the real identity and mission of Jesus within the context of their expulsion.

3.1 Remote Context of John 1:35-42

The gospel of John grapples with the meaning of Jesus' identity and mission in its unique way. Infact, "the formative issue for the

> Gospel of John seems to have been the question, who is Jesus? The Gospel narrative is an attempt to provide fresh answers to this question. It seeks to move the reader away from overly confident assumption, false certitudes and complacency about Jesus' identity. It offers each reader of the gospel the opportunity to discover Jesus for himself.[8]

Indisputably, the remote context which falls under the larger context of John 1:19-51 seeks to grapple with the same Jesus' identity and mission through the witness of John the Baptist. The extensive use of discourse analysis, figurative language and dialogue between Jesus and other characters (John 1:19-51) culminated not only in bringing out the Jewish, Greek and Gnostic religious influence but also the literary style which is aimed at leading the reader to his or her own personal experience, encounter and believe in Jesus.

3.2 Immediate Context of John 1:35-42

The expulsion of the Johannine Community from the Jewish synagogue (John 9:22;12:42) led to a breakdown of relationship between the synagogue and the Johannine Community. This breakdown was metaphorically described as "a rupture in a family,"[9] since they have been expelled from the family that nurtured them.

Thus, the immediate context of John 1:35-42 which lies within the call narratives (generally known as the first disciples of Jesus) tries to find its feet in this whole issue of Jesus' identity and mission as it is applicable to their family from which they were expelled. There is little wonder then that John the Baptist' mission in this context was to lead his disciples to Jesus (John 1:36). This culminated in the disciples following, experiencing, identification of Jesus and Andrew's (one of the two disciples) mission of leading his family brother (Simon) to Jesus. This indeed, is the mission of leading the ruptured family to the identity and mission of Jesus.

The unit of John 1:35-42 begins with the adjective of time "the next day" and ends with the mission of Andrew in bringing Simon Peter to Jesus (John 1:42) who named him Cephas (Peter, Rock). Verse 43 which begins with another adjective of time "the next day" marks the end of John 1:35-42 and thus signals the commencement of another unit.

The unit of John 1:53-42 is specifically chosen because of the particular relevance it has for the mission of proclaiming Jesus within the family (brothers and sisters) especially the Christian families.

4. Structure Of John 1:35-42

(a) John led his disciples to Jesus (vv35 – 36)
(b) The disciples followed Jesus (vv37 – 38)
(c) Jesus' invitation to the disciples (vv 39 – 40)
(d) Andrew's identification of Jesus (v 42)
(e) Andrew, a missionary to his family (v42a)
(f) Jesus renamed Simon (v42b)

5. Analysis Of The Text

The analysis here helps to elucidate the meaning of the text. The analysis below follows the above structure.

(i) **John led his Disciples to Jesus (vv35 – 36)**

By the leading of his disciples to Jesus, John the Baptist became a sign of a great missionary. This signifies that John the Baptist was truly sent by God to bear testimony to Jesus (John 1:6). This action of John brings out the selfless character of true missionaries in directing others to Jesus who is the author and finisher of their mission. In comparing Jesus to the lamb (v36) John unveils his understanding of Jesus as "the servant who suffers patiently."[10] By this also the cost of discipleship of Jesus is revealed to the disciples since they would be like him even in the area of suffering.

(ii) **The Disciples followed Jesus (vv37 – 38)**

In these verses the verb "to follow" is of great significance. In secular Greek, the verb " Vakolouqew" v 37 means "following or going behind."[11] In Rabbinic custom the term is used to designate "the master-pupil relationship"[12] within the parlance of following God. This whole idea of following God found in the Old Testament was radically changed to following of Christ. Here the verb Vakolouqein is strictly limited to discipleship of Jesus Christ."[13] In a wider sense, to some extent it means the multitudes following of Jesus (Mark 3:7; Matt 8:10) or the disciples' leaving of everything to following Jesus in the strict sense (Mark 10:28; Luke 5:11). This implies that Vakolouqein signifies

> Self-commitment in a sense which breaks all other ties (Matt 8:22; Luke 9:61f). The disciples does what the pupil of the rabbi does externally in the same form as the latter, but internally in attachment to Jesus. Hence the word still has the sense of discipleship but in relationship to Jesus it acquires a new content and impress.[14]

Again, the verb Vhkolouqhsan is in the aorist tense in the Nestle Aland's 27th Edition of the New Testament. No wonder then that Leon Morris corroborated Kittel and commented that "the verb [Vhkolouqhsan] followed, is in the tense appropriate for once-for-all action, which may indicate that they [disciples] cast their lot for Jesus. They did not mean to make a tentative inquiry but to give themselves to him entirely."[15]

A further looking at the verb "followed" in relation to the verb zhtew (seeking) in v 38 reveals that "the Greek mode of expression of the word zhtew "denotes the total attitude towards God. Thus zhtew (to seek) covers the seeking of man [and woman] and the orientation of his [or her] will in the widest sense [toward] the kingdom of God and his righteousness (Matt 6:32f; Luke 13:24)."[16] By these two verbs the disciples "walked down the path after Jesus and…also symbolically committed themselves to him."[17] Indeed this is the core motif of discipleship.

(iii) **Jesus' Invitation to the Disciples (vv 39 – 40)**

The invitation of Jesus throughout the Scripture is always pregnant with meaning. Jesus brought out the importance of this invitation in two verbs " VErcesqe (come) and Ovyesqe (see)."

VErcesqe which is in verse 39 is the present middle imperative verb of VErcomai. "Jesus himself turns with a gracious invitation to all who come to him seeking salvation. He reveals himself as the source of eternal life (John 7:37)."[18] Infact, this coming denotes an "inner readiness to become his disciple (John 1:39, 47). It bears the character of decision."[19]

O']yesqe which is the future middle tense of o`ra,w (to see) is one of the verbs used to designate seeing in the New Testament. "Often, seeing and hearing together constitute the totality of sensual and spiritual perception which underlies eye-witness, personal experience and individual certainty."[20] Generally the verb O`ra,w means, "to bring to knowledge, to experience, to note, to establish, to know."[21] The phrase VErcesqe kai O[yesqe in John 1:39 also contains this sense "to know." In the existential sense "to come and see" means to experience. For Luke this experience implies participating in the messianic age of salvation (Luke 17:22); while in John 1:50 meizew toutwn ovyh refers to experience of the revelation increasingly disclosed for the believer in the fellowship with Jesus."[22] The same experience is referred to when Jesus invited the disciples to come and see in John 1:39. In other words, through this invitation, the disciples personally fellowshipped, encountered, discovered, experienced and deepened their belief and faith in Jesus.

(iv) Andrew's Identification of Jesus (v 41)

Identification of somebody comes after the experience and encounter of that person. Having personally experienced and fellowshipped with Jesus, Andrew was able to identify with Jesus and consequently telling his brother "we have found the messiah" (John 1:41). The verb used here is eu`riskw (to find). Figuratively speaking it means "spiritual or intellectual discovery, perception, insight, understanding, on the basis of deliberations, investigations or demonstrations."[23]

Linguistically, the verb is predominantly applied in reference

> "to the surprising discovery and mysterious understanding of human existence and historical occurrence in their hidden relationships seen from the standpoint of and with an ultimate view to the kingdom of God."[24]

This application of the verb is noticed as "encounter with Jesus himself (Mark 1:37;Luke 2:12; John 1:41)" [25] which opened the eyes of Andrew to seeing his brother in a different light and consequently brought him (Simon) to be identified with Jesus.

(v) Andrew; a Missionary to his family (v 41)

According to T. Okure, "the basic problem with missionary disciples…lies in their tendency to forget that they are sent by Jesus and to appropriate the glory of the missionary enterprise."[26] Fortunately, John's ability to lead his disciples to Jesus as the lamb of God (John 1:35) and allowing them to follow Jesus exonerated him from being entangled in this basic missionary problem T. Okure earlier identified. By all standards John is a true missionary who neither appropriated to himself the missionary glory nor forget that he was sent by God.

Like John, Andrew understood that being a disciple means being sent (Luke 9:1-2;10:1-9; Matt 10:5-15; Mark 6:6-13) and commissioned to proclaiming the good news of Jesus (Mark 16:14-18; Luke 24:36-49; John 20: 19-23; Acts 1:6-8). Therefore he neither did not appropriate the missionary glory to himself nor forgot that he was sent.

For Andrew, the proclamation of the Gospel must begin from his immediate family and the ruptured Jewish community that refers to accept the Johannine Christian Community. This explains why, having been called, the first thing Andrew did was to find his brother Simon and brought him to Jesus (John 1:40-42). Thus Andrew became one of the greatest missionaries of all ages. For he became a missionary first to his family.

Consequent upon the above, the real understanding of the missionary enterprise is solidly founded on the basis of the family from where it goes out to the whole world as Jesus commanded (Matt 28:19-20). This is the real challenge for all Christian families especially the African families.

(vi) Jesus Renamed Simon as Cephas

"The Aramaic khfaz"[27] was "the name translated in Greek as petroz khfaz o` vermhneu,etaz, John1:42)"[28] meaning "rock or stone"[29]; a nickname which the Evangelist sometimes uses interchangeably with "Simon"[30] or uses it together with "Simon Peter."[31] In the "Old Testament models (Gen 17:5, 32:29; Isa 62:2; 65:15) and Rabbinic usage nicknames either refer to a particular situation as a promise or else they lay upon those who bear them a specific task"[32] By this singular act of name giving (John 1:42), Jesus did not only confirm Peter's faith but has also called , sent and commissioned him as a missionary.

Consequently, Peter took over the mantle of leadership after the death of Jesus and carried out too the commission which he had received. "Thus Peter left the holy city (Acts 12:17)"[33] by devoting himself to "the inspection of the mission in Samaria (Acts 8:14-17) and the missionary activity in Lydda, Joppa and Caesarea, along with the

conversion of the Gentile Cornelius (Acts 9-10)."[34] Expressing this missionary dedication of Peter, Oskar writes, "Revelation 11:3-12 [is]…yet another New Testament text supporting a Roman martyrdom, for the two witnesses have been identified as Peter andPaul."[35] Infact, this was the prize Peter had to pay for being faithful to his call and commission as a missionary. Indeed like Jesus his master, Peter laid down his life for the sheep (John 10:15). This, no doubt is the climax of a true missionary; the task which the renaming as Cephas gave to him. The same task falls upon all Christians at their renaming at the time of baptism.

Theology For Christian Mission And Missionary Proclamation Of Jesus Christ Within The Family In Africa

The "mission motif" which covers virtually the whole Gospel of John also finds expression in John 1:35-42. The underlying sub-topics are the theological reflections on the above Johannine text.

i. Lamb (avmno,z **)**

"In the New Testament Lamb (John 1:29, 36; 1Pet 1:19) is always applied to Jesus who is compared with a lamb as the one who suffers and dies innocently and representatively."[36] The expression Lamb of God which is influenced by Isaiah 53:7 (suffering servant) is connected with the crucifixion of Jesus that took place at the Passover. Hence the comparison of Jesus to the sacrificial lamb.

"In Aramaic the word aylj has the twofold significance of a lamb, a boy or servant."[37] This Aramaic understanding underlies the Johannine understanding of lamb of God in reference to Jesus as the suffering servant of God (John 1:35) or the paschal lamb (John 19:36) who took away the sin of the world. This brings to light the redemptive and efficacious atoning power of the blood of the lamb not only to Israel but to the whole world.

It is in the light of this understanding that John calls Jesus the Lamb of God. By this act he was pointing out to the disciples the suffering and sacrifice involved in the missionary endeavour. Thus, the first thing the missionary learns about Jesus is that his mission will involve suffering and death. He is infact the agent of God whose life and death results in liberation."[38]. This infact points to the fact that except Christians are prepared to suffer and sacrifice their lives for their immediate and extended families, they cannot be true missionaries to their families. This is the main challenge of Christian mission in an age where Christians run away from suffering because of prosperity gospel which preaches crossless Christianity and makes devoid, true discipleship and missionary in Africa.

(ii) Follow (vakolouqew)

In the New Testament, the term vakolouqew is exclusively used to designate "the relationship to Jesus. The demand vakolouqei moi in Mark 2:14…is a messianic demand. Because it signifies following the Messiah, this discipleship is essentially a religious gift."[39] To follow therefore means not only a "participation in the salvation offered in Jesus but also signifies participation in the fate of Jesus."[40]

Consequent upon the above, it is only the one who sacrifices his entire life to the kingdom of God that achieves, "to follow" since it is a "fellowship of life and suffering with the messiah which arises only in the fellowship of his salvation."[41] This implies that it is only a true follower of Jesus that can be a true missionary to the Christian families, since missionary entails a lot of difficulties and sometimes rejection by one's own people. This explains why Jesus asked the disciples their motif of following him (John 1:38) and invited them to come and experience his life and mission. Unless one has a good motif and experience of Jesus in contrast to those who follow Jesus for money or bread, one cannot be a missionary, especially on a mission to the immediate and extended families in Africa as a Christian. This infact is the great challenge that lay upon every Christian.

(iii) The Urgent Invitation

The urgency of invitation to the kingdom of God is glaring in the synoptic gospels. This urgency stems from the Jewish background and climaxed in the parables of the great banquet (Luke 4:15-24), the Marriage feast (Matt 22:1-14) etc. The same urgency is brought to bear in a uniquely new way in John's gospel (John 1:35-42) when Jesus invited the disciples to come and see. The implication of this urgent invitation is made explicit by the fact that once one becomes a disciple it has become an urgent responsibility of mission and missionary on him or her to in turn invite others to become disciples too. This was what Andrew precisely did. The urgent invitation has to begin with one's family in Africa.

(iv) The Seeking

The art of seeking that found expression in the parable of the lost sheep in the synoptic gospels "is best appreciated when viewed from the context of the Jewish background and culture. The shepherd seeking the lost sheep reminiscent of God in the Hebrew bible. Ezekiel 34: 11-12 dramatizes God in the role of a shepherd who seeks the lost sheep: for thus says the Lord God, behold, I myself will search for my sheep and will seek them out."[42]

Like a shepherd, Jesus seeks out the lost sheep by inviting the disciples to seek for themselves the riches therein in the kingdom of God. By implication the responsibility of seeking out the lost falls on them as disciples.

No wonder, Andrew seeks out his brother, Simon, without wasting time. By extension, this is the onus that has befallen all Christians – the seeking out of the lost, beginning from one's own family. Seeking out one's brother as Andrew did reveals the deep sensitivity of brotherhood embedded in the text (John 1:35-42) and points the value of brotherhood expressed in Africa as "brother's keeper." "Brother's Keeper as a value expresses a keen sense of deep historical, psychological, socio-economic, political and spiritual dimension in Africa."[43] This value helps the African Christian to lovingly and compassionately seek his brother or sister in the family and lead him/her to Jesus Christ in worship. In this regard, African brotherhood as a value becomes not only a tool in the hands of the missionary to seeing himself/herself as a "Brother's Keeper" but also identifies every human person to be sought out and lead to

Jesus Christ for salvation, beginning from the family.

By allowing African values to interact with the biblical values, African values will not only be transformed but that Christians in Africa will also become more authentically African and committed to missionary endeavours in Africa through the family

(v) The Finding

The parables of the hidden treasure and the pearl of great price (Matt 13:44 – 46) have greatly brought out the power of the verb to find in John 1:35-42. Find here depicts the discovery of Jesus in the experiential encounter with Jesus in the disciple's "inner soul or true self."[44] This finding brings the disciples to willingly "surrender everything for the sake of God"[45] in the person of Jesus. It is this finding that empowers the disciples to go out to preaching Jesus without delay. One would appreciate why Andrew proclaimed Jesus to his brother, Simon. This challenge puts the same responsibility of mission and missionary and challenge on all believers in Africa.

(vi) Fellowship with and Dependence on Jesus

The Johannine understanding of fellowship of the disciples is something that is concrete. This fellowship is a relationship that is enwrapped in "love and corporate action. By their self-sacrificing love for one another (John 13:12-17; 15:9-17; 1John 3:16), the disciples continue to convince the world of the reality of Jesus' mission from the father (John 13:35)."[46]

Again, for effective missionary enterprise to be accomplished, the disciples must learn to wholly depend on Jesus for fruitfulness and empowerment to carry out this mission to the family. Commenting on this dependency Okure writes, "the imagery of the vine and branches virtually encapsulates the central theme highlighted in the foregoing discussion concerning the centrality of Jesus and the disciples' all-round dependence on him (John 15: 1-18)."[47]

This aspect of fellowship and dependence on Jesus is brought out in John 1:35-42 when the two disciples remained with Jesus for a whole day on account of Jesus' invitation. To concretize this fellowship and dependence on Jesus, Andrew brought his brother to Jesus. This is nothing but practical love which every Christian should participate in as a missionary to the family mission in Africa.

(vii) Interest in the Mission to the Family

For a fruitful missionary activity to take root in the family the evangelizing disciple must highly be interested. Viewing this interest on mission from the standpoint of the evangelist, Okure remarks, "that the Evangelist himself was interested in mission seems hardly questionable."[48] This missionary enterprise of the Evangelist is seen both in John the Baptist and Andrew especially towards those of their close associates and family relations (John 1:35-42). It is worthy to note that it was this interest in the mission to the family that spurred Andrew "first" to bring his brother Simon Peter to Jesus (John 1:41-42). This implies that missionary activity must begin from one's family. This is also corroborated by the fact that Jesus himself became the missionary par excellence first, to his family in the person of his mother whom he brought to the Christian faith from Judaism at the time of conception through the power of the Holy Spirit (Luke 1:26ff). Again, the first disciples Jesus called when he began his mission after his baptism by John the Baptist are all Jews from Israel his country of human origin. This explains why it is imperative for all disciples to play the missionary role by developing great interest in the mission to the family.

Furthermore, the African value of the "extended familyhood" is a great asset for this "motif" of missionary interest to the whole world through the immediate and extended families. This is because the value of extended familyhood in Africa enables the missionary not only to see everybody in Africa and the whole world as a brother or sister in an extended family but also helps to develop the missionary interest for the whole world through the family.

(viii) Mission and Missionary Foundation of John 1:35-42

The indirect sending of the disciples to Jesus by John the Baptist culminated in the mission to the family by which Simon Peter was also led to Jesus. Simon Peter later became the head of the sheep (John 21:15-18) and also became part of the apostolic missionary mandate of proclaiming the Gospel to the whole world (Matt 28:19-20). This going-

out-to-proclaim was concretized on the day of Pentecost and post Pentecost missionary events that led to the establishment of the early Church outside the shores of Israel.
Another aspect worthy of note is conversion to Jesus. In this passage (John 1:35-42), the disciples first experienced Jesus personally by fellowshipping with him (John 1:3-9). This gave Andrew the inner conversion to bring Simon Peter to Jesus.

Thus, John 1:35-42 functions as missionary to oneself in conversion to Jesus and the subsequent active going out to proclaiming the gospel to the whole world, (Matt 28:19-20) beginning from one's own family as Andrew did (John 1:41-42). Thus, the true missionary in Africa must first of all be a missionary who is on a mission to himself/herself in conversion to Jesus before going out to proclaim Jesus to the world through the immediate and extended families. In this regard, John 1:35-42 as the bedrock of mission and missionary foundation brings reconciliation, unity, peace and development to the whole world through the family in Africa.

Conclusion

The expulsion of the Johannine Christian Community by the Jewish Community brought a rupture in the family. This unveils the importance of the call to the mission of reconciliation in Jesus Christ (2Cor 5:16-20) through the proclamation of the gospel. The understanding of this mission is no longer proclamation to other people in a foreign country alone but proclamation to other people beginning from one's family members particularly. The understanding of being called to mission makes one to seek no self interest like John the Baptist and Andrew. This understanding makes the Christian to respond to Jesus' invitation of "come and see," thereby making himself or herself personally experience Jesus and become a converted, convinced and committed missionary disciple that brings his or her family members to Jesus.

In our world that is bedeviled with wars, suffering and divisions, this clarion call on the Christian to become missionary first to his own family becomes imperative particularly in Africa. The implication is that when the families are reconciled to Jesus through the proclamation of the Gospel of Jesus Christ, Africa and infact the entire world would be reconciled to Jesus by extension. Thus, there will be unity, peace, and development not only in Africa, but the world at large.

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Denominationalism And Pentecostalism In Evangelism: Factors That mutilate christian image

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Abstract:
Christians are expected to follow and adhere to the life and teachings of Jesus Christ. It is this form of life that gives a Christian the image of Christ which means that the person is a Christian. But diversity of denominations and the spate of Pentecostalism which emanate over the years against Jesus' instruction of being one have mutilated Christian imageEvangelism is regarded as converting non-Christians to Christianity. It is the preaching of the gospel or the practice of giving information about a particular doctrine or set of belief to others with the intention of converting others to Christian faith. Preaching the word of God as it is done by some denominations cast a spell on Christianity as some of denominations do not follow Jesus' instruction laid down in the Scripture. Pentecostalism on its own is also a challenge sequel to the way some denominations see it. Jesus in John 17:21 says that the Church may be one even as he and the father are one. Denominationalism has defocus this prayer as it is referred to anything distinguishes by a name. such names do not give room for a good understanding of Christianity as each denomination comes up with her own set of belief. This paper therefore, examines denominationalism and Pentecostalism in Evangelism, as they affect the image of Christianity. The work will center on Christianity alone as no other Religion will be considered.

Introduction

Denominational identity is not nearly, so accurate a predicter of theological stance, worship style, organizational preference or social class as it once was. There is no indication that denominations will soon disappear but neither does it appear that anyone is eager to justify them theologically. The trend seems to be towards a new kind of denominationalism one that is no longer based primarily on association of congregations with a common heritage.

The term "denomination" in general refers to anything distinguished by a name. in religious contexts the designation has traditionally applied both to the broad movements within Protestantism, such as Baptists and Methodist, and also to the numerous independent branches of such movements that have developed over the years. Presently, these denominations are engaged in evangelism Jorome (2012) opines that evangelism is the preaching of the gospel or the practice of giving information about a particular doctrine or set of beliefs to others with the intention of converting others to the Christian faith. Evangelism and mission are focused on the command of Jesus to his eleven disciples "Therefore go and make disciples of al nation baptizing them in the name of the fatter and of the son and of the holy spirit, and teaching them to obey everything I have commanded you. And surely I am with you always. To the very end of the age. (Matt. 28:19,20). The work of evangelism is vested on a person who is known as evangelist. Sometimes, the regular minister of the church is called a preacher in a way that other groups would typically used the term Pastor. The evangelist in some churches is one that travels from town to town and from church to church spreading the gospel of Jesus Christ. Many Christians of various theological perspectives would call themselves "evangelists" because they are spreaders of the gospel. Many churches believe that one of their major function is to function as evangelists to spread the evangelist belief that Jesus is the savour of humanity which is also a general belief. In evangelism, it-it behave that Pentecostal power simplifies evangelism. Pentecostalism therefore according to Ishiguzo (2013) is a Christian religious movement that emphasizes the Holy Spirit and is known for speaking in tongues. In some of these Christian movement, everything is connected to the Holy Spirit even their mistakes. This however can be factor that mutilates Christian image as this paper seeks to inquire.

Who Is A Christian

The name Christian is derived from a Greek word Christianos which means follower of Christ. The word Christ comes from a Greek word christosmeaning anointed one with an adjectival ending borrowed from latin to denote adhering to or even belonging to as in slave ownership. Magnus(2013)opines that in the Greek Septuagint Christos was used to translate the Hebrew Messiah meaning one who is anointed. In other

European languages, equivalent words to Christian are likewise derived from Greek such as Christian in French and Cristiano in Spanish.

The first recorded use of the term or its cognate in other languages is in the new Testament in Acts 11:26. After Barnabas brought Saul (Paul) to Antioch where they taught the disciples for about a year, the text says"….the disciple were called Christian first in Antioch". The second mention of the term follows in Acts 26:28 where Herrod

Agrippa ll replied to Paul. "Then Agrippa said to Paul, Almost thou persuades me to be a Christian" the third and final new testament reference to the term is in 1st Peter 4:16 which exhorts believers "yet if any man suffer as a Christian, let him not be ashamed: but let him glorify God on this behalf."

From the foregone a Christian supposed to represent Christ in al he does. A Christian should not bean opposite of Christ rather as the name implies he is to be like Christ.

A wide range of beliefs and practices is found across the world among those who call themselves Christians. Denominations and sect disagree on a common definition of Christianity and although most would identify themselves as Christians, many would not identify other within the larger category as Christian. Most fundamentalist for example would not acknowledge Mormons or Christian science as Christian. In fact, a greater percentage who self-identify as Christians are from collective unity. The denominations preach Christ but in different ways. Such ways at times defocuses the image of Christian.

What Is Christianity

Christianity is a religion based upon the teachings and practices of Jesus. Jesus is the anointed one from God, the father who came to the world fulfilled the old testament laws and prophecies, died on the cross, and rose from the dead physically, ascended into heaven and will come again. Christianity provides thoughtful, biblical perspective on theology, church and ministry and culture. It is a monotheistic religion, a world faith. Christianity is based on the life and teaching of Jesus Christ who served as the focal point for the religion. Christian theology is summarized in creeds such as apostles' creed and Nicene creed. These professions of faith state that Jesus suffered died and was buried, descended into hell and rose from the dead, in order to grant external life to those who believe in him and trust in him for the remission of their sins. The creeds further maintain that Jesus bodily ascended into heaven, where he reigns with God the father in the unity of the holy spirit and that he will return to judge the living and the dead and grant external life to his followers.

Magnus (2013) opines that Christ incarnation, earthly ministry, crucifixion and resurrection are often referred to as "the gospel" meaning "good news". The term gospel also refers to written accounts of Jesus life and teaching, four of which Mattlew Mark Luke and John are considered canonical and included in the Christians bible.

Ayodele (2010) infers that Christianity is an Abrahamic religion that began as a second Temple Judaic sect in the mid 1st century. Originating in Judea. It quickly spread to Europe Syria Mesopotamia, Asia Minor, Transcucasia, Egypt, Ethiopia and India and by the end of the 4th century had become the official state church of the Roman empire throughout history. Christianity has weathered schisms and theological dispute that have resulted in many distinct churches and denomination. Some of these denominations operate on different evangelical system and Pentecostal garb.

What Do Christians Belief

The core beliefs of Christianity are summarized in I corinltian 15:1-4 Jesus died for our sins, was buried, was resurrected and thereby offers salvation to all who will receive him in faith unique among all other faiths, Christianity is more about a relationship than religious practices instead of adhering to a list of "do's" and "don'ts" the goal of a Christian is to cultivate a close walk with God. That relationship is made possible because of the work of Jesus Christ and the ministry of the Holy Spirit.

Beyond these core beliefs, there are many other items that are, or at least should be indicative of what Christianity is and what Christianity believes. The bible is the inspired word of God ; its teachings is the final authority in all matters of faith and practice. (2 Tim. 3:16, 2 Peter 1:20-21) Christians believe in one God that exists in three persons the fatter, son Jesus Christ and the holy spirit.

In the above, there are yet denominations that-don't have strong belief in the triune God. By that, the image of Christians is being mutilated. Christians believe that man kind was created specifically to have a relationship with God. But sin separates all men from God. (Rom. 3:23;5:12) Christianity teaches that Jesus Christ walked this earth fully God and yet fully man (Philippians 2:6-11), and died on the cross. Christians

believe that after his death Christ was buried, he rose again now lives at the right hand of the father (Heb. 7:25). Christianity proclaims that Jesus death on the cross was sufficient to completely pay the sin debt owed by all men and this is what restores the broken relationship between God and man Hebrews. 9:11-14.10:10 Rom. 5:8;6:23 Christianity teaches that in order to be save and be granted entrance into heaven after death, one must place one's faith entirely in the finished work of Christ on the cross. If we believe that Christ died in our place and paid the price of our own sins, and rose again, then we are saved. There is nothing that anyone can do to earn salvation.

According to Ikwun (2002) salvation in Christianity is freedom from the old sin nature and freedom to pursue a right relationship with God. Where we were once slaves to sin, we are now slaves to Christ (Rom. 6:15-22). As long as believers live on this earth in their sinful bodies, they will engage in a constant struggle of sin. However, struggle with sin by studying and applying God's word in their lives and being controlled by the Holy Spirit that is submitting to the spirit's leading in every circumstances. Other belief systems in Christianity include miracle, prayer, prophecy, faith revelation e.t.c.

Miracle

Many denominations in Christianity behave in miracle. Miracle is a divine act by which God reveals himself to people. Amaechi (2010) infers that the classical definition of miracle assumes that it is contrary to natural law. The miracle worker suppose to be a child of God showing the image of the master Jesus. He is also expected to follow the foot steps of the master and to hear from Him. He is not expected to speak when God has not spoken. But today the personality of the miracle preacher is in a mess some of them are of low repute. Similarly, they speak when the lord has not spoken thereby deceiving many members of the church. The activities of these fake miracle preachers leaves much to be desired. In some cases the real Christian principle is not followed. As a result, well meaning people of the society cast aspersion on their actions. In the words of Johnson (2011) God performs miracles not merely as a wonder to inspire awe but as a "sign" to draw people to himself. Jesus stressed the connection between his miraculous ministry especially the casting out of Demons exorcism, and the coming of the kingdom of God. Presently, some of the miracles point people to the kingdom of darkness because the performers or the cultic functionary projects self instead of Christ. On this, Magnus (2013) is of the view that there is no place for the spirit of God in such miracles. Such miracles are demonicand I devoid of Christian image.

Prayer

Prayer is our way of talking to God. Prayer to God or gods is a feature of many religions but here the author focuses on Christianity as a religion.Amaechi (2010) says that a classic definition of Christian prayer is an offering up of our desires to God for things agreeable to his will in the name of Christ, with confession of our sins, and thankful acknowledgement of his mercies. In prayer, human talk to God and He can talk to human. Through prayer, we discover the will of God. Thus prayer is a vital part of every Christian life. Prayer is an expression of sincere desire. It is not to inform God of matters that he would otherwise be ignorant of and the validity of prayer is not affected by length or repetitiveness. Private prayer is to be discreet and secret. Jesus in Maltt 6:5-15 gave Christian a Template of prayer and what-should be followed the parables are another source of Christ teaching, emphasizing persistence in prayer. (Luke 18;1-8). Simplicity and humility (Luke 18:10-14) and tenacity (Luke 11:5-8). There are various elements in prayer. Praise involves the recognition of who God is and what he does. It is "giving God the glory" not in the in the sense of adding to his glory, but of willingly recognizing God as God. Thanksgiving can be for life itself, for the use and beauty of the physical universe, for Christ and his benefit or for specific answers to prayer. Confessing of sin involves unreserved recognition of sin both in inner motive and outer actions some of these denominations do not recognize these elements as well as the format. The mode in prayer at times does not show that we are the same. In his work prayer, Ogu (2002) asserts that different approaches to prayer has defaced Christianity. Some churches believe in praying silently while other believe in shouting. Others think that for prayer to be answered you must garnish it with fasting. While others says it depends on ones relationship with the Lord. The variation in the patterns of prayer is a pointer to the mutilation of Christian image.

Prophecy

There isa quest for prophecy in many denominations. Only the front line (churches-the conventional churches or orthodox church control this quest. Everybody wants to be prophesied to. A lot of people come to church only to see if the prophet can prophesy to them. Sequel to this desire which is in the members, the cultic functionary say even when the Lord has not spoken.

Prophesy according to Amaechi (2010) is to proclaim or to announce God's message. Prophets speak (or repeat) what God has told them. A prophet is God's mouthpiece to the world. Prophecy is the message. Prophecy, along with its related terms "prophet", "to prophesy" and "prophetic" is derived from group of Greek words that in secular Greek means proclaim or "announce". In biblical Greek however these terms always communicate speaking or announcing something under the influence of spiritual inspiration. Johnson (2011) is of the view that one of the clearest and most significant statements on the nature of prophetic inspiration in the old in Num. 12;6-8. The Lord said to them "Now listen to me! Even with the prophets I the Lord communicate by visions and dreams. He is entrusted with my entire house. I speak to him face to face, directly not in riddles! He sees the Lord as he is. Several important insights into the nature of prophetic inspiration are found in this passage.

Many preachers, prophets and prophetesses are not inspired rather the speak without the Lord speaking first to them. They speak their own mind instead of the word's mind. In some cases, the personality of the prophet or prophetess is questionable. Some broke away from the main lie churches just to display fake prophetic power which is not in line with Christian tenet; others do that for material gain.

Revelation

Revelation is an aspect of Pentecostal belief. It is a word that comes from the latin word revelatio. It is usually one of the two things (1.) Revelation can be of the revealing ofsomething so that all people can know it; or (2). Revelation can be the actual thing that is being revealed. For Christian revelation usually refer to the way God revealed things about himself or thing about the world and the universe. However, revelation also refers to the bible itself, which is God's word for all people Magnus (2013) asserts that in the new testament, revelation is sometimes called 'apocalypse" which means uncovering or making someone or something known.

The challenge of the above is that a sinners can say that he has received a revelation from God to a congregation. In most cases, such revelation is used to deceived innocent members of the church. since it is done in Christianity, it is not to the credit of Christians. The is also a problem as it is doubted by the member. Such revelations are reeled out under the guise of the Holy Spirit which is the core of Pentecostalism

What Is Pentecostalism

Pentecostalism is a renewal movement within protestants Christianity that places special emphasis on a direct personal experience of God, through baptism with the Holy Spirit. The term Pentecostal is derived from Pentecost the Greek name for the swish feast of week for Christian, this event commemorates the decent of the holy spirit upon the followers of Jesus Christ as described in the book of Acts. Like other forms of evangelical Protestantism, Pentecostalism adheres to the inerrancy of scripture and the necessity of accepting Christ as personal Lord and savour. It is distinguished by the belief in the baptism of the holy spirit that enable a Christian to live a spirit filled and empowered life. This empowerment includes the use of spiritual gift such as speaking in tongue and divine healing.

Pentecostalism according to Vasson (2010) emerged in the early 20th century among radical adherents of the holiness movement who were energized by revivalism and expectation for imminent second coming of Christ. Believing that they were living in the end time, they expected God to spiritually renew the Christian church thereby bring to pass the restoration of the spiritual gifts and the evangelization of the world.

The challenge at this juncture is that orthodox Christian and the Pentecostal Christian. The Pentecostal accuses the orthodox as rigid and stereotype. Position according to them does not have a place in heaven while the orthodox accuses the Pentecostal as being religiously mad and fanatical. At this point of disagreement, Christian image is being mutilated.

Conclusion

From the forgone, it can be deduce that Christianity has denominations under one umbrella. These denominations are not unified. They have different approaches to matters which in some cases are not inline with the great commission. The variation however is not to the interest of Christianity and Christians. Most of these group claim to be Pentecostal as Pentecostalism is a form of Christianity that emphasizes the work of the holy spirit and direct experience of the presence of God by the believer. The different ways the emphasis is made mutilate Christian image. Pentecostalism is not a problem but the problem is extremism or fanaticism; a situation which is in excess and far beyond the norm, drastic or of great severity.

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Employable Strategies For Improving Human Resource Management For Quality Education Delivery In Universities In South East Nigeria

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Abstract

This study is a survey research carried out to determine the employable strategies for improving human resource management for quality education delivery in universities in South East Nigeria. The study was guided by two research questions and one hypothesis. Data for the study were collected using a structured questionnaire that was subjected to validity and reliability tests. Mean and standard deviation were used to answer the research questions while the hypothesis was tested using t-test statistic. The results of the study showed, among others, that the employable strategies for improving human resource management in universities are increased funding of universities, increased staff motivation and adequate training of university administrators in human resource management. Based on these findings, it was recommended that there should be increased funding of universities, university administrators should be adequately trained in human resource management, university staff should be adequately motivated for maximum performance, among others.

Introduction

University is the highest level of every educational system and it is a major vehicle for economic and social development. According to the Federal Republic of Nigeria (2004), the mandate of the university is to teach and develop high level relevant manpower, conduct research for development and provide community service. Onokerhoraya and Nwonye (1995) also noted that universities are responsible for equipping individuals with the advanced knowledge and skills needed for positions of responsibility in government, business and other professions. This means that universities are expected to produce high level manpower that can respond positively to the nation's socio-economic development goals and aspirations.

It is germane to note that the achievement of the above laudable goals of a university depends to a large extent on availability of human resources and their proper management. Human resources have been conceptualized in different ways by different authors. For instance, Maduagwu and Nwogu (2006) defined human resources as the most vital resources of an organization which comprise human beings, their skills and capabilities. To Herkimer (2008), human resources are the people working in an organization and the totality of the knowledge, skills, competencies, talents and other attributes that allow them to contribute to their personal and social well being as well as those of the organization and the wider society.

Based on the above definitions, one can conclude that human resources essentially refer to the people working in an organization who possess different specializations, capabilities and roles required for the effective and efficient realization of the goals of the organization. However, in the context of this study, human resources are operationally defined as the teaching and non-teaching staff of a university whose responsibilities are to supply the physical labour, technical and professional knowledge and skills needed for the delivery of quality education in the university.

It is, however, deducible from the foregoing views that human resources are pivotal to the accomplishment of quality education delivery in universities. Therefore, they require proper management. The Federal Republic of Nigeria (1993) defined human resource management as the organizational function through which educational institutions procure, develop, utilize and motivate their staff effectively and efficiently for the achievement of the desired educational objectives. This definition shows that it is human resource management that enables universities to recruit and select qualified and competent employees, organize, direct and control them for the delivery of quality education. Cartwright (2005) and Cumming (2008) amplified this viewpoint when they posited that human resource management enables educational organizations to plan their organizational structure through proper and effective recruitment and selection, development and appraisal of personnel to fill the roles designed into the structure. No wonder Ezeocha (1990), Ukeje, Akabogu and Ndu (1992), and Ogbonnaya (2004) emphasized that there is need for educational institutions including universities to manage their human resources effectively and efficiently for the delivery of quality education leading to the achievement of their overall educational goals.

However, evidence on ground seems to suggest that universities' human resources are not properly managed as to engender quality education delivery. For instance, Ezeani (2007) remarked that universities' human resources are not properly managed because qualified teaching and non-teaching staff are not adequately provided and maintained in the universities which adversely affect teaching and learning. In the same vein, Amahua (2008) was worried that both teaching and non-teaching staff of universities are not adequately motivated to discharge their appointed duties effectively and efficiently.

Consequent upon the above claims, one wonders how quality education can be delivered in the universities. Mbagwu (2008) and Babuloni (2010) attributed this ugly state of affairs in universities to the problems encountered by universities in the management of their human resources and called for their conscious and systematic improvement. The National Universities Commission (NUC) (2012) also cautioned universities in Nigeria (South East inclusive) to look for ways of improving their human resource management for the purpose of accomplishing quality education delivery. The researcher was deeply worried by the dearth of empirical knowledge of the improvement strategies. Consequently, it was the problem of this study to fill this knowledge gap by empirically determining the employable strategies for improving human resource management for quality education delivery in universities in South East Nigeria.

Purpose of the Study

The general purpose of this study was to investigate the employable strategies for improving human resource management for quality education delivery in universities in South East Nigeria. Specifically, the study sought to:

1. ascertain the problems encountered in human resource management for quality education delivery in universities in South East Nigeria.
2. determine the employable strategies for improving human resource management for quality education delivery in universities in South East Nigeria.

Research Questions

For the purpose of guiding the study, the following research questions were posed:

1. What are the problems encountered in human resource management for quality education delivery in universities in South East Nigeria?
2. What are the employable strategies for improving human resource management for quality education delivery in universities in South East Nigeria?

Hypothesis

The following null hypothesis was formulated to guide the study and it was tested at 0.05 level of significance:

Ho: There is no significant difference (P<.05) between the mean ratings of heads of units and senior administrative staff of universities on the employable strategies for improving human resource management for quality education delivery in universities in South East Nigeria.

Research Method

Descriptive survey design was adopted in carrying out the study. Ali (2006) observed that descriptive survey design aims at investigating, describing and explaining events in their natural setting without any manipulation of what is being observed. This design was, therefore, deemed appropriate for this study as it aimed at investigating, describing and explaining the employable strategies for improving human resource management for quality education delivery in universities. The study was carried out in the ten public universities in South East Nigeria.

The population of the study was 831 respondents, comprising 677 heads of units and 154 senior administrative staff whoa are at the rank of Senior Assistant Registrar and above in the ten public universities in South East Nigeria. The entire population was used for the study as a result of its manageable size. A researcher- developed structured questionnaire titled "Improving Human Resource Management Questionnaire (IHRMQ)" was the instrument used to collect data for the study. It consisted of two parts, Parts A and B. Part A had 3 items designed to obtain information on the personal data of the respondents, while Part B comprised 16 items arranged in two clusters- Clusters A and B and they were designed to elicit responses pertinent to the research problem.

The response mode of the instrument was structured along a four-point rating scale of Strongly Agree (SA), 4 points; Agree (A), 3 points; Disagree (D), 2 points; and Strongly Disagree (SD), 1 point. Thus, 2.50 was the criterion mean. To determine the validity of the instrument, its initial draft was subjected to face validation by three experts, two in Educational Administration and Planning and one in Measurement and Evaluation at the University of Nigeria, Nsukka. The comments and observations of

these experts were used to modify and produce the final draft of the instrument. The reliability of the instrument was further ascertained by trial-testing it on 20 staff of the University of Port Harcourt, Rivers State who were not involved in the study but shared similar characteristics with the target population. Cronbach Alpha method of reliability estimate was used to determine the internal consistency of the items and a reliability co-efficient of 0.82 was obtained and deemed high enough to consider the instrument reliable in collecting the required data for the study.

Direct Delivery and Retrieval Technique (DDRT) was used by the researcher and ten research assistants to collect data for the study whereas the data so collected were analyzed using both descriptive and inferential statistics. Descriptive statistics which include mean and standard deviation were used to answer the research questions, while the inferential statistics which include t-test statistic was used to test the null hypothesis that guided the study and it was tested at 0.05 level of significance.

Results

The results of data analysis are presented on the tables below in accordance with the research questions and hypothesis that guided the study.

Research Question One

What are the problems encountered in human resource management for quality education delivery in universities in South East Nigeria?

The data for providing answers to the above research question are presented on table 1 below:

Table I: Mean Ratings and Standard Deviations of Respondents on Problems Encountered in Human Resource Management for Quality Education Delivery in Universities

		Heads of Units N= 677		Snr. Admin. Staff N = 154				
S/N	Questionnaire Items	$\overline{X}$	SD	$\overline{X}$	SD	Total $\overline{X}$	Total SD	Decision
1	There are insufficient funds for the procurement and management of human resources.	2.80	1.03	2.45	1.07	2.74	1.04	Agree
2	There is misappropriation of university funds for effective human resource management.	2.78	1.03	2.38	1.05	2.70	1.04	Agree
3	Political interference exists in the recruitment and selection of university staff.	2.57	1.01	2.39	1.10	2.54	1.03	Agree
4	There is lack of professional library for the professional development of staff.	2.56	1.04	2.52	1.06	2.56	1.05	Agree
5	There is inadequate training of university administrators in human resource management.	2.66	1.03	2.44	1.11	2.62	1.05	Agree
6	There is the problem of moral laxity among university staff.	2.61	1.05	2.46	1.16	2.59	1.07	Agree
7	The staff are not adequately motivated to perform maximally.	2.66	1.02	2.82	1.12	2.69	1.04	Agree
8	There is irregular staff performance appraisal to determine the strengths and weaknesses of staff for maximum performance.	2.65	1.08	2.76	1.13	2.67	1.09	Agree
	Grand Mean	2.66	0.41	2.53	0.42	2.64	0.42	Agree

The result on table 1 above shows that the total mean ratings of the respondents for items 1-8 are 2.74, 2.70, 2.54, 2.56, 2.62, 2.59, 2.69, and 2.67 respectively. These mean ratings have standard deviations of 1.04, 1.04, 1.03, 1.05, 1.05, 1.07, 1.04, and 1.09 respectively. The data show that the respondents agree that all the 8 items in Cluster A are the problems encountered in human resource management for quality education delivery in universities because their total mean ratings for these items are all above the criterion mean of 2.50.

The total standard deviations which fall between 1.03 and 1.09 reveal that the responses clustered around the mean. The implication of this is that there was not so much difference in the mean scores of the respondents.

Research Question Two

What are the employable strategies for improving human resource management for quality education delivery in universities in South East Nigeria?

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

Table 2: Mean Ratings and Standard Deviations of Respondents on Employable Strategies for Improving Human Resource Management for Quality Education Delivery in Universities

		Heads of Units N= 677		Snr. Admin. Staff N = 154				
S/N	Questionnaire Items	$\overline{X}$	SD	$\overline{X}$	SD	Total $\overline{X}$	Total SD	Decision
9	Increased funding of universities for adequate provision and management of human resources.	3.10	0.90	2.89	1.02	3.06	0.93	Agree
10	Proper management of universities' funds for the effective and efficient management of their human resources.	3.08	0.90	2.75	1.06	3.02	0.94	Agree
11	Increased transparency in the recruitment and selection of university staff.	2.86	0.96	2.52	1.08	2.80	0.99	Agree
12	Adequate provision of professional libraries for the professional development of staff.	2.79	0.96	2.53	1.04	2.74	0.98	Agree
13	Adequate training of university administrators in human resource management.	2.74	0.99	2.68	1.11	2.73	1.01	Agree
14	Being more determined to maintain discipline and control among staff.	2.79	1.04	2.90	1.06	2.81	1.04	Agree
15	Increased motivation of the staff for maximum performance.	2.92	1.00	3.07	1.00	2.95	1.00	Agree
16	Conducting periodic staff performance appraisal in order to constantly identify the strengths and weaknesses of staff for maximum performance	2.96	1.06	3.07	1.12	2.98	1.07	Agree
	Grand Mean	2.91	0.42	2.80	0.45	2.89	0.42	Agree

Data presented on table 2 above indicate that the total mean ratings of the respondents for items 9-16 are 3.06, 3.02, 2.80, 2.74, 2.73, 2.81, 2.95, and 2.98 respectively. These mean ratings have corresponding standard deviations of 0.93, 0.94, 0.99, 0.98, 1.01, 1.04, 1.00, and 1.07 respectively. Looking at the result, one can see that the respondents agree that all the items in Cluster B are the employable strategies for improving human resource management for quality education delivery in universities in South East Nigeria because their total mean ratings for these items are all above the criterion mean of 2.50.

The total standard deviations which fall between 0.93 and 1.07 show that the responses clustered around the mean, meaning that there was not so much difference in the mean scores of the respondents.

Hypothesis

Ho: There is no significant difference ($p < .05$) between the mean ratings of heads of units and senior administrative staff of universities on the employable strategies for improving human resource management for quality education delivery in universities in South East Nigeria.

The summary of t-test analysis for the above hypothesis is presented on table 3 below:

Table 3: Summary of t-Test Analysis of the Hypothesis

Group	N	$\overline{X}$	SD	Mean Diff.	Df	t-cal.	Sig. (2-tailed)	Decision
Heads of Units	677	2.91	0.42	0.11	8.29	2.82	0.01	Significant
Snr. Admin. Staff	154	2.80	0.45					

$\alpha = 0.05$, S= Significant

Data presented on table 3 above illustrate that a t-value of 2.82 was obtained which was significant at 0.01. Based on the fact that the associated significant value of 0.01 is less than the 0.05 level of significance at which the null hypothesis was tested, the null hypothesis of this study is, therefore, rejected. The implication of this is that there is a significant difference between the mean ratings of heads of units and senior administrative staff of universities on the employable strategies for improving human resource management for quality education delivery in universities.

Discussion of Findings

The findings of this study have shown that there are problems encountered in human resource management for quality education delivery in universities. These problems include: insufficient funds for the procurement and management of human resources, misappropriation of university funds for effective human resource management, political interference in the recruitment and selection of university staff, lack of professional library, inadequate training of university administrators in human resource management, moral laxity among university staff, inadequate staff motivation for maximum performance, and irregular staff performance appraisal.

The above findings are in alignment with the views of Ezeani (2007) and Amahua (2008) that there are problems encountered by universities in the management of their human resources and that these problems hamper their ability to adequately provide, maintain and motivate their staff for quality education delivery. The results of the study, however, attest to the claim that quality education delivery has eluded universities in recent times because it is impossible for any university to accomplish quality education delivery amidst the identified problems. This ugly situation, therefore, calls for the determination of strategies that can be employed to improve human resource management for the goal of quality education delivery in universities.

The findings of the study also revealed that the employable strategies for improving human resource management for quality education delivery in universities include: increased funding of universities for adequate provision and management of human resources, proper management of universities' funds for the effective and efficient management of their human resources, increased transparency in staff recruitment and selection, adequate provision of professional libraries for the professional development of staff, adequate training of university administrators in human resource management, more determination to maintain staff discipline and control, increased staff motivation for maximum performance, and conducting periodic staff performance appraisal to constantly identify staff's strengths and weaknesses for maximum performance.

The above findings agree with the views of Mbagwu (2008) and Babuloni (2010) that there are strategies which universities can employ to improve their management of human resources and deliver quality education. The findings are also consistent with the view of NUC (2012) that there are ways of improving human resource management in universities which universities have to look out for. Therefore, in the opinion of the respondents, the identified improvement strategies are the employable strategies for improving human resource management for quality education delivery in universities.

The t-test analysis of the null hypothesis that guided the study presented on table 3 indicated that there was a significant difference between the mean ratings of the two groups of respondents on the employable strategies for improving human resource management for quality education delivery in universities. Thus, the hypothesis was rejected. This finding is not surprising given the fact that these two groups of respondents perform different functions and they are, therefore, bound to have different opinions on issues pertinent to the study.

Implication of the Findings

The findings of this study have, among other things, identified the strategies that can be employed to improve human resource management for quality education delivery in universities. Infact, if these improvement strategies are unattended to, the existing problems of human resource management in universities will remain unsolved and their achievement of quality education delivery will continually be jeopardized. Consequently, the implication of this finding is that there is need for these strategies to be employed by university administrators so as to enable them improve their human resource management and accomplish quality education delivery.

Conclusion and Recommendations

Human resource management is fundamental to the delivery of quality education in universities. Unfortunately, universities in South East Nigeria do not manage their human resources effectively and efficiently as a result of the problems they encounter in the process of their human resource management. These problems include insufficient funds for the procurement and management of human resources, misappropriation of university funds for effective human resource management, political interference in the recruitment and selection of university staff, inadequate training of university administrators in human resource management, inadequate staff motivation for maximum performance, moral laxity among university staff, among others. However, some strategies can be employed to improve human resource management in universities. These strategies include, among others, increased funding of universities for adequate provision and management of human resources, proper management of universities' funds, adequate training of university administrators in human resource management, increased staff motivation for maximum performance, more determination to maintain staff discipline and control, and conducting periodic staff performance appraisal to constantly determine staff's strengths and weaknesses for maximum performance. Based on the findings of the study, the discussions that followed and the implication highlighted, the following recommendations were made:

1. There should be increased funding of universities in order to enable them have sufficient funds to effectively manage their human resources.
2. Universities should also take concrete steps to diversify their sources of revenue in order to enable them generate sufficient funds for effective human resource management.
3. Professional libraries should be adequately provided for the professional development of university staff.
4. University administrators should be adequately trained in human resource management.
5. The university staff should be well motivated in order to enable them perform maximally for the achievement of quality education delivery
6. The ministries of education and educational policy-makers should formulate relevant policies that will compel university administrators to adopt the identified strategies for improving human resource management for the benefit of quality education delivery in universities.

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Islam And Challenges Militating Against Nigerian Women Effective Contributions To National Development

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Astract

This paper examines the challenges hindering Nigerian women's effective contributions to National Development. These includes among other things, negative attitude of some women towards education, cultural beliefs, poor economic base and so on. The study depends on primary and secondary sources for its data collection.Hence the research will explore the problems from the Islamic perspective and possible ways of overcoming them. The paper recommends that women should take the issue of education more seriously as there can never be any meaningful development without education. The government should support women with resources to enhance their productivity.

Keywords: Islam, Challenges, Nigerian women, National Development

Introduction

Globally women`s contribution in the developmental process has become very significant. This has drawn the attention of most authorities to argue on the need to create equal opportunities between women and their male counterparts. Nigerian women have a recognize place in the society which make it possible for some to rise to position of authorities. The declaration of 1978 by United Nations' Organization as the international year of women as well as decade for women, and the Beijing declaration of 1995 are positive focus towards the emancipation of women.(The 1995 Fourth World Conference on Women*www.unwomen.org/en/how-we-work/...support/world-conferences-on-women)*. These declarations also show the important place of women in national development and transformation. It is accepted that for a meaningful development, women which make up a larger proportion of the population should not be left out. There is abundant historical evidence that Nigerian women have for long been playing crucial role in the development of their country. So many great women have helped in shaping Nigeria. Some of the women of history who have played crucial roles in elevating their communities and Nigeria at national or international levels include; MoremiAjasoro,a pre – colonial Yoruba women who saved Ile-Ife from invaders. Queen Amina of Zaria, known as Queen of Zauzzau was well known for her military exploit and the building of walls round Zaria.FunmilayoRansomekuti was a woman`s activist in the early 1900s she fought against traditional autocracy.She was thefirst Nigerian lady to drive in Nigeria.Grace Alele Williams,one of the first Nigeria woman to obtain a ph.D and also the first female vice – Chancellor University of Benin between 1985-1991(Awe 1992:135). Christiana Anyanwu was the Editor of the Sunday Magazine. She isnoted for her progressiveness and pro-democracy and has received so many awards.(Christiana | "Chris" Anyanmu.https://en.wikipedia.org/wiki/chris-Anyanmu)NgoziOkonjoIwealawas the managing Director of world Bank. She was alsothe finance Minister and Minister for foreign affairsrespectively.Late Dora NkemAkunmyili was the former NAFDAC Director. She was also the Minister of information and communication. SaudatuUsmanBungudu was the Minister of Women Affairs in 2008.Fatima Balarabe Ibrahimwas the Minister of power and Steel in the year 2008(Adegboye,2011:50-55).

It worthy of note that the list of noble women outlined above is not exhaustible. Their efforts have resulted in increased representation in public life and thus contributed in so many ways to National development.Despite these achievements, some Nigerian women today are faced with challenges that hinder their effective contributions to National Development. Such challenges as mention earlier include, negative attitude to education, cultural beliefs, less access to the resources and services they need to increase their productivity and so on. It is against this background that the paper discusses factors that inhibit women contributions to National development and showcase the Islamic position on these challenges.The history of Islam since the early 7th century A.D. to the present day is full of records of activities of notable Muslim women who have contributed, not only to the progress of Islam, but also to the general well-being of the societies in which they lived. Such women made their marks as dutiful wives, affectionate mothers and active participants in the task of maintaining the welfare of the society. In other words, most of them on the strength of their unshakable personal faith, used to work for the propagation of Islam and at the

same time succeeded in striking a perfect balance between their matrimonial commitment and their social responsibilities (AbdulHamid, 2001:81).The political role of Aisha and Umm Salma is fairly well documented. Aisha was the transmitter of the largest number of Hadith, she was well known for her precision, critical faculty, and knowledge of law, history, medicine, astronomy and mathematics. During the generation of the Tabi`un` (the generation following the companions of the prophet P.B.U.H), there was, among the prominent scholars, Amrah bint Abdurrahman, who was describe as "an eminent theologian and great scholar" and who was a teacher of the judge of Madina in her time. In Nigeria, the Sokoto community had among its ranks, scholars like the famous Nana Asmau who not only taught but participated from her matrimonial home in the running of the state(Bugaje n.d 25-28). Thus,the findings of this research shall be of benefit to the governments and policy planners of Nigeria in general to develop policies, initiatives and strategic plans to ensure full and effective participation as well as equal opportunities for women at all levels. The paper spread over 5 sections. Section 2 focuses on the literature review, section 3 states the methodology, while section 4 examines the challenges militating against women effective contribution to National development, section 5presents the Islamic position to these challenges. Finally, section 6 ends the paper with conclusion and recommendations.

Literature Review

Generally speaking, national development is the process of constructing a nation and bringing its citizens together as a united entity. It is a process of total improvement of human behaviors, values, languages, culture, 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. Specially, it connotes, among other conceptions, the process of economic growth, normally reflected in the gross domestic product(G DP) per capital ranking of economics, provided annually by the world bank (ardent, 1987). It is also signifies the productive capacity of labour increase the output of goods and services used to improved people standard of living (Grow,2001:206). According to seer (1979,:206-207), national development is the capacity to buy physical necessities; having a job; a steady income; adequate education; participation in electoral process and belonging to an independent nation.

Some Nigerian women could not take active part in the development process because they lack the educational, economic and political power necessary to actualize their innate potentials. Ifedili and Ifedili (2012:90-102), asserted that Nigerian women are stalled by culture, which made them, vulnerable to effectively join the workforce and contribute to economic and thus, national development.The concept of development has been viewed from different angles; social, economic, political and cultural. Okemakinde (2014:553-564) viewed development to depicts positive change and development in socio-economic and political conditions or situations of the society.

Ovute,Dibia and obasi **(**2014) citedOlomukor views on development in terms of human, which means potentials and capabilities in the context of relations with other social groups. He further emphasized that development means greater understanding of social, economic and political process, enhanced competence to analyze and solve problems of day-to-day living, expansion of manual skills, greater control over economic resources, restoration of human dignity, self respect and equality. Thus national development is a multi-dimensional process involving the transformation and improvement of the economic, social and political situations.

Methodology

Both primary and secondary sources were utilized for the work. These comprise of Qur'an, Hadith interviews and other literatures.In addition, internet sources, books, journals,and articles were consulted to provide the research with a holistic view on women and development.

Challenges militating against Nigerian Women effective Contributions to National Development

In spite of the seemingly remarkable achievements recorded by women in Nigeria and world over, someNigerian women remain constrained in their efforts to play a major and decisive role in the development of the nation. The problems include:

Negative Attitudetowards Education

Ovute, Dibia and Obasi(2014) stated the view of Ainabor and Ovbiagele that, education is basic to a person's ability to maximize any opportunity that may arise from development. Education, whether formal or informal constitutes a vital instrument for socio-economic development of any society as well as the upliftment of the individual concerned. In fact there are strong beliefs among some women in Northern Nigeria that marriage is more important for the girl child than education and spiritually more rewarding. This negative attitude already instilled in the girls does not make them perform well academically even when they have the opportunities of going to school. In addition most of the girls have fiancés who may not like the girls to complete their education for fear that they may change their minds. Some educated men do not like their wives to complete secondary school because of the fear that they may not be able to control them. Parents also fear the influence o f bad friends who may make their girl children to misbehave. Therefore, they withdraw them and marry them out (CRID, 2010:11). Today, the

educational status of Muslim women in Nigeria has improved. However, the fact still remains that we need more female doctors, pharmacist, Engineers, Lectures, Bankers, Writers, women scholars e.tc.

Cultural beliefs

Some cultures and traditions in Nigeria limit the role of women to domestic activities, such as keeping the home clean, bearing children, cooking food for the entire family members among others. Most cultures and traditions in Nigeria depict male dominance in all situations and as such females are inferior.(Ovute,Debia andOvasi Empowering Nigerian women www.questjournals.org).

Ogbuani(2011) argues that ,the aspiration of a woman to attain equal social status with a man was frown at upon, frustrated and regarded as a threat to a man's authority over the woman. She, however, noted that the speedy growth of women in the world that is regarded as men's zone is their inner strength to remain committed in the face of adversity and that has aided them to attain great achievements. These traditional belief systems have been a major constraint to their contribution to national development in Nigeria.

Gender Discrimination

According to the report of Sada (et al), while researching on "promoting women's rights through *Shari'ah* in northern Nigeria" he stated that; a woman who is unable to bear a male child has a diminished status. Thus, it has been one of the factors that lead some men into a polygamous marriage. The report further reveals that, in Hausa parlance the common phrase dictating the general attitude toward birth of a girl-child is "*baayikomaiba, mace ta haifi mace,"* meaning that "nothing is gained by a female giving birth to a female." The report postulates that, the preference for the male child is also ostensibly linked to competition over inheritance amongst the Muslims as the male child's share is double that of a female in Islam(Sada et al:2004) .Sesay and Odebiyi(1988) added that, in the past, sons were believed to provide more economic support for the parents, while continuity of the family name depended on whether or not there was a male child. Although this practice is gradually eroding, but it is still practice among some people in Nigeria.These mentality formed from childhood hinders the woman from aspiring to great heights and hence cannot contribute enough to the development of the nation.

Low participation of women in politics.

Barrister Kasimuwhen interviewed, argues that some northern Nigeria women are discouraged from participation in politics because of the belief that it is a male affair. The few of them found in the field of politics are considered to have gone beyond their limit. Aguas stated byOvute, Dabia and Ovasi (2014) believes that women see politics as a dirty game, a business which involves intimidation, rigging, assassination, kidnapping of opponents and all sorts of electoral violence which they cannot cope with. This attitude of women may be related to their level of education and poor economic base a situation that hinders them from contributing meaningfully to national development.

Poor Economic Base

One of the principal constraints facing low-income groups, in particular women, is the lack of adequate financing. In addition, women's participation in formal credit programs particularly has been constrained by legal barriers, cumbersome application procedures, relatively high opportunity and transaction costs(Ovute,Debia and Ovasi Empowering Nigerian women www.questjournals.org).Zaliha, Talatu, Aishatu, Maryam and Nuratu agreed that Other constraints include, unnecessary bureaucracy, lack of collateral and failure of the business. Given the fact that women borrowing indicated that they are industrious and productive. It is only that they are not given access to financial institutions, because they do not have collateral to meet the requirements of formal financial institutions and then they remain poor and liabilities to the economy instead of being assets. Thus, with poor economic base of most women in Nigeria, their contribution to national development will be less.

Islamic Position on the Challenges Militating Against Nigerian Women effective Contributions to National Development

A woman in Islam is thus, an independent person fully responsible (on attainment of maturity) for her faith and action, the basis of which she will earn reward or punishment. Islam has assigned the Muslim Women a role to play to the development of their society. The women are required to strive along with men, to establish an Islamic society and to maintain it. Theyare expected to acquire skills to meet the requirements for performing that role. Theyare expected like men to offer their lives and properties to the cause of God (Allah).

As indicated above, the Muslim men and women have to work together, if they wish to succeed at all. Women must develop social consciousness to fight the corruption in the society. They must develop all the necessary skills they can have at their disposal for the struggle ahead to re-establish the pure Islam in place of customs, traditions and poisonous influence of other civilizations.

Above all, they must work for their own personal salvation by worshipping (God) Allah as He has prescribed. Allah,(God)the most high, described this spirit of solidarity and cooperation between righteous men and women, for a noble cause in these words:

The Believers, men and women, are protectors, one of another;They enjoin what is just, and forbid what is evil; they observe regular Prayer (Salat), practice regular charity (Zakat), and obey Allah and his Messenger, on them will Allah pour His Marcy; for Allah is exalted in power, Wise. Allah has promised to believers men and women, Gardens (Aljannah) Under which rivers flow, to dwell therein and beautiful mansions in Garden Of everlasting bliss. But the greatest bliss is the good pleasure of Allah; that is the supreme facility. (Q9:71 – 72).

The above verses confirm that the fact that in Islam the society is to build by two sexes each complementing and supporting the other. And Islam needs women who are conscious, committed and capable, women who struggle and work in the path of Allah.Therefore, to be able to participate in building their society,they have to change their attitude and outlook completely based on the teaching of Islam. They have to re-shape their thought and act in accordance with the Islamic rules. To be able to do that, they need one basic thing and that is knowledge. This (knowledge) is the weapon of correcting other members of the society and to build a Nation with good citizens. Hence Allah made it clear when He says: "verily, the only people who truly fear Allah among His servants are the learned ones" (Q.35:28); "Are those who know equal to those who do not know?" (Q.39:9). The Prophet is reported to have said: "Seek knowledge from cradle to the grave." He also said: "The search for knowledge is compulsory upon every Muslim, male and female (Karim 35). Islam attaches great significance to education of individuals at all ages. It does not discriminate between people`s gender in Educational matters. National Development and Rehabilitation of human life is not possible without proper knowledge. No Society in the world can develop without encouraging education in general and female education in particular due to the motherly roles they played in the life of every member of the society.

Conclusion

Women in Nigeria have a very important role to play in the society. There is abundant historical evidence that Nigerian women have for long been playing crucial role in the development of their country. Lack of education,harmful traditional practices, low participation in politics, poor economic base, gender discrimination etc are among the greatest obstacles to women's dull participation to societal development.The history of Islam since the early 7th century A.D. to the present day is full of records of activities of notable Muslim women who have contributed, not only to the progress of Islam, but also to the general well-being of the societies in which they lived. Such women made their marks as dutiful wives, affectionate mothers and active participants in the task of maintaining the welfare of the society. Islam attached great significance to education of individuals at all ages. It does not discriminate between people`s gender in educational matters. National Development and rehabilitation of human life is not possible without proper knowledge. This is reflected in the Nigeria women's inferior status in the family, society, unequal, education, poverty and political participation. Indeed, female education whether formal or non – formal is considered as the vehicle for the development and progress of any nation.

Recommendations

1. Barriers based on culture or traditional considerations which have hindering the ability of Nigerian women to participate effectively and freely in national affairs particularly at the political and economic levels should be removed by the Government.
2. TheMinistries of Women Affairs all over the Federation should play a great role in organizing seminars and workshops on how women can address challenges inhibiting their participation to National development.
3. Women on their part should strive to break through development barriers with great determination, perseverance, unbreakable solidarity and genuine desires to conquer the natural challenges of their origin.
4. Women should take the issue of education more seriously as there can never be any meaningful development without education.
5. The government should support women with resources to enhance their productivity.

Educated women at all women should play the vital role atEvery women forum, whether in the city or rural areas, to educate the illiterate ones among them on skills, knowledge and values that will help them improve their social, economic and political life style.

6. Relations, spouses, business associates and so on should endeavour to give both moral and financial support to women in Nigeria where the majority of these women are in dire need of assistance
7. Both Muslims and non-Muslims women should be educated on the provisions and injunctions of the Islamic law to enable them appreciate their potentials for surmounting the country's national development challenges. .

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Table Of Interviews

S/N	NAME	PROFESSION	ADDRESS	DATE
1	Zaliha Muhammad	Business Woman (fries yam)	Tunga-Minna Niger State	27/1/2017
2	FausatJola-Osho	Business woman (Sells shoes)	Isolo, Lagos State	30/1/2017
3	NuratuWaqala	Business woman (sells bed sheet)	Rugasa, Kaduna State	03/2/2017
4	LadiBala	Business woman (local jewelries)	Kawo- Kaduna	3/2/2017
5	AishatuAkilu	Business woman (sells palm oil)	Gangaren jos	42/2017
6	Barrister Muhammad Babangida	Private practitioner	FCT Abuja	5/2/2017

Combating the Boko Haram Transnational Spread: The Imperative of Border Security

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Abstract

This paper critically makes the case for effective border security as necessary means for combating the Boko Haram transnational spread in the Lake Chad region. Therefore, it aimed to: Show the relevance of border security for combating the Boko Haram transnational spread and identify the appropriate strategies for achieving effective border security towards combating the Boko Haram transnational activities in the Lake Chad region. This paper adopted the theory of transnationalism as a framework of analysis. The data were collected through secondary sources and analysed qualitatively. It was observed that the Boko Haram has achieved transnational spread through its attacks with the help of allegiance and collaboration with other international terrorist groups, trafficking of weapons and cross-border criminal activities. Based on this, this paper maintained that effective border security in Africa and in Lake Chad region in particular is very essential for countering Boko Haram transnational activities because it will help to prevent or reduce the rate of the cross border terrorist attacks, curtail the boko haram's collaboration with other terrorist group reduce trafficking of arms and other trans-border criminal activities. It was suggested that there is need for adequate use of modern ICT gadgets, cooperation and collaboration among members of the Multinational Joint Task Force (MNJTF), training of military personnel, the support from western powers and the international organizations

Keywords: Border security, Boko Haram, Transnational Spread, Transnationalism

Introduction

The level of states capability to secure their borders affects the extent to which they protect their territory against any potential threat. Therefore, combating any terrorist activities requires effective border security. That is in line with spencer's (cited in Onuoha, 2013) view that "the border is the first line of defence against terrorism and last line of a nation's territorial integrity." In addition, Okumu (n.d) asserts that borders are also rebel groups best friends…. Insecure borders have greatly contributed to severe security threats such as insurrection, incursion and terrorist activity." The porous nature of a border is a potential threat to state stability, national security and territorial integrity while a consolidated border has been identified as essential for building stable states and achieving national security (Ikome, 2012).

Nigeria is a vast country that covers 923,768 square kilometers with about 36,450 kilometers of land and waters/maritime borders (Okeke, Orji & Okechukwu, 2015; Danfulani, 2014). Nigeria is situated in the Gulf of Guinea and shares border with Benin Republic in the West, Niger and Chad in the North and North-east respectively and Cameroon mainly in the South-east. It shares lake borders with Chad and Niger and Maritime borders with the Gulf of Guinea and Atlantic Ocean. Nigeria has Sea; air and land borders with land entry points constitute over 99% of the borders and followed by airports (Danfulani, 2014).

The emergence of Boko Haram insurgency can be traced to 2002 headed by Mohammed Yusuf. And in 2009 under the leadership of Abubakar Shekau, the Boko Haram was transformed into a violent and terrorist groups by using the following tactics like; shooting, use of explosive device, assassination, rape, destruction of property etc (Ekwonna, 2016; Onuoha, 2014; Onuoha, 2016; Boko Haram, 2016).

The Boko Haram terrorism has expanded its operations from Nigeria to other countries like: Cameroon, Chad, Niger. Since 2014, it has transformed as a internal security threat to a regional security or transnational threat which is as a result of its intensification of cross-border attacks (Onuoha, 2016; Bearzotti, Geranio, Keresztes & Mullerova, 2015). Furthermore, the Boko Haram cross-border terrorist activities have enabled the group to form an effective alliance with other terrorist groups in other countries such as ISIS, Al-Qaeda, Al-Shabaab etc.

Therefore, this paper is set to make the case for effective border security as a prerequisite for combating the Boko Haram transnational spread in Lake Chad region and Africa at large.

Statement of the Problem

Despite several counter-terrorist measures, the Boko Haram insurgency has continued to launch attacks not only in Nigeria but in other neighbouring countries which has led to loss of lives and properties. It has shown that the Boko Haram activities in Nigeria and across borders have led to about 20,000 loss of lives and displacement of about 2.3 millions citizens (Boko Haram, 2016). The transnational spread of the Boko Haram attacks have been associated with the challenge of effective border security (poor border security) in Nigeria and its neigbouring states (Abayomi, 2013; Bearzotti etal, 2015, Menner, 2014; Adetula, 2015). And this poor border control or security has been as a result of porous nature of the borders, corruptions, abuse of ECOWAS protocol, challenges of globalization, problem of logistics, under development of the border areas etc (Menner, 2014, Abayomi, 2013; Akinyemi, 2013; Gibemre, 2016; Hahanou, 2016; Opanike & Aduloju, 2015; Nosiri, 2016; Danfulani, 2014). This insecured borders has strengthen the Boko Haram terrorist activities which helped to transform it from a national threat to regional security threat in Africa and also facilitated the trafficking of arms, humans and other illegal goods by Boko Haram. Based on this, this work or paper posed a question: Is effective border security necessary for combating the Boko Haram's transnational reach or spread? This is the thrust of this work.

Objectives of the Study

The main objective of this paper is to analyse border security as a necessity in combating the Boko Haram transnational spread. The specific objectives are to:

i. Show the extent of the Boko Haram transnational spread/reach
ii. Show the need for effective border security towards combating the Boko Haram transnational spread/reach
iii. Identify the measures of ensuring effective border security towards combating the Boko Haram transnational spread.

Research Questions

The research questions posed in this work include the following:

i. What is the extent of the Boko Haram transnational spread/ reach?
ii. What are the necessities / relevance of effective border security for combating the Boko Haram transnational spread?
iii. What are the measures of ensuring a secured border in order to combat the Boko Haram transnational spread?

Key Concepts

a. **Border:** Even though border is interchangeably used as boundary, it is not the same. A border is a region or area straddling a boundary or the area adjacent to a boundary. This area may or may not be located exactly on the boundary (Okumu, n.d). According to Magaret (2011 as cited in Musalli et al, 2015) "a border in the technical sense means area or region near to a boundary." While Musalli etal (2015) defined it as "an invisible margins and legitimate jurisdiction of political units. Border simply defines geographical government and sub-national entities."

b. **Border Security:** Willes (cited in Predd, Davis & Brown, 2010) sees border security as "the control of cross-border movement with the ultimate goal of reducing illegal flows and not (unduly) limiting legal flows." Nelson, Conley, Schaffer, Bodurian, Krauit, Cipolette …. Walker (2010) defined border security as "managing the flow of people, goods, and other tangible items across national boundaries." Joseph (cited in Okumu n.d) sees Border security "as asserting of territorial sovereignty by enforcing the boundary and by protecting it through permanent surveillance." Joseph sees the border enforcement and surveillance to include the system that makes the state to trace the movement and use of goods and data and especially the actions of people once they are in the national territory" (cited Okumu, n.d).

Okumu (n.d) views that generally border security include:

i. Geographical control of a boundary through patrol by the military or special border patrol
ii. Immigration by internally enforcing laws
iii. Migration by controlling the transnational movement of people
iv. Enhancing enforcement of the immigration and migration law by asking questions that assist in screening people using the border
v. Enhancing inspections through searches to ensure that harmful products or individuals do not enter into a country

vi. Detecting and preventing criminals and illegal persons, goods, drugs and weapons as well as other prohibited items, from entering a country.

In this work we defined border security as the state of protecting the country against any illegal cross-border flows like illegal drugs, illegal migration, illegal arms and ammunitions etc that pose a threat to the survival of a state. In other words, border security means the prevention of illegal movement of goods and persons across borders which can pose a threat to national security and development.

c. Transnational Reach/ Spread: This means the activities that have move from the national level to international level. That is moving ones operation from one nation-state to other nation-states.

d. Boko Haram Transnational Spread: This means the spread of Boko Haram terrorists operations (like attacks, and other cross-border crimes) from Nigeria to other neighbouring countries in the Africa.

Theoretical Framework

This work will adopt the theory of Transnationalism.

Theory of Transnationalism

The theory of transnationalism (which can also be seen as a concept) was popularized in the early 20th century by Randolph Bourne which grown out of the increased interconnectivity between people and receding economic and social significance of boundaries among nation-state. (Transnationalism, 2016). This theory viewed that the increased in interaction between non-state actors (as a result of globalization) across borders has led to several impact on the capability of states. This transnational interaction can take place in one country while the effects are seen in another country (Soehi & Waldinger, 2012).

"This theory or approach emphasizes the ways in which nations are no longer able to contain or control the disputes or negotiation through which social groups annex a global dimension to their meaningful practices, the notion of diaspora brings to the fore the racial dynamics underlying the international division of labour and the economic turmoil of global capital" (Transnationalism, 2016).

The relevance of this theory is that it would helps us to explain that the high rate of cross-border activities among people or non-state actors most especially the terrorist groups from different locations has served a strong challenge to state's capability on how to ensure effective border security. As the Boko Haram interacts across borders by engaging in illegal or illicit activities, they devise several strategies on how to sustain such relations across borders. This can lead to several challenges to state's capability to control and manage its borders from unnecessary infiltrations which invariably pose a threat to sovereignty and survival of Nigerian state and other countries in the lake Chad region.

Methodology

The design of this paper is descriptive in nature because it set to describe and analysed border security and the Boko Haram transnational reach/spread. The data/ information were sourced through secondary sources like Journals, Textbooks etc. And, this work was analyzed qualitatively. In addition, the scope of this work focuses on the Boko Haram operations in Nigeria, Cameroon, Niger and Chad.

The Boko Haram Transnational Spread/ Reach

The Boko Haram transnational reach/spread can be explained or observed based on cross-border attacks in Cameroon, Chad and Niger Republic

The Boko Haram has spread its terrorist operations (terrorist attacks) from Nigeria to other neighbouring countries (in the Lake Chad region) which has made it a regional issue (Karmon, 2014). This can be seen in Nasrullah (2015) comment which states that "while the insurgents have lost nearly all the territories they controlled in Nigeria, the rate of unconventional attacks, particularly suicide bombings, has rapidly expanded, particularly in northern Cameroon, with the lesser amount of violent attacks hitting Chad, followed by Niger's Diffa region." This above statement shows that the Boko Haram attacks is a transnational phenomenon. The table below indicated the Boko Haram transnational operations (attacks) in other countries in the Lake Chad region.

Table 1: Showing some of the Boko Haram attacks in Cameroon

Date	Place of Attack	Number of causalities
28/12/2014	Cameroon for North Region	86 people killed
2/1/2015	Waza, Cameroon	11 people killed, 6 injured
12/1/2015	Kolofata	One officer killed
18/1/2015	Northern Cameroon	80 people kidnapped and 3 killed

4/2/2015	Fotokol	Scores of people killed
6/6/2016	Darak	10 people killed
14/6/16	Lake Chad, Cameroon	52 killed
25/6/16	Gouzoudoum & Kaldjiwa	4 killed
30/6/16	Djakana	15 killed
22/09/16	Djakana	3 killed
24/10/16	Far North Region of Cameroon and Waramide	6 killed
8/11/16	Far North Region of Cameroon	2 killed, 3 injured
24/11/16	Mora	4 injured
25/12/16	Mora	2 killed and 5 injured
14/01/17	Gnam-Gnam	17 people killed

Source: Timeline of Boko Haram Insurgency, 2017

Table 2: Showing some of the Boko Haram's attacks in Chad

Date	**Place of Attacts**	**No of causalities**
4/2/2015	Gamboru Ngala	Nine soldiers killed
13/2/2015	Ngoubana	No record
24/2/2015	Gambaru	One soldier killed & 9 injured
16/6/2015	N'Djamena	24 people killed & more than 100 injured
4/7/2015	Merom and Tiskra	26 killed
27/8/2/15	Chad's border with Niger	4 Chad soldiers killed
25/9/2016	Border with Niger	4 killed and 6 injured

Source: Timeline of the Boko Haram Insurgency 2017; Enobi & Johnson-Rokosu, 2016

Table 3: Showing the Boko Haram attack in Niger

Date	**Place of attack**	**No of causalities**
6/2/2015	Bosso and Diffa	5 killed
9/7/2015	Bosso	5 killed
4/6/2016	Bosso	32 killed and 67 injured
17/6/2016	Ghafam	7 people killed & 12 injured
14/09/2016	Village of Toumour	5 Niger Army killed
8/11/2016	Banibagou	5 Nigerian soldiers killed & 3 injured

Source: Timeline of Boko Haram Insurgency, 2017; Enobi and Johnson-Rokosu, 2016.

The results in the above tables show some of the attacks of Boko Haram across Nigerian border (in Cameroon, Chad and Niger). This is a manifestation of the Boko Haram Cross-border attacks. In table 1, it shows that apart from Nigeria, Cameroon has experienced much hit from Boko Haram (Apart from Nigeria) than other Lake Chad countries. It shows that Boko Haram has killed about 289 people. In table 2, it indicated that the Boko Haram attacks have killed about 68 persons in Chad while in table 3, it indicated that about 59 people dead in Niger Republic as a result of the Boko Haram cross-border operations. Even though, the Boko Haram terrorist operations have caused more dead in Nigeria than any other country, these attacks on the three countries (Cameroon, Niger and Chad) is a threat to regional security.

The continued cross-border attacks of the Boko Haram has been aided by the transnational activities in terms of:

i. Training and recruitment of member across Nigerian borders in Chad, Cameroon, Niger etc.
ii. Easy trafficking/smuggling of arms with several dealers across borders
iii. Link with other international terrorist organizations like ISIS, Al-Qaeda, Al-shabaab etc.

The Imperative of Border Security for Combating the Boko Haram Transnational Reach/Spread

Countering the Boko Haram transnational activities cannot work effectively with poor border control or security. It has been indicated that the porous nature of Nigerian border aided the infiltration and successful attacks by the Boko Haram and which has spread its operations to other Lake Chad region

(Bearzotti etal, 2015; Adetula, 2015). The presence of effective border security is very essential for combating the Boko Haram transnational spread based on the following:

1. **Reduction or Elimination of Successful Attacks / Operations:** Evidence has shown that ineffective border security and porosity of the borders constitute a great factor that strengthen the operations of Boko Haram in Nigeria and other Lake Chad regions (Mailabari & Hanidu, 2015; Bearzotti etal, 2015; Adetula, 2015; Menner, 2014). This is because the Boko Haram uses the porous boundaries between Nigeria and other Lake Chad region countries as a hide out in order to make plans on how to launch attacks. These inscure borders make the terrorists to easily move from one area to another without much resistance by both national and transnational patrol team and security agencies. Therefore, it shows that border security will help to prevent or reduce the rate of cross-border attacks by the Boko Haram in the Lake Chad regions.
2. **Reduction/dismantling of Arms trafficking/smuggling:** Another essence of achieving border security in order to combat the Boko Haram transnational activities is that it will prevent or drastically reduce the rate or extent of arms trafficking by the Boko Haram. The poor border security in the area has adequately aided the Boko Haram insurgency to smuggle weapons/arms from other countries to Nigeria (Onuoha, 2013, Raheem, 2015; Zenn, 2014, Menner, 2014). According to Front (2016)

> The main sphere of Boko Haram's activity in the region of Lake Chad and in the North Eastern part of Nigeria where main trafficking routes are localized…. Another well-known transport route of drugs and arms lays through the northern part of Mali to Libya, Morocco and Algeria…Al-Gaeda in the Islamic Maghred (AQIM)…. The only thing what unites these groups is involvement into a wide network of trafficking from the South African Republic, Democratic Republic of the Congo and the Central African Republic

Studies also show that the Boko Haram used both transnational and national means to traffic weapons/arms (Onuoha, 2013; Raheem, 2015). Therefore, Border security is highly needed to prevent the Boko Haram's trafficking of arms. This is because the sect will continue to launch successful attacks in the Lake Chad region if it still find it very easy to traffic or smuggle weapons/arms into its area of control.

Furthermore, it has been observed that the Boko Haram has a tie with arms traffickers in smuggling of weapons or arms in order to launch attacks in Nigeria and other neighbouring countries (Zenn, 2014). A report by Zenn (2014) shows that one Chadian weapons traffickers was arrested in Waza who were working on behalf of Maroua-based Boko Haram commander and possessed $15,000 from deals that he made in Chad. He added that the Boko Haram attacks on Cameroon is intended to serve a supply lines for receiving weapons from Chad and Lybia for use in Nigeria (Zenn, 2014). Also, it was shown that in March 2014 three Boko Haram arms dealers were arrested in extreme North Region for trafficking of the arms through Chad into Cameroon on their way to Nigeria (Menner, 2014).

3. **Curtailing or Elimination of number of training camp:** The effective border control will go a long way to curtail or eliminate the number of training camps in the Lake Chad Region. This is because the insured borders have aided in the formation or eastablishment of the Boko Haram training base in different part of the Lake Chad region (Onuoha, 2014; Bearzontti etal 2015; Guitta & Simcox, 2014; Adetula 2015).

In 2014, the French Defence Ministry asserts that the Boko Haram has 200 to 300 training camps in Nigeria and neigbouring countries like Chad, Niger and Cameroon (Guitta & Simcox, 2014). Report shows that the desert in Niger serves as a training ground and defence for Boko Haram while the Mandara Mountains provides the terrorists hide out and supply route (Abayomi, 2013). Evidence has shown that some members of the Boko Haram group were trained in different countries like Mauritania, some countries in North Africa and Middle East (Onuoha, 2014; Adetula, 2015. Bearzotti, etal, 2015). In addition, it shows that Boko Haram members have been harboured and trained in Abeche Chad, Diffa etc (Menner, 2014).

4. **Frustrating the Link/Network Between Boko Haram and Other International Terrorist Groups:** Another important role of a secured border is that it will help curtailed the rate of cross- border networks or ties with other criminal groups. In other words, achieving border security is a prerequisite to frustrate or reduce the level of Boko Haram's ties with other criminal and terrorist groups. Studies have identified that the poor border security and control has increase the link between Boko Haram and other terrorist groups like Al-Qaede, Al-Shabbeb, the Islamic State of Iraq and the Levant (ISIS) and other criminal organization that help in providing funds, training, recruitment and information sharing (Onuoha, 2014; Bearzotti etal, 2015; Adetula, 2015; Guitta & Simcox, 2014). In the same vein "President Jonathan acknowledged that Nigeria gleaned intelligence which indicated that Boko Haram runs on international network on recruitment, training and indoctrination camps like in the Gao and Kidal areas in Mali, the Diffa, Maradi and Maina Soro area in Niger Republic, Maroua and Geroua areas in Republic of Cameroon, the Zango and

Ridina quarters in Ndjamena, Chad, the Raiky Kotsy area in Sudan and also some cells in the Central African Republic" (Onuoha, 2014). These training centers have been made possible as a result of poor border security in the Lake Chad region.

Conclusion and Recommendations

The Boko Haram terrorist attacks in Nigeria and other neighbouring countries like Chad, Cameroon and Niger indicates that it is now a transnational phenomenon and a regional security issue or threat. And, there is no how the Boko Haram transnational spread can be effectively combated with the present poor border security in the Lake Chad region and West Africa. Therefore, adequate border security is very essential for curtailing any cross-border terrorist operations and other transnational criminal activities.

To ensure border-security for curtailing the Boko Haram transnational spread, the following measures must be considered.

1. Proper Application or use of information and communication technology/technological gadgets: There is need for adequate application of technological gadgets to fight the Boko Haram cross-border activities. This technology can be in form of Close Circuit Television (CCTV) camera, surveillance drones, statellites, geographical information system, radars and alarm system. These technologies will enable the security agencies on border patrol to track down the cross-border operation of the Boko Haram insurgency.
2. Strengthening of the regional security arrangement: There must be urgent need to strengthening the cooperation, collaboration of regional security forces in the West Africa and Africa a large. The strengthening of Multinational Joint Task Force (MNJTF), Joint Border Control Commission, Multinational Joint Military Technical Cooperation (between Benin, Burkina faso, Togo, Niger and Nigeria) etc will help to combat the Boko Haram trans-border activities. These regional security arrangements can be strengthen by addressing the issue of funds, personnel and coordination.
3. Adequate training of security personnel on combating cross-border criminal activities. The security personnel involved in cross border activities need to be trained on the use of modern technology and other methods of countering cross-border criminal activities.
4. There is need to adequately monitor and identify the supply network of Boko Haram in terms of arms. This will help to reduce the rate of arms trafficking which has aided the operation of Boko Haram.
5. There must be an urgent need to strengthen the coordination and cooperation of the several security agencies involved border control or security in Nigeria and other Lake Chad region. A well coordinated effort and intelligent sharing between security agencies like the Police, Customs, immigration, Civil Defence Corps, the Military etc will go a long to ensure a secured border and curtail the Boko Haram spread.
6. The government must ensure the border communities are adequately developed by providing infrastructure. This will help to reduce the threat of trans-border criminal activities.
7. The government should consider on the need to construct adequate fences, auto-gates in the border areas to prevent or reduce illegal movement of persons and goods.

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Rising Cases Of Internally Displaced Persons (Idps In Nigeria): The Implication On The Economy

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Abstract

An Internally Displaced Persons can be said to be someone who is forced to flee his or her home but who remains within his or her country's borders. The cause can range from, famine, drought, conflicts, and disorders or for development projects. IDPs are currently rising on a daily basis almost to a crises point and are found in almost all parts of the globe which is caused mainly by rising cases of insecurity and insurgency. This is a qualitative and explanatory research in which records and empirical observations were used to elicit information on the cause and effect of displacement. Our findings reveal that when someone is displaced from his or her original habitat, both the displaced and the government are affected both physically and economically. We recommend, therefore, that in as much as internal displacement is, at times, inevitable, governments should always ensure that the rights of the internally displaced should be protected as states have the primary responsibility for providing the security and well-being of her citizens.

Keywords: Displacement, Economy. Refugees, Migration, Government

1.1 Background to the Study

Ideally, human living condition is such life where there is an adequate shelter, food, clothing, and safety, access to clean water, adequate security and healthcare. Moreover, there are other basic necessary elements needed in life such as emotional connection, sex and having a sense of belonging in his environment where he belongs. Abraham Maslow's Hierarchy of needs should answer the question of an ideal society but conditions for self actualization differs so vastly for every person that there is no one fixed "ideal condition"(Yang, 2014). Normally, the human condition and existence is "the characteristics, key events and situations which compose the essentials of human existence, such as birth, growth, emotionality, aspiration, conflict and mortality. Human nature is also a bundle of fundamental characteristics- including ways of thinking, feeling, and acting which humans tend to have naturally. Nigeria alone has one of the fastest growing economies in the world. Petroleum and oil resources play a large role in the Nigerian economy. The country is the 6th largest producer of petroleum in the world and the 8th largest exporter and has the 10th largest proven reserves (UNICEF, 2007).

Unfortunately, the outbreak of Boko Haram Islamists, which has run riot for almost a decade in the Northeast stronghold have displaced more than 3 million persons across Nigeria and have rendered about three-hundred thousand people refugees within the country and in the neighboring countries (Lenshie, 2016). Despite the effort by the government and the international donor agencies toward supporting the IDPs, it is evident that there is a humanitarian deficit as many of these people live under poor humanitarian conditions in and out of the camps. For instance in 2017 alone, about 279,000 new displacements emerged, bringing the total number of IDPs to 1,707,000 (IDMC, 2017). Nigeria has experienced recurring conflicts and natural disasters which have caused many people to flee their homes. In 2014, the escalating violence caused by the Boko Haram insurgency in the North Eastern region has led to an increase in the number of Internally Displaced Persons (IDPs), especially in Adamawa, Bauchi, Borno, Gombe and Taraba States. According to the United Nations multi-sectoral needs assessment conducted in May 2014, there were 650,000 IDPs in the North East region of Nigeria alone. In December 2014, the National Emergency Management Agency (NEMA) reported that 868,335 IDPs had been displaced in the country. In Yobe state, for instance, 125,991 IDPs have been identified during the Displacement Tracking Matrix (DTM) assessments. The state has been directly affected by the insurgency with parts of its territory fully or partially occupied by Boko Haram. Some Local government areas like, Gujba and Gulani are fully occupied and Damaturu, Postiskum, Fika and Geidam are also areas where the insurgents' presence has been reported. In addition, the recent incidents in Damaturu (December 2014) caused further displacement.

The Nigeria's National population Commission (NPC) says that the number of displaced people in the country increased by 4.5 percent as at January 2018 (Saharareporters, 2018, NY).

Recognition of internal displacement emerged gradually through the late 1980s and became prominent on the international agenda in the 1990s. The chief reasons for this attention were the growing number of conflicts causing internal displacement after the end of the Cold War and an increasingly strict international migration regime.

According to United Nations Office for the Coordination of Humanitarian Affairs (UNOCH), the phenomenon of internal displacement, however, is not new (Ocha, 2003.) Although the issue of internal displacement has gained international prominence during the last fifteen years, a single definition of the term remains to be agreed upon. Questions of who should be covered by the category, whether it is a useful one and the consequences of applying it in humanitarian interventions are widely debated. The most commonly applied definition is the one coined by the former UN Secretary-General's Representative on Internally Displaced Persons, Francis Deng, and used in the Guiding Principles on Internal Displacement (GP): It says, that Internally displaced persons are persons or groups of persons who have been forced or obliged to flee or leave their homes or places of habitual residence, in particular as a result of, or in order to avoid the effects of armed conflict, situations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized state border (Ocha 1999). Internal displacement may be taking place due to armed conflict, natural disaster or insurgency. In other word, we can say internal displacement mean internal migration. Migration has become an important social phenomenon in Africa. Its importance refers not only to the number of people involved, but also to the implications for societies and economies in the countries concerned.

The situation is different in Taraba state since the majority of the 81,790 IDPs identified in this state were displaced due to communal clashes that occurred mainly in Wukari and Ibbi LGAs. Most of these IDPs went to Gassol (which is bordering Wukari), Jalingo, Takum and Gashaka. In contrast, the IDPs in Jalingo (14,000 IDPs) were mainly displaced by the insurgents. In Bauchi state, most IDPs were identified in Tafawa-Balewa and Toro which are bordering the states of Kaduna and Plateau states where the majority of IDPs came from (Displacement Tracking Matrix Report, 2014).As at the end of 2015, Nigeria had an estimated 2.1 million internally displaced persons in it, with the Boko Haram insurgency accounting for over 85% of it. The plight of internally displaced persons is one that the government is decidedly not taking enough action on to alleviate.While the vast majority of the IDPs in Nigeria are living with host families, an estimated 13% currently reside in IDP camps scattered all over the north east region of the country. Most of these are either open air sites with tents or collective centers like school structures and government buildings.

The work, therefore, is intended to find out these factors that increase the number of Internally Displaced Persons in the North-East,. Identify the socio- economic impacts of the internally displaced Persons in the North-East Nigeria, and finally recommendations on how to reduce the increasing rate of displacements in Nigeria to the barest minimum.

Matrix Track of Internally Displaced Persons (IDPs) in Nigeria

The United Nations Secretary-General, in 1992 described internally displaced persons as: "Persons or groups who have been forced to flee their homes suddenly or unexpectedly in large numbers, as a result of armed conflict, internal strife, systematic violations of human rights or natural or man-made disaster, and who are within the territory of their own country". This definition reflected a range of circumstances in which the core characteristics of internal displacement (involuntary movement within borders) could arise. In part, the causes listed were drawn from the broader refugee definitions used in Africa and Latin America that extend beyond the persecution criterion in 1951. Refugee Convention also encompasses persons fleeing from armed conflict, internal strife and systematic violations of human rights (Brun, 2011). However, the definition went even further by including persons uprooted by natural disasters and human-made disasters. There had been many cases where floods, earthquakes and famine as well as human-made disasters, such as nuclear or chemical accidents, had uprooted populations, and it could not be discounted that these were also major causes of population displacement.

In Nigeria, the Internal Displacement Monitoring Centre (IDMC) estimates that there are almost 2,152,000 internally displaced people (IDP) in Nigeria as of 31st December 2015. This figure is based on an assessment conducted from November to December 2015 by the International Organization for Migration's (IOM) Displacement Tracking Matrix (DTM) team in 207 Local Government Areas (LGAs) covering 13 States of Northern Nigeria: Abuja (13,481 IDPs); Adamawa (136,010); Bauchi (70,078); Benue (85,393); Borno (1,434,149); Gombe (25,332); Kaduna (36,976); Kano (9,331); Nasarawa (37,553); Plateau (77,317); Taraba (50,227); Yobe (131,203); and Zamfara (44,929) (IDMC, 2016). The DTM teams were composed of IOM staff, members of NEMA, the State Emergency Management Agency (SEMA), Nigerian Red Cross Society and humanitarian partners

in the field. The displacement assessments were conducted with key informants from LGAs, wards and IDP sites (both in official camps and camp-like settings), as well as people in host communities. The assessments resulted in individual and household displacement estimates, including the identification of wards within the LGA with displaced populations and the type of displacement locations, reason for displacement, displacement history, livelihood and return intention and time of arrival of IDPs as well as their place of origin.

Out of the total figure of IDPs, the assessment indicates that 12.6 per cent were displaced due to communal clashes, 2.4 per cent by natural disasters and 85 per cent as a result of insurgency attacks by Islamists. The decrease in the percentage of IDPs who were displaced by insurgency from 95.3 per cent in August to 85 per cent in December 2015 and the increase in the numbers of those displaced by communal clashes from 4.6 per cent to 10.1 per cent in October were due to the inclusion of five additional States witnessing communal violence more than insurgency by Islamist groups.

Current Status and Challenges of Internally Displaced Persons (IDPs) in North East Nigeria

Currently, Northeast Nigeria has so far experienced the highest number of displacement. According to Internal Displacement Monitoring Centre (IDMC), as at 2013, 3.3 million people were displaced in Nigeria essentially as a result of insurgency. It also recorded 1,538,982 IDPs in Nigeria as of April 2015. As at December 2015, the total number of IDPs identified in Adamawa, Bauchi, Borno, Gombe, Taraba and Yobe (North East) amounted to 2,152,000 people. The vast majority of IDPs identified in the above mentioned states have been displaced because of the insurgency (91.98%), a smaller number was forced to leave their place of origin because of community clashes (7.96%) or natural disaster (0.06%). A lot of problems are associated with these IDP camps. Virtually all of them have no access to electricity, hygienic toilets and safe cooking facilities. Health-wise, the situation is dire. Despite the enormous effort put in by international bodies, especially the UNICEF in providing adequate healthcare to the IDPs, the tiny number of medical personnel along with lack of regular supply of drugs and equipment has made it impossible to match the rising rate of childbirth and sickness in the camps. The Director General of National Emergency Management Agency (NEMA) recently called for the deployment of medical Doctors and other health personnel to the sites to help victims.

In Bornu state, displaced persons are finding it difficult to regain their pre- conflict way of life and living. This is due to poor living conditions and poor sanitation which these victims are subjected to which exposes them to infectious diseases. The poor hygiene of the facilities and the environment which they live in enhance growths and transmission of infectious bacteria, fungi and virus on the internally displaced persons, IDPS. The poor feeding which they are equally subjected to, leaves most of the children malnourished, dying and dead. There is also poor provision of social infrastructure such as power, water, and healthcare. The IDPs in Borno State camps were hosted without any structured rehabilitation plan. They are left to live a life of survival of the fittest, which has made the camps fertile for all manners of crimes that thrive inside the camps. For instance, there have been series of reported cases of drug peddling and abuse as well as high rate of girl child prostitution in most of the camps. These have resulted to unrestrained pregnancies and child births in the camps

Rehabilitation process of the IDPs in the camps has been lacking. There are several failed, unfulfilled promises made by government on the IDPs and the worse is the politicizing of IDP situation. Recently there have been series of allegations of diversion of food and medicine meant for the IDPs, allegedly by some agents of government of Borno State. The Doctors without Borders (Médecins Sans Frontières, or MSF) medical team that arrived the camp, located in Bama, in Borno State, for the first time discovered 16 severely malnourished children at the threshold of death and referred them to a therapeutic feeding center. MSF reported that a rapid nutritional screening found 19 per cent of more than 800 children in the camp suffering from the deadliest form of malnutrition. During its assessment, the MSF team counted 1,233 graves, 480 for children that have been buried in the past year near the camp."At least 188 people have died in the camp, mainly from diarrhea and malnutrition, since 2016. The camp shelters 25,000 people, including 15,000 children, among them 4,500 under the age of five" *Okoye* 2016.).

Economically, the armed conflict has made a very serious socio-economic impact on displaced people. Even though the displaced people can get adjusted or adopted with social environment, economically at the place of destination most of them do not have enough money to survive. They are compelled to do low grade or menial jobs while many children take to street begging in order to survive. Girls are randomly raped by both the camp personnel, security forces and even fellow residents in the camps. Also, cases of girls entering into prostitution because they do not have any other option are rampant. Many girls are sacrificing their lives entering into prostitution world to feed their families. Mostly, the elderly among them have lost their jobs and feel very lonely because they do not have anyone supporting them at the new place of destination. They become frustrated and depressed. Majority of them are able bodied men and women who were contributing to the GDP of Nigeria, but as a result of the misfortune that befell them, they turn around to depend on the government and NGOs to feed. These young men on the other hand, engage

in the trading of illicit drugs in the camp. Though some of them had this habit before joining the camp, but some learnt them there.. All these have effect on the displaced persons and the host communities. The challenges faced by IDPs in Nigeria is not entirely different from the general problems associated with IDPs as observed above but it is necessary to identify specifically those difficulties IDPs encounter in Nigeria (IDMC, 2017).

Rights Of Internally Displaced Persons

First, there is insufficient understanding of the rights of IDPs as set out in the UN Guiding Principles on Internal Displacement and the Kampala Convention. These rights include the right to life, freedom of movement, association, dignity of human person, personal liberty, right to private and family life etc. IDPs usually suffer the worst violation of their fundamental human right. Their lives are threatened as a result of the violence by the Boko Haram insurgency. They are forced to flee from their homes and seek shelter in schools, churches, mosques and informal settlements and in the process the situation gravely affects their security and health. There have been recorded several instances where IDPs are killed in their make-shift camps by boko haram (Eneja, 2016).

Implications of Internal Displacement on Victims and the host communities in Nigeria

During violent conflicts or natural disasters, which force IDPs to leave, most houses and properties are destroyed, looted or burnt down. Most IDPs in Nigeria flee to neighboring communities that are safer for them. Usually, they take refuge in temporary shelters such as schools, police stations, military barracks, public buildings and places of worship among others; having been deprived of their homes and sometimes their land and livelihoods. This results in their lacking access to necessities of life such as food, water and shelter. While some efforts are made by humanitarian and faith-based organizations and government agencies to address some of the basic needs of IDPs, their vulnerability tend to be increased by barriers to accessing healthcare services, education, employment, economic activities and information for participation in decision making affecting their lives. With some IDPs camped in school buildings, education is usually disrupted for both local host communities and displaced children.

Furthermore IDPs in Nigeria face insecurity and all forms of exploitation and abuse, including rape, camping in congested shelters, isolated, insecure or inhospitable areas. IDPs are also largely separated from their families especially, unaccompanied children and teenagers, the elderly and the sick, persons with disabilities and pregnant women, whose special needs and privacy are not attended to due to fragmented and uncoordinated humanitarian response to the needs of IDPs. IDPs in Nigeria also lack access to justice, whether in relation to cases of human rights violations such as discrimination against ethnic and religious minorities, sexual violence, and deprivation of means of livelihood.

Even when the situation of most IDPs improves, potentially durable solutions have remained out of the reach of specific groups with particular needs or vulnerabilities. These include the elderly or sick people, widows barred from recovering the property they had lived in, or members of minorities facing discrimination, marginalization and exclusion or whose livelihoods depend on a particular attachment to their areas of origin or settlement. For such groups, strategies or incentives that had encouraged others to move towards a durable solution may not have been effective or accessible, and the tailored support they needed to rebuild their lives was not available (Okoye, 2016)

When internally displaced persons are accommodated by host communities, these communities also experience immense pressure. There is overcrowding of internally displaced persons who create informal settlements on communal and private land. There is also overstretching of social basic amenities as water and social services such as schools, clinics, and other social infrastructure including housing. Environmentally, trees are cut down for firewood, building material and charcoal burning, causing environmental degradation in the long run. More often than not, where the host community is urban, a number of internally displaced persons turn into migrants, deciding to settle and re-integrate into urban life, seeking new livelihood opportunities and a hope for a better life. Sometimes, as internally displaced persons over-burden existing community services, resources and job or economic livelihood opportunities, tension arises between the two populations, making effective local integration difficult. Cost of living in host communities increases, especially cost of food, housing, healthcare and education (Abdulazeez, 2016).

The Guiding Principles of Internal Displacement

Displacement has become a global problem**.** Throughout the whole world, there exist an estimated number of about 20 to 25 million persons forcibly displaced within borders of their own countries. They can be found in Asia, Africa, the Middle East, Europe and the Americas (Cohen, 2001). Many of these people are desperately in

need of help, protection and assistance in order to contain the situaton. The guiding principles on International Displacement were developed to provide a framework for dealing with this momentous problem. They are equally the first international standards specifically tailored to the needs of IDPs. Based on international humanitarian law, human rights law and refugee law by analogy, the Guiding principles set forth the rights of IDPs and explain the obligations of national authorities and non-state actors towards IDPs. They cover all phases of internal displacement: the pre-displacement phase during displacement; and during return or resettlement and re-integration. The guiding principles begins with an introduction explaining their scope and purpose.

Section 1 sets out general principles relating to the rights of IDPs and the responsibilities of national authorities. Importantly, principles 3 (1) explains that national authorities have the primary duty and responsibility to provide protection and assistance to IDPs within their jurisdiction. In addition, principle (1) stipulate that IDPs are entitled to enjoy in full equality the same rights and freedoms as other persons in their country and shall not be discriminated against because of their displacement. At the same time, the guiding principles acknowledge that certain groups of IDPs especially unaccompanied minors, expectant mothers, mothers with young children, female heads of household, persons with disabilities and elderly persons may require specific attention (Federal Republic of Nigeria, 2012.)

Section II addressess the issue of protection from displacement and articulates the right not to be arbitrarily displaced. In practice, therefore, states are under an obligation to avoid the displacement of population and in particular to protect against the displacement of groups with a special dependency on, or attachment to, their lands. When displacement is unavoidable, the Guiding Principles specify minimum guarantees to be observed. The third and most extensive section of the Guiding Principles identifies the full range of civil, political, economic, social and cultural rights that all persons, including IDPs, should enjoy. This includes, for instance, the rights according to principle 11 (2) (a) – to be protected against acts of violence, torture and cruel, inhuman or degrading treatment or punishment as well as the right to be protected against the use of anti personnel land mines (Principle 10 (2). Principle 22 (d) specifically identifies the rights of IDPs to vote and to participate in governmental and public affairs, whether or not they are living in camps. Principle 18 relates to the right to an adequate standard of living, including ensuring safe access to essential food, potable water, basic shelter and housing as well as appropriate clothing and essential medical services and sanitation. The third section also states that special attention should be given to the prevention of contagious and infectious diseases, (including AIDS, among IDPs (Principle 19 (3)). The fourth section deals with the issue of humanitarian assistance and specifies that when governmental authorities are unable or willing to provide assistance to the displaced, international organization have the right to offer their services, and that consent for them to do so shall not be arbitrarily withheld (Federal Republic of Nigeria, 2012).

The final section of the Guiding Principles emphasizes the importance of providing IDPs with long-term options, namely voluntary return in safety and dignity or resettlement in another part of the country. It also emphasize the importance of ensuring durable solutions, including the needs to provide IDPs with integration assistance, whether they return or resettle, and to ensure they have equal access to public services. In addition, this section explains the beauty of national authorities to assist IDPs recover the property and possessions they lost upon displacement or, when this is not possible, to assist them in obtaining compensation or another form of just reparation.

In assessing the guiding principles, special attention is paid to the protection, assistance and reintegration needs of women and children. These two groups typically comprise the overwhelming majority of displaced populations. They are currently estimated as comprising 70-80% of the IDP population worldwide. The guiding principles call for the participation of women in the planning and distribution of relief supplies. They require special attention to be paid to the health needs of women, including access to female health care providers and services, and special efforts be made to ensure the full and equal participation of women and girls in educational programmes. They also prohibit sexual violence, stress the need for family reunification, and highlight the right of women to equal access to personal identity and other documentation and to have such documentation issued in their own names. Principle 23 recognizes the right to education and states that special efforts must be made to ensure that women and girls enjoy equal and full participation in educational programme in relation to children, principle 13 (2) adds that under no circumstances are children to be recruited or to be required or permitted to take part in hostilities. Importantly, the guiding principles are being used at the national level in countries affected by internal displacement. Particularly worthy of notes is the development of both natural laws and policies based on principles. In Africa for example, Angola led the way as the first country in the world to incorporate the Guiding Principles into domestic legislation, with the Norms for the Resettlement of displaced populations. Adopted in January 2001 in anticipation of the end of conflict in the country and the possibility of durable solutions for the displaced, the norms set forth minimum standards for the protection and assistance of IDPs during their resettlement. For instance, they affirm that all returns must be voluntary and should occur in conditions of safety. They specify that returning IDPs are to have access to land and should receive seeds and tools. Further, the Norms provided that rule of law and public infrastructure

such as schools must be located in areas of the returnees. In West Africa, Nigeria has developed a policy on internal displacement, a recent policy that reveals the comprehensive concern that Nigeria takes to displacement, addressing all its probable causes, including conflict, natural disaster and development projects. In Liberia, the president announced the endorsement of the Guiding principles which have been referenced in domestic law. Several other government including Burundi, Columbia, Georgia and Uganda, have also expressly referenced the Guiding Principles in their national laws and policies (Annan, 2005). National human rights institutions, for instance in Uganda and in countries in South Asia and the Americans, are also making use of the Guiding Principles to promote and protect the rights of the internally displaced. Even some non-state actors have begun to refer to the Guiding Principles as a guide for protecting and assisting the internally displaced in their zones of influence. Moreover, around the world, civil society groups have been instrumental in disseminating the Guiding Principles and using them as a basis for advocating for the rights of the internally displaced. IDPs themselves are using the Guiding Principles as an empowerment tool (Annan, 2005).

The normative framework found in the Guiding Principles not only sets out the norms to be observed but also provides a framework for dialogue on IDPs issues, thereby lending support to the development of effective strategies for preventing and effectively responding to internal displacement. A number of countries, including some in West Africa have set up a training workshop to bring together representatives of national and local government, civil societies, IDP communities and international agencies have raised awareness and understanding of the Guiding Principles to stimulate the development of national strategies.

Theoretical Framework

This study adopts the social psychology theory of the displaced aggression. Displaced aggression is a neo-Freudian hypothesis of the frustration-aggression, which attained scientific prominence with the publication of Dollard, Doob, Miller, Mowrer, & Sears in their publication in 1939. The displaced aggression theory postulates that aggression comes to play as a result of triggered frustration by extraneous factors. Displaced aggression is expressed when aggrieved people cannot retaliate directly against the source of provocation and, instead, subsequently aggresses against a seemingly innocent target (Pedersen, Gonzales, & Miller, 2000). Miller (1948) cited in Baron &Richardson (1994) suggested three factors that aggressor's targets, which include among others: (1) strength of instigation to aggression; (2) strength of inhibition to aggression; and (3) the stimulus similarity of each potential victim to the frustrating agent. The inability to get to provocateur due to "the unavailability of the provoking individual, intangible instigators, and the fear of retaliation from the provocateur" (Vasquez, Lickel, &Hennigan, 2010), the aggression is then transferred to selected people considered to be the most vulnerable targets without the capacity of retaliation. Relating this discourse to the Boko Haram insurgency, Ted Robert Gurr (1970) mirrored the situation through the lenses of his relative deprivation thesis. He argued that the larger, the people perceived discrepancy between expectations and actual satisfaction, creating human insecurity, the greater the potential for the insurgency. The insurgent redirects their grievances to other targets given the impossibility or the lack of capacity to effectively direct their aggression toward the source of the provocation or frustration (Miller& Marcus-Newhall, 1997).

The aggressors do not retaliate directly to the source of their provocation but instead, transfer it to the innocent and vulnerable population. In the context of this study, the Boko-Haram are the aggressors who transfer their anger to the innocent population which results to the displacement of people in the North East Nigeria instead of the government who they (Boko Haram) have issues with.

Furthermore, these are people that are more likely to be exposed to the chances of being attacked or harmed; either physically or emotionally. The aggressors in displaced aggression do not retaliate to the source of their provocation who they feel are defenseless. In the context of this study, the boko Haram sects do not express their anger on the government or its head that is the source of their provocation because it is extremely difficult if not impossible to reach them. They therefore, resort to the defenseless population who fall victim of internal displacement. Again, displaced aggression comes to play as a result of triggered anger/frustration by irrelevant factor. The aggrieved people, who cannot retaliate to the source of their frustration, attack the people who has nothing to do with their frustration. On the part of the aggrieved, they lack the will power to attack the source of their frustration which makes them to retaliate to the wrong target and on the part of the victims of displaced aggression; they also lack the will power to defend themselves. Displaced persons lack the monopoly of force to defend themselves.

5.2 Recommendations and conclusion

The Nigerian government needs to initiate policy that will generate employment, empowerment, and incentives for the displaced population; especially those displaced as a result of insurgency.

Adequate statistical records of displaced people both at government recognized camps and non government recognized camps should be taken for easy and proper distribution of food and other welfare services to the displaced population. Also, a strong institution that will be in charge of the welfare of the displaced population should be established to avoid cases of diversion of items and building materials meant for the IDPs by the inhumane IDPs camps officials.

The government and humanitarian agencies should endeavor to build more camps for the displaced persons; especially in Taraba state that has almost no IDPs camps but yet, has displaced people there.

Many IDPs do not know their rights as a result of ignorance. Therefore, the government needs to educate these vulnerable populations on their right and provide a genuine and trusted means of expressing their grievances when their rights are violated.

Strong and well armed security men should surround the IDPs camps for safety. This will go a long way at reducing the fear of insecurity for those who would be sent to render essential services like medication to the Internally Displaced Persons (IDPs).

Since the government cannot single handedly carter for the displaced population, the Nigerian government should allow the national and international humanitarian organizations unrestricted and unconditional access to the IDPs in their place of refugee. There should be legal framework for the protection of the Internally Displaced people. The rights and rules stipulated in the Guiding Principles (GP) of the Internally Displaced Persons of the United Nations should be strictly adhered to without controversy.

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Socio-Demographic Factors of Fear of Violent Crime in Nigeria

By

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Abstract

This paper examines fear of criminal victimization in Nigeria with emphasis on fear of violent crime. The objective was to determine the patterns of fear of violent crime using some, elements of demographic factors like age, sex, education and urban-rural differentials. The study used a cross-sectional survey to determine the socio-demographic of fear of violent crime. The study was based on fieldwork and the use of questionnaire to generate information from the respondents. The aspects investigated include, the extent of violent crime, rural-urban, age, sex and level of education variables on fear of violent crime which were tested through the use of chi-square (x^2). The study showed the differential levels of fear of violent crimes among rural-urban inhabitants and as well indicated that sex and age are not determinant factors on the perception levels of fear of violent crime in Nigeria. People's level of education also showed a differential level about the perception of fear of violent crime.

Keywords: Age, Crime, Education, Location, Sex, Violent.

Introduction

Fear of crime has been defined as 'an anticipation of victimization' (John Howard Society of Alberta, 1999:3). It is an "emotional reaction characterized by a sense of danger and anxiety produced by the threat of physical harm"… (Church Council of Justice and Corrections, 1995:7). 'Interest in the fear of crime originated in the United States of America in the 1960s with race riots and increasing urban violence' (Zedner, 1997: 586). However, victim surveys provided the extent and severity of such fears and showed the way forward for an entirely new area of criminological research (Soyombo and Attoh, 2012; Alemika, Igbo and Nnorom, 2005; Skogan, 1986; Maxfield, 1984). Though, as an emerging interest in this area of criminological investigation, fear of criminal victimization is part of human history that had always affected the way of life and the mode of social relationship of the people in any given society. It is real and the impacts are significant in everyday life and these tend to affect and create changes in the pattern of social life of the people (Hilinski, 2009; Dolan and Peasgood, 2007; Moore and Shepherd, 2007; Alemika, Igbo and Nnorom, 2006; Reid, 2006). Fear of crime is well distributed in the society. It affects many people and does not limit its forces to the experience of victimization alone. Sources of fear are generated within the population through regular newspapers and radio and television reports fueled by people's exaggerated and speculative stories on crime. These reports and stories tend to induce vulnerability in the minds of the people leading to a form of moral panic in the society. In this sense, fear of crime becomes a collective behaviour. Bali (1984:41) captured the nature of fear when in a poem about the Nigerian Civil War, he stated that 'fear is like a contagious disease; it spreads from one person to the other'.

Some crimes especially violent crimes, by their nature, induce more fear than others. Violent crimes are known to invoke fear, public outcry and policy statements more than other forms of crimes. This is because of their general tendency to inflict physical harm and fatality on the victims (Jackson, 2004; Iwarimie-Jaja, 2003; Igbo, 2001). According to Reid (2000: 185), and Schmalleger (1995: 37), violent crime in this sense, is categorized into four types notably, 'murder, robbery, forcible rape and aggravated assault'. Kidnapping for ransom especially as obtainable in contemporary Nigeria, can be added to the list of violent crimes which evoke fear among the populace. In Nigeria, with particular reference to Enugu State, the inhabitants appear to be always agitated about their safety from violent crimes. This could be attributed to the spate of violent criminal victimization which appears to have spread across various demographic devides, cutting across gender lines, educational levels, age barriers, in addition to urban and rural locations. Despite the long history and the ubiquitous nature of fear of criminal victimization, there are no practical measures for demystifying this complex social phenomenon which has continued to torment human population over the

years (John Howard Society of Alberta, 1999). The prevailing state of fear of violent crimes in Enugu State is a result of feelings of vulnerability within the population.

In recent times, violent crimes such as murder, robbery and kidnapping have claimed the lives of several people in Nigeria, including Enugu State. The killings cut across all segments of the population, including within the academia, business, politics etc. The victims of violent crimes include high profile academics such as the former Vice Chancellor of the University of Nigeria, who was shot dead, at his residence in Enugu by 'unknown gunmen' (Nwosu, 2002); The Acting Dean, Faculty of Pharmaceutical Sciences, University of Nigeria, Nsukka, was killed by 'masked gunmen' inside his Nsukka campus residence, and the Acting Head, Department of Geology and Mining, Enugu State University of Science and Technology, Enugu, who was shot dead by 'masked gunmen' in front of his office (Njoku, 2004; Edike, 2004).These cases of assassination of members of the so-called "Ivory Towers" tend to cause apprehension not only among the educated elite but the general public. The purpose of this paper is to ascertain the relationship between some socio-demographic factors and fear of violent crimes in Nigerian with a view to understand the impact of violent crime along demographic factors and to determine the nature of intervention strategies that can mitigate fear within the populace.

Literature Review

Moore and Shepherd (2007) carried out a study on the elements and prevalence of fear of crime in Britain. The study used factor analysis and regression model to examine fear of crime and to determine the relationship between fear and age, using data from British Crime Survey (BCS) which sampled 40, 000 households in England and Wales. The major findings in this study are that fear of crime is reducible to two elements: fear of personal harm (FoPH) and fear of personal loss (FoPL). The study identified changes in fear of crime with regard to age. It showed that FoPH was greatest at age around 16 – 25 years, with a maximum at around 23 years, and then decreased with age. In contrast, FoPL was greatest at around 40 – 60 years, with a maximum at 45 years, and lower at 16 – 25 years. This study captured the varying importance attached to material wealth with age and at the same time, closely reflects known age-risk profile for personal harm (Moore and Shepherd, 2007).

Semmens, Dillane and Ditton (2002) carried out a study on seasonality and the fear of crime in Great Britain and conducted interviews, using an age and gender street quota sample of 576 respondents. They used standard questions on fear of crime and carried out an equal number of interviews at the end of four consecutive seasons in two different cities, Glasgow and Sheffield. They came out with the findings that the responses indicated that there is a seasonal effect on the fear of crime and that season plays a more significant role in the fear of crime than demographic variables. Interestingly, the study showed that on the row tests, fear of violent crime like mugging/robbery showed no statistically significant seasonal effect, though, it does so in 33% of the demographic variables. This implies that, on the issue of fear of violent crime, season plays fewer roles than the demographic variables. The study offered support on the seasonal impact on fear of crime (Cohn, 1990; Field, 1992).

Sutton and Farrall (2005) in their study on gender, socially desirable responding and the fear of crime in Scotland, conducted a survey of those aged 16 years and above living at private addresses in the Strathclyde areas of Scotland, with a sample of 1, 629 respondents. The study found that men produce a pattern of response in which fear in them is suppressed. The result suggested that men may actually be more fearful than women. Hillinski (2009) conducted a study on fear of violent crime (rape) among college students based on the test of the shadow of sexual assault hypothesis, using the sample of 375 undergraduate and graduate students who were enrolled at a state university in the northeast United States during the fall of 2006 and spring of 2007 semesters. Students included in the sample ranged from 18 to 59 years and the mean age of the sample was 22.4 years. The study indicated that women's fear of rape and sexual assault does not increase their fear of nonsexual crimes across temporal situations. The result indicated that when fear of rape and sexual assault is *not* included in the models, men and women fear nonsexual crimes equally. It stated that the 'shadow effect' that is, the impact of fear of rape and sexual assault on fear of other crimes is stronger for crimes where there is a personal interaction between the victim and the offender.

According to Reid (2006), the fear of crime has affected the American society to the extent that the citizens have adopted a more regulated way of life. She argued that fear of crime had induced a particular form of orientation among American people by avoiding places or periods that could expose them to victimization. Schmalleger (1995) made similar observation when he noted how the citizens in the 1994 Battleground Survey showed that among the American voters, fear of crime was rated to be their *top concern* among other problems. In fact, over three decades earlier, it was noted that, the fear of crime in the United States constituted the most fundamental social problem which had not yet received attention in proportion to its

severity and which may well prove to be more difficult to treat than criminality itself (Brooks, 1974). Sprott and Doob (1997) maintained that fear of crime impacts significantly on the criminal justice system. The authors observed that the higher the fear of crime among the people, the more punitive measures the society develop against the offenders. They argued that, there is a significant relationship between the increase in fear of crime and the evaluation of the police and courts in negative terms.

In Nigeria, Alemika, Igbo and Nnorom (2006) analysed the first ever national survey on criminal victimization, safety and policing in Nigeria, conducted by Cleen Foundation, based on a sample of 10,036 respondents drawn from all the 36 states of the Federation, including Abuja, the Federal Capital Territory (FCT). Some of the highlights of the findings include that fear of crime is less in some parts of the country but high in others, particularly in the Southern States. Again, the study observed a disparity in the level of fear expressed at home in comparison to that of the neighbourhood, showing that more people feel fearful in the neighbourhood than in their homes. Specifically, the study showed that fear prevents 18.3% of the respondents from walking or strolling in the night, 10.8% from using open spaces or parks, 10.4% from allowing their children to play around in their area and 7.8% from allowing their children go to school.

Sources of fear of crime are diverse. They range from previous experience, social relationship, socialization, rumour and media publicity. Skogan and Maxfield (1981), had observed that previous victimization and information concerning criminal acts from acquaintances are the major sources of fear of crime. Similarly, Peelo, Francis and Soothill (2004), Erickson, Baranek and Chan (1991) and Garofalo (1981), have argued that the media, especially the newspapers, contribute in framing what becomes a criminological problem in society. They observed that crime information from the media is a way in which a complex society comes to accept definitions and shared understandings of the issues that smack of the interest of the society. The authors maintained that newspapers have a way of moulding the thinking of the public. Reiner (1997), Sorenson, Peterson, Manz and Berk (1998), and Schlesinger and Tumber (1992), in their assessment of media coverage on criminal activities, noted the attendant fears media information impact on the public consciousness. They argued that the level or intensity of fear of crime cannot be the same in the society in the absence of heightened crime news in the media. This implies that criminal activities which enjoy numerous media coverage contribute in heating up the polity and in the heightening of moral panic (Schlesingner, Tumber and Murdock, 1991).

There are both 'intangible' and 'tangible' costs of fear of crime. Intangible costs relate to health losses in quality of life. Tangible costs, on the other hand, relate to additional economic cost aimed at mitigating the probability of criminal victimization (Dolan and Peasgood, 2007). Indeed, a good number of scholars have argued that fear of crime impacts negatively on the health of the people, thereby, leading to a reduction in the quality of life (Dolan and Peasgood 2007; McCabe and Raine, 1997; Ross and Mirowsky, 2001; Dowdell and Santucci; 2003). However, the issue of costing of how fear of crime impacts on people's health may create some methodological problems. But the fact remains that fear of crime results in reduction of the quality of life as may have been experienced by people from time to time. This is because, 'when people feel that they may be about to become victims of crime, they will experience anxiety and stress and the frequency, intensity and anxiety is one measure of the health loss from anticipated crime' (Dolan and Peasgood, 2007: 125). The authors went further to state that any anticipation of risk, based on concern about the probability of crime, should be rightly linked to fear of crime.

McCabe and Raine (1997), and Dowdell and Snatucci (2003) have argued that there are many ways in which fear of crime can constitute serious impairment on people's health. They observed that impairment to health could result from repeated exposure to threatening conditions of fear of crime. They were of the view that, as crime situation could be a problem to the society, fear of crime can equally constitute problems to public health. Along this line, some other authors agreed that the self imposed restrictions by people aimed at reducing exposure to criminal victimization, exert serious cost on the health conditions and ultimately reduce the quality of life due to reduction of physical activities as a result of fear of victimization outside (Kilgour, 2003; Seefelts, Malina and Clark, 2002; Ross and Mirowsky, 2001).

Governments, groups and individuals have taken various measures in response to fear of violent crimes. When fear of crimes becomes a nationwide problem, it becomes a matter of politics and public policy (Chambliss, 1999). Governments will react by changing legislations like the signing of the Omnibus Crime Control and Safe Street Act into law on June 19, 1968, by President Johnson of the United States (Warr, 2000; Chambliss, 1999). The law was a response to a popular call in the United States to make their streets relatively safe from violent criminal victimization.

When the Nigerian society woke up fresh from the civil war in 1970, the nation faced increasing cases of violent crimes, especially armed robbery. These created serious feelings of insecurity by Nigerians both at their homes and outside their homes. The reactions to that effect by the military government was the

promulgation into law, of Decree No 47 of 1970 (The Armed Robbery and Firearms Decree). This was meant to mitigate fear of violent crimes and with the hope of reducing the fears generated by armed robbery as an escalating sector of criminality in Nigeria (Igbo, 2007; Iwarimie-Jaja, 2003; Oputa, 1975). Thus, the Omnibus Crime Control and Safe Street Act of 1968 in United States, and the Armed Robbery and Fire-arms Related Offences Decree No 47 of 1970 in Nigeria, can serve as examples about some of the ways in which governments tend to react to fear of violent crimes by their citizens. At group and community levels, some intervention strategies have been put in place to alleviate fear of violent crimes. One of the strategies in use by groups, especially communities, is the 'neighbourhood watch'. Forbes (2007) has pointed out that neighbourhood watch was started as a way to reduce crimes and fear by involving citizens in crime prevention in their neigbourhood. The idea is that the residents know what makes them feel safe, and what will reduce their fear of violent crime. Equally, Brantigham and Brantingham (1990) stated that neigbourhood *watch* is a reaction of crime control in general, and fear of crime in particular.

Social Disorganization Theory and Fear of Violent Crime

According to Adler, Mueller and Laufer (1998), social disorganization theory has its origin with scholars associated with the University of Chicago in the 1920s, when W.I. Thomas and Floiran Znaniecki studied the cultural transformation of European rural emigrants in an industrialized American city. Social disorganization theory is a version of 'cultural deviance' theories which 'focus on the development of high-crime areas in which there is a disintergration of conventional values caused by rapid industrialization, increased immigration and urbanization' (Adler et al, 1998: 109). The theory argues that a shift from the norms of homogenous to heterogeneous societies creates a breakdown of social bond and erosion of values which result to social disharmony and deviant behaviours. The on-set of 'social disorganization is usually 'a time of confusion, disorientation and disillusionment' (Igbo, 2007: 46). It could be under conditions of 'new religion, new values, new world views, new political systems, when individuals are severely, cut off, pulled out and separated from corporate morality, customs and traditional solidarity' (Oputa, 1975:6). Social disorganization creates moral panic. Researchers who have used the theory believe that people living in socially disorganized societies are more fearful, and when information of victimization begins to circulate, fear can reach epidemic proportions in which residents begin to stay off the streets for fear of victimization (Adler et al, 1998). The relevance of this theory in this study is that Nigeria, including Enugu State, appears to a large extent to be a socially disorganized society with all manner of crimes, particularly violent crimes, ravaging the society with the police and other law enforcement agents looking helpless. These violent crimes include armed robbery, ritual killings, kidnapping, escalating cases of rape including underaged female children, cattle rustling and wanton destruction of lives and property by Fulani herdsmen as well as Boko Haram insurgency in the North-East of the country. Enugu State is the traditional headquarters of the five South-Eastern states generally regarded as notorious for armed robbery and kidnapping.

Methodology

The study was conducted in Enugu State in Southeast of Nigeria. The study involved 1,458 respondents which comprised 666 males and 792 females aged 18 years and above. The questionnaire was the primary instrument used in data collection. The respondents were selected through the use of the cluster, simple random and availability techniques. The first stage was the division of Enugu State into three clusters using the three Senatorial Zones of the state from which two LGAs were selected from each of the zones. The second stage was the use of purposive sampling method to select two urban LGAs while simple random process was used to select 4 rural LGAs. The third stage was the use of simple random method to select 12 communities, 2 from each LGA. The number of the respondents sampled in each LGA was based on the population ratio, according Federal Republic of Nigeria Official Gazette (2009). The analysis was based on SPSS packages using simple percentages and Chi-square (x^2) statistical formula. Logistic regression analysis predicting the influence of demographic variables on the level of fear of violent crime was performed on the data to determine the relationship between the level of fear of violent crime and some hypothesized factors.

Results

Table 1: Distribution of respondents by demographic variables and extent of violent crimes (% in parenthesis, n= 1458)

Variables	Extent of Violent Crimes		Total	X^2
	High extent of violent crimes	Low extent of violent crimes		
Age				
Younger Respondents	494 (66.58)	248 (33.42)	742 (100.0	$X^2 = 20.411$
Older Respondents	394 (44.4)	322 (56.5)	716 (100.0)	df = 1
Total	888 (60.91)	570 (39.09	1458 (100.0)	p = 0.000
Sex				
Male	410 (61.56)	256 (38.44)	666 (100.0)	$X^2 = 0.222$
Female	478 (60.35)	314 (39.65)	792 (100.0)	df = 1
Total	888 (60.91)	570 (39.09)	1458 (100.0)	P =0.638
Highest Education Level				
Lower Level of Education	498 (64.30)	277 (35.70)	775 (100.0)	$X^2 = 7.810$
Higher Level of Education	390 (57.10)	293 (42.90)	683 (100.0)	df = 1
Total	888 (60.91)	570 (39.09)	1458 (100.0)	p = 0.000
Location				
Urban	364 (58.62)	257(41.38)	621(100.00)	$X^2 = 2.383$
Rural	524(62.60)	313 (37.40)	837 (100.0)	df = 1
Total	888(60.91)	570 (39.09)	1458 (100.0)	p = 0.123
Number of Years lived in the locality				
Less than 20 Years	472 (67.62)	226 (32.38	698 (100.0)	$X^2 = 25.369$
20 Years and above	416 (54.74)	344 (45.26)	760 (100.0)	df = 1
Total	888 (60.91)	570 (39.09)	1458 (100.0)	p = 0.000

Source: *Field Survey*, 2014.

To put the analysis in clearer view, in Table 1, the age of the respondents were categorized into younger and older respondents. The age 35 years and below was grouped as younger and 36 years and above was grouped as older respondents respectively. The data indicate that 66.58% of the younger respondents believed that the extent of violent crimes is high against 33.42%, who believed that it is low, while 55.02% of older respondents agreed on the high level of violent crimes against 44.98%. There is a significant difference ($x^2 = 20.411$, df = 1, p = 0.000) in perception level of the extent of violent crimes between the younger and older respondents. In all, the extent of violent crimes in Enugu State is seen to be high since 60.91% against 39.09% of the respondents were of the view that the extent of violent crimes is high. The reason for this could be that, since the younger people were more on the move around places, they are more exposed to violent crimes and its related information.

On sex, 61.56% of males view the extent of violent crimes to be high as against 38.44% who did not while 60.35% females against 39.65% perceived the extent of violent crimes to be high. Thus, there is no significant difference ($x^2 = 0.222$, df = 1, p =0.638) on the perception of the extent of violent crime on the basis of sex. Education level was also grouped into higher and lower, and 64.30% of the respondents of lower education perceived the extent of violent crimes to be high against (35.70%) who did not while 57.10% of the respondents of higher education believed the extent of violent crimes to be high compared to 42.90% who viewed the extent of violent crimes to be low. This shows a significant difference ($x^2 = 7.810$, df = 1, p = 0.005) in perception level of the extent of violent crimes based on the level of education as respondents of lower education seem to have perceived the extent of violent crime to be higher. This could be attributed to the differences in the level of analytical minds between the respondents of lower and higher levels of education as respondents of higher education were better disposed to view social phenomena more critically.

On location, 58.62% of urban respondents perceived the extent of violent crimes to be high compared to 41.38% who did not while 62.60% of rural respondents perceived it to be high against 37.40% who viewed it to be low. This indicates that there is no significant difference ($x^2 = 2.383$, df = 1, p = 0.123) in the perception level of the extent of violent crimes between the urban and rural inhabitants in Enugu State. The

data indicates that the perception of the extent of violent crimes varies according to the number of years the respondents have lived in their areas. Respondents who have lived below 20 years in their areas and happened to perceive the incidence of violent crimes to be high were 67.62% compared to 32.38% who viewed it to be low. On the other hand, 54.74% of the respondents who have lived up to 20 years and above in their areas perceived the incidence of violent crimes to be high against 45.26% who perceived the extent of violent crimes to be low. As a result, there is a significant difference ($x^2 = 25.369$, df = 1, p = 0.000) in the perception level of the incidence of violent crimes based on the number of years the respondents have lived in their respective areas.

Table 2: Logistic regression predicting the influence of demographic variables on the level of fear of violent crimes

Socio-Demographic Variables	**B**	**S.E.**	**Wald**	**df**	**Sig.**	**Exp(B)**
Sex	0.505	0.275	3.374	1	0.066	1.656
Age	0.125	0.333	0.140	1	0.708	1.133
Number of Years in Locality	0.968	0.342	8.009	1	0.005	2.632
Highest Education Level	1.037	0.249	17.323	1	0.000	2.820
Location	-0.969	0.278	12.166	1	0.000	0.380
Constant	-6.456	1.160	30.958	1	0.000	0.002

Table 2 indicates that the independent variables are sex, age, number of years spent in the locality, level of education and location, while the dependent variable is fear of violent crimes. The result of the regression analysis shows that three variables: the number of years spent in the locality, education level and location were statistically significant ($p < .005$, $p < .000$ and $p < .000$ respectively). The distribution shows that people who have lived less than 20 years in an area are more likely to have a higher level of fear than respondents who have lived up to 20 years and above in their area. Equally, people of lower education are more likely to entertain fear than people of higher education in this matter. Location is a predictor in the level of fear as rural inhabitants are more likely to have higher level of fear of violent crimes than urban inhabitants. This could be attributed to the low level of analytical skill on both the people of lower education and rural inhabitants. What is more, the high visibility of law enforcement agents, particularly the police, in urban areas tends to give the inhabitants some measure of reassurance about their security and safety. Consequently, number of years lived in the locality, education level and rural-urban locations are good predictors of the level of fear of violent crimes.

Table 3: Distribution of respondents according to location and level of fear of violent crimes, (% in parenthesis)

Location	**Extent of Fear of Violent Crimes**		**Total**	**X^2**
	Fearful	**Not Fearful**		
Urban	572(92.11)	49(07.89)	621(100.0)	X^2
Rural	816(97.49)	21 (02.51)	837 (100.0)	$X^2 = 22.589$ df = 1

Total	1388(95.20)	70(04.80)	1458 (100.0)	P = 0.000

Source: *Field Survey*, 2014

The above table 3 shows that there is a significant difference (X^2 = 22.589, df = 1, p = 0.000) in the perception level of fear of violent criminal victimization between urban and rural inhabitants. However, contrary to the assumption of the hypothesis, urban inhabitants are less likely to be worried about fear of criminal victimization than their rural counterparts. The reason for this could be that the urban inhabitants see or hear about violent crimes more frequently and consequently, they appear to have developed 'thick skin' in their perception of such crimes as against rural inhabitants who tend to be shocked by these crimes because of their rarity in the rural areas.

Table 4: Distribution of respondents according to sex and level of fear of violent crimes, (% in parenthesis)

Sex	**Extent of Fear of Violent Crimes**		**Total**	**X^2**
	Fearful	**Not Fearful**		
Male	639 (95.95)	27 (04.05)	666 (100.0)	X^2 = 1.497 df=1 P = 0.221
Female	749 (94.57)	43 (05.43)	792 (100.0)	
Total	1388 (95.20)	70 (04.80)	1458 (100.0)	

Source: Field Survey, 2014

Table 4 Indicates that there is no significant difference in perceived level of fear of violent crimes between males and females. This implies that sex as hypothesized in the study is not an indicator on the level of fear of criminal victimization in Enugu State, Nigeria. This could be attributed to the fact that in this study, sexual assault was not specifically emphasized. The study was only interested in fear of violent crime in general. It is also possible that both men and women have got used to violent criminal activities, having been equally exposed to them. Previous studies in North America indicated that whenever fear of sexual victimization is emphasized, women show higher level of fear of violent crime that men (Hilinski, 2009; Warr, 2000; Ferraro, 1996).

Table 5: Distribution of respondents according to age and level of fear of violent crimes, (% in parenthesis)

Age	**Extent of Fear of Violent Crimes**		**Total**	**X^2**
	Fearful	**Not Fearful**		
Younger Respondents	713 (96.09)	29 (03.91)	742 (100.0)	X^2 = 2.635 df =1 P = 0.105
Older Respondents	675 (94.27)	41 (05.73)	716 (100.0)	
Total	1388 (95.20)	70 (04.80)	1458 (100.0)	

Source: *Field Survey, 2014*

Table 5 above shows that there is no significant difference $\left(\chi^2 = 2.635, df = 1, p = 0.105\right)$ on the basis of age in relation to fear of violent criminal victimization in the study area. The result of this test is contrary to the assumption that age is more likely to be a determinant factor in ascertaining people's level of perception of fear of violent crimes. One would have thought that the younger a person is, the more fearful he or she would be. This result of 'no significant difference' between younger and older respondents in their level of fear of violent crimes could be that both the younger and older respondents have similar exposure to violent crime and so may share the same level of fear of being victimized.

Table 6: Distribution of respondents according to level of education and level of fear of violent crimes, (% in parenthesis)

Highest Education	Extent of Fear of Violent Crimes		Total	X^2
	Fearful	Not Fearful		
Lower Level of education	755 (97.40)	20 (2.6)	775 (100.0)	$X^2 = 17.846$, df=1 P = 0.000
Higher Level of Education	633 (92.68)	50 (07.32)	683 (100.0)	
Total	1388 (95.20)	70 (04.80)	1458 (100.0)	

Source: *Field Survey, 2014*

Table 6 above indicates that there is a significant difference $\left(\chi^2 = 17.846,\ df = 1,\ p = 0.000\right)$ on the extent of fear of violent crimes between people of higher and lower education. It can be seen that contrary to the assumption that people of higher education are more likely to be fearful of violent crimes, the findings indicate that people of higher education are less likely to be fearful. This study proved otherwise, showing that people of lower education fear more. This could be attributed to variance on the basis of perception on the part of the people of lower education who are prone to myths and somehow vulnerable in their ability to cushion the effects of violent criminal victimization.

Discussion and Conclusion

Fear of crimes, as an emerging interest in criminological studies has spanned over three decades (Jackson, 2004; Warr, 2000). The prevalence of fear of violent crimes across the world has continued to generate public outcry and the overstretching of administrative agencies and resources (Hilinski, 2009: Moore and Shepherd, 2007; Dambazau, 2007). The difficulty associated with fear of violent crimes is that, it is like an epidemic disease in which both the victims and non-victims share a sense of risk. The impact of fear of violent crimes on social, economic and political life in Nigeria is being felt by both urban and rural inhabitants, especially with the upsurge of armed robbery and kidnapping for ransom in southern Nigeria, and suicide bombings in Northern Nigeria, including the Federal Capital Territory, Abuja. As a result, fear of criminal victimization has given rise to numerous intervention strategies by individuals, organizations and governments. The study indicated a high level of prevalence of violent crimes and the fear they provoke in Nigeria. These findings are in line with previous studies which discovered that fear of violent crimes had impacted seriously on the social life of the people at global level (Alemika, Igbo and Nnorom, 2006; Roberts, 2001; Warr 2000). A more damaging aspect of fear of violent crimes is its psychology which creates disorientation in the minds of the people. The effect equally destabilizes the citizens in the way they co-ordinate their activities.

Only recently, following a robbery attack on three commercial banks at FESTAC town in Lagos, the Inspector General of Police (IGP) visited the area for on-the-spot assessment. According to Enyoghasu (2015:13), an eye-witness narrated to pressmen in the entourage as follows:

> The man that stood on my counter…had come through the corner of my eyes, if I tell you I saw his face, I would be lying, and the sound of the gun erased the sense in my memory. I was not thinking, I can't recall how I escaped to a house on 5th Avenue (emphasis ours).

This is a typical feeling of people whenever, and wherever, there is a violent crime, especially when firearms are used. There is always a pervasive feeling of fear and confusion during, and even long after the crime. News of such crimes spread not only through the mass media but also through eye-witnesses and others

who may sometimes blow the incidents out of proportion, thus sending jitters down the spines of non-witnesses.

This study ascertained that sex and age are not determinant factors on the perception level of fear of violent criminal victimization in Nigeria. This is contrary to the previous studies particularly those conducted in Europe and North America, where sex and age were indicated to be strong indicators in the determination of the level of fear of violent crimes (Ferraro and LaGrange, 1992). The reason for this variance could be attributed to cultural diversities. The more people become exposed to the complexity of social life, the less they fear in comparison to people who are not well exposed. This was indicated from the findings which showed that fear is higher among the respondents of lower education in comparison to respondents with higher education. This equally applied in the same way between rural and urban inhabitants. The idea here is that, the more people receive higher education the less they fear because they will be in a better position to comprehend issues critically. Similarly, there is a higher level of fear of violent crimes in rural areas more than urban areas in Nigeria. This could be attributed to the variance in homogeneous and heterogeneous cultural settings, which imply that people in urban areas are more exposed to the incidence of violent crimes than in rural areas where the shock of violent crimes is higher. Somehow, fear of crime, especially violent crime, is always a public concern at any given time or place. It is a menace that has become pervasive today and without any hope of abating in the near future. It is hoped that since much studies have not been carried out in Sub-Sahara Africa, this study is going to stimulate further academic inquiry in the area of fear of crime in African sub-region.

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SUSTAINING POVERTY REDUCTION THROUGH GENDER INCLUSIVE DECISION MAKING PROCESS

by
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ABSTRACT

Women constitute close to 50% of the population of Nigeria. Women contribute to the economic, social and political development of their societies through playing major roles in the production, processing and marketing of goods which the majority of rural and urban population depend on. However, women have been subjected to more poverty and deprivation because of their inferior status to men in gender roles. Through adverse social, institutional and discriminatory cultural practices, women have been denied the adequate opportunities of participating actively in formulating economic, social and political policies. This paper focused on the relationship between inclusive decision making process at different levels of governance and socio-economic enhancement of women. The paper explored qualitative data through unstructured interview of 87 respondents and two Focused Group Discussions conducted in two Local Government Areas of Ebonyi State. The findings confirmed existing data from previous studies that societies with full involvement of women in governance at all levels enhanced their overall socio-economic development. We therefore conclude that gender inclusive decision making process will lead to a reduction in poverty, encourage social and gender equality, rejuvenate socio-economic activity and enhance national development.

Key words: Sustenance, poverty reduction, gender, inclusiveness, decision making

INTRODUCTION

The concern for poverty has become palpable globally because poverty does not only afflict over 729 million around the world (World Bank, 2016) but has implications on the social, economic, political and security of life of nation-states (UNDP, 2016). Africa with over 413 million people adjudged to be poor can be said to have a preponderance of the world poor (World Bank, 2016). In Nigeria, records show that over 40% representing about 87.2 Nigerians are poor (NBS, 2016). The measures for eradication of poverty reflect in the targets of both the Millennium Development Goals and Sustainable Development Goals.

Poverty is pervasive among men and women in both rural and urban areas of both developed and developing countries. It is however imperative to re-emphasize a well known fact that poverty impacts the women much more than the men. Women have indeed suffered grave indignities of social exclusion as a consequence of tradition, culture, socio-economic alienation and perception of women status by both men and women (Payne & Nasser, 2003). The extent of the increasing disproportionate representation of poverty against women popularised by Diana Pierce in 1978 as the "feminisation of poverty" reflects the burden of poverty women and their families carry, particularly in developing countries.

The subjugation of women despite their pivotal roles in the enhancement of the family and the community is a manifestation of power relation in the society. Power relations itself is a reflection of the individuals and groups relationship to the economic infrastructure. The loss of control of economic power invariably manifests in loss of political power which concomitantly will lead to lack of capacity for effective participation in the decision making process at different levels of society. The inevitable outcome of these deprivations is that poverty of women is a result of their marginalisation in the socio-political processes in the society. Put succinctly, women are poor because of their powerlessness (Tilley, 2008).

Our choice of gender relations as explanatory variables in the conceptualization of poverty among women is because it offers us the opportunity of situating the preponderance of poverty among the women as part of the general system of exploitative production relations. Women therefore being the most subjugated in a patriarchal society will naturally suffer more poverty and deprivation (Federice, 2004). Gender is not biologically determined structure but a system of statuses, roles and role relationships constructed by the dominant class in the society. The distinguishing factor in gender relations is that women are the only victims of gender oppression, whereas class exploitation affects both men and women (Agom, 2004).

In most Third World societies, evidences abound that women for reasons camouflaged as sacrosanct are despised in decisions on matters that are of major concern in their lives (Tadros, 2014). Denial of women opportunities in decision making process is more pronounced at the compound and community levels. This is

because women are by custom not allowed to belong to cultural groups in the community that are central to the decision making in the communities. In Igbo land for instance, women are by custom not qualified to belong to *Umunna* meeting, elders group, masquerade cult, *Igwe* cabinet, council of chiefs and king makers that are central to the compound and community decision making process. The only organisations the women belong to, the *umuadas* whose powers though have some impact in some segments of the society are generally speaking limited in their influence in the society`s fundamental decision in key areas of their lives (including the lives of women).

Political participation is an area where the marginalisation of women has been obvious, because it impacts deleteriously on women decision making power and exacerbates their poverty situation. In Nigeria, the level of discrimination against women in politics is unprecedented. This is shown by the fact that the executive and legislative representation of women in Nigeria between 1999 and 2015 has been very poor and far from meeting the recommended UNO 35% affirmative action declaration for women participation in national governance. For instance, only 181 women won electoral positions in the 1999 elections. This is a paltry 1.62% of 1999 electoral positions. Also, women cabinet representation between 1999 and 2015 has been a paltry 15% (Quadri, 2016). Women representation between the 1st and 4th assemblies of the first and second republics ranged between 0-3% (Simbine, 2003). Also women representation in the 5th -8th legislative assemblies ranged between 5% and 7% (Quadri, 2016).

Women exclusiveness in decision making and poverty in Ebonyi State

In Ebonyi state, 79.76% of the population are in abject poverty. This is one of the worst in the country (NBS, 2016). Ebonyi women both in the urban and rural areas are faced with the stark realities of poverty. Poverty of women in the state is in all dimensions ranging from squalid housing, malnutrition, unsafe water to poor sanitation, illiteracy and degraded health condition (Edeh, Udoikam, & Ugbala, 2016)

Women in Ebonyi State are denied access to family inheritance, community land, economic trees, state intervention grants, credits and other facilities that enhance productivity and better living (Oyeranti & Oyaiwole, 2005). A major reason for the poor state of Ebonyi women is that in a deeply patriarchal society, power relations have placed women in such a disadvantaged position that has implicitly denied them participation in the decision making process in the determination of economic, social and political issues in such a way that women degradation and discrimination is rationalised as normal (Klungman, 2004). Furthermore, the poverty of women in Ebonyi state is a function of their alienation from the political process. Ebonyi state has been particularly unfair to women in political participation. For instance, only 8 women out of 86 cabinet members have occupied commissionership positions between 1999 and 2015. In the same vein, the women involvement in the legislative arm of the government has been quite condescending. The table below shows the deplorable representation of women in the Ebonyi state executive and legislative arms of government in the last three administrations of the fourth republic.

Table 1: Women representation in Ebonyi State governments between 1999 and 2015

Office	Positions	1999	2003	2007	2011	2015	%
Governor	1	0	0	0	0	0	0
Deputy governor	1	0	0	0	0	0	0
Commissioners		2 (16)	3 (17)	1(17)	0 (17)	2 (19)	9.3
Speaker (House of Assembly)	1	0	0	0	0	0	0
House of assembly members	26	1	1	2	2	2	6.9

Source: Compilation by researchers (2017)

The table above shows that there were only 8 women commissioners and 8 women House Assembly members in a cabinet of 86 members and 130 legislators respectively between 1999 and 2015 in a Ebonyi State.

Similarly the situation in the two local government areas of the state paints a despicable picture of women dismal performance in political activities. Again the table below indicates the level of women representation in the governance structure of Abakiliki and Ebonyi LGAs.

Table 2: Women representation in the administrations of Abakiliki and Ebonyi LGAs

Office	Positions available	1999	2002	2005	2008	2011	2014	2016	%
Abakiliki LGA									
Chairman	1	0	0	0	0	0	0	0	0
Vice Chairman	1	0	0	0	0	1	0	1	28.5
Ebonyi LGA									
Chairman	1	0	0	0	0	1	0	0	14.2
Vice Chairman	1	0	1	0	0	0	0	1	28.5

Source: Compilation by the researchers (2017)

The table above indicated that women represent only one out of fourteen chairmen, while four vice chairmen of councils out of fourteen were produced by women from the two Local government areas between 1999 and 2015.

Thus, from the family to the local government through the state and to the federation, women have been wantonly disregarded in the political affairs that catalyze decision making process in the society. The implication is that women are denied access to the socio-economic and productive resources of the society. But more importantly, the women by being denied political access are also denied the participation in the design, formulation and the execution of poverty eradication projects and programmes. Unfortunately, these projects achieve little or no success because of the adoption of top-bottom approach rather than the bottom-up approach in their design and execution. When the target group for the projects lose touch of the entire process because of their powerlessness, mistrust will set in; resources will be misapplied and sometimes misappropriated. The projects will be hijacked by the bourgeois class who arrogate to themselves the repository of knowledge of the needs and priorities of the people. The critical needs of the target group are misconceived. Development initiative that is conceived in this manner not only become bereft of anthropocentric purposes, but in the main become dialectically antithetical to the interest of the people. In the process, poverty that is supposed to be tackled by the programmes remain unchanged and in some cases exacerbated because the group that is to be the beneficiaries lose control of the decision making process that articulated the projects *ab-initio.*

In this study, we are going to explore how lack of inclusive decision making process have undermined the poverty alleviation projects and programmes in the Abakiliki and Ebonyi local government areas of Ebonyi state, particularly as they concern the gender question in the distribution of the development and underdevelopment of the Ebonyi state and by extension, the Nigerian federation. In line with the foregoing, we are going to interrogate the following research objectives:

- The level of poverty among women in Abakiliki and Ebonyi LGAs in Ebonyi state;
- The relationship between political participation and decision making power of women;
- The relationship between ownership and control of economic resources and participation in decision making;
- The extent to which level of education encourage the capacity for decision making;
- The level at which women organisation and interventions enhance women capacity for decision making process;

MATERIALS AND METHODS

Research setting: The research setting is two Local Government Areas of Ebonyi State, South-East Nigeria. Ebonyi state was created in 1996. The state has an area of 6, 488sqkm2 and population density of 444km2 (Ebonyi State ministry of Land and Housing (2017). The state has population of 2,880,400 as at 2016 with the females having a

higher number of 1,112,791 and the males with a number of 1,064,156 (National Population Commission [NPC], 2017). The state has 13 local government areas two of which (Abakiliki and Ikwo Local Government Areas) constitute our study area. Abakiliki Local Government Area has a population of 198,000 as at 2016 (NPC, 2017). There are twelve communities in the local government with headquarters at Nkaliki. Abakiliki Local Government Area shares the capital city status with Ebonyi LGA. It is a trade centre and well known for its lead, zinc and limestone deposits. It hosts the university community and other government institutions. Ikwo Local Government Area has a population of 218, 9691(NPC, 2017) with 13 communities and Onuebonyi Achara as the headquarters. The local government is basically agricultural but has strong educational institutional and rural industrial presence that include a university, college of education, modern rice mills and other government infrastructures and state bureaucracies.

Participants: The study was conducted on 87 participants who were only females of minimum of twenty-five years were randomly selected from three communities (Nkaliki, Amagu and Abakpa communities) from Abakiliki and three communities (Onu-Ebonyi Echera, Ndiagu-Echara and Ndifu-Alike) from Ikwo Local Government Areas of Ebonyi State. The basis for the choice of the three communities from the local government areas is contingent on their contiguous positioning to each other which made it convenient for the researchers to cover within the research period. Forty participants were selected from Abakiliki Local Government Area while forty-seven participants were selected from Ikwo Local Government Area. There were also 17 participants in the Focused Group Discussion (FGD) with 9 FGD participants from Ikwo LGA and 8 FGD participants from Abakiliki LGA.

Data collection: The instrument of data collection was In-depth Interview (IDI) interview conducted on 87 respondents selected for the study. This method enabled the researchers to generate qualitative data. The essence of qualitative data is that they reflect a genuine way of life of a people; their experiences, attitudes and beliefs (Haralambos and Holborn, 2008). This approach is therefore more auspicious in this type of study because the participants expressed their views seamlessly, more so being in most cases the direct victims of the system under study (Bryna, 2016). Primary data were also elicited through the use of two Focused Group Discussion conducted from the two local government areas. The field work for the collection of data lasted between August to November, 2016. The study was also availed of secondary data sources through extensive use of published works and official information from government offices.

In carrying out the research, the ethical standards that guide the collection of data were strictly followed. The participants joined on their volition; more over the participants were availed of the reasons for the research and were assured of their confidentiality. The participants also had the option of withdrawing their participation at any time in the course of the field work.

Data analysis: The study was based on a descriptive research design. The recorded interviews were transcribed into conditions that enabled analysis and description. The data obtained from the respondents were presented in a descriptive and narrative format in a way that reflected our objectives. Frequency distribution and percentages were used to present the data where necessary.

DATA PRESENTATION AND ANALYSIS

Table 3. Socio-demographic characteristics of the respondents

Characteristics	Frequency	Percentage
Age bracket		
25-34	17	20
35-44	22	25.9
45-54	26	30.6
55-65	13	15.3
65 & above	7	8.2
Educational qualification		
primary	18	21.2
secondary	42	49.4
tertiary	25	29.4
Occupational/professional group		
Public/civil service	23	27
Trading	19	22.4
Farming	25	29.4
Skill artisan	15	17.6
others	03	3.5
Religious affiliation		
Christianity	75	90.6
Islam	05	5.9
African religion	03	3.5
Membership of social/political organisation		
Yes		
No	27	20
Don`t know	59	69.4
	05	10.6
Source: Field work, 2017		

Majority of our participants are within the age bracket of 35 and 54 years as they represent 48 (56.5%). Most of the participants constituting 42 (49.4%) stopped their education at secondary level, while 21.2 percent and 29.4 percent of the participants hold primary and tertiary educational certificates respectively. Public/civil service and farming with 27 percent and 29 percent respectively are major occupations of the participants, while trading and other occupations represent 22.4 percent and 21.1 percent respectively. The preponderance of our respondents 49 (57.6%) representation is married. The single and the widowed represent 22.4 percent and 9.4percent respectively, while the separated and the divorced make up the remaining 10.6 percent. More than 90 percent of our participants are Christians as Islam and African traditional religion make up the remaining 9.4 percent. One major characteristic of our participants that is germane to our study is their membership of social and political organisations. Our findings as can be seen from the table indicated that only 20 percent of the participants belong to one form of social and political organisations, while close to 70 percent of them are not involved in any socio-political organisations. We categorise social and political organisations as feminist and Non Governmental Organisations (NGOs) and political parties.

RESULTS AND DISCUSSIONS

The level of poverty among women in Abakiliki and Ebonyi LGAs of Ebonyi State

More than 90% of the participants agree that the level of poverty among women is unprecedented. Responses to the question on manifestations of poverty showed that majority of the participants agree that the indicators of poverty include: deprivations of basic necessities of life (87%); recourse to menial jobs (73%); the nature of income generating activities (69%); housing conditions (81%); accessibility to health and other infrastructures (68%); the nature of nutrition (82%); lack of control over resources (58%); and denial of participation in the decision-making process of the society (54%). Our FGD concur on the severity of poverty among women.

The statistics show that the poverty rate among Ebonyi women is unprecedented as the women in the state share disproportionally over 78% of the state`s poverty rate. In the Abakiliki and Ikwo LGAs, the poverty rate among women is enormous and constitutes over 75% of the poor in the area (Valera, 2016). In a study of poverty among the women of Nothern Nigeria, Ajayi (2004) showed that the scourge of poverty is more pronounced on the female gender than on the male gender because of cultural norms and values, gendered division of assets and power dynamics between men and women.

The relationship between political participation and inclusive decision making among women

Majority of the participants (72%) are of the opinion that it is desirable for women to be fully involved in politics. For the 25% of the participants, the nature of the Nigerian politics and the attitude of women in politics make participation of women in politics of no effect in the life of women. However, for the participants that responded positively to the participation of women in politics, noted that it will enhance their involvement in the decision making process. This is because both elective and appointive positions in governments are in most cases guaranteed through the membership of political parties. Women however, face inhibiting challenges in their effort in political involvement. Some of the inhibiting factors include: financial constraints; time stress; government policies; cultural and social inhibitions; false perception from both men and women; and the nature of Nigerian politics that is based on manipulations and thuggery.

Participation of women in politics is a *sine-qua-non* in the quest for freedom and economic well being; it helps to reinvigorate full and equitable democracy and sustainable development (Lynnede, 2009). The exclusion of women in the politics of Ebonyi State and Nigeria has truncated the achievement of realising full balanced sustainable development (Eteng, 2011). However, women according to Ajayi (2004) lack economic power to enable them pursue political power; hence the need for government deliberate affirmative action in favour of involvement in politics as this will enhance development.

Ownership and control of economic resources; and inclusiveness in decision-making process

For the majority (74%) of the participants, the inaccessibility of women to the resources of the society is a major factor in the exclusion of women from the decision making process of the society. For the 25% of the participants, the relationship between control of resources and inclusiveness in decision making is not clear because what is important is the character, integrity and competence rather than wealth. However, some participants argue that inclusiveness in decision making for women is contingent on the control of societal resources; women`s voice are only heard within the families where they have access to the land and economic trees through their husbands. The inhibiting factors that deny women access to the community resources also exclude them from partaking in framing policies and programmes for the society.

The debate on the relationship between the economic control and political control has been an ongoing one. Those who control the resources of the society have greater say in what happens in the society; which is exactly why the men control the society. The legitimization of the degradation of women through the process of exploitation according to Federice (2004) brings into focus, the part played by systems of production in the genesis and reproduction and sustenance of feminization of poverty. For women to be part of decision making therefore, they must according to Klungman (2004) have economic capital, in the form of ownership of and control over resources, income and assets; particularly when this capital is combined with cultural and social capital such as education.

The extent to which level of education enhance the participation of women in decision making

Up to 90% of our participants concur that acquiring education is a major fillip in the reduction of poverty among the vulnerable groups in the society including women. Education enables the woman to meet the requirements for positions in the bureaucracy, executive and the legislature at different levels of government where decisions are taken. When women are represented in decision making structures they help to enunciate policies that will improve the conditions of women in the society. Education for women is also a leveller; it creates the conditions for social and gender equality and sustainable development. Through women education, institutionalised discriminatory practices that embellish the patriarchal stranglehold on the society will be tackled, thereby creating a society where the emancipation of women and other vulnerable groups would mean equal opportunities for all in accessing societal resources.

However, the girl-child has been short changed when it comes to acquiring education in Nigerian society. When there is plummeting resources in the family the girls education always becomes the first casualty so that the limited resources will be used for the boys` education (Campbel, 2016). The Nigerian poverty situation disproportionately affects the Nigerian women and girls. Girls are less likely than the boys to be literate. In the poorest parts of the country 75% of girls are out of school and in some regions, the share of unenrolled girls is close to twice that of the boys (Abara, 2012). According to World Bank (2015 report), only 50% of Nigerian women participate in the labour force, compared to almost 60% of men. Also fewer women apply for entry to university as a result of their being fewer girls completing secondary school education and this has roots in primary school. Again, women`s increased education is positively associated with autonomy in own health care decision making.

The level at which women`s involvement in social and political organisations enhance participation in decision making process and access to intervention programmes

Most of our participants (83%) are of the opinion that women involvement in social and political organisations like feminine groups, cooperative societies as well as political parties and other pressure groups increase their opportunities of being part of societal inclusive decision making process. For instance, government economic and financial packages and grants are majorly accessed through groups. Also, recruitment into political offices is done through membership of political parties. None involvement in social and political organisations, also means deprivation of access to social and political resources of the society. Again, most of the participants (56%) contended that poverty intervention programmes and pet projects available to the Local Governments are mostly not accessible to them. Most of the participants argue that the resources from the poverty reduction programmes and pet projects are easily hijacked by women political desperados who claim that they represent them. Our FGD participants argue that full involvement of women in social and political organisations will not only act as a bulwark against the deprivation of their rights and privileges, but will put the women in a strong position to be part of the initiators, formulators and implementers of the programmes and policies of government. According to Hitun & Weldon (2011), women`s political power also depends on their collective capabilities. Women organising with other women is critical to their questioning of men`s dominance and to the solidarity needed to challenge it.

CONCLUSION

There is no doubt that majority of women and girls in Nigeria and particularly in Ebonyi State still face serious feminization of poverty with attendant privations of basic sustenance amenities, scourge of diseases, violence and vulnerability to right abuses. These inanities against the women are camouflaged as reflections of cultural, traditional and religious norms. Government has made tepid efforts towards mitigating these problems. Countless conferences have been made by national and international organisations with the targets of curbing these issues. In these paper however, we have identified the basic problems of women as a consequence of denial of opportunity of involvement in the decision-making process of the society; particularly on those issues that pattern to the poverty alleviation and other issues that are specific to the women and other vulnerable groups.

We also identified the factors that have attenuated the capacity of women to be part of an inclusive decision making process. Some of the factors include: lack of control of community economic resources; limited education for the girl-child; non involvement in the national political process; and lack of socio-political organisation among women and other vulnerable groups. Some of these factors are reflections of the society`s entrenched cultural religious and traditional inhibitions. Most of the factors are also manifestations of the country`s colonial past which have been unfavourable to the female sex. These unfortunate dispositions have persisted in many parts of the country.

The Nigerian state has unfortunately exacerbated the situation through its laws and its incapacity to control untoward machinations that characterise some of the institutional processes. It is the contention of this paper that efforts should be made towards engendering gender equality through inclusive decision making process. Gender inclusive governance process will lead to a reduction in poverty, encourage social and gender equity, rejuvenate socio-economic activity and enhance national development.

RECOMMENDATIONS (POLICY IMPLICATIONS)

In view of the above situation, we make the following recommendations. Our recommendation is holistic because it involves cultural, legal, economic, social and political dynamics that have surreptitiously deprived majority of women their right for inclusive decision making thereby perpetuating their subjugation and poverty.

1. Government should be in the vanguard of efforts geared towards the extirpation of obnoxious discriminatory and customary practices that are camouflaged as sacrosanct and divine; and which tend to inhibit women from expressing their God given capacity to the fullest. These discriminatory practices have denied women access to communal resources and inheritance.
2. The state should work towards reviewing laws that tend to deny women their right of full participation in the socio-economic activities of the society. Such laws as indigeneship, Land Use Act, sharia etc have been exploited by certain segments of the society to deny women employment, political and economic positions in their communities and states.
3. It is now time for the Nigerian state to make conscious efforts to meet 35% affirmative action for women involvement in governance. There is now urgent need for constitutional reforms that will guarantee the application of quotas for women as a basis for political representation. It has also become imperative that deliberate efforts be made to review the system of politics to eschew undue monetization, god fatherism, thuggery and violence that undermine women political participation.
4. The girl-child education, particularly in certain parts of the country and in Ebonyi state should be given desired attention to enable the women determine their life chances. Education will also equip them with the right

attitude to challenge entrenched reprehensible practices that they have been unfortunately been socialised into, but which have unwittingly subjugated them in our patriarchal society.

5. Women should be empowered economically through loan facilities, grants and other business and economic packages to enable them become financially and economically independent. Economic independence will guarantee self determination in taking personal decisions. There is need to formulate and execute the poverty alleviation programmes and policies with a sense of responsibility, integrity and probity by the state so that the expected impact will be achieved.

6. There is need for a co-ordinated and articulate enlightenment and raising of consciousness of women on their rights through education and socio-political advocacy. The women need to mobilise themselves through the promotion of socio-political organisations and grass root movements. These movements will not only promote advocacy for addressing women marginalisation, but develop comprehensive political strategy for securing more positions of power for themselves through elections and appointments.

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Principals' Leadershipstyle And Staff Job Performance In Selected Secondary Schools In Emohua Local Government Area Of rivers State, Nigeria.

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Abstract

Our study is on Principals' leadership style and staff job performance in selected secondary schools in Emohua Local Government Area of Rivers State, Nigeria. The main focus of the study is to examine the relationship between Principals' leadership style and staff job performance in Emohua Local Government Area of the state. Other objectives are to identify the types of Principals' leadership style often used in secondary schools in the area; to examine the effects of Principals' leadership style on staff job performance in secondary schools; and to identify the leadership challenges Principals face in the discharge of their responsibilities in the schools in the area. The study was carried out within the period of 2007-2016 in secondary schools in Emohua Local Government Area of Rivers State. Path-Goal theory was adopted as the theoretical framework of analysis for the study. We reviewed the concepts of leadership, leadership style, types of leadership and staff job performance. Questionnaire items and interview methods were used to elicit primary data, and documentary method was applied to collect secondary data for the study. A total of 210 questionnaires containing 21 questionnaire items each were administered, and 195 questionnaires were successfully retrieved without error and used for the study. The primary data were presented and analysed in tabular and percentage frequency. Content analysis was used to analyse the secondary data. The study findings identified 10 different leadership styles adopted by different Principals' in different secondary schools in the area, and emphasized that the various leadership styles have significant effects on the staff job performance in the schools. Also, the findings proved that the Principals' face leadership challenges in discharge of their administrative functions in the schools. Upon the findings, the study recommended that the Principals should adopt the needed leadership style in the school to enhance staff job performance, that the various leadership challenge faced by the Principals' should be addressed accordingly by the government, and that both the Principal and government should adopt the recommendations of this study to ensure a better leadership styles and high staff job performance in the schools.

Introduction

Secondary schools all over the world, including Nigeria are important educational institutions in achievement of the educational policy of the state on secondary education of the citizens. As a formal organisation, it has a bureaucratic administrative structure with established rules and regulations, aimed at providing the needed opportunities for the education and development of the learners and staff of the schools, and usually under the leadership of the Principal. In their views, Ochoyi and Danladi (2009) and Wilson (2016:52) see education as a vital tool in the development of the learners, through the transmission of worthwhile value such as skills, knowledge and planned activities that can develop the learners' potentials for the development of the society. Education provides for the development of the citizens, and is achieved through the implementation of the necessary secondary school curriculums and education policy of the state. In Nigeria, the education policy anchors on five cardinal objectives, basically a free and democratic society; a just and egalitarian society; a united, strong and self-reliant nation; a great and dynamic economy; a land full of bright opportunities for all citizens (FGN, 2004:4). In addition, Olatunji (2015:396) states that Nigeria's philosophy of education is a complex one that requires adequate administrative procedure to ensure its practical achievement in the state. The desirability for achievement of both the Nigerian education policy and philosophy of education warrants for effective leadership in all educational institutions in Nigeria, including the secondary schools. The secondary schools provide institutional resources for the secondary education and needs effective leadership of the principal to ensure the achievement of its objectives.

Adwella (2014:1) sees leadership as the operational tool in influencing people so as to strive willingly and enthusiastically towards the achievement of the organisational goals, including secondary schools. It implies that the Principal is expected to provide the needed leadership to ensure that the school function effectively

and achieve its goal in Emohua Local Government Area of Rivers State. Nworgu (1991), Omolayo (2000), and Aghenta (2001) explained leadership as a process of influencing the activities of a group of people by a leader in an effort towards the attainment of the organisational goal. It involves the act of getting things done with the cooperation and assistance of other people in the secondary school. Leadership is an important instrument in the initiation and implementation of the organisational policies, including educational policies and philosophy of the secondary schools in the State, and the leadership style and traits so applied by the leader determines the job performance of the staff of the organisation (Yahaya, Osman, Mohammed, Gibrilla, and Issah, 2014:2).

In another development, Borman and Motowidlo (1993) explained that job performance implies task performance involving individual activities that contribute to the organisational value, and could be direct or indirect based on the status of the staff involved in the organisational activities under the directive of the leader. Every job in the secondary school is carried out by the school staff, either by the academic or non-academic staff, and staff job performance is assessed based on the staff activities in the school as directed by the principal. The implication is that the action of the Principal determines the staff activities, directly or indirectly, and accounts for the staff job performance in the school. Robert and Tim (1998), and Obalide (1999) corroborate with the above views as the scholars state that staff job performance is an act of accomplishing or executing a given task in the organisation. It involves those activities carried out by the school staff at a particular time to achieve the educational goal of the school. It requires the use of available resources by the staff to enhance teaching and learning activities in the school, such as effective teaching, monitoring of the learners activities, counselling of both the staff and students, instilling discipline in the students, lesson preparation etc.

Consequently, Soni (2012) identified the Principal as a teacher and the leader of the school, who is always dynamic and believes in change and have capacity to prepare future leaders and development in their skills that they may need to succeed in the future. To achieve this in secondary schools in Emohua Local Government Area of Rivers State, the Principal needs to apply the needed leadership style and traits in administering the school policies, and in managing the material and human resources of the school. The Principal identifies the basic areas of staff needs and attends to them accordingly to attain the staff performance target in the school. Although the Principal may face some challenges in the process, but the leadership style so applied determines to a great extent the rate of the staff job performance in achievement or failure of the school goal in particular, and the educational policy of the state at large.

Research questions

The study tends to raise the following research questions to guide the study:

4. What type of Principals' leadership style is commonly used in secondary school administration in Emohua Local Government Area of Rivers State
5. Are the effects of the Principal's leadership style on staff job performance in secondary schools in Emohua Local Government Area of Rivers State?
6. Are there leadership challenges facing the Principals in discharge of their leadership functions in secondary schools in Emohua Local Government Area of Rivers State.?

Objectivesof the study

The central objective of this study is to establish the relationship between the Principals leadership style and staff job performance in secondary schools in Emohua Local Government Area of Rivers State.

Specifically, the study will achieve the following objectives;

4. To identify the types of Principals' leadership style often use in secondary school administration in Emohua Local Government Area of Rivers State
5. To examine the effects of Principal's leadership style on staff job performance in secondary schoolsin Emohua Local Government Area of Rivers State
6. To identify the leadership challenges Principals' face in discharge of their leadership roles in secondary schools in the area.

Scope of the study

The scope of this study is on the content, timeframe and geographical area of the study. Within the content, the study cover issues on Principals' leadership Style, types of leadership style, challenges of various leadership styles, and its effects' on the staff job performance in secondary schools. The time frame is within 2007 – 2016. The geographical area of the study is selected secondary schools in Emohua Local Government Area of Rivers State, and the study randomly selected ten secondary schools in the area.

Literature Review

Leadership

Leadership as a concept has been given a wide range of meanings and interpretations by different scholars based on their schools of thought. Some see leadership as a field of study in social and management sciences; others see it as a practical and professional skill to control others in administrative activities. At whatever point, leadership is given a meaning to ensure its directional focus. According to Kruse (2013:1) "Leadership is a process of social influence, which maximises the efforts of others towards the achievement of a goal" In his view, Nworgu (1991) stated that leadership is the process of influencing the activities of a group of people by a leader in effort towards goal achievement. Similarly, Igbal, Anwar, and Haider (2015) see leadership as a process, by which leadership can direct, guide and influence the behaviour and work of others towards the accomplishment of specific goal in a given situation. In considering the above explanations, the scholars see the executive as the leader in a given situation, and the leader is the human factor that can influence other resources (human and material) to achieve the set goal. The scholars further see leadership from different perspectives, firstly as a "process", which implies that leadership requires series of things to be done in other to achieve the needed result. Secondly, as a "social influence", leadership requires that one is set to influence the activities of others toward a particular purpose. Thirdly, as "goal achieving", meaning that the cardinal objective of leadership is to achieve the set goal in a given situation. Considering the above views, this study tends to observe the gab in the literature, particularly, the inability of the scholars to state whose objective or goal the leadership is set to achieve. Yes, leadership is set to achieve goal, but whose goal, is it the goal of the leader, the subordinate or the organisation?

In another development, Koudri (1999) opines that leadership is to deal and cope with changes, focusing on the long-term and the big picture, not always doing to safe himself, in fact to take risks, and concentrating on people and their values, not just the bottom line. According to Collins (1995) "leadership is the must powerfully transformed executives possessing a paradoxical mixture of personal humility and professional will ... they are timid and ferocious. They focus on empowerment rather than control for the development of employees performance " In the views of Collins (1995), and Koudri (1999) leadership is personalised as a risk bearer, who is even helpless in the face of the organisational risk, but is determined to impact value on others with the view of developing them and utilising them to achieve set goals. Leadership involves the capacity and knowledge of the individual in executive position to influence others. In consideration of the views of different scholars on leadership, Trevisani (2016:21) identified leadership as a holistic approach in controlling others and achieving set goals, and further explained leadership in six perspectives namely;

- "higher levels of physical power, need to display power and control others, force superiority, ability to generate fear, or group-member's need for a powerful group protector (Primal Leadership);
- superior mental energies, superior motivational forces, perceivable in communication and behaviours, lack of fear, courage, determination (Psychoenergetic Leadership);
- higher abilities in managing the overall picture (Macro-Leadership);
- higher abilities in specialized tasks (Micro-Leadership);
- higher ability in managing the execution of a task (Project Leadership);
- and higher level of values, wisdom, and spirituality (Spiritual Leadership), where any Leader derives its Leadership from a unique mix of one or more of the former factors".

The above views prompts Soni (2012) to see the Principals as the leaders in the secondary schools, with the responsibility of controlling other staff to achieve the school objectives. This study corroborates with the views of Soni (2012) and Trevisani (2016:21) on leadership issues, and defines leadership as the ability to control others to achieve the set goal in a given situation. It could be the goal of organisation or individual, but is guided by the set goals.

Leadership style

Many scholars, including Babalola (2016), Osabiya and Ikenga (2015) , and Adeyemi (2010) agreed that leadership entails the capacity of the leader to influence the activities of others to achieve the corporate goal of the organisation. In leadership, the leader applies several leadership styles to achieve the set goal. To Akinwumiju and Olaniyan (1996), and Adeyemi (2006) , leadership style is seen as a process through which the leader influences others in the process of attaining the group goal. As a process, it requires that the leader has a laid down procedure to follow in his/her leadership activities, and such a leader has specific direction to follow. According to Okumbe, (1998) leadership style "is a particular behaviour applied by a leader to motivate subordinate to achieve the objectives of the organisation". To this scholar, leadership is not only an act of influencing others to carry out the organisational goal, but it includes the specific activity such as the "motivation" of others to ensure that they carry

out organisational goal to the desire of the leader. This provides the leader with the opportunity of controlling others in the organisation. To Chandan (1987), leadership style entails the ingredient of personality embedded in the leader that causes subordinates to follow them. It is the leadership style that attracts the followers to the leader. Okurumeh (2001) sees leadership as the manifestation of dominant pattern of behaviour of a leader. This definition implies that the leader has a specific leadership attitude, which the leader applies to influence other people in a given situation. Mohammed, Yusuf, Sanni, Ifeyinwa, Bature, and Kazeen (2014) corroborate with the above views on leadership style and add that leadership style is the pattern of behaviours engaged by a leader when dealing with the employees. This explanation on leadership style entails that the leader applies a specific behaviour when dealing with the organisational staff. Such behaviour makes the staff/employees to respond willingly or otherwise to the directive of the leader, and determines the type of leader in question. This makes leadership style to be prominent in the success or failure of any organisation, including secondary schools, as the leadership style applied in the school management determines the level staff response to the Principal directives, and the capacity to achieve the school educational goals. The Principal, as the secondary school leader, provides leadership in the schools and directs the school staff on the necessary activities to carry out in the school, and this affects the staff job performance in the school.

Types of Leadership

For the purpose of this study, the types of leadership will be discussed synonymously with the leadership style. Several scholars have identified different types of leadership and leadership style in different organisations based on their study, and this study will explore various literatures on the subject matter. The emergence of any type of leadership and leadership style is determined by the prevailing environment of the organisation, either by external or internal environmental factors. However, this study adopts the ten (10) types of leadership and leadership style provided by Singapore Productivity Association (2010). They are presented as follows:

"Autocratic Leadership : Autocratic leadership is an extreme form of transactional leadership. Leaders have absolute power over their employees, and the latter have little opportunity to make suggestions, even if it would be in the organizations best interest. Autocratic leadership often leads to high levels of absenteeism and employee turnover. However, it could remain effective for some routine and unskilled jobs, as the advantages of control may outweigh the disadvantages.

Bureaucratic Leadership : Bureaucratic leaders tend to follow rules rigorously. They ensure that their employees follow procedures precisely. Bureaucratic leadership is very appropriate for work which involves serious safety risks, or where large sums of money are involved.

Charismatic Leadership: Charismatic leadership may appear similar to transformational leadership. Charismatic leaders inspire lots of enthusiasm in their employees and are very energetic in driving others forward. Charismatic leaders, however, tend to believe more in themselves, than in their employees, hence, creating a risk that a project, or even the entire organization, might collapse if the leader leaves. In the eyes of the followers, success is directly connected to the presence of charismatic leader. As such, charismatic leadership carries great responsibility, and needs a long-term commitment from the leader.

Democratic Leadership / Participative Leadership : Democratic leaders tend to invite other members of the team to contribute to the decision- making process, although they make the final decision. Hence, it increases job satisfaction through the involvement of others, and helps to develop people's skills. Employees would also feel in control of their own destiny, and motivated to work hard by more than just a financial reward. This approach could, however, take longer, but often with a better end result. Democratic or participative leadership is most suitable when working as a team is essential, and when quality is more important than speed to market or productivity.

Laissez-faire Leadership : "Laissez-faire" means "leave it be" in French. It is used to describe leaders who leave their employees to work on their own. Laissez-faire leadership could be effective if the leader monitors what is being achieved and communicates this back to the team regularly. Often, this style of leadership is most effective when individual employees are very experienced and skilled self-starters. This type of leadership, however, could also occur when managers do not apply sufficient control.

People-oriented Leadership / Relations-oriented Leadership : People-oriented leadership is the opposite of task-oriented leadership. People-oriented leaders are totally focused on organizing, supporting and developing the people in their teams. It is a participative style, and tends to encourage good teamwork and creative collaboration. In practice, most leaders adopt both task-oriented and people-oriented styles of leadership.

Servant Leadership : Servant leadership describes a leader who is often not formally recognized as such. When someone, at any level within an organization, leads simply by meeting the needs of the team, he or she is described as a servant leader. Servant leadership is a form of democratic leadership in many ways, as the whole team tends to be involved in decision making. Supporters of the servant leadership style suggest that it is an important way to move ahead in a world where values are increasingly important, and where servant leaders achieve power on the basis of their values and ideals.

Task-oriented Leadership: Highly task-oriented leaders focus only on getting the job done, and could be quite autocratic. They actively define the work and roles required, put structures in place, plan, organize and monitor. However, since task-oriented leaders do not tend to think much about the well-being of their employees, this approach could suffer many of the flaws of autocratic leadership with difficulties in motivating and retaining employees.

Transactional Leadership : Transactional leadership starts with the idea that employees agree to obey their leader totally when they accept a job. The "transaction" is usually the organization paying the team members in return for their effort and compliance. The leader has a right to "punish" employees if their work does not meet the pre-determined standard. Employees could do little to improve their job satisfaction under transactional leadership. The leader could give team members some control of their income/reward by using incentives that encourage even higher standards or greater productivity. Alternatively, a transactional leader could practice "management by exception" – rather than rewarding better work, the leader could take corrective action if the required standards are not met. Transactional leadership is more of a type of management, as it focuses on short-term tasks. It has serious limitations for knowledge-based or creative work.

Transformational Leadership: Transformational leaders are true leaders who inspire their employees constantly with a shared vision of the future. While this leaders enthusiasm is often passed on to the team, he or she may need to be supported by "detail people". Hence, in many organizations, both transactional and transformational leadership are needed. Transactional leaders ensure that routine work is done reliably, while transformational leaders look after initiatives that add new value. Transformational leaders; has integrity, sets clear goals, clearly communicates a vision, sets a good example, expects the best from employees, encourages, inspires and supports, recognizes good work and people, provides stimulating work and helps people see beyond their self-interests and focus more on team interests and needs.

Job Performance

Performance is an important tool in assessment of both the staff and organisational activities. According to Motowidlo, Borman and Schmidt (1997:76) job performance means "the overall expected value from employees' behaviour carried out over the course of a set period of time". This connotes that job performance involves what the staff of a giving organisation do at the organisation, which is aimed at either improving the organisational goal or otherwise. It implies that the staff behaviour and general activities is measured by a giving standard to assess the staff activities in the organisation. The above scholars further identified two types of job performance as "task performance" and "contextual performance". Task performance is seen as those staff activities that directly transform the organisational raw materials to goods and services, including teaching in the schools by teachers. Contextual performance covers the staff behaviours that add to the general organisational effectiveness through supporting the social and psychological environment, where the job is carried out. (Borman and Motowidlo, 1993). Similarly, Rotundo and Sackett (2002) add that task performance explains behaviour of the staff in the organisation, while contextual performance describes the staff behaviour that does not compliment the staff role in the organisation. In his view, Campell (1990) states that job performance is the individual – level based activities. It is more of individual (staff) behaviour in the organisation. The staff performance influences and determines the organisational productivity. This implies that the staff performance in the school affects the school productivity in the state".

Theoretical Framework

Path-Goal theory of Leadership

Path-Goal of leadership was developed by Martins Evans in 1970 (Evans, 1970), and redefined by in 1971 by an Ohio State University graduate, Robert House (House, 1971). Different scholars, including Evans (1970) and House (1971) stated that the Path –Goal theory of leadership is an outcome of Victor Vroom's Expectancy theory, which emphasises that staff/employees actions are carried out based on the expected reward to such action, and the level of reward determines the rate of staff performance in the organisation. According to Northouse (2013), Path-Goal theory of leadership is a "process in which leaders select specific behaviours that are best suited to the employees' needs and the working environment so that they may best guide the employees through their path in the obtainment of their daily work activities (goal)" This implies that the leader has different leadership style or behaviour, and considers the most appropriate style in his/her leadership to suite the employees/staff needs and the working environment as to attract the best action of the staff in the organisation. The leader needs to motivate the employees/staff and satisfy their needs to encouraging their job performance. House and Mitchell (1974) corroborate with the views of the above scholars, and add that Path-Goal theory best explains the specific leadership style applied by the leader to suit the "employees" and the "work environment" with the view of enhancing staff performance and achieving the organisational goal. The leader achieves his goal by identifying the staff interest, motivating the staff, empowering, and satisfying them.

House (1971) further identified four leadership behaviour variables namely, directive, supportive, participative, and achievement-oriented. Directive leadership implies that the leadership communicates the organisational goals and expectations to the staff with the view of keeping staff on the know. Supportive leadership entails the leader's ability to be friendly in his/her relationship with the subordinates. The leader identifies the staff needs, works out the best way to satisfy their needs, with the view of using staff satisfaction as a medium to improve staff performance. Participative leadership means that the leaders give opportunity to staff for consultation on the organisational issues, by allowing the staff to contribute to the organisational decisions. Achievement-oriented leadership involves the leader's ability to set the organisational challenging goals for the staff of the organisation and ask them for improvement on their performance to enhance the organisational productivity.

The relevance of Path-Goal theory to this study is based on the activities of the secondary school Principal as a leader in the school, and the leadership style the Principal apply he/she applies in the management of the school staff to achieve the effective staff job performance and enhance the school goal. The Path-Goal theory hinges on two variables namely, "environment" representing the school environment, and the "staff/subordinates" representing the school staff. The leadership style applied by the Principal in schools, including secondary school in Emohua Local Government Area affects the school staff job performance in the school. The theory proves that when Principal applies participatory leadership style, and motivates the staff, the school staff are encouraged and this enhances their job performance and goal achievement in the school.

Research Methodology

Research Design

Anikpo (1986) sees research design as a plan or structure of any aspect of the research procedure, which will be achieved in selection of the most appropriate . . . specific sampling technique, instrument and tools for data collection, testing of the hypothesis etc. Similarly, in their views, De Vaus (2001) and Trochim (2006) add that research design implies the overall strategy that researcher choose to integrate the different components of the study in a coherent and logical way, thereby, ensuring that the research effectively address the research problem, which involves the methods of data collection, data measurement, and data analysis. Leedy and Jeanne (2013), and Gerard (2013) argued that research design provides the opportunity to ensure that the evidence obtained enables you to effectively address the research problem logically and as unambiguously as possible. Furthermore, Wilson (2011) opines that research design provides answer to research questions, and proves the validity or otherwise of the hypothesis. Upon the above, our study adopts descriptive survey design. Best and Kahn (2003) stated that descriptive research design is concerned with conditions or levels of performance that exist, opinions that are held, process that are going on, effects that are evident or trends that are developing. Similarly, Obasi (2000) states that descriptive survey design involves the process of generating data from target population of the study through questionnaires and subjecting such data to empirical analysis for the purpose of arriving at a logical conclusion on the subject matter. Consequently, for this study, data will be collected on Principal's leadership style and staff job performance in secondary schools in Emohua Local Government Area of Rivers State.

Population of the study

The population of this study is drawn from the Principals, teaching and non-teaching staff of the ten selected secondary schools in Emohua Local Government Area of the state.

Sample size and sample technique

The study covers the secondary schools in Emohua Local Government Area. Thesampling secondary schools and respondents were randomly sampled. From the selected schools, we applied stratified random sampling technique in selecting the respondents of our study. The study made use of 200 teaching and non- teaching staff in the ten (10) selected secondary schools, representing 20 staff per school, and ten(10) Principals, totalling 210 respondents.

The research instrument used for data collection

Our study used questionnaires, oral interview, and documentary methods as research instruments for data collection.

Questionnaire method

The study used questionnaires to collect primary data from the respondents on the subject matter. According to Obasi (2000) "a questionnaire is a data gathering instrument in which respondents are given standardized or uniform questions to complete in written form". Best and Kahn (2003) add that questionnaire reduces time and gives faster result in data collection. It helps in collecting the data directly and undiluted on the subject matter. The questionnaire items were raised from the literature review, observed leadership style, and staff performance in selected secondary schools. The study used 21 questionnaire items to answer the three research questions. 210 copies of the questionnaires were administered to 21 selected respondents in the each of the 10 selected schools, including their Principals.

Oral Interview method

The study had face to face interview with the Principals and staff of the selected schools on the subject matter. The communication helped the researcher to generate data for the study.

Documentary method

The documentary method is the secondary method of data of collection, and it involves the use of written documents on Principal's leadership style and staff job performance in secondary schools. These include text books, newspaper, journals, staff meeting minutes, job description records etc.

Method of data presentation and analysis

The primary data collected for this study were presented in a tabular frequency. The frequency distribution of the responses from each of the questionnaire item was analysed using percentage frequency. The result of the scores were analysed for both its theoretical and empirical values, and used to answer the research questions. The secondary data collected for this study were interpreted using content analysis. Content analysis came into prominence as a methodology in 1950s when researchers started to focus on concepts rather than just presence (De Sola Pool, 1959). According to Berrelson (1954:74) content analysis is "a research technique for the objectives, systematic, and qualitative description of manifest communications." Content analysis focuses on the actual content and internal features of the media - communication. It provides opportunity to determine the presence of certain words, concepts, themes, phrases, characteristics, or sentences within the text or set of texts and to quantify its presence in an objective manner in the study. The text in this study implies the books, journals, comments etc on Principal's leadership style and staff job performance in secondary schools.

Data Presentation and Analysis

Table 1 : Questionnaire distribution and return

S/N	Names of schools	Total number distributed	Total number not returned	Total number returned	Total number returned with error	Total number returned without error and were used
1	Rundele High School, AgbaNdele	21	-	21	-	21
2	Community secondary school, Omofo-Egamini	21	-	21	-	21
3	Community secondary school, Elele-Alimini	21	1	20	-	20
4	Community secondary school, Rumuewhor	21	3	18	-	18
5	Community secondary school, Rumuji	21	1	20	1	19
6	Community secondary school, Ndele	21	-	21	2	19
7	Ibaa Girls secondary school, Ibaa	21	-	21	-	19
8	Comprehensive secondary school, Ibaa	21	2	19	-	19
9	Government secondary school, Emohua	21	1	20	2	18
10	Government secondary school, Ogbakiri	21	-	21	1	20
	Total	210	8	202	7	195

Source **: Field work, 2016**

The table 1 shows that a total of 210 questionnaires were distributed, out of which 8 questionnaires were not returned. A total of 202 questionnaires were successfully retrieved, out of which 7 questionnaires were retrieved with errors, and a total of 195 questionnaires were retrieved without error and used for the study to answer the research questions.

Research Question one

What type of Principals' leadership style is commonly used in secondary school administration in Emohua Local Government Area of Rivers State? To answer this question, questionnaire items 1-10 were structured to collect data from the respondents on the subject matter as presented below in table 2.

Table 2 Respondent response on the types of leadership style applied by Principals in secondary schools in Emohua LGA

S/N	Types of leadership style	Frequency	Percentage
1	Democratic leadership	15	7.7%
2	Autocratic leadership	40	20.5%
3	Laissez faire leadership	19	9.7%
4	Bureaucratic leadership	22	11.3%
5	Servant leadership	16	8.2%
6	Charismatic leadership `	15	7.7%
7	Task-oriented leadership	16	8.2%
8	Transformational leadership	18	9.2%
9	Transactional leadership	17	8.7%
10	People –oriented leadership	17	8.7%
	Total	195	100%

Source :**Field work, 2016**

The table 2 above identified the types of leadership style Principals adopt in the administration of secondary schools in Emohua LGA. Our study shows that there are ten (10) different types of leadership styles Principals apply in different schools at different time. Each type of the leadership possesses a degree of percentage of the respondents' perception on the issue. The table shows that democratic leadership has 7.7% , while autocratic leadership has 20.5% of the respondents response on the subject matter. Laissez faire leadership and bureaucratic leadership styles have 9.7% and 11.3% respectively of the total respondents' perception on the matter. The charismatic leadership style has 7.7%, with servant leadership style having 8.2% , and people oriented leadership style having 8.7%. The task-oriented leadership style has 8.2%, while transformational leadership and transactional leadership styles possess 9.2% and 8.7% respectively of the degrees of response.

Our study proved that the above identified types of leadership style exist in different secondary schools in Emohua Local Government Area of Rivers State. The study further noted that among the various types of leadership, the most prominent among them is the autocratic leadership style by the Principals in the schools, possessing 20.5% of the total degree of responses. The autocratic leadership has its implications on both the staff job performance and the school goal. It makes the Principal to command and abuse the staff right without considering the staff disposition to carry out the school duties, there by discouraging the staff from carrying out effective job performance in the school. This type of leadership makes the Principal a lord in the school, subjecting the staff to servant status to the lord by issuing unwarranted directives and compelling the staff to obey them, using intimidation approach on the staff. The next commonly identified leadership style in the schools is the bureaucratic leadership possessing 11.3% of the degree of responses from the respondents, proving that the Principals apply several administrative bottle necks for the staff, thereby depriving the staff easy access to the Principal and communication when necessary. The implication is that the staff are not properly guided by the Principals on the basic objectives of the school to achieve, and this affects the staff job performance in the schools. The third ranking leadership style in the schools is the laissez faire leadership possessing 9.7% of the degree of respondents' response. This implies that some of the school Principals apply care-free attitude in their leadership role in the schools, thereby not guiding the staff accordingly on the right perspective and duties to carry out in the school. This results to poor staff job performance in the school and inability of the school to achieve their set goals. The study further noted that democratic leadership and charismatic leadership styles were rated the lowest as they possess 7.7% each of the degree of responses showing that good number of the Principals don't apply democratic leadership, thereby depriving the staff the opportunity to participate in the school administrative activities and given the staff the sense of belonging in the schools. This is counterproductive and discourages the staff from effective job performance in the schools. Also, the study proved that good number of the Principals lacks the leadership charisma to carry out their leadership roles in the schools, and the leadership inability of the Principals accounts for the staff poor job performance in the schools.

Research Question two

What are the effects of the Principal leadership style on staff job performance in secondary schools in Emohua Local Government Area in Rivers State? In answering the above question, questionnaire items 11-17 have been structured to collect data from respondents to answer the research question as presented in table 3 below.

Table 3 : The effects of Principals leadership style on staff job performance in secondary schools in Emohua LGA of Rivers State.

S/N	Effects of Principals leadership style on staff job performance	Frequency	Percentage
	Negative Effects		
1	Staff low productivity	52	26.7%
2	Staff absence from duty	48	24.6%
3	Staff poor communication with Principal	24	12.3%
		124	63.6%
	Positive effects		
1	Staff High productivity	23	11.8%
2	Staff job satisfaction	25	12.8%
3	Staff participation	23	11.8%
		71	36.4%

Source :**Field work, 2016**

Table 3 above clearly states the positive effects of Principals leadership style on staff job performance in secondary schools in Emohua Local Government Area of Rivers State. The study identified six (6) different effects of the leadership style on staff job performance. Among the effect is staff low productivity, which has 26.7% of the total respondents' response and is the highest degree of response, proving that the leadership style applied by the Principals in various schools contribute to the staff low job performance and productivity in the schools. This staff low performance and productivity is in relationship to the autocratic and liassez faire leadership of the Principals. The study observed that in several occasions, the Principal embarrass the staff, intimidate them, violate their human rights and show little or no concern about the staff welfare. These discourage the staff and affect their job performance negatively. Another major effect is staff absence from duty rating 24.6% of the total respondent response on the subject matter. This implies that the staff absents themselves from duty either to avoid the harassment of the Principals, or due to the fact that the Principal is care –free about staff duties and not supervising the staff adequately. Other effects are staff poor communication with the Principals having 12.3% of the respondents' perception. This poor communication is as a result of perceived leadership style of the Principal, which does not allow staff to access and communication freely to the Principal, and it affects the staff productivity in the school. The staff high productivity as an effect has 11.8%, and staff job satisfaction and staff participation have 12.8% and 11.8% respectively of the respondents' degree of response.

In another development, the study classified the effects into two, namely "negative effects" and "positive effects". The negative effects are staff low productivity, staff absence from duty, and staff poor communication with the Principals, cumulating to 63.6% of the total respondents' response on effects on staff job performance. This proves that negative effects are high, and certainly the staff job performance will be low. The positive effects are staff high productivity, staff job satisfaction, and staff participation, cumulating to 36.4% of the total respondents' perception on the subject matter. The implication is that the positive effects are lower than the negative effects in the schools.

Research Question three

Are there leadership challenges facing the Principals in discharge of their leadership functions in secondary schools in Emohua Local Government Area of Rivers State.? In response to this question, questionnaire items 18-22 have been structured to collect data from the respondents on the subject of the Principal leadership challenges in the schools, and to guide the study as presented in table 4 below.

Table 4 : The respondents' perception on Principals leadership challenges in secondary schools in Emohua Local Government Area of Rivers State.

S/N	Principals leadership challenges	Frequency	Percentage
1	Staff non -compliance to Principal's directives	31	15.9%
2	Unguided objectives and leadership focus of the Principals	44	22.6%
3	External influences on the Principal	40	20.5%
4	Inadequate skilled staff to implement Principal directives	38	19.5%

5	Inability of the Principals to supervise the staff job performance in the schools	42	21.5%
	Total	195	100%

Source :**Field work, 2016**

Tables 4. above shows that the Principals' in various secondary schools in Emohua Local Government Area are faced with leadership challenges in administration of the staff in particular, and the school at large. The study identified unguided objectives and leadership focus of the Principals, possessing 22.6% of total respondents' responses as one of the leadership challenges faced by the Principals in the schools. The study noted that most school Principals operate the school without a defined objective to achieve and definite decision on policy issues for the goal of the school within a given period and this is traced to the laissez faire leadership style of the Principals. Another leadership challenge is external influence on the Principals possessing 20.5% of the total respondents' response. In most cases, the Principals are influenced by both internal and external environments of the school, and these affect the Principal leadership capacity to take administrative decisions for the development of the school. Furthermore, the identified inability of the Principal to supervise the staff job activities, this leadership challenge has 21.5% of the total respondents' perception, and it contributes to staff low productivity, staff indiscipline, and the school inefficiency. Other leadership challenges are inadequate skilled staff to implement Principal directives having 19.5% of the total respondent perception on the matter, and staff non-compliance to Principal directive having 15.9% of the respondent perception on the subject matter. Furthermore, the study observed that the above identified leadership challenges affect Principal leadership in the schools, and warrants for staff inefficiency in the schools.

Summary

The study had it that the Principal is a teacher, and head of the secondary schools. As a teacher, is an important factor in the development of the learners and the society. The Principal has dual responsibility of educating the learner and administering the affairs of the school, including the staff, with view of achieving the school set objectives. The staff is made up of teaching and non-teaching in the schools. The non-teaching staff carry out the daily administrative duties of the school, and teaching staff carry out the academic responsibility of the school. In doing this, the Principal has tasks to carry out, and are achievable based on the leadership style of the Principal in administering the school. To that effect, the study aims at establishing the relationship between the Principal leadership style and the staff job performance in the schools. To achieve this, primary data were collected from the respondents' responses in the questionnaire items raised and secondary data from documents on the subject matter. Path-Goal leadership theory was adopted as the theoretical framework of analysis for the study. Upon the data presentation, the study findings' proves that various Principals operate different leadership styles in the schools, and that the leadership styles have significant effects on the staff job performance in the schools. Also, that the Principals have different leadership challenges in their schools. The study made some recommendations on the modalities for Principals to adopt the adequate leadership style to enhance staff job performance in the schools, and means of curbing the Principal leadership challenges in the schools.

Recommendations

The study made the following recommendations based on the findings

8. The Principals should adopt democratic leadership, people oriented leadership, and task – oriented leadership styles of administration in the schools, as these leadership styles will enhance staff job performance and goal achievement in the schools.
9. The Principals should avoid the use of autocratic leadership, transactional, and laissez faire leadership styles as they discourage staff motivation and efficiency in the schools.
10. The study noted that the Principals leadership styles have significant effects on the staff job performance, and therefore recommends that the Principals should apply the adequate leadership styles to ensure positive effects on the staff performance in the schools.
11. The State Government should recruit adequate number and calibre of staff for each school to ensure optimum staff job performance.
12. The Principals of various schools should adopt the findings of this study as a guide to their administrative activities in the schools.
13. The Rivers State Government should adopt the study findings on the Principals leadership challenges and address them accordingly to enhance the Principals styles in the schools.

14. Finally, it is our submission that when these recommendations are adopted and applied by both the Principals and Rivers State Government, the secondary schools Principals will improve their leadership style, and adequate staff job performance will be achieved in secondary schools in the area.

Conclusion

Our study was aimed at examining the Principals leadership style and its effects on the staff job performance in secondary schools in Emohua Local Government Area of River State within the period of 2007 -2016. The study noted that different Principals adopt different leadership style at different secondary schools, and each leadership style has effect on the staff job performance in such school. On the other hand, the Principals face some leadership challenges in administering the school, and such challenges affect both Principals administrative capacity, staff job performance, and achievement of the school goal. Finally, it is our conclusion that the Principals and Rivers State Government should adopt the study recommendations to enhance the Principals' leadership style and staff job performance in secondary schools in the area.

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ISSUES AND CHALLENGES IN THE ADMINISTRATION OF JUSTICE IN NIGERIA

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Abstract

Administration of justice is a primary concern of government all over the world because it touches both the government and the governed. It is a lens through which the level of civilization and implementation of the rule of law is gauged in every society. Administration of justice is riddled with a number of challenges in Nigeria including but not limited to delay in the administration of justice. This paper examines the issues and challenges of administration of justice in Nigeria with a view to offering some practical suggestions on the way forward.

INTRODUCTION

The administration of justice remains a crucial part of every democracy designed to prevent and control crime, shield the public from harm, provide detention and rehabilitation services, and finally, ensure equal justice for all citizens through the judicial system.According to Hon. Justice David G. Mann[xxiii], an effective dispensation of justice play a key role in creating an enabling environment for the development of any country (Nigeria being inclusive) This is especially so for our country which is in dire need of foreign direct investment to fund its economic development.Former President of the United States, George Washington, in his letter to his Attorney General, Edmund Randolph, highlighted the central role played by an effective and efficient administration of justice in the following words:

> *"Impressed with a conviction that the due administration of justice is the firmest pillar of good Government, I have considered the first arrangement of the Judicial department as essential to the happiness of our Country, and to the stability of its political system; hence the selection of the fittest characters to expound the law, and dispense justice, has been an invariable object of my anxious concern."*[xxiii]

Although the court as represented by the Judge or Magistrate plays a central role in the administration of justice, there are other key players as shown in the dictum of ***Crumpton, J. in R v. O'Connel***in which he states:

> *"The court in which we sit is a temple of justice, and the advocates at the bar as well as the judges upon the Bench, are equally ministers in that temple. The object of all equally should be the attainment of justice; now justice is only to be reached through the ascertainment of truth… But we are all –Judges, Jurors, Advocates and Attorneys – together concerned in the search for truth; the pursuit is a noble*

> *one, and those are honoured who are the instruments engaged in it …But let us never forget that the advancement of justice and the ascertainment of truth are higher objects and nobler results than any which in this place we can propose to ourselves."*[xxiii]

Administration of justice is encompassing and includes the personnel, activity, and structure of the justice system. Specifically, it includes those who work to investigate crimes, those who work in the trial process of the alleged crimes, laws that govern investigative process, the courtroom activity and the courts themselves.

However, the Judge or Magistrate is the captain who steers the ship, as it were, on the right track of applying the law faithfully but tempered with justice[xxiii].

THE CONCEPT OF ADMINISTRATION OF JUSTICE

The Chambers Dictionary defines 'justice' to mean 'the quality of being just; just treatment; fairness' while 'administration' is the management or performance of the duties of an organization. In the context of our discourse, administration of justice involves the whole plenitude of the judicial process conducted in an efficient, fair and just manner[xxiii].

In the case of U.B.A Ltd. v. Achoru, the Supreme Court, per Karibi-Whyte, JSC held thus:

"One of the cardinal principles of our administration of justice is the observance of the rules of natural justice, by hearing the party aggrieved and the untrammeled opportunity afforded him to present his case and argue the issues involved…. Fair hearing does not in my view lie on the correctness of the decision handed down by the Court. It lies entirely in the procedure followed in the determination of the case. Hence the true test of fair hearing is…'the impression of a reasonable person who was present at the trial whether, from his observation, justice has been done in the case….' See Mohammed v. Kano N.A. (1968) 1 All N.L.R. 426."[xxiii]

However, it must be noted that in the administration of justice, all parties must be given an equal opportunity to express their grievances and in accordance with the law. The twin pillars of justice, namely 'Nemodat in causasua', meaning a Judge must not adjudicate in a matter in which he has a personal interest, and 'Audi altarempartem', meaning both sides must be afforded a reasonable opportunity of being heard, are applicable and most relevant in the quest for justice[xxiii].These twin pillars of justice are enshrined in Section 36 (1) of the Constitution of the Federal Republic of Nigeria, 1999 (as altered). The section provides that:

"In the determination of his civil rights and obligations, including any question or determination by or against any government or authority, a person shall be entitled to a fair hearing within a reasonable time by a court or other tribunal established by law and constituted in such manner as to secure its independence and impartiality."[xxiii]

CHALLENGES AND LIMITATIONS IN THE ADMINISTRATION OF JUSTICE IN NIGERIA

The administration of Justice in Nigeria is not without its own limitations. Herein,the key challenges to the effective administration of Justice will be interrogated within the subject heads of lack of judicial autonomy, delays in the administration of justice, and rigidity/lack of adaptability of the judicial system:

A. Lack of Judicial autonomy:

Despite the constitutional provisions for judicial autonomy in Nigeria, the judiciary existsin practice as a quasi-executive arm of government, relying heavily on the executive for its daily survival. The judiciary has to go cap in hand to the executive begging for the release of funds to enable them work. This is most inappropriate. The lack of judicial autonomy that makes the

judiciary, an independent arm of the government beggarly is a serious threat to the administration of justice in Nigeria.

B. The problem of Delays in the administration of Justice

The events of 2020 and 2021 - from lockdown of courts as well as other public offices as a result of the pandemic, to the Endsars protest and worker strikes all over the country represent some of the extraordinary happenings that have significantly undermined the speedy administration of justice across the nation recently. Other factors that bring about delays in the administration of justice in Nigeria include absence of basic infrastructure, convenient and comfortable courtrooms, lack of adequate funding and poor working conditions, lack of training and retraining of personnel, lengthy and cumbersome process of trials, corruption,etc.

i. **The welfare of the Magistrate or Judge**: this ought to be given the utmost priority if the best hands are to be recruited and retained. It is now common knowledge that the welfare of Magistrates and Judges in some states leaves much to be desired. Their remuneration is abysmally low. In most jurisdictions, official quarters are not made available let alone official vehicles.

ii. **Inadequate funding is another factor that causes delay**. As a result of paucity of funds, many courtrooms, where available, are dilapidated and not conducive for thorough and quick work. It is also reason for the non – availability of stationeries such as record books. In addition, notes of proceedings are still taken down in longhand.

iii. **Poor funding of other organs of the administration of the criminal justice system such as the Police, Prison, National Agency for Food and Drug Administration (NAFDAC), National Drug Law Enforcement Agency (NDLEA) and the Ministry of Justice** also contribute in no small way to delays. The lack of adequate facilities and poor working conditions severely impede the smooth functioning of the criminal justice delivery system. On many occasions suspects are not brought to court due to non-availability of motor vehicles and investigations are not thoroughly carried out due to paucity of funds. In addition, frequent transfers of Police investigators to distant locations and non – representation of indigent accused persons in court by officials of the Legal Aid Council are serious causes of delay.

iv. **Legal practitioners also cause delays in the administration of justice**. Sometimes, the delay is caused by a lack of preparedness on the part of counsel resulting in frivolous applications for adjournments. Hon. Justice David G. Mann[xxiii] identifies that apart from the issue of payment of fees, many lawyers engage in sole practice, making them liable to having conflicting dates, thereby causing delays. They find it difficult to engage or brief juniors to handle cases on their behalf when they appear in other courts. Instead, such counsel request adjournments or stand-downs. This attitude was deprecated in the case of ***Ndu v. The State***[xxiii]. Furthermore, a very distasteful practice has developed amongst lawyers whereby counsel file interlocutory appeals against the decisions of Magistrates over-ruling on no case submissions made, and also the use of appeals to delay/frustrate execution of judgments.

v. **The Magistrate or Judge himself sometimes causes delay**. Lack of commitment or indifference to work is a serious cause of delay in trials. Another cause of delay by a Magistrate or Judge is his lack of industry or deep knowledge of the law. This situation results in unnecessary adjournments for rulings on mundane points of law.

vi. **Another cause of delay is indolence or outright corruption** on the part of supporting staff that misplace or omit case files from the cause list. Affidavits of service are sometimes not filed or misplaced. Case files are at other times missing at critical stages of the case. Furthermore, oral evidence in a language other than the official language of the court is not sometimes properly interpreted. Where the Magistrate or Judge does not understand the local dialect, it elongates the period normally taken to record the evidence. The situation could be worse where the victim of crime or witness is deaf and dumb and no one is trained to interpret the specialized sign language to the court.

vii. Archaic laws and rules of court can be a clog in the wheel of quick justice delivery. For instance, the procedural rules applicable in the Magistrate and District Courts, which handle over 70% of litigation in this country, in some cases have not been updated since colonial times, thus causing delays.

C. The problem of rigidity and lack of adaptability, taking cognizance of the fact that the rate of change in the society is always more rapid than the rate of change in the Legal Justice.

In Nigeria, Legal positivism is the ideology subscribed to by most Nigerian judges. It has remained a serious constraint on the need for flexibility in the administration of justice in Nigeria.Judges are obliged to enforce the law laid down by the legislature or created by a higher court whether such law is unfair, absurd or even dangerous. It is mainly justice according to law, not necessarily according to justice.This rigidity is manifest in the Doctrine of Judicial Precedence/ stare decisis: The decision in ***Usung& Ors v. Nyong&Ors***[xxiii]shows that "Courts in Nigeria religiously follow the doctrine of precedent on the enforcement of judicial process. Under the doctrine, decisions of Superior Courts are binding on the inferior Courts. The decisions of a higher Court are binding on a lower Court.[xxiii]

In***Nigerian Army v. Abayomi***[xxiii]the Court stated inter alia that:

> "The Court of Appeal is bound by its previous decisions, but can depart from same in the following circumstances: (i) where two decisions of the Court of Appeal are in conflict and the Court must choose between them; (ii) where the Court of Appeal comes to a conclusion that a previous decision, although not expressly overruled, cannot stand with a subsequent decision of the Supreme Court; (iii) where the Court of Appeal comes to the conclusion that its previous decision was given per incuriam, that is, in ignorance of a statute or other binding authority, the Court is not bound by it; and (iv) where the previous decision was reached without jurisdiction - IbakuVsEbini (2010) 17 NWLR (Pt 1222) 286, Central Bank of Nigeria Vs Hydro Air PTY Ltd (2014) 16 NWLR (Pt 1434) 482. It is however, not a power that the Court can exercise willy-nilly. The Court must be prayed to do so and the party so praying must make out a serious case of error in and injustice occasioned by the decision, before the Court can do so - OdiVsOsafile (1985) 1 NWLR (Pt 1) 17, Bucknor-MacleansVsInlak Motors Ltd (1980) 8-11 SC 1, Williams Vs Daily Times (Nig) Ltd (1990) 1 NWLR (Pt 124) 1, EffiomVs State (1995) 1 (Pt 373) 507. Counsel to the Appellant did not pray this Court to depart from its earlier decision in Appeal No CA/J/158/2017 - The Nigeria Army VsOlusegunOgundipe delivered on the 19th of June, 2018. Therefore, this Court has no business deviating from the decision. **Per HabeebAdewaleOlumuyiwaAbiru, JCA (Pp 22 - 29 Paras A – B**

Regrettably, by the same doctrine of judicial precedence, lower courts are still bound by the decisions of higher courts even when apparently reached per incuriam. The decision of the Court of Appeal in **Ndiliv. Akinsumade&Ors**[xxiii]ismost instructive thus:

> "The first is whether a lower Court can say that a decision of a higher Court was given per incuriam. The second is whether the lower Court can refuse to follow such a decision. I shall deal with the second point first. As I have said in some of my judgments, it will be an act of judicial impeninence for a lower Court to refuse to follow the decision of a higher Court because the lower Court thinks that the decision of a higher Court is wrong or given per incuriam - see my judgment in Chief Effiong Nelson v. Chief OkonEbanga (1998) 8 NWLR (Pt.563) 701; see also my contributory judgment in Robinson Nwangwu v. EmenikeUkachukwu (unreported) delivered on 9th day of February, 2000. The decisions of the Supreme Court and Court of Appeal are galore in this regard. I may mention a few - Oyewunmi v. Ogunsesan (1990) 3 NWLR (Pt.137) 182; P.N. Emerah& Sons (Nig.) Ltd. v. Attorney General of Plateau State (1990) 4 NWLR (Pt.147) 788; Atolagbe v. Awuni (1997) 7 SCNJ 1 (1997) 9 NWLR (Pt.522) 536 where three out of the five Justice descended heavily on the lower Court. The other two Justice dissented. The principle by which a lower Court follows the decision of a higher Court whether the decision of the higher Court is right or wrong is the principle of stare decisis, that is, the binding force of precedent. It makes for clarity and certainty in our judicial decisions. I do not like handling down strictures on the lower Courts when they make mistakes as nobody is above mistakes especially in a discipline such as law. But it is wrong for the lower Court in the instant appeal to refuse to follow the decision of the Court of Appeal in Okara v. Ndili. Even if the decision of a higher Court is given per incuriam, a lower Court is bound to follow it. The first point which I propounded above as contained in the issue No.2 of the appellant, that is, whether it lies in the mouth of a lower Court to say that the decision of a higher Court is given per incuriam is a much more tricky question. I examined the question briefly in my contributory judgment in Nwangwu v. Ikachukwu (unreported) supra. It seems to me that the predominant view is that a lower Court should not open its mouth to say that the decision of a higher Court was given per incuriam even if it is obvious that such a decision was wrong or given per incuriam. This is particularly so when it is the decision of the apex Court. The honour and privilege belong to the apex Court to correct its decision if it is found that any of its decisions is given per incuriam. See Jibowu, F.C.J in Tsamiya v. Bauchi Native Authority (1956) SCNLR 220 or (1957) NRNLR 73. The underlying principle must be understandable. But, may I, with utmost trepidation say that if the decision of a higher Court is given per incuriam a statute or an earlier decided case of a higher Court, I see nothing wrong in a lower Court referring to it in a most polite manner and drawing the attention of the higher Court to it so that it may reconsider its position (if necessary) in its future decision. After drawing the attention of the higher Court to the earlier or a statute which it might have inadvertently failed to consider, the lower Court will follow the decision of the higher Court. Judicial impertinence arises where the lower Court fails to follow the decision of the higher Court. This

> is how the law will grow without doing violence to the principle of stare decisis. Being timorous or timid in dealing with a legal issue is not a virtue. If I am condemned in expressing this humble opinion I shall find solace in Lord Denning who although condemned several times by the House of Lords yet remain one of the greatest Judges of Great Britain. I do not however arrogate to myself the stature of Lord Denning. Far from that, The steep pitfall into which the learned Chief Judge of the lower Court fell is that after saying that the decision of the Court of Appeal in Okara v. Ndili was given per incuriam he refused to follow it. He had no such right. Where a Judge of a lower Court refuses to follow a decision of a higher Court on the same matter his decision is perverse. And so is the decision of the lower Court in this appeal." **Per EUGENE CHUKWUEMEKA UBAEZONU, JCA (Pp 94 - 98 Paras C - A)**

It must be born in mind that the doctrine of judicial precedence subsists irrespective of the geo-political or sociological area or context. Once the decision has been reached by a superior/appellate court- the north, south, east or west notwithstanding, it stands binding on the lower courts.

D. Non-production of suspects from custody for trial by the Corrections.

Non-production of suspects from custody of the Nigerian prisons before the court for them to take their trial has become one of the greatest challenges facing the administration of justice in Nigeria, especially administration of criminal justice. It is a veritable source of the delay experienced in the Nigerian criminal justice system. The awaiting trial detainee (ATD) syndrome is a disease that has festered for too long in the Nigerian criminal justice system. Yet, the Prisons are not helping matters. The reasons for their inability to produce the detainees for trial are legion, ranging from the cogent to the mundane and very trifling reasons. This challenge must be properly addressed if the criminal justice system is to achieve anything near saneness.

E. Technicality versus Substantial Justice

One of the greatest challenges in the Nigerian justice system is the issue of technicality as against applying substantial justice. Most of the time, the ordinary citizen is perplexed at the outcome of certain proceedings as the same offends their natural sense of justice. The use of technical justice or using technicality to defeat the cause of justice in judicial proceedings does not really advance the cause of justice. Even though the courts say that they have departed from technical justice in favour of doing substantial justice, the reality of the matter is that this is far from reality. Election petition cases in Nigeria pose some of the most glaring examples of the use of technicality to defeat the course of justice in Nigeria.

RECOMMENDATIONS

Drawing from the above, the following are suggested but are by no means exhaustive:

1. Modernization of facilities and equipment including libraries and ICT. The use of long hand to record proceedings ought to be jettisoned in favour of modern ICT and technology.

2. Training and retraining of Magistrates and District Judges as well as all other categories of judicial staff. Specialized training in ICT; Interpretation of special sign language for deaf and dumb court users and other physically challenged persons must be given priority.
3. Increase in Manpower: More Magistrates and District Judges should be properly screened and appointed by the various Judicial Service Commissions of the States.
4. Provision of Basic Infrastructure such new court rooms and the renovation of old and dilapidated buildings. Befitting residential accommodation for Magistrates and District Judges must also be provided.
5. Improved conditions of service for all categories of staff. Official vehicles should be provided for Magistrates and District Judges. Staff buses should also be provided to convey other staff to and from work.
6. Financial Autonomy and Accountability: Real financial autonomy must be granted the judiciary to meet its needs. Correspondingly, there is an obligation of greater transparency and being open to public audit.
7. Equitable distribution of work by the administrative Magistrate or District Judge.
8. The Magistrate or Judge should be in control of their courts. They must avoid tardiness and granting of frivolous adjournments to lawyers and litigants.
9. The rules of court must be reviewed and simplified to meet with present day reality.

CONCLUSION

It has been said time and again that the judiciary is the last hope of the common man. Whoever comes to the judiciary expects to be given the latitude to establish his rights and not to lose them. The big question is whether the courts, especially the Magistrate and District Courts of this country, have the proficiency to deliver justice as they should, given the existing outdated procedural rules applicable in those courts and the other practical loopholes that attend our justice delivery system, ranging from the debilitating attitude of the ordinary court users themselves (including members of the legal profession) to other man – made constraints bedeviling related organs in the administration of justice system. It is perhaps convenient here to quote Justice V.R. Krishna Iyer in describing the situation: "[T]he judicial process wrapped in a mystery inside an enigma, what with its baffling legalese, lottery techniques, habitual somnolence, extensive proclivities, multi-decked inconsistencies, tyranny of technicalities and interference in everything with a touch of authoritarian incompetency."[xxiii]

All hands must therefore be on deck to checkmate these challenges to make the administration of justice in Nigeria a shining example to the world, ensure effective and speedy delivery of justice and make the judiciary the last hope of the common man in theory and practice.