



## ***Challenges and Solutions to Ethno-Religious Conflicts in Nigeria: Case Study of Boko Haram, Fulani and Farmers Crises***

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### ***Abstract***

*This paper set out to assess the challenges of Ethno-religious conflicts in Nigeria, A detail investigation of the subject matter revealed that Boko Haram is a so-called Sunni Jihadist Organization based in the North East of Nigeria that has carried out violent attacks against the Nigerian public, taken hostage foreign workers, destroyed strategic installations and perpetrate other acts of terrorism. The paper also revealed the root cause of Fulani Herdsmen conflict that they were denied their grazing land “Burtali and Mashekari: Lakes and rivers because of Dry season farming. The study’s findings include the conflicts are serious thereat to economic security in Nigeria, and the states affected have confronted with declining economic activities, industrial output, dwindling internally generated revenue, declining tourism industry and job losses.*

***Keywords:*** *Ethno-Religious, Challenges, Solutions, Conflicts and Farmers Crises.*

### ***Introduction***

Globally, the fundamental responsibilities of governments is to safeguard the vital core of all human lives from critical pervasive threats, in a way that is consistent with long term

human fulfilment especially socio-economic development. This has become a priority concern all over the world because Socio-Economic development of a state affects not only

the wellbeing of its people but also the Fundamental issue of nation's survival. Accordingly, nations strive to guarantee socio-economic development through the prevention and eradication of extremist sects that engage in terrorism. The activities of terrorist sect create fear, uncertainty and displacement of persons with resultant loss in wages and income due to disruption of economic activities and diversion of Foreign Direct Investment (FDI). Other effects are redirecting of public investment to safer areas, reduced economic growth owing to capital flight and destruction of industries. These consequently create unemployment all of which interrupt the wellbeing or economic security of citizens or affected entity.

Nations all over the world Nigeria inclusive recognize the place of peace in socio-economic and political development. The consciousness of the implication of conflict to nation states has led to measures adopted to ensure peace through good governance and accountability. Nigeria has been confronted by various forms of political and resource control violence, but non has challenged its national economic security as Terrorism and the So –called ethnic cleansing conflicts.

Insurgency, whatever form it takes, represents a great challenge to peace, security, development and freedom of any nation and could also affect the entire region when it is not quickly contained. It can impose undue influence on the society. It negatively affects economic development, leads to destruction of human lives, destroys infrastructure and divert expenditure of scarce resources to fund military hardware and operations at the expense of socio-economic development. A developing country like Nigeria faced with wide spread insurgency could lose enough (FDI) which is an important source of employment thereby leading to reduced economic growth.

Beyond its ability to destabilize a nation, insurgency could undermine the security of a region. The Boko Haram Insurgency (BHI) and the communal conflicts of Fulani Herdsmen versus Farmers in Nigeria has provoked consequences for the West African sub regional security. These conflicts threaten the political and economic stability of member states in the Economic Community of West African States (ECOWAS) sub region.

## **Methodology**

The research was based on primary and secondary data. The approach of interaction too was adopted, this approach enables the researcher to engage the

respondents in a mutually interactive manner. The approach no doubt allows for deeper exploration and it provides opportunities to follow up on responses in order to obtain a full and balance picture or perspective. Secondary source, data on the other had entails the use of library works, such as textbooks, journals website and scholarly works were consulted and this facilitated better analysis of the study.

### **Boko Haram Terrorism and the Northern Economy**

(Sajo 45) incessant Boko Haram attacks produce an atmosphere of fear and uncertainty. The expectation that Boko Haram strike at any time can hardly make for long term economic planning. This is more so when the focus of the attack has been either national or private economic installations. Nigeria's history is associated with massive destruction of economic facilities like individual outfits, commercial business, infrastructure etc.

For instance, the economic effect of 2010 Kano bombings. Many business activities were either closed down, completely destroyed, the owners killed or expelled out of the town. Thus, whenever religious or ethnic terrorist take to the streets to kill, destroy and vandalize property, the economy takes a downturn. National Productive Forces are destroyed and the basis for national economic development is severely eroded. Nigeria hosted the World Economic Forum from 7 – 9 May 2014 with abnormal security measures put in Abuja and environs, while the foreign and local participants were hesitant to attend, all in fear of Boko Haram attacks. In December 2010 a bomb was denoted at the Mami market inside the Mogadisu military barracks in the outskirts of Abuja, Killing ten.

### **Fulani Herdsmen and Farmers Conflicts in Nigeria**

The Fulanis are one of the largest ethnolinguistic groups in Africa, numbering approximately 40 million people in total. They are a mixture of both Sub-Saharan and North African living in the Sahel area. The primary reason for the migratory nature of the herdsmen is to reach areas with abundant grass and water for cattle. Fulanis started this kind migration in to the Northern Nigeria from the Senegambia region around thirteen to fourteenth century. Fulanis became integrated in to the Hausa culture of Northern Nigeria. Thereafter during the dry season when tsetse fly population is reduced, Fulanis will begin to drive their cattle in to the middle belt zone dominated by the non-Hausa

groups returning to the North at the onset of the raining season. But while managing the herd and driving cattle, cattle grazing on farmlands sometimes occur leading to destruction of crops and becoming a source of conflict.

Usually involve disputes over land and cattle for example the Hausas, Tiv, Tarok, Jukun etc. The states that were usually affected are those of the Nigerian Middle Belt, like Benue, Taraba and Plateau. Since the founding of the Nigeria's Fourth Republic in 1999, farmer – Herder violence has killed thousands of people. It followed a trend in the increase of farmer – Herder conflicts throughout much of the Western – Sahel, due to an expansion of agriculturist population and cultivated land at the expense of pasture lands deteriorating environmental conditions, desertification and soil degradation resulting in traditional conflict resolution mechanism of land and water disputes, and proliferation of small arms and crime in rural areas. Majority of farmer – Herder clashes have occurred between Muslim Fulani herdsmen and Christian indigenous farmers, exacerbating ethno-religious hostilities.

### **Economic Growth / Development**

(Igwe 27) Economic growth implies specifically an increase in quantitative output, it may or may not involve technological development. Economic growth is generally measured by the amount of production in a country or region over a certain period of time. In other words, the rate of change of Gross Domestic Product (GDP) which may be positive or negative growth, determines economic growth.

Economic development on a similar note describes increase of improvement in the standard of living of the nation or society in question. Its scope includes the process and policies by which a nation improves the economic, political, and social well-being of its people. Economic development may also be defined in terms of progress or retrogression in a variety of indicators such as literacy rates, life expectancy and poverty rates.

### **Economic Security**

The International Labour Organisation (ILO) expounds that economic security is composed of basic social security, defined by access to basic needs pertaining to health, education, accommodation, information and social protection, as well as work-related security necessary for improve standard of living. While the ILO made substantial linkage to human conditions, it did not link the



sustainability trend of one's standard of living, either presently or in the future. In line with this thought, Baldwin asserts that:

Economic security is the condition of having stable source of financial income usually from productive and remunerative work or from a publicly financed safety net that allows for the on-going maintenance of one's standard of living currently and in the near future.

To a great extent, Baldwin shows the sustainability trend of economic security in the present of long term. However he omitted important factor of how to achieve sustainability either from productive ventures or other means. Hirschman postulates that economic security is the condition of having stable income or other resources to support a standard of living now and in the foreseeable future. It includes probable continued solvency, job security. Sustainability of the future cash flow of a person or other economic entity such as an individual, organization and country through productive venture, social security protection as well as grant or allocation.

### **Relationship between Conflicts and Economic Security**

The presence of Boko Haram activities for instance, is characterized by acts of terrorism such as bombing, armed violence, sabotage and destruction which undermine economic security in terms of severe deprivation of basic human needs, loss of income and investment. On the other hand, the absence of Boko Haram activities and Farmer – Herder clashes creates an enabling environment for the safeguard of economic security in terms of a stable source of financial income from productive and remunerative work, business activities, revenue generation, social security protection as well as grant or allocation.

The correlation between the 2 variables is the conflicts destroy the economic fabrics of affected areas as well as lead to pandemonium and anarchy thereby denying victims the basic necessity of living hence amounting to breach of economic security. Conversely, when the activities of these conflicts is put under control or eliminated, the economic security of citizens which borders on shelter, food and education, job, sustainable investment and over all prosperity will be guaranteed. It then means that conflicts of any kind negatively affect economic security.

## **Effects of the Boko Haram and Farmer – Herders Conflicts On The Economy**

The effects of Boko Haram activities on the economic security couple with that of Fulani herdsmen and farmers in Nigeria particularly in the Northern part of the country and it is worst in the North-East and the Middle Belt States. These areas were badly affected in so many ways because the conflicts were in one way or the other associated with religion. So, it is always viewed as a crises between Muslims and Christians. This paper will look at the effects of these conflicts on the economic security under declining trade and commercial activities, dwindling internally generated revenue, decrease in industrial output, declining tourism industry, job losses and attacks on construction companies.

### **Declining Trade and Commercial Activities**

Goods in Northern Nigeria especially in Kano and Borno are exported to Cameroun, Niger Republic, Chad and Mali among others but this has drastically reduced. “The attack on Kano is so worrisome because the city has always been the commercial centre of Western Sudan for the past 500 years. So, when you destabilize peace in Kano you threaten the foundation of economic and social well-being of Northern Nigeria”. However, since January 2012 when Boko Haram began series of attacks in Kano, the volume of trade between Kano and other states has gone down by about 70%. Likewise, the volume of trade between Kano and neighbouring countries as well as Europe and Asia is now at its lowest level ever? Thus, in Kano State, the commercial centre of Northern Nigeria, trade has gone down considerably due to the Boko Haram crisis. This substantial decline in commercial activities in Northern Nigeria is a serious threat to the economy of the region and by implication economic security.

### **Dwindling Internally Generated Revenue**

One of the sources of revenue to the government in Northern Nigeria is Internally Generated Revenue (IGR). It goes along way in helping the government finance developmental projects. This sector is experiencing a systematic decline in states severely affected by the activities of Fulani herdsmen farmers and Boko Haram. According to Tukur, “If the violence persists, development in Northern region will be significantly tampered with, as the gap between the North and other regions will widen further.” This therefore

implies that the Herders – Farmers and Boko Haram conflicts is undermining the economic security of Nigeria.

### **Decrease in Industrial Output**

The industrial sector in Northern Nigeria especially in Borno, and Kano States are passing through a difficult time. According to Tijjani, “There are about 127 industries functioning in Kano state with an estimated 700,000 workforce operating a 3 shift system per day. However, due to the terror unleashed on the state, these industries were forced to scale down operation to 1 shift per day, representing 70 percent decline in production and 70 percent decline in workforce.” Thus, the conflicts has impacted negatively on the economy of Nigeria and by implication the economic security of the Region.

### **Declining Tourism Industry**

The one booming tourism industry has been under serious threat due to the reign of terror inflicted by the insurgents in part of the North. Against this backdrop, Runsewe Lamented that “In the past more people go to the North for tourism because the region has more tourism attraction sites that generated N80bn annually. However, the current security situation has held the tourism industry to stand still as all economic activities in this value Chain is being disrupted by these conflicts.” Consequently this has affected hotels, shops etc. In Maiduguri metropolis for example, there are 13 standard hotels before the manifestation of Boko Haram crisis. However, this number has since dropped to only 6 functional hotels. This is thus an effect of the crisis on the economic security of Nigeria.

### **Job Losses**

The most popular means of transport in most part of Nigeria is the commercial motorcycles known as ‘Okada or Achaba’. As a result of the ongoing security challenges. This mode of transport was banned in Kano, Borno, Yobe, Plateau, Gombe and Adamawa States for being use by the Boko Haram members to launch attacks. Thus, impending on the source of livelihood of many people. The consequence is that a lot of Nigerians who depend on it for daily living have been put out of work. Accordingly, “The ban is costing about N1.35bn a day to the 1.5 million motorcycle riders in Kano alone who have been rendered

jobless.” “The ban has put about 10,000 members of riders out of job with an estimated N15ml daily loss.”

### **Attacks on Construction Companies**

Several attacks have been conducted against construction workers in the North with the primary objective of frustrating the programmes of government. On 26 January 2012, a German Construction Engineer was kidnapped from a construction site in Kano which stalled the project. An attack killed 9 construction workers in their lodge in Maiduguri on 2 July 2012. On 7 November 2012, 2 Chinese Construction Engineers were killed in an attack on a Chinese Construction Company yard in Benishek town outside Maiduguri. In another attacks 5 Chinese Nationals were killed in a separate attacks in Damasak in northern Borno in 2012. Consequently, the Chinese Civil Engineering and Construction Company (CCECC) closed operation in Borno state because of those attacks on their workers, on 16 February 2013, 7 foreign construction workers which included a Briton, an Italian, a Greek and 4 Lebanese were kidnapped in Jama'are. Consequently, the company evacuated its staff and the project stalled with more job losses.

### **Solutions to Economic Insecurity in Nigeria**

Banning all so-called militia youths groups and political thugs throughout the country. These youth are the combination of illiterates, secondary schools dropout and frustrated graduates that has not secure government jobs, they act under the influence of drugs, Indian herb, alcoholic drinks and what have you. They are always loyal and obedient to their sponsors in causing confusion and any kind of violence, be it political or religious.

Reconstruction of disappeared cows feeder roads known as Burtali throughout the nation. And not only reconstructing them alone but government at all levels should maintain these Burtali from the farmers encroachments to avoid re-disappearance again. Fulani Associations such as Miyetti Allah and Kautal Hore should engage in educating the Fulani herdsmen on the rules of the road (ROR) and also assist in fishing out the criminals among them to avoid blanket punishments on others.

Justice to all is imperative for the sake of peace and development. Both farmers and herdsmen contribute immensely to the economy. Justice delayed is justice denied. Emir of Jalingo Alhaji Mafindi Said “Our system are suppose to work,

but they are not working we must make them to work”. The system here includes the weaknesses of the Nigeria police in terms of manpower, lack of equipments, under funding and corruption. Exaggeration by the members of the Press in what they are reporting also do complicate the crises, which will result to the nation’s Economic insecurity.

## **Conclusion**

This paper set out the assessment of the effects of Fulani Herdsmen and farmers with that of Boko Haram conflicts on the economic security in Nigeria and Northern part in particular. Fulani’s comprises of six different groups or clans.

“ i. Fulanawa - from Muhammadu Fulani (ii) Falatawa – from Abubakar Falata (iii) Durdawa - from Umaru Durdo (iv) Toronkawa -from Usman Toro (v) Gurdawa - from Aliyu Gurdo (vi)Sullubawa - from Fatima Sippowo.”

They are the largest tribe in Africa and they spread all along west Africa from Senegal to Cameroon they are well educated except for the few, wealthy, good looking, friendly, nomadic etc. However, they are envied by so many tribes which leads to hostility towards them. Disappearance of their cattle feeder roads inside Bushes Burtali and denying them rivers because of the dry season farming were identified as the root causes of their conflicts with farmers almost everywhere.

After the swearing in, of the President Muhammadu Buhari, he swung to action to make sure, the security challenges in north-east, were curtailed to the bearest minimum. He embarked on journey to our neighbouring countries like Chad, Niger, Cameroun and Togo in order to help Nigeria to tame the security threat of Boko Haram in north-east region and Nigeria at large.

Despite efforts at national and sub-regional levels to ensure the elimination of every form of insurgency in West Africa, the issue of post governance and corruption, which hinders development and social wellbeing, has been a factor aiding insurgency on the continent. Border management in West Africa is very poor, hence proliferation of weapons and unhindered movement of Terrorists. This has been made possible due to lack of effective intelligence gathering and sharing mechanism among member states.

All Nigerians must rise above ethnicities and religious bigotry, for us to know that God create us differently is for us to know and understand one another.

Killing, maiming and destroying each other or our properties does not make us better than one another.

### **Recommendations**

Federal Government of Nigeria should:

- a. Ban all the Militia Youth Groups nationwide and declare them as terrorist.
- b. Ensure the return of the Burtali Roads and its maintenance throughout the country.
- c. Severe punishment on all enemies of peace and their sponsors to serve as a deterrent to others.
- d. Sanction all media that are bias in their reports that will further escalate the conflicts.

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## ***Safety and Worry about Crime in Igbesa Community of Ogun State***

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### ***Abstract***

*Problem of safety and worry about crime is a serious one for many Nigerians. Several studies have examined the problem of safety and worry about crime in city areas with less attention on semi-urban and rural areas. This study, therefore, investigated safety and worry about crime in semi-urban area of Igbesa community in Ogun State. Survey design was utilized and both quantitative and qualitative methods were used. These involved questionnaire survey of seventy-two community residents and five sampled photographs took in the different areas of the community. Quantitative data were analysed using frequency distribution and percentage tables. The photographs were analysed using ethnographic summaries and content analysis. Age of the respondents ranged from 15 years to 64 years and above; 50% were male; 86.1% were Christians; 29.2% were bachelor degree holders and 84.7% were full time workers. A total of 31.9% said their neighbourhoods were safe in the night; while 37.5% of them confirmed that their neighbourhoods were safe in the day. An aggregate of 29.2% of respondents were very worried about the safety of their children; while 26.4% of them were a little worried when strangers stopped them to ask for directions in the night. Data show that 30.6% of respondents were worried hearing footsteps behind them at night in their neighbourhoods. Respondents' attitude towards crime shows that 20.8% of respondents said it varies between anxiety and fear. A total of 52.8% were very worried becoming victims of crime, while 27.8% of them confirmed that crime has affected their quality of life but 27.8% said fear of crime has little effect on the quality of life they live. The five photographs show physical incivility of neighbourhood that can cause problem of safety and worry about crime. The*



*study recommends increase in surveillance, control of access to the neighbourhoods, reduction in incivility and disorder in the neighbourhoods, street policing, good police-community relation and erection of barriers to wade off intruders to enhance safety in the community.*

**Keywords:** *Safety, Worry, Crime, Neighbourhood and Community.*

## **Introduction**

The efforts of the Nigerian government to ameliorate the problem of crime have always proven abortive. This may be as a result of such efforts not being backed up by accurate and correct data on the extent, trend and pattern of crimes in Nigeria. It is quite unfortunately therefore that when crime rate in Nigeria is increasing geometrically, the efforts to control it is in arithmetical progression. It is very disheartened that when crime is increasing at alarming rate the fear of crime also increases at the same rate. It is worthwhile to examine the problem of safety and worry because this problem is widely spread, even more than the crime itself. The research work therefore, x-rayed the problem of fear of crime in Igbesa semi-urban community of Ogun State, Nigeria. The study area was selected because of its proximity and accessibility to the researcher. The area is close to Lagos metropolitan city and surrounded by some rural communities.

Fear of crime, when outrageously high, may cast aspersion on the ability of government to protect life and property, which is the paramount responsibility of the government to entire citizenry of this country. There is a strong need, therefore, to address the social problem of fear of crime, especially now that Nigeria is seriously combating challenge of insecurity through Boko-Haram insurgency and incessant herdsmen attacks

The objectives of the study were to:

1. investigate how safe the neighbourhoods of the respondents were;
2. find out some of the worries of the respondents on crime; and
3. investigate how crime has affected the lives of the respondents.

## **LITERATURE REVIEW**

Fear of crime emanates from perceived vulnerability. Perceived vulnerability is a belief that one is

susceptible to future negative outcomes, and unprotected from danger or misfortune. Accompanying this cognition is an effective components consisting of feelings of anxiety, fear and apprehension (Jonathan, 2009). Fear of crime has become major social and political problem, perhaps bigger than the crime itself (Gilchrist, Bannister, Ditton and Farral, 1998). However, it should be noted that fear is a variable, and not an attribute of everyone. For instance, most people are not fearful, or only fearful in some environments and not others (Smith and Torstensson, 1997).

Measurement of fear of crime is very crucial to the study of fear of crime. Gafaralo (1981) argues that adequate measurement of the fear requires that not only the types of situations, in which people say they would experience fear, should be determined, but also how often they find themselves in such situations and how strongly they have reacted to such situations in the past. Measuring fear of crime in specific context can be done like walking alone in one's living area at night. It is assumed that it is that fear of serious personal victimization that is being measured (Smith and Torstensson, 1997). Mesko, Vosnjak, Muratbegovic, Budimlic, Bren and Kury (2014) argue that fear of crime can be measured using six vignettes: a parked car, a bus stop, a party in the neighbourhood, a telephone, a door bell and a bar. They argued that these vignettes are quite powerful in measuring fear of crime among people in urban neighbourhood. Bug, Kroh and Meier (2015) argued that protective and avoidance behaviour can be factored as indicators of fear of crime. This behaviour includes private expenditure on security equipment, and user-generated communication with reference to crime in social networks. Finally taking precautionary measures is an indicator for fear of crime as explained by Pain, Williams and Hudson (2000).

The contributing causes of fear of crime can be classified into five broad categories:

- (1) actual criminal victimization;
- (2) second hand information about criminal victimization distributed through social networks;
- (3) physical deterioration and social disorder;
- (4) characteristics of the built environment i.e. physical composition of the housing stock and
- (5) group conflict (Moore and Trojanowiz, 1988).

Every cause of fear of crime can be categorized under the broad five categories highlighted above. Cozens (2004) argues that specific times, geographical locations and design features of a place can elicit fear of crime. Perkins and Taylor (1996), in their findings, discovered that resident perceptions of disorder, observed disorder, social and physical disorder, unkempt housing exteriors, residential street block, age, gender and race were factors which contribute to fear of crime. However, the individual psychological differences and communities with differing levels of disorder will act as intervening factors in fear of crime as explained by them.

Mesko et.al (2014) argue that physical appearance that includes the visible features of neighbourhood like: vandalism, rubbish, litter and graffiti can elicit fear of crime. They also cited social disorders which refer to people, and this can be explained by the presence of people engaged in drug dealing, fighting on street corners and local demography as well as other activities that cause a sense of danger that are thought by residents to be signs of the breakdown of social control. Mesko et.al (2014) also included mistrust by increasing residents' perceptions of powerlessness as a contributory factor of fear of crime.

Fisher and Nasar (1992), as cited by Lim and Chun (2015), argue that environment of a particular place may cause fear of crime. For instance, according to them, new or dark places increase fear of crime because individuals feel that potential offenders can hide in the places and it may be difficult for the individuals to run away from the places.

Jonathan (2009) also observed that perceived threat can cause fear of crime. The author concluded that individuals worry about crime because they appraise a threat. Threat assessment involves judgments about the likelihood, control and consequence of risk. When individuals feel they have especially low levels of control over its incidence, then levels of worry will tend to be relatively high.

Partington (2013) was of the opinion that fear of crime may be considered rational when there is tangible basis for the fear, such as previous experience of victimization. Grabosky (1995) was of the same opinion that previous experience as a crime victim, either directly or vicariously, through the experience of relatives, friends or acquaintance is often associated with fear of crime.

Mass media play a lot in causing fear of crime. Partington (2013) argues that fear is engendered by over blown and sensational media reporting of serious but untypical crimes. Grabosky (1995) argues that newspaper coverage is complex,

with some forms of coverage increasing fear of crime. Wynne (2008) opines that a common trend in the media is to sensationalize deviance, glamorize offending and to undermine moral authority and social controls, thereby heightening fear of crime in the society. Dowler (2003) in his study discovered that viewing crime shows is significantly related to fear of crime. Regular viewers of crime shows, according to him, are more likely to fear or worry about crime. Jamieson and Romer (2014) also supported the view. The duo discovered also in their study that Television violence was correlated with fear. Rozansky (2014) also commented that fictional treatment of crime on Television may influence the public's fear of crime. Television shows can affect how safe the public feels. It has been argued that television overstates both the seriousness and risk of criminal victimization, portraying the world as mean and scary (Partington, 2013). However, Heath and Gilbert (2016) concluded in their paper that the relationship between television viewing and fear of crime is complex, because the type of programming, credibility of the viewer, the extent of justice displayed at the programme's end and the level of apprehension about crime before the viewing, all lead to complex patterns rather than simple main effects. Warr (1993) was of the opinion that the level of fear caused by the media may not be entirely justified. According to Warr (1993), public fear of crime is exacerbated by the mass media who exaggerated image of crime to the public. In summary, Partington (2013) listed actual risk of victimization, previous experience of victimization, environmental conditions, ethnicity degree of confidence in the police and criminal justice system, lower educational achievement, loneliness and a perception that neighbours may be relatively untrustworthy as factors which cause fear of crime. However, it should be noted that the degree to which crimes are feared is dependent on two distinct factors: the perceived seriousness of the offense, and its perceived risk which is the subjective probability that it will occur (Warr, 1993). There are many demerits of fear of crime. Warr (1993) highlights the following as the consequences of fear of crime:

1. Subtle changes in personal habits to pre-cautionary and avoidance behaviours;
2. Spatial avoidance. It means that individuals avoid areas that are thought to be dangerous;
3. Impossibility to attract or retain local businesses and customers and
4. Heavy spending on physical precautions.

Moore and Trojanowicz (1988) also highlighted the following as economic and societal consequences of fear of crime:

1. People are uncomfortable emotionally. Instead of luxuriating in the peace and safety of their homes, they feel vulnerable and isolated;
2. Fear motivates people to invest time and money in defensive measures to reduce their vulnerability. The view is also shared by Warr (1993);
3. Fear of crime claims a noticeable share of the nation's welfare and resources;
4. It erodes the overall quality of community life;
5. It damages the neighbourhood by promoting responses which protect some citizens at the expense of others;
6. Although neighbourhood patrols to reduce fear of crime can make residents feel safe, they may threaten and injure other law abiding citizens.

Jamieson and Romer (2014) argue that people that fear crime are more dependent, more easily manipulated and controlled, more susceptible to deceptively simple, strong and tough measures and hard-line postures-both political and religious. They may accept and even welcome repression if it promises to relieve their insecurities. These are demerits of fear of crime in society. Partington (2013) on his own, argues that fear of crime mobilizes public reaction and puts or increases unnecessary pressure on police, courts and politicians to remove the threat. According to Dittman (2006), fear of crime may even cause public dissatisfaction with police and justice. It may cause intolerance and xenophobia and can also lead to avoiding and protective behaviours.

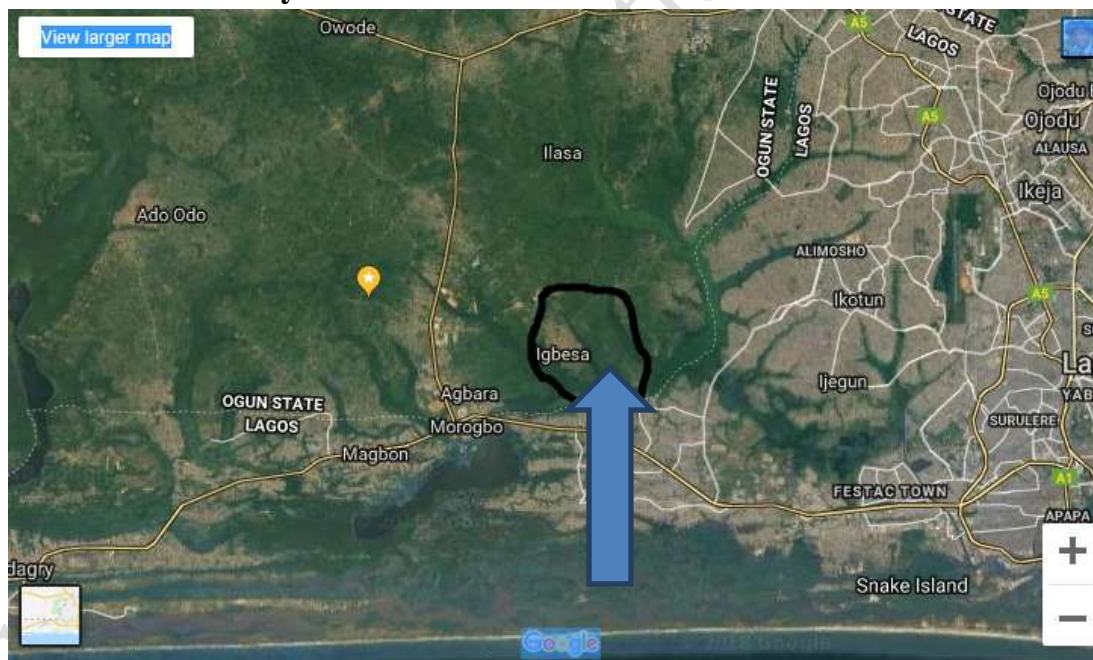
We have demerits of fear of crime as explained earlier on; however there are merits of fear of crime also as mentioned by criminologists. Michigan State University (2014) suggests that adolescents who are more fearful of crime are less apt to become victims. They avoid potentially dangerous people, locations and activities such as drug-fueled parties. Fear of crime would make law enforcement agencies to focus on direct anti-crime initiatives and provide details on which crimes are most likely to occur and where. This will help citizens become better informed on issues that could affect their routine activities and safety (Michigan State University 2014).

## METHODOLOGY

This work adopted a survey research design. Survey involves the collection of information from a sample of individuals (Schutt, 2004). It is an efficient way of gathering data to help address a research task. Quantitative was employed in this study.

Igbesa community was the study area. Igbesa is a semi-urban community in Ado-Odo/Otta Local Government Area of Ogun State. The community is located on latitude  $6^{\circ} 32' 0.9672''$  N and longitude  $3^{\circ} 8' 2.9796''$  E. The community elevations above the sea level are 19 metres high or 62 feet. It is located 8 miles away from the West of City of Lagos. There are about 7, 000 people living in the town. The community is an Industrial area with over forty different industries located in different areas of the town. The largest among these industries is Ogun-Guangdong Industrial Zone, established during the administration of Chief Gbenga Daniel (the former governor of Ogun State).

### Picture of the study area



Igbesa community which was the study area was selected through purposive sampling method under non-probability sampling technique. Accidental sampling method under non-probability sampling technique was used to select the photographs used for the study. Accidental samples are the samples selected

by researcher without any prior plan or arrangement. The researcher sampling was by accident (Adler and Clark 1999 and Neuman, 2013). The photos taken as soft data for this study were selected accidentally in the course of the field work for this study.

Community dwellers that formed our respondents were sampled, using convenience sampling which is sometimes called available subject sample which is a group of elements (often people that are readily accessible to and therefore, convenient for the researcher). Seventy-two (72) respondents were eventually sampled to participate in this study. Rules of thumb by Hill (1998) and Vanvoorhis and Morgan (2017) were employed to arrive at the sample size. Seventy-two copies of a questionnaire were administered among the community people who participated in the study. All the copies administered were returned to the researcher.

Copies of the questionnaire for the study were first sorted out. To minimize errors, data from the questionnaire were coded so as to pave the way for editing of data before the use of SPSS (Statistical Package for Social Sciences). Photographic data (soft data) were also used for this study through the aid of photo camera. Photographs of strategic places which constituted fear of crime were taken. These photos formed the qualitative aspect of the study. They were taken to complement the hard data from the questionnaire (quantitative aspect).

The analysis of data emphasized comparative and relative frequencies. Univariate analyses were used in interpreting socio-demographic of the respondents, using frequency and percentage tables, while bivariate analyses were employed in cross-tabulating variables.

The qualitative data which emerged from photographs were content analysed. They were presented separately from the quantitative data but complemented them in analysis interpretation. Data analysis and interpretation were done within socio-psychological environments which shaped the opinions of people in Nigeria regarding fear of crime.

## **DATA PRESENTATION, ANALYSIS AND INTERPRETATION**

### **Socio-bio data of respondents**

This section discusses socio-bio data of respondents who participated in the study. The first to be considered is the sex of respondents. The table below shows the analysis of sex distribution of respondents.

**Table 1: sex distribution of respondents**

Sex	Frequency	Percentage
<b>Male</b>	36	50.0
<b>Female</b>	36	50.0
<b>Total</b>	<b>72</b>	<b>100</b>

Source: Researcher's Survey, 2018

The table above shows the sex distribution of respondents who participated in the study. Fifty (50.0%) of respondents were males and 50.0% of them were females. Sex determines the gender dispositions in society. Gender, for instance, is a strong factor to discuss when it comes to research on fear of crime in society. For Gilchrist et.al (1998) and (Scott, 2003)) women are more fearful of crime and they report more general victimization fear with fear of sexual assault. The same views were supported by Hilinski et.al (2011); Sur (2012); Mesko et.al (2012) and Warr (1993). The data in the study yielded equal percentage of sex for both male and female, an indication of equity in the study on gender-basis.

Age of respondent was also considered in the study. Age also is an important determinant factor of fear of crime. Table 2 shown below contains the analysis of respondents on age.

**Table 2: Age distribution of respondents**

Age distribution	Frequency	Percentage
<b>15 – 24 years</b>	6	8.3
<b>25 – 34 years</b>	16	22.2
<b>35 – 44 years</b>	36	50.0
<b>45 – 54 years</b>	10	13.9
<b>55 years and above</b>	4	5.6
<b>Total</b>	<b>72</b>	<b>100.0</b>

Source: Researcher's Survey. 2018.

The table above shows how respondents were distributed by age variable. The analyses show that respondents, who were in the age range of 35 years and 44 years, recorded the highest percentage of 50.0%; this was followed by respondents between 25 years and 34 years with 22.2%; those that were between



45 years and 54 years were 13.9%; this was followed by those that were between 15 years and 24 years with 8.3% and respondent that were 55 years and above came last with 5.6%. Age also is an important factor in fear of crime. Hilinsk et.al (2011) argue that people who were advanced in age have greater levels of fear of crime. They were more fearful of crime victimization than the young population is society (Smith and Torstensson, 1997). Age is a factor to consider when it comes to worry about personal crime (Jackson, 2009). People that are very old are more fearful of crime because they are more vulnerable, physically, than young people (Perkins and Taylor, 1996). Physical weakness of the body which comes as a result of aging process makes older people to be more fearful of crime (Grabosky, 1995).

Age, therefore is always a recurrent factor in literature when fear of crime is being analysed or explained across various categories of people in society.

The religions of respondents were also considered in the study. Table 3 below shows the distribution of respondents by their religions.

**Table 3: Distribution of respondents by religions**

Religions	Frequency	Percentage
<b>Christianity</b>	63	87.5
<b>Islam</b>	8	11.1
<b>Traditional Religion</b>	1	1.4
<b>Total</b>	<b>72</b>	<b>100.0</b>

Source: Researcher's Survey, 2018.

From the above table, 87.5% of respondents were Christians; 11.1% were Muslims and 1.4%, adherent of traditional religion. The analyses clearly show that many of the respondents who participated in the study were Christians. Igbesa community is predominantly Christian community. The community is not far from Badagry which serves as the gate way for Christian missionaries in Nigeria. Christianity came into Nigeria through Badagry community.

Religion may play important role in neutralization of fear of crime. Strong religious belief against possibility of being victimized can assist in neutralization of fear of crime. Inability to neutralize crime, especially by women, according to Smith and Torstensson (1997), causes severe fear of crime.

The study also considered the educational qualifications of the respondents who participated in the study. The table 4 below shows the educational qualification analysis of respondents.

**Table 4: Educational qualifications of respondents**

Educational qualification	Frequency	Percentage
<b>Below SSCE</b>	2	2.8
<b>SSCE</b>	4	5.6
<b>ND</b>	6	8.3
<b>NCE</b>	8	11.1
<b>HND</b>	12	16.7
<b>B.SC</b>	21	29.2
<b>M.SC</b>	14	19.4
<b>Others</b>	4	5.6
<b>Missing</b>	1	1.4
<b>Total</b>	<b>72</b>	<b>100.0</b>

Source: Researcher's Survey, 2018.

It can be deduced from above table that 2.8% of respondents had educational qualifications below senior secondary school certificate; 5.6% of respondent had senior secondary school certificate; 8.3% of them had National Diploma; 11.1% of them had National Certificate in Education; 16.7% of respondents had Higher National Diploma; 29.2% of them were holders of bachelor degrees; 19.4% of them had Master's degrees, while 5.6% of them had other qualifications. Finally, 1.4% did not indicate any qualification.

A cursory look at the table shows that majority of respondent 29.2% had bachelor's degrees, followed by 19.4%, that had Master's degrees. Education is an important factor that should be considered in measurement of fear of crime. For instance, Grabosky (1995) in his study of Australians on fear of crime noted that Australians with higher levels of education tend to be less fearful than the uneducated. Education may influence the ways people respond to crime. Education may play prominent role in making decision regarding protective behaviours against crime; whether to seek for insurance to minimize the cost of victimization, whether to participate in behaviours that will lower crime rate

with others and also the way people seek for information by consulting other sources and scanning the environment (Gafaralo, 1981)

Employment status of respondent was also considered in the study. Table 5 below shows the analyses of respondents regarding their employment statuses.

**Table 5: Distribution of respondents by employment status**

Employment Status	Frequency	Percentage
<b>Student</b>	2	2.8
<b>Part-Time Worker</b>	7	9.7
<b>Full-Time Worker</b>	61	84.7
<b>Unemployed</b>	1	1.4
<b>Retiree</b>	1	1.4
<b>Total</b>	<b>72</b>	<b>100.0</b>

Source: Researcher's Survey, 2018.

A cursory look at the table above shows that 2.8% of respondents were still schooling (students); 9.7% of them were holding part-time jobs; 84.7% of them were full-time workers; 1.4% of respondents were not employed and finally 1.4% were retirees. We can infer from the table that majority of respondents were full-time workers. The employment statuses of people would determine their income. Income contributes to fear of crime. Scott (2003) argues that fear of crime is higher among women of low-income living than women of high-income living, because low-income living causes poverty. Poverty itself contributes to an increased risk of victimization.

Scott (2003) argues that studies have shown that women with low-socio economic status were usually worried of walking alone outside home after dark and staying alone inside the home at night. Wynne (2008) also explains that members of less-skilled socio-economic group usually exhibit fear of being insulted and mugged more than the members of highly professional group. Grabosky (1995) had the same view. His study of Australians on fear of crime shows that Australians that earned high income were less fearful than poor Australians.

The study requested that respondents indicate how long they have been living in their area / neighbourhoods. The analyses show that 9.7% of respondents had lived in their neighbourhoods for less than 12 months; 11.1% have been in their

neighbourhoods between 1-2 years; 8.3% of them for between 2-3 years; 25.0% of them for between 3-5 years; 23.6% of respondents have been living in their neighborhoods between 5-10 years; 13.9% of them for between 10-20 years; 6.9% of them have been living there for 20 years and above. The duration of their living will determine their experiences about the area.

As a follow up question, the study requested how many people were living in the households of respondents including themselves. The analyses show that 2.8% of them were living alone; 4.2% of respondents were living with one other person; 12.5% of them were living with two other persons; 23.5% of respondents were living with three other persons and 56.9% of respondents were living with four other persons and more. Living together with other persons may reduce fear of crime. People that are living alone may have higher level of fear of crime than people living with other persons in the household. However, further studies may be conducted to ascertain this.

### **Respondents on the safety of their neighbourhoods**

One of the objectives of the study was to investigate how safe the neighbourhoods of the respondents were. Table 6 below shows the responses on how safe the areas or neighbourhoods of respondents were at night.

**Table 4.6: Respondents on how safe their areas/ neighbourhoods were in the night**

How safe the neighbourhood	Frequency	Percentage
<b>Very unsafe</b>	8	11.1
<b>Unsafe</b>	8	11.1
<b>Cannot say</b>	26	36.1
<b>Safe</b>	23	31.9
<b>Very safe</b>	7	9.7
<b>Total</b>	<b>72</b>	<b>100.0</b>

Source: Researcher's Survey, 2018.

The above table shows the analyses of the responses on how safe the areas or neighborhoods of respondents were at night. The analyses show that 11.1% of respondents signified that their neighbourhoods were very unsafe in the night; another 11.1% of them said their neighbourhoods were unsafe; 36.1% of them

cannot say whether their areas or neighbourhoods were safe or unsafe in the night; 31.9% of respondents signified that their areas or neighbourhoods were safe in the night and 9.7% of them said their areas or neighbourhoods were very safe in the night.

Darkness is considered a dangerous part of the day and therefore unsafe. This is more serious in areas not illuminated in the night. People may be worried walking alone in the night or staying in-door alone in the night (Scott, 2008). Ergun (2013) in his study of fear of crime in Beyoglu Centre explains that as far as night time safety in Beyogul was concerned, a very larger number of people confirmed the place was not safe at night.

The safety during the day within the neighbourhoods of the respondents was also considered in the study. Table 7 below shows the analyses of responses on this as extracted from data.

**Table 7: Respondents on how safe their areas or neighbourhoods were in the day**

How safe the neighbourhood	Frequency	Percentage
<b>Very unsafe</b>	6	8.3
<b>Unsafe</b>	6	8.3
<b>Cannot say</b>	9	12.5
<b>Safe</b>	27	37.5
<b>Very safe</b>	24	33.3
<b>Total</b>	<b>72</b>	<b>100.0</b>

Source: Researcher's Survey, 2018.

The table above reflects that 8.3% of respondents signified that their areas or neighbourhoods were very unsafe during the day; 8.3% said theirs were unsafe; 12.5% of respondents cannot say whether their neighbourhoods were safe or unsafe; 37.5% of them said their neighbourhoods were safe and 33.3% signified theirs to be very safe. A critical look at the above shows that majority of respondents either classified their areas or neighbourhoods to be safe or very safe during the day. This was in corroboration with Ergun (2013) when he studied Beyogul city Centre. Most of his participants stated that Beyogul was safe during the day. The rates were observed to be 69.7% safe and 71.7% very

safe respectively. However, they were 37.5% safe and 33.3% very safe in this study.

Physical environment can link environment to fear of crime. Physical environment can determine whether a particular place will be safe during the day or during the night. For instance, uncompleted and bushy buildings like the ones in figure i, figure ii and figure iii can be hide outs for criminal minded people during the day or during the night. Such people can use the incivility of the environments to mug or attack innocent victims. Environmental disorientations and neglected buildings like these one in the figures mentioned can aggravate crime and vandalism as reported by Ergun (2013).

A lonely and bushy path way or walk way can also cause fear of crime. For instance, figure iv shows a lonely bushy path way. Such an environment can be an available opportunity for criminals to launch attacks on innocent victims walking along the pathway.

Visible features of neighbourhood such as rubbish and litter can also cause fear of crime, according to Mesko et.al (2014). Such environment, whether during the day or during the night, can constitute a congregational point for the criminal minded people. Figure v illustrates such rubbish and littered area. Two boys can be seen loitering around the place. The neighbourhood like this may instill fear of crime in the people passing by in the neighbourhood.

Neighbourhood and the safety of the children were also considered in the study. Table 8 below indicates the views of respondents on it.

**Table 8: Worry about the safety of children in neighbourhoods by respondents.**

Level of Worry	Frequency	Percentage
<b>Very Worry</b>	21	29.2
<b>A little worried</b>	16	22.2
<b>Neither worried nor not worried</b>	10	13.9
<b>Not very worried</b>	10	13.9
<b>Not at all worried</b>	7	9.7
<b>Not applicable</b>	4	5.6
<b>Missing</b>	4	5.6
<b>Total</b>	<b>72</b>	<b>100.0</b>

Source: Researcher's Survey, 2018.

A cursory look at the above table shows that 29.2% of respondents signified that they were very worried about the safety of children in their neighbourhoods; 22.2% of them were also worried; 13.9% of respondents were indifferent about children's safety in their neighbourhoods. However, 13.9% of them were not very worried; 9.7% of them were not at all worried; 5.6% of respondents said the question was not applicable to them; while 5.6% did not indicate any level of worry. A glance at the analyses shows that a very large number of respondents were very concerned with the safety of their children in their neighbourhoods (29.2%). and 22.2% of them were also concerned of the same. How safe an area or neighbourhood is can be determined by how safe children in such area or neighbourhood are. A neighbourhood where children are safe can be said to be safe to some extent. Children are usually concern of the women and the fear of crime for women may come from the fear of safety of their children. Galchrist et. al (1998) argue that women's responsibilities and concern about children cause fear of crime in women. Pain et.al (1999) argue that mothers of primary school children were more concerned about their children's present and future safety in the neighbourhood, even more than their own safety.

### **Worry about Incidences of crime**

The study requested that respondents signify how worried they were when a stranger stopped them at night to ask for direction. Table .9 below shows how they responded to the question.

**Table 9: Worry about a stranger stopping respondents to ask for direction in the night**

Level of Worry	Frequency	Percentage
<b>Very Worried</b>	16	22.2
<b>A little worried</b>	19	26.4
<b>Neither worried nor not worried</b>	6	8.3
<b>Not very worried</b>	8	11.1
<b>Not at all worried</b>	9	12.5
<b>Not applicable</b>	11	15.3
<b>Missing</b>	3	4.2
<b>Total</b>	<b>72</b>	<b>100.0</b>

Source: Researcher's Survey, 2018.

From the above table, 22.2% of respondents felt worried when strangers stopped them at night to ask for direction in their neighbourhood; 26.4% of them were a little worried under the same condition; 8.3% of respondents were indifferent in the event of strangers stopping them in the night asking for direction; 11.1% of them were not very worried and 12.5% of respondents were not at all worried. A total of 11.1% of respondents signified 'not applicable', because they had never found themselves in such situation in the past and 4.2% of respondents did not indicate any of the responses made available.

Stranger asking for direction in the night is one of the parameters to measure fear of crime. People may be afraid of attending to strangers asking for direction in the night because such strangers may turn out to be criminals. For instance, Sur (2012) argues that women did fear cognitively by assessing their risk of sexual victimization at the hands of strangers in the public in the dark.

The study also requested respondents to show how worried they were hearing footsteps behind them at night in their neighbourhoods. Table 10 below shows how the respondents responded to the question.

**Table 10: Respondents' Worry about hearing footsteps behind them at night in the neighbourhoods**

Level of Worry	Frequency	Percentage
<b>Very Worried</b>	22	30.6
<b>A little worried</b>	16	22.2
<b>Neither worried nor not worried</b>	7	9.7
<b>Not very worried</b>	11	15.3
<b>Not at all worried</b>	8	11.1
<b>Not applicable</b>	6	8.3
<b>Missing</b>	2	2.8
<b>Total</b>	<b>72</b>	<b>100.0</b>

Source: Researcher's Survey, 2018.

The table above shows that 30.6% of respondents were very worried when they heard footsteps behind them in the night in their neighbourhoods; 22.2% of them were a little worried under the same circumstance; 9.7% of respondents were indifferent about hearing footsteps behind them in their neighbourhoods at night; 15.3% of them were not very worried; 11.1% of respondents not at all



worried while 8.3% of respondents said the situation was not applicable to them because they had not experienced this in the past and 2.8% of respondents did not indicate any response on this.

Walking alone in the dark is one of the parameter to measure fear of crime. Office for National Statistics (2015) included in their survey questions how people felt safe walking alone at night. This is in consonant with Ergun (2013) who confirmed that people are usually afraid of walking alone at night. Hearing footsteps behind when one is walking alone in the dark can cause a lot of fear and serves as a good measurement of fear of crime across various researches. How worried respondents were, thinking about all types of crime generally about becoming a victim of crime, was also measured in the study. Table 11 below shows their responses.

**Table 11: How worried respondent were generally about becoming victims all types of crime:**

Level of Worry	Frequency	Percentage
<b>Very Worried</b>	38	52.8
<b>A little worried</b>	18	25.0
<b>Neither worried nor not worried</b>	4	5.6
<b>Not very worried</b>	5	6.9
<b>Not at all worried</b>	4	5.6
<b>Missing</b>	3	4.2
<b>Total</b>	<b>72</b>	<b>100.0</b>

Source: Researcher's Survey, 2018.

From the above table, 52.8% of respondents were very worried, generally, about becoming victims of crime, considering all types of crime. A total of 25.0% of respondents were a little worried about the same problem; 5.6% of them were indifferent about it, 6.9% of respondents were not very worried and 5.6% of them, not at all worried.

Breakdown of the analyses show that majority of respondents were very worried about all types of crime generally. However, a crime may be feared by one category of population than others. For instance Scott (2014) reports that women fear harassment from strangers. The fear holds, especially by those who are young, operate in the shadow of sexual assault. Fear of crime is also

associated with fear of other crime e.g. homicide (Warr; 1993). Gilchrist et.al (1998) mentioned fear of house breaking, fear of weapon being used in a possible assault and fear of burglary as dreadful fears women exhibited in the study of ‘women and the fear of crime’. Ergun (2013) mentioned crime against property that people of Beyoglu city Centre had experienced a lot.

### **Attitudes and effects of crime on the respondents**

The study requested respondents to say what their attitudes were and the effects of crime on them in various questions, which featured in the study questionnaire. Other issues related to this were also treated under this subsection of chapter four.

The study requested respondents to describe their attitudes towards crime in their neighbourhoods. Table 12 below shows their attitudes.

**Table 12: Respondents’ attitude towards crime**

Attitudes	Frequency	Percentage
<b>Not at all worried</b>	3	4.2
<b>It is a minor concern</b>	9	12.5
<b>It causes slight anxiety</b>	6	8.3
<b>It varies between anxiety and fear</b>	15	20.8
<b>It causes moderate levels of fear</b>	9	12.5
<b>It causes high levels of fear</b>	29	40.3
<b>Missing</b>	1	1.4
<b>Total</b>	<b>72</b>	<b>100.0</b>

Source: Researcher’s Survey, 2018.

From the table above 4.2% of respondent signified that they were not at all worried about crime; 12.5% of respondents considered crime as a minor concern; 8.3% of them said it caused slight anxiety for them; 20.8% of respondents opined that their attitudes towards crime were between anxiety and fear; 12.5% of respondent signified that their attitudes were those of moderate levels of fear, and finally 40.3% of respondents attitudes were high levels of fear. 1.4% of respondents did not indicate any attitude.

It can be inferred from the table that majority of the respondents (40.3%) levels of fear of crime were high; followed by those with moderate level of fear, followed by those with minor concern and finally by those with slight anxiety. Apart from the facts that fear of crime influences how people move freely about the places where they live, fear of crime is also an important environmental stressor. It causes anxiety and depression and has a strong psychological implication (Perkins and Taylor 1996). Majority of respondents demonstrated one psychological problem or the other towards crime as reflected in the table above.

The study wanted to know how the quality of life of respondent has been affected by crime. Table 13 below shows how they responded.

**Table 13: Respondents on how crime has affected their quality of life**

Level of effect	Frequency	Percentage
<b>No effect</b>	14	19.4
<b>Little effect</b>	20	27.8
<b>Average effect</b>	13	18.1
<b>Somehow above average effect</b>	9	12.5
<b>Total effect</b>	14	19.4
<b>Missing</b>	2	2.8
<b>Total</b>	<b>72</b>	<b>100.0</b>

Source: Researcher's Survey, 2018.

From the table above, 19.4% of respondents signified that crime has not in anyway, affected the quality of their lives; 27.8% of them said the effect of crime on the quality of their lives was little; 18.1% of respondents signified that the effect was average on the quality of their lives; 12.5% of respondents said the effect was above average; 19.4% of them signified that the effect of crime on quality of their lives was total effect, and finally 2.8% of respondents did not give any response. According to Moore and Trojanowicz (1988), crime and its fear make people uncomfortable in the peace and safety of their homes. Warr (1993) argues that they force people to engage in changes in personal habits to precautionary and avoidance behaviours.

The study also investigated how the fear of crime has affected the quality of life of respondents. For instance, not going out at night, not carrying large amounts of money etc. table 14 shows the breakdown of their responses.

**Table 14: Respondents on how fear of crime has affected their quality of life**

Level of effect	Frequency	Percentage
<b>No effect</b>	12	16.7
<b>Little effect</b>	20	27.8
<b>Average effect</b>	14	19.4
<b>Somehow above average effect</b>	8	11.1
<b>Total effect</b>	13	18.1
<b>Missing</b>	5	6.9
<b>Total</b>	<b>72</b>	<b>100.0</b>

Source: Researcher's Survey, 2018.

A critical look at the table above shows that 16.7% of respondents said the quality of their living has not been affected by fear of crime; 27.8% of them signified the fear of crime only affected the quality of living a little; 19.4% of respondents said the effect was average; 11.1% signified that the effect of fear of crime on their living was somehow above average; 18.1%, however, signified the effect of fear of crime was total on their living. Finally, 6.7% of respondents did not given any response. The effects vary across board. However, many signified that fear of crime did affect the living quality one way or the other. Moore and Trojanowicz (1988) argue that fear of crime affects the average quality of community life. Jamieson and Romer (2004) opine that people that fear crime are more dependent, more easily manipulated, and more susceptible to deceit and easily controlled. Such will eventually affect the quality of life and the way they live.

## **SUMMARY OF THE MAJOR FINDINGS, CONCLUSION AND RECOMMENDATION**

The summary of findings on respondents and safety of their neighbourhoods show that 31.9% of respondents signified that their neighbourhoods were safe during the night; 37.5% of respondents said their neighbourhoods were safe

during the day. The finding of Ergun (2013) on Beyogul city Centre confirmed that the place was not safe during the night, however the present finding of this study shows that fairly large percentage of respondents shows that their neighborhoods were safe during the night. But the findings in our study and Ergun (2013) show that respondents signified their neighbourhoods to be safe during the day. The study also discovered that 29.2% of respondents were usually very worried about the safety of their children in their neighbourhoods. Gilchrist et.al (1998) explain that women's concern about children causes fear of crime in women, while Pain et.al (1999) argue that mothers of primary school age children were usually concerned about the safety of their children. The analyses in the study reveal that 26.4% of respondents were worried when strangers stopped them to ask for direction in the night. Sur (2012) argues that women fear strangers in the public dark; because of sexual victimization. Hence, strangers' request for direction during the night constitutes fear of crime. A total of 30.6% of respondents said they were very worried when they heard footsteps behind them at night in their neighbourhoods in the past. People may feel the fear of walking alone in the dark and would be more afraid hearing footsteps behind when walking alone in the dark (Office for National Statistics, 2015 and Ergun, 2013). Majority of respondents agree one way or the other that police and other local public services are successfully dealing with crime in their neighbourhoods (20.8% strongly agree; 20.8% agree and 33.3% somehow agree). People who believe that there is crime problem in their neighbourhoods and those with less fear of crime will rate police effectiveness to be high as indicated in this study. Dowler (2003) discovered the same finding in his study. Regarding respondents' attitudes on crime and how it affected the quality of their lives; 40.3% of respondents signified that their attitudes towards crime cause high levels of fear. Such high levels of fear influence how people move freely, and cause anxiety and depression (Perkins and Taylor, 1996). A total of 52.8% of respondents were very worried, generally, about becoming victims of all types of crime. Warr (1993) discovered in his study that fear of crime is also associated with fear of other crime. For instance, fear of sexual assault associated with fear of crime is also associated with fear of other crime. For instance, fear of sexual assault is associated with fear of homicide, as Warr (1993) explained. The results of how crime has affected the quality of life of respondents show that 27.8% of respondents signified that crime had little effect on the quality of their life. Such effect may be in form of feeling uncomfortable

regarding the peace and safety of their homes, as discovered by Moore and Trojanowicz (1988), and such feeling may force people to change their life habits (Warr, 1993). Another 27.8% of respondents also signified that fear of crime has little effect on the quality of their lives. Moore and Trojanowicz (1988) posit that fear of crime affect the overall quality of community life, and Jamieson and Romer (2014) opine that people that fear crime will have their quality of life affected because they are more dependent, easily manipulated, more susceptible to deceit and easily controlled by others.

The study concludes that day time still remains safer time than the night, as Ergun (2013) discovered in his study. Safety of children was very crucial to the respondents and hearing footsteps behind one in the nights constituted a great fear. The study also concludes that both crime and fear of crime affected the quality of life of people, because their attitudes to crime cause high levels of fear.

The study recommends that there is a need for increase in surveillance in the neighbourhoods and control of access to the neighborhoods. Entrance to the streets or neighbourhoods can be controlled by erecting gate which shall be opened or closed at specific time of the day. It is also recommended that neighbourhood associations come together to implement strategies that will reduce incivility and disorder in the neighbourhoods. Street policing can also be of good opinion. Good police-community relations that will enhance this. Fences, pavements and land spacing that will improve security of individual ownership in the neighbourhood should be constructed to wade off intruders.

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## FIGURES



**Figure I: A Bushy Uncompleted Building along Igbesa Road  
People in the Neighbourhood May not Pass through this Place because of  
the Fear that Criminal may be Hiding Here.**



**Figure II: An Uncompleted Building at Orile- Gboko, Igbesa.**  
**This Building May serve as Object of Fear for the People Living in This Community Because Criminals May Use it to Unleash Terror on the People.**



**Figure III: An Uncompleted Building Near a Footpath in Orile-Gboko, Igbesa.**  
**Hoodlums May Hide Inside this Building to Attack People Passing through Footpath Indicated with Arrow**





**Figure IV: A Boy Walking along a Bushy Pathway in Idomaroko Area of Igbesa.**

**This Busy Pathway Constitutes a Physical Incivility that Can Cause a Fear of Crime among the People Living in This Neighbourhood.**



**Figure V: A Heap of Rubbish in Lusada Market at Igbesa.**

**This Physical Incivility has Encouraged Social Incivility. The Young Man in White Cloth was Wrapping Marijuana in a Paper When the Photograph was taken. The Area May Constitute Fear for the Passers-Bye and the People Living in this Neighbourhood.**



***The Role of Nigeria-Benin Boundary Commissions in  
Resolving Border-Conflict in West Africa: The Case of  
Lolo and Madecali Borderland\****

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***Abstract***

*This study examines the role of the Nigeria-Benin Boundary Commissions in resolving the 2009 community cross-border conflict between Lolo and Madecali. The border conflict over “Tungan Kungi” area threatened the long history of interactions that hitherto existed between the two settings; weaken socio-economic activities; and introduces various claims to land. The study employs the qualitative research method through an empirical survey by conducting specialized interviews (with staffs from the NBCs of Nigeria and Benin; and Security officials) and focus group discussions with the affected communities. The study adopts some of the ideas of the Neo-Functionalist Theory (which underscore the significant role of actors in inter-state relations). Findings showed that, due to the arbitrary nature of the boundary designed by the French and British colonialists, the towns of Lolo and Madecali were designed unilaterally in favour of the two powers without taking into cognisance the dynamics of the affected communities. However, strong mechanisms which include regular joint border visits; regular sensitization campaigns; bilateral summits’ of Presidents and Trans-border Cooperation Workshops etc. were put in place. This study recommends that the NBCs should reflect clearly on the appropriate instruments to be adopted in delimiting the Lolo-Madecali border; identify local peace-building priorities that would address the strategic issue of farmland; and also adopt the culture of prevention, while mechanisms for*

*dialogue and peaceful resolution of the border conflict must be made more appealing and accessible.*

**Keywords:** *Border Conflicts, Territorial Claim, Boundary Commission, Nigeria and Benin, Lolo and Madecali*

## **Introduction**

Border conflicts have been a regular feature of state interactions in West Africa. The pattern of state-making in West Africa clearly explains why territorial entities go into war with one another. The reason for this is that the whole of West Africa (with the exception of Liberia), was colonized by the European states particularly Britain, France and Portugal. These colonialists separated socio-communal settings and their ethno-linguistic groupings as well as their socio-political structures and institutions that regulate inter-communal relations. This led to the creation of numerous intra and inter-states boundaries that gradually emerged from a series of agreements and conventions between the colonial powers.

These colonial origin of political frontiers in West Africa led to cross-border conflicts varying magnitude which mostly revolve around the legal status of nationhood or the identity, being and belonging syndrome; the reterritorialization of communities in

terms of migration and the mass movement of people through trans-border processes; disputes over land, vital interest or territorial waters; problems of boundary demarcation, etc (Dangana, 2018:10-13).

The origin of the Nigeria-Benin boundary was from the Anglo-French Conventions of 1898 which provide the basis for the delimitation of their respective possessions to the West of the River Niger, and of their respective possessions and spheres of influence to the East of that River. The alignment depends upon the General Delimitation Instruments drawn in 1900 followed by the Anglo-French Agreement of October 19, 1906 as amended by the Protocol of July 20, 1912 and up to the 1960 Description (Brownlie, 1979:166). The Nigeria-Benin boundary was demarcated (by the Whiteman) in the southern (the Onigbolo Sector) from the River Niger up to the Sea using pillars and geographical features. In the Northern (the Illo-Borgu Sector), the border however, was not fully demarcated.

However, the National Boundary Commission (NBC) was established in the 1980s as the statutory body responsible for managing international boundaries; to resolve boundary disputes, define the boundary, and determine the boundary in one hand; and to handle issues related to cross-border cooperation as well as to research on matters related to borders (National Boundary Commission, 2006, 2007; Ahmad, 2014). The NBC is thus the standing institution in charge with the responsibility to liaise with neighbouring states to ensure a good and friendly border region in West Africa (Asiwaju, 1984, 1989, 2001, 2014, 2015; Barkindo, 1992). The Commission's guiding principles coincides with the propositions, works and the Preparatory Meeting of Experts on the African Union Border Programme (AUBP), African Union Memorandum of Understanding on Security, Stability, Development and Cooperation in Africa (AU Reports 2002, 2007, 2009) as well as the ECOWAS Cross-border Initiatives Programmes which centered on cross-border integration, cooperation and peaceful coexistence (ECOWAS, 1992, 1999, 2000, 2005).

The Lolo-Madecali border of Nigeria and Benin Republic is one of the busiest socio-economic route for inter-state relations between the two states in the Western axis. Although, the border is not a major route, socio-economic activities (fishing, farming and trading as well as cross-border trade) and inter-communal marriages between the two communities has a long historical origin. However, as a result of the vagueness in the definition of the international boundary between Nigeria and Benin, the area between Lolo and Madecali became the source of disputes by the two communities. Based on the Anglo-French convention of 1898 (the General Delimitation Instruments between the British and French), the Lolo-Madecali border is define by a line from "pillar 35" (which is on top of a hill about 2 km south of Madecali) to River Niger (National Boundary Commission, 2006:6). Thus, the area remain undefined, while the mathematical lines of the two countries by which the spheres of influence of the colonial powers as were defined by the Anglo-French conventions are variously modified by the Anglo-French Agreement of October 1906; the Demarcation Agreement of July 1912; the Exchange of Notes of February 1914 and the 1960 Description.

Due to the absence of clear boundary separating the two communities, issues relating to farmland remain the major bone of contention. Claims and counter-claims to the disputed area of Tungan-Kungi were laid by the two communities attributed to values embedded in identity, citizenship and territorial question.

Although, neither Benin nor Nigeria has contested the alignment, an area called “Tungan-Kungi” straddling the two communities is the main area of contention. At a point in 2009, the people of Madecali razed down the village and chased out all the farmers in that area. This led to communal conflicts, demolition of houses and destruction of properties which affected the nature of interactions between the two communities. This study therefore examines the nature of the 2009 border conflict between Lolo and Madecali communities of Nigeria and Benin Republic and assesses the role of the National Boundary Commissions (NBC) in resolving the conflict between the two communities.

### **Theoretical Framework**

This study adopts the Neo-functionalist theory of regional integration which underscores the significant role of actors in inter-state relations. The theory view border communities as a trans-boundary interface involving different cultural, economic, political and ideological influences that preserve important channels of communication between local populations straddling international boundary. The theory of Neo-functionalism began to take shape with the works of Ernst Haas’ *The Uniting of Europe* (1958); Haas’ *Beyond the Nation-State* (1964); Lindberg’s *The Political Dynamics of European Economic Integration* (1963) etc. Neo-functionalism is an off-shoot of the functionalist theory of integration proposed by David Mitrany with some significant departure. The main departure from functionalism relates to one of the main criticisms of functionalism that is, its inability to see the relevance of political processes in international cooperation (Rosamond, 2000:55).

Neo-functionalists defined integration as a process whereby political actors in several distinct national settings are persuaded to shift their loyalties, expectations and political activities towards a new centre, whose institutions possess or demand jurisdiction over the pre-existing national states (Haas, 1964:16). The end result of the process of political integration is a new political community, superimposed over the pre-existing ones.

Ernst Haas is the central figure who theorized the community method pioneered by Jean Monnet. It argues that states should begin integration modestly in areas of low politics, and a high authority should be set up as a sponsor of further integration; the first steps will create functional pressures for integration of related sectors and the momentum would gradually entangle national economies and social interests; deepening economic integration will create the need for

further institutionalization, making political integration and a long-term system of peace inevitable (Rosamond, 2000:52).

Haas (1961) describes the political community as a condition in which specific groups and individuals show more loyalty to their central political institutions than to any other political authority, in a specific period of time and in a definable geographic space. Neo-functionalists accept that the integration starting in an economic sector would spread over to other sectors by creating a strong interdependence and wealth. Neo-functionalists call this automatic process (functional spill-over /FSO) and attach very big importance to that concept. For Haas, the spill-over of integration from one field to another was not only based on economic determinism but rather on changes in the attitudes of key decision-makers and interest groups (Haas 1964). Neofunctionalists saw the political field in two distinct parts as high and low politics. High politics, including diplomacy, strategy, defence and national ideologies, is the hard field to start integration. Areas of low politics refer to economic and social life (Mattli, 1999:23).

As such, Haas identified three background conditions that were preconditions for successful integration namely: pluralistic social structures, substantial economic and industrial development and common ideological patterns among the participating units (Haas 1961:374-375). To explain the conditions vividly, Lindberg (1963:7-13) emphasizes four preconditions for integration in inter-state relations as follows:

- i) Central institutions and central policies should be established and developed, because only they can assure that someone represents and promotes the (inter-state, cross-border or regional view) as well as solves disputes between member states;
- ii) Their tasks and capacity to implement those tasks should go well beyond the mandate of normal international institutions;
- iii) Their tasks should be inherently expansive;
- iv) There should be some link between the interests of member states and the process of integration.

Besides functional spillover, there is another kind of spillover called “cultivated spill-over / CSO” (Nye, 1971:202). Cultivated spillover refers to the situation that the achievement of new policies is not because of functional pressure or package deals, but cultivated by leaders representing the international



institutions (Cini, 2003:86). According to Nye, this type of spill-over takes place when some sort of driving forces behind the integration (for example, politicians or technocrats) form coalitions, which deliberately promote increased integration (Nye 1971:202; Mattli, 1999:26). The process emerges from a complex web of actors pursuing their interests within a pluralist political environment (Rosamond, 2000:55).

Although neo-functionalism provides a more predictable approach to border studies and analyses the actual policy-making process, it underestimates the importance of nation states and, to a certain degree, the legitimacy of policies. It seems to stress too much on the sub-national and international actors across territorial borders. The interactions between interest groups and governments, the concerns of political leaders, and the governments adapting to the changing needs is significance in neo-functionalists view. However, nation states' preferences and the hostile relations between states are overlooked. Even when relation between states is gainful, the lack of trust may still prevent nation states from cooperation in high politics.

### **Method of Data Collection**

The study employs the Qualitative research method in understanding the nature of the Lolo and Madecali border community conflict and the role of the NBC in resolving the conflict. The study was carried out in Lolo and Madecali border communities of Nigeria and Benin Republic whereby individual interviews and FGDs was conducted in each community straddling the two countries. The study gathered data from the national and sub-national levels in Nigeria and Benin respectively. At the central level, individual interviews were conducted in Abuja and Porto Novo with representatives of the NBCs. At the sub-national level, interviews were conducted in Bagudu Local Government and Malanville Commune with representatives from the authorities in the area. At the local level, interviews and focus group discussions were also conducted in Lolo and Madecali. The number of key informant interviews varies as well, based on purposive sampling conducted. Officials from NBCs were selected based on the special knowledge they have on the subject matter and of their official designation. In total, 16 KII were conducted in the study while 6 FGDs (comprising 5 participants each and with 1 FGD where 6 participants participated), were also conducted. Totaling the number of participants in the FGDs and KII, this research collected primary data from 47 individuals. In a

chronological order, the study was carried out using the following methodological tools:

### **Individual Interviews with Officials in the NBCs of Nigeria and Benin Republic**

The study carried out 5 individual interviews with officials in the NBCs of Nigeria and Benin. They composed 3 from the Nigerian NBC and 2 from the Integrated Border Management Agency (formerly NBC) of Benin. In other words, interviews were conducted with key officials in different Departments of the NBCs of Nigeria and Benin particularly, the Departments of International Boundaries and Inter-State Boundaries being established to “resolve boundary disputes, define the boundary, determine the boundary in one hand; and to handle issues related to cross-border cooperation as well as to research on matters related to borders” (Interview, 09/06/2016). The aim of these interviews was to better understand the border security context and the opportunities and constraints in the disputed area of Tungan-Kungi.

### **Individual Interviews with Security Officials (Gendarmes, Customs and Immigration) in the Lolo-Madecali Border Station / Dole-Kaina Control Post**

The study carried out 7 individual interviews with personnel from various services stationed at border posts. This included 2 representatives from the gendarmerie (Benin); 3 from immigration (NIS) and 2 from the customs (NCS), who are responsible for the provision of security to border communities. The aim of the interviews was to enhance understanding of the perceptions of security personnel stationed at the border regarding security issues.

### **Focus Group Discussions with the Residents of Lolo and Madecali**

The study conducted 6 Focus group discussions (FGDs) in the border communities of Lolo and Madecali, with approximately 31 individuals participating in the FGDs. Two FGDs were conducted with market women; 2 with businessmen, 1 with community leaders / elders and 1 with the victims of the 2009 conflicts. With the exception of the adult (community leaders), each FGD included 5 participants. The adult FGDs included 6 participants in order to allow for each community to feel adequately represented and to gain qualitative information about the community's attitudes to the conflict and

territorial claim over Tungan-Kungi. The purpose of the FGDs was to seek first hand information and listen to the residents of Lolo and Madecali border communities so as to build an understanding based on their ideas and experiences about what has happened or what is happening within their communities.

The reason for the FGDs with the residents of Lolo and Madecali is because the research was qualitative in nature which deals with “explanations of social phenomena and find answers to the questions like: how opinions and attitudes are formed; why people behave the way they do; how and why cultures have developed in the way they have; how people are affected by the events that go on around them; and the differences between social groups” (Hancock, et al; 2009:7; Creswell 2003:21). In Lolo, data was collected in the new settlement of the residents of Tungan-Kungi, the Lonzon Palace; the market area worship centre and city centre where many IDPs still live. At the time of the data collection, IDP camp in Lonzon Primary School had already closed down. In Madecali, data was collected from the Mayor’s Palace; City centre and Market area.

The study also makes use of secondary sources which addresses factors that include geographical conditions and basic statistics of the border area, their infrastructural conditions, socio-economic structure and development. The secondary sources include the NBC’s Legal Documents (The Act establishing the Commissions; Proceedings of the Joint Standing Committee of Experts (JSCE) on the Delimitation of the Nigeria-Benin International Boundary; and the Joint Parity Agreements (Trans-Border Agreements duly signed by the two countries).

### **Method of Analysis**

The method of analysis adopted in this study was the descriptive research method based on analytical skills. A descriptive research involves a detailed rendering of information about people, places, or events in a setting (Creswell, 2003:195). Data were organized categorically and chronologically whereby taped interviews were transcribed accordingly. Field notes and diary entries were reviewed regularly in order to validate the accuracy of findings. Also, the research questions and the interview guides were afterwards analyzed through information obtained from the respondents. Valid inferences were made based on similarities and differences in the responses.

## **Border Community Conflict Between Lolo and Madecali Communities of Nigeria and Benin Republic: Nature, Causes and Cross-Cutting Issues**

The community cross-border conflict between Lolo and Madecali erupted on March 1<sup>st</sup>, 2009 over the disputed area of Tungan-Kungi straddling the two communities of Nigeria and Benin. The border conflict was based on territorial claim over boundary, lack of clear delimitation and demarcation of the borderlands, communal identity along with national identity as well as competition over scarce resources (mainly, farmland).

Both communities of Lolo and Madecali lay claims to the disputed area of Tungan-Kungi. The Lolo residents cited both historical, migration and marital linkages to justify their claims over the land. There is a deep sentimental attachment to oral traditions handed over from one generation to another. Respondents variously show that history, human migration and marriage shaped the pattern of human settlement in the area which provides a basis for claim over ownership.

Historically, Lolo attached their claims to four personalities who established the area. This was captured in a focus group interactions conducted with the residents. The personalities include: Mai-Shanu, Kungin, Duguji, and Kyanu. All these where claim to have come Tungan-Kungi for farming activities with the exception of Kungin who was a housewife married to all personalities respectively. Mai-Shanu was regarded as the founder of the area (Interview, 31/03/2017).

As with marital linkages, FGDs conducted with Lolo elders shows that, based on their existing history, Tungan-Kungi are residents of Lolo having the same marital and social linkages. Starting from Mai-Shanu to Duguji and up to Kyanu, the area was named from Tungan-Mai-Shanu to Tungan-Kyanu (from Illo, the present district of Lolo) were used in ancestral times depending on present husband of Kungin respectively (Interview, 30/03/2017).

Due to the business activities of the area, migration played a significant role as claimed by Lolo residents that, local trans-saharan Fulani cattle herders passes Lolo through Tungan-Kungi to Iloua, Madecali, Dole-Kaina, Bakin-Wuya and Waira. They at times buy some local foods comprising masa, tuwo and some local cigarettes (Interview, 31/03/2017). This led the Fulanis to call the area “Chiel-Kungi” which was later transformed to Tungan-Kungi.

Madecali residents on the other hand attached their claims that, access to Tungan-Kungi is an integral part of their social relationships based on factors

which include land rights and original occupancy as well as administrative control of the area. Information obtained from Madecali residents pointed out that, they usually lease their land to peasants of Lolo to help cultivate Tungan-Kungi. In other words, the land cultivated in Tungan-Kungi is rented out by the Madecali residents. The people of Lolo are only hired to clear the land hence, they comply with their local traditions and customs, refrain from getting involved in political affairs, and pay their respects to the landlord's family of Madecali (Myer) through regular gifts (Interview, 07/04/2017).

Administratively, the Madecali residents stresses that, Tungan-Kungi is under the jurisdiction of Madecali since ancestral times. This is because the Myer of Madecali do appoints his representative in the disputed area. Interview with community leaders in Madecali vindicates that, before the Dendi of Lolo settled in Tungan-Kungi, they seek the permission of the then Myer who granted them the permission to settle in Tungan-Kungi on the condition that, Tungan-Kungi is under Madecali and they are regarded as settlers in the area (Interview, 07/04/2017).

Thus, the two communities have a significant degree of historical cohesion which was brought about by two overlapping factors. The first factor was the body of traditions about supporting migrations and the network of connections between Lolo-Madecali's old trade histories, which made the region into a commercial area. Other issues which include right of occupancy, administrative control etc. presents a new dimension to the disputed area of Tungan-Kungi as claims and counter-claims were laid by the two communities.

Both Lolo and Madecali show strong commitment to the affected area while issues relating to farmland remain the major bone of contention. They all attached value to historical sentiments, migration trends, marital linkages, and administrative control etc. But in actual sense, there is no clear boundary which separates the two communities. This is largely attributed to colonial legacy.

Data obtained from the field shows that, the border conflict between the two communities occurred as a result of the construction of Government Primary School in Tungan-Kungi by the Nigerian authorities (under the administration of Sama'ila Abdul Mumin, Bagudu Local Government Chairman of Kebbi State), who see Tungan-Kungi as part of the Nigerian territory. Madecali on the other hand saw the attempt as an encroachment into Beninese frontier. Some signs of instability were shown in the area by the two communities. Despite the ethnic, kinship, and cultural networks that transcend the two communities,

various claims to land along with political definitions of identity based on citizenship have affected ownership of land and socio-communal relations in the area. Although, no any person was shot dead from both sides, the both communities believed that, the fighting between Lolo and Madecali was not natural (Interview, 05/04/2017) rather, it was purely claim over territory.

All respondents from Tungan-Kungi explained that, they did not participate in the conflict because Madecali outnumbered them. As expressed by elders who participated in the FGDs, after the school was fully constructed on Sunday 1<sup>st</sup> March, 2009, around 12:30 pm, the people of Madecali came to Tungan-Kungi in mass, demolished the school, carried the aluminum roofing, chased all the peasants and their households, burned all the houses (about 109 houses), and destroyed heavy properties (resources like rice and millet) (Interview, 30/03/2017). Victims of the crisis stressed that the Madecali residents forced them to flee their homes to nearby areas of Lolo, Dole Kaina and Bakin Wuya. Observation clearly shows that, Tungan-Kungi was thus cleared without single individual living in the area. According to the spiritual leader of Tungan-Kungi: They attack us because they overshadow us. They join forces with almost five villages namely: Iloua, Waira, Madecali, Dorawa and Naffa. (Interview, 30/03/2017).

In summary, the 2009 Lolo-Madecali border community conflict over the Tungan-Kungi area can be explained by the claim over territory. This was largely expressed by the residents of both communities. The boundary between the two communities witnessed strains and stresses caused by territorial claim. All respondents from Lolo are of the view that, no any single resident of Madecali who successfully own or occupy a place in Tungan-Kungi. From the Madecali point of view, its residents enjoy seniority over all other communities in the nearby area hence Tungan-Kungi is part of its jurisdiction. The Madecali residents strongly hold that, they derived their authority from original occupancy and thus, have the right to accept or refuse the settlement of a new household on the land.

### **The Role of the Nigeria-Benin Boundary Commissions in Resolving Border Conflict Between Lolo and Madecali Communities**

The border community conflict between Lolo and Madecali did not escalate into armed clashes or war between Nigeria and Benin. The probable reason for this could be due to Nigeria's Afrocentric foreign policy, uniformity to ECOWAS

ideals or Nigeria's border management policy which is based on an overall engagement with transborder cooperation for peace and sustainable development. Being strategic members of ECOWAS, both Nigeria and Benin acknowledged the impact and the multiplier effects of the border conflict on inter-state relations. Thus, the available mechanisms applied in addressing the 2009 conflict were as follows:

### **The Nigeria-Benin Joint Committee and Regular Joint Border Visits**

The Nigeria-Benin Joint Committee use to meet in Abuja and Malanville on an alternative basis as a result of the peaceful atmosphere generated by the trans-border cooperative regime adopted by the two states. It is a forum where officials from the NBC of Nigeria and the Benin Integrated Border Management Agency meet regularly to discuss issues related to the border in question that is, the Lolo-Madecali border. The activities of the Joint-Committee cover different areas as was captured in an interview with respondents. The areas of consideration include: an alternative instrument for boundary delimitation and the development of projects to promote joint economic ventures and cross-border cooperation (Interview, 17/04/2017).

The meeting of officials from the NBCs of either side was carried out within three working days, usually from Tuesday to Thursday, which include spending two nights together, one night on each side of the border. The aim of the visit as expressed by respondent was to bring together officials in both the Boundary Commissions of Nigeria and Benin to undertake joint-border visit (NBJBV) to the affected border communities of Lolo and Madecali in order to be familiar with the border communities, to assure them of governments attention and support, and to solicit their cooperation on cross-border relations and activities so as to bring peace and stability in the area (Interview, 09/06/2016).

Even though, no any remarkable progress was made in demarcating the boundary between Lolo and Madecali, a great deal of achievement is underway. A strong deal for the actual demarcation that would lead to the construction of pillars is about to materialize. The process has resulted into a certain range of policy products as explained by another respondent. The process includes the initiation of negotiation between Nigeria and Benin, and maintaining the status-quo pending to the demarcation of the boundary. That is, pending the future determination of the actual border in the Lolo-Madecali border area (Interview, 17/04/2017). However, the major problem is with regard to the instrument

defining the delimitation of border between the two communities. In other words, the NBCs of both states are yet to reach a consensus on the appropriate instrument to be adopted in defining the boundary between Lolo and Madecali.

### **Bilateral Summits' of Presidents and Trans-border Cooperation Workshops**

The second mechanism adopted in resolving the community cross-border conflict between Lolo and Madecali was a method of popular consultation deployed by the two states. A Trans-border Cooperation Workshops (TBCW) were organized in Abuja and Malanville comprising both stakeholders (officials, legal experts and surveyors) from the NBCs of both states, traditional rulers of Lolo and Madecali, high-ranking national and local authorities and operators of cross-border businesses to provide a lasting solution to the conflict. However, the workshops were carried out on an alternative basis in order to address issues of common concern. This was largely demonstrated in an interaction with the Nigerian Sectional Head, Cross-border Cooperation (CBC), NBC, that, the mechanism aims at facilitating the delimitation of the boundary between Lolo and Madecali and to facilitate peaceful inter-state relations between Nigeria and Benin (Interview, 24/04/2017). So also, Bilateral Summits of the Presidents of Nigeria and Benin were conducted in 2016 planned specifically to facilitate peaceful negation, cross-border cooperation and joint-border projects.

### **Confidence-Building Measures**

Apart from the joint border visits by senior government officials and their counterparts across the Lolo-Madecali border, the confidence-building measures (CBM) were largely concern with activities that integrates the development of the border residents as well as supporting the on-going programmes of the NBCs in the area. In other words, the CBM creates room for sustaining support and strengthening existing bilateral cross-border cooperation mechanisms as well as the hosting of special series of bilateral relations for cross-border cooperation.

Bilateral attempts at resolving the dispute were carried out between Nigeria and Benin in several ways. Both President Muhammadu Buhari of Nigeria and the then President of Benin Boni Yayi agreed to strengthen confidence-building measures through mutual understanding, friendship and nonaggression between



the two countries, renewed their commitment to take appropriate measures to guarantee the security and welfare of the populations affected by the conflict in areas under their respective sovereignty (Interview, 17/04/2017). This is well developed within the framework of the NBCs activities. Typical example was the one led by the Nigerian President and his Minister of Foreign Affairs to Benin in 2016 which gives room for initiating discussions for joint-cross-border projects across the borderlands of Lolo and Madecali. Regular exchanges of visits were also undertaken by Governor Atiku Bagudu of Kebbi state, Nigeria to the Prefet of Madecali and the adjoining Commune of Malanville respectively (Interview, 24/04/2017).

However, to strengthen relations between the two states, inter-state agreements were signed by authorities of Nigeria and Benin with regard to the Lolo-Madecali border. The agreements were based on cross-border integration projects which covers areas of joint-cross-border trade relations (JCBTR) in agriculture (particularly rice and millet) for economic growth; joint-provision of projects (JPP) that include the construction of dam and inland waterways for irrigation farming, and the construction of linkages line of roads between the two communities of Lolo Madecali; joint-exploration of resources (JER) and the development of highly strong hydro power electricity plants using the available water resources of the River Niger along the border area; as well as the establishment of joint agro-allied investments in the agricultural sector for rapid industrial growth of both the communities (Interview, 09/06/2016). This clearly explains the attempt by authorities to incorporate the communities to Cross-Border-Cooperation (CBC) such that even when the area is demarcated, the benefit will be shared jointly.

### **Regular Sensitization Campaigns**

Part of the measures taken by the NBCs, regular sensitization campaigns was conducted regularly along the border communities of Lolo and Madecali. This give more relevance to state action to the demarcation process. Interview with respondents shows that, the last sensitization campaign was carried out from 21<sup>st</sup> to 23<sup>rd</sup> June, 2016 where the NBCs of Nigeria and Benin were able to coalesce truly and entrenched local interests around the border area of Lolo and Madecali with visible efforts at providing and improving infrastructural facilities (Interview, 09/06/2016).

The regular sensitization campaigns (RSC) cover various issues which include support assistance, dialoging, and the need for peaceful co-existence between Lolo and Madecali. Resettlement projects for displaced persons and substantial compensations to residents of Tungan-Kungi were applauded. This was expressed in a focus group interaction conducted with the residents of Tungan-Kungi who stated that, they welcome the Peace-Dialogue-Forum organized by the NBCs of Nigeria and Benin aimed at having a permanent solution to the conflict (Interview, 30/03/2017).

From Madecali in the Malanville commune to Lolo in the Bagudu Local Government, the NBCs officials criss-crossed (by road day and night) the border area of Lolo and Madecali, interacting intensively and listening patiently to the people, including those on the highly volatile Tungan-Kungi area. A respondent from the BIBMA, pointed out that the sensitization campaigns were designed to have a contact with the residents of both Lolo and Madecali organized purposely to investigate, critically assess the situation of the affected communities, and to emphasize the necessity for cross-border interaction (Interview, 17/04/2017). Thus, the sensitization campaign guides the NBCs of both Nigeria and Benin and formed the basis for peaceful dialoging of Lolo and Madecali border communities. It paved way for the on-going delimitation talks as well as interrelated processes and cross-border activities.

### **Market Expansion and Trade Promotion Initiatives**

Given the significance of trade promotion which is central to inter-state relations and economic integration, authorities in Nigeria through the NBC approached the issue with strong commitment. Even though, adopted only by the Nigerian authorities, an Action Plan for Cross-border Trade (APCBT) is underway with the construction of rice-engine-re-bagging. This is aimed at helping the peasants of Lolo to conduct their farming and trading activities effectively. Interview conducted with respondent indicates that, the rice engine would maximize Lolo-Madecali's trade potentials, reduce their vulnerability to trade shocks and enhance trade for rapid sustainable socio-economic development, as well as boost Nigeria's Gross Domestic Product (GDP) (Interview, 24/04/2017). To explain the significance of the programme, an interview conducted with the Vice Chairman of Bagudu LGA, stated that, the cross-border trade promotion programme was aimed at harnessing facilities and opportunities between different strategies and instruments in order to foster

sustained functionality and growth in both the living standard of the peasants in formerly Tungan-Kungi, Lolo-Madecali and Nigeria-Benin inter-state trade relations as well (Interview, 30/03/2017).

Trade promotion and integration has thus been a core element of the development strategy for cross-border relations particularly in peace situation. Interview conducted with the former Representative of Lolo to the Kebbi State House of Assembly explained that, given the size of the border economy, the APCBT center around four major issues which include:

1. Trade Policy specifically geared to the promotion of cross-border trade,
2. Trade Facilitation to ensure food security and self-sustenance,
3. Productive Capacity to promote the growth of local product and economic empowerment,
4. Factor Market Integration for cross-border trade relations (Interview, 24/04/2017).

Thus, after a state of communal tension in the borderlands of Lolo and Madecali, the attempt to facilitate cross-border trade is underway. This was marked by the construction of rice-re-bagging engine through a Nigerian project to residents of Lolo. If fully constructed and well established, it will certainly stabilize relations and inter-communal exchanges between the two communities, and it will demonstrate that officials are ready to provide necessary facilities for cross-border trade in the area so as to reduce the level of communal tensions. It would bring the border residents together to understand the common danger facing the two communities if not properly addressed.

### **Cross-Border Security Initiatives**

The NBC in collaboration with security officials at the border between Lolo and Madecali are working hand-in-hand to address the cross-border community conflict between the two settings. In other words, some level of commitments in policing the border as well as cross-border security initiatives (CBSI) is ongoing. This is clearly evident based on observation from the field and from interviews conducted with key security officials (comprising Customs, Immigration and the Gendarmes). Even though, not fully furnished, Police Barracks was constructed to properly address the communal conflict.

To demonstrate the level of security in the area, interview conducted with the Commanding Officer (CO) of the Nigerian Immigration Service (NIS) in the

Dole-Kaina Control Post (Kebbi State Command) shows that, a plan to establish an Immigration Training Academy though not specifically in Lolo but somewhere within the Bagudu LGA is under deliberation. This is because the proposed Immigration Academy is design to control the movement of hooligans, sensitize the communities for cross-border cooperation and to provide a platform for member communities to immigration career since majority of the border residents are traders, peasants and fishermen (Interview, 31/03/2017).

With regards to cross-border trade and security, the Customs Service is working hand-in-hand with the Immigration Service to proper control illegal movement of goods and services. An interview conducted with CO of the Nigerian Customs Service (NCS) in the Sokoto / Kebbebi / Zamfara Area Command (Lolo Border Station) shows that, the NCS is liaising with the NIS, the Gendarmes of Benin and is trying to establish a barrack (not outpost) around the area due to the sensitivity of the area for cross-border trade and socio-economic relations (Interview, 31/03/2017).

### **Effectiveness of the Mechanisms in Resolving the Border Community Conflict Between Lolo and Madecali**

Based on the fact that geographical factors like border-size and border-space, environmental location, territory, population, natural resources among others, play significant role in inter-state relations; bilateral attempts at resolving the border community conflict between Lolo and Madecali is underway. Authorities in Nigeria and Benin attempts to strengthen confidence-building measures through joint-projects across the border area of the two communities, encourage friendship and nonaggression relations as well as taking appropriate measures to guarantee the security and welfare of the populations affected by the 2009 conflict. It is worth necessary to emphasise that, the NBCs of both Nigeria and Benin are in the process of tackling the issues at stake and identifying from the onset the fundamental concerns of farmland as far as Lolo is concerned and the issue of territorial claim as far as Madecali is concerned.

Also, structuring confidence building by resorting to direct contacts between the two heads of states and by demonstrating tokens of confidence by experts from both NBCs with the populations concerned is a major achievement. Authorities were also conscious that, giving preference to a long term vision of relationships between Nigeria and Benin as well as cross-border interactions

between the two communities of Lolo and Madecali is the only solution to the border conflict. They see the border communities as brothers who are related by geography, history, and culture, and called upon to eternally live together. Therefore, they made from the onset, the choice of peace as a categorical imperative, a transcendent objective to attain at all costs. In summary, commitment by officials of both Nigeria and Benin clearly vindicates that:

- the boundary between Lolo and Madecali should serve as a platform for building bridges of friendship and cooperation rather than a source of endless disputes and conflicts.
- a series of confidence-building measures relating to the issues at stake is getting much support,
- achieving a peaceful and durable settlement of the residents of Tungan-Kungi in the Lolo-Madecali border area is the major concern,
- the standardization of relations between the two countries including an exchange of visits of their heads of state is marked with strong efforts,
- providing a model for dialogue and mediation in the prevention of armed conflict is peacefully advanced.

### **Conclusion and Recommendations**

The Lolo-Madecali border of Nigeria and Benin testifies the fluidity of West African boundaries in that, it constitutes a challenge to the residents of the border communities. Because of the integrative forces of economic, socio-cultural and human interactions across the border communities, the border became central to socio-communal settings and interactions as well as inter-state relations even though, the geographical boundary presents a barrier to identity, citizenship as well as territorial claim. In other words, the community cross-border conflict between Lolo and Madecali erupted on March 1<sup>st</sup>, 2009 over the disputed area of Tungan-Kungi. While there has been a strong attempt among officials in Nigeria and Benin (NBCs) on the need to resolve the border conflicts however, progress in facilitating the boundary demarcation exercise is largely been slow. In view of the findings of this research, the study brought to light a number of important factors, which allow the following recommendations to be made:

1. The establishment of the Benin-Nigeria Mixed Commission charged with the responsibility of designing and implementing the peace and security measures with regard to the Lolo-Madecali border;
2. Reflect and agree on the appropriate instruments to be adopted in delimiting the Lolo-Madecali border between Nigeria and Benin and move the process forward;
3. A detailed working program comprising a timetable, with regard to the following points should be made:
  - a) Confirmation of territorial sovereignty to either the Benin Republic or Nigeria over the affected area of Tungan-Kungi;
  - b) The demarcation of the land border between the two countries and by carrying out the demarcation process up to the complete planting of pillars in Tungan-Kungi area;
  - c) The resolution of the issue of the nationality (to the satisfaction of both parties) of the populations concerned who may choose to remain in the territory retrieved from either country by keeping their nationality or by applying for naturalization in the host country;
  - d) Holding discussions aiming at integrating the communities to the politics of inclusion;
  - e) Pursue policies which would transform contested area from obstacle to bridge in order to allow cross-border interactions, economic exchanges and normalization of relations between Lolo and Madecali;
  - f) Ensure adequate provision of infrastructural resources in the two communities;
  - g) Endorse pragmatic solutions that would incorporate the communities to cross-border-cooperation such as development of projects to promote joint economic ventures, joint-provision of projects, and joint-exploration of resources;
  - h) Assure a clear understanding between Benin and Nigerian Boundary Commissions (through the use of leverage), and between the security forces of both countries, of the mandates of each agency, including the difference in mandates;
  - i) Increase the visibility of security providers in the border area of Lolo and Madecali through frequent joint patrols and joint-border security in border area;

- j) Ensure the provision of border security and management training at the inter-state level;
- k) Strengthen communication, coordination and information-sharing systems between different border security providers and local authorities;
- l) Provide support to programmes aimed at reinforcing conflict resolution mechanisms;
- m) Open consulates in the border towns of Lolo and Madecali would be of great significance to both Benin and Nigeria due to the network of cross-border trade activities in the area;
- n) Enhance cross-border trade so as to contribute in building trust in the border area of Lolo and Madecali, establishing interdependencies and laying foundations for cross-border interaction and inter-state relations between Benin and Nigeria;
- o) Official and unofficial supports should be given to cross-border community networks in order to help revive traditional community cross-border structures that have been disrupted or destroyed by the border communal conflict between Lolo and Madecali.
- p) Establish a community focal point system where each community of either side has one person responsible for sharing information and liaising with local communities;
- q) Strengthen awareness and sensitization campaign programme to community members of Lolo and Madecali.

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## ***Linguistic/Stylistic Study of Helon Habila's waiting for an Angel***

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### ***Abstract***

*This study is a linguistic stylistic analysis of Helon Habila's Waiting for an Angel. It investigates the linguistic and stylistic features in the texts and the stylistic significance of Habila's choice of style. The framework adopted for this study is the functional perspective of language as developed by Michael Halliday (1985) with particular reference to the metafunctions of language such as ideational, interpersonal and textual. The textual metafunction is considered more appropriate for this study because it centres on language analysis in a text. For analyses of excerpts from the text for this study the linguistic method adopted was guided by a checklist of linguistic categories adopted from Leech and Short (1981:74-90). The primary data analysed in the study consist of excerpts randomly extracted from the book. The study reveals that Habila is consistent in his style of writing. The implication is that a consistent use of linguistic forms brings about linguistic proficiency which eventually results in competence. Habila's style conforms to the concept of style as a choice and as a deviation. This study therefore establishes occurrence in the novel such as the use of complex and compound complex sentences, distinct choice of words and register, allusion, use of dash, coherent paragraphs, the use of poems, pidgin English, expressions from Nigerian languages, and reminiscences. This strengthens the point that style is a choice. The concept of style as a choice is justified in Habila's writing in terms of consistency of occurrence of those forms since consistency is arguably a manifestation of choice. On the other hand, style as deviation is justified in Habila's writing in terms of non-conformity with standard usage of the language. Since language and its use is dynamic, sticking to a given form is arguably a deviation from the norm. This study confirms that linguistic-stylistics is a useful tool in the interpretation of*

*literary texts and by extension needs to be understood by authors as a requirement in the composition of original texts.*

**Keywords:** *linguistic, stylistic, style,*

## **Introduction**

Man and language are inseparable and every man has the natural ability to use language creatively and effectively in numerous ways. Language, therefore, is an essential tool for man's daily living. Its use depends on the user's experience, creativity and exposure to it. The primary role of language is for communication; considering the communicative aspect of language as a way a writer/speaker presents his points of view has led to the phenomenon of choice in linguistic-stylistic, which is concerned with the linguistic choices made by a writer. These choices range from an organisation of materials or subject matters to choice between synonym and syntactic variations. This study explains the concept of style and outlines the concerns of linguistic-stylistic, by analyzing some of the linguistic features prevalent in Habila's text *Waiting for an Angel*, as well as to reveal if the style a writer uses is reflected in the language used (Odeh, Dean, 2010).

This study underscores the notion of the difficulties and limitations of a linguistic-stylistic analysis of a literary text. Style can take any of the following forms: a choice of linguistic means, deviation from a given norm, a deliberate re-occurrence of linguistic items or a comparison. As a result, writers have come to be identified with different styles of writing, which in themselves have become subject to serious academic exercises in linguistic-stylistics. Style shows the uniqueness of a writer from his/her contemporaries, this may be informed by his socio-cultural background. It is from this perspective that this study carefully examines the style of writing observable in Helon Habila's novel *Waiting for an Angel*.

The stylistic use of language in Helon Habila's *Waiting for an Angel* has been considered worthy of closer linguistic-stylistic scrutiny partly because some literary analysts have described it in such glowing literary terms as a "captivating", "skilful", and "powerful compassionate work". On the basis of such accolades, Helon

Habila has been accorded much attention by different literary enthusiasts and book publishing outlets in Britain and the USA including, but not limited to, *Times Literary Supplement*, *Time Out*, *Daily Telegraph*, *The Times*, *Guardian Newspaper*, *Observer*, *Metro* (as seen in the blurb of the text).

Helon Habila, though born and raised in Nigeria, now lives and works in Virginia, USA. He has written four novels, namely: *Waiting for an Angel* (2002); *Measuring Time* (2007); *Oil on Water* (2010) and *The Chibok Girls* (2018). Out of these novels, *Waiting for an Angel* is selected for this study because it is one of his first established literary works. This study focuses on the presence of certain recurring linguistic elements as well as stylistic features in the novel which can be used to possibly judge the literary quality of the work as well as their significance to the development of the African fiction.

### **About the Novel**

The novel is a historical fiction as it narrates historical facts and happenings in Nigeria. It is a novel of reminiscences – prison notes written in a diary and entries mostly headed with the days of the week which Lomba, the main narrator, does to keep himself busy and forget his sorrows in prison and to express his feelings.

Lomba, a young journalist in Lagos, under a brutal military regime in Nigeria, is enthusiastic with soul music, girls and the novel he is writing. He is a university student studying Theatre Arts but drops out in the second year because of the madness of Bola, his roommate who is beaten to a pulp by soldiers and incessant riots and strikes. He meets Alice, the long awaited angel, in the university and they become lovers (90-91). Military dictatorship and bad governance spur the masses to action against the government. There is a strike action taken by students in all the Federal Universities across the country led by Sankara, a demonstration by the kerosene-starved housewives of Morgan Street which leads to the destruction of billboards and signboards for firewood (113-114). There is a general protest and epic march by the inhabitants of Morgan Street, later renamed Poverty Street, to the Local Government Secretariat, headed by Joshua Amusu, Ojikutuor Mao, and Brother to make their general demands written in an address by Joshua (180). At the Local Government Secretariat, some policemen come with tear-gas, beat and arrest the protesters. Lomba, also at the scene to cover the demonstration as a journalist, is arrested. There is also a coup d'état against the IBB government led by Gideon Orkar.

Dele Giwa, the founding editor of *Newswatch* magazine, is killed in a letter bomb; the editors of the *Concord* and the *Sunday Magazines* are arrested and the office building of The *Dial*, a weekly magazine of Arts and Society, is burnt down.

### **Research Problem**

Creative writers use language in a unique or peculiar style in order to motivate readership or appeal to readers. They sometimes use linguistic elements and stylistic features which may seem unclear to average readers, hence, resulting in the lack of comprehension of the novel. Such misunderstanding could lead to distortion of meaning. This is a motivating factor for the present study of Habila's novel *Waiting for an ANGEL*. The uniqueness of Habila's style provides the need for the linguistic-stylistic study of his work since *Waiting for an Angel* contains some striking irregularities of form in comparison to "traditional" prose.

### **Aim and Objectives of the Study**

The aim of this research is to carry out a linguistic-stylistic analysis of Helon Habila's *Waiting for an Angel* in order to contribute to the growing interest in critical study of the African novel. The specific objectives are to:

- i. analyse how the choice of lexical items used in *Waiting for an Angel* contribute in making Habila's style peculiar;
- ii. identify the sentence structure types employed by Helon Habila in the novel and how they have affected the writing;
- iii. examine the figures of speech and pidgin English usage in the novel that show Habila's idiosyncrasies as a creative writer; and
- iv. examine the extent to which Helon Habila's stylistic use of language has distinguished him from his literary contemporaries.

### **Significance of the Study**

This study is significant in that it is expected to contribute to the growing interest on the interface between language and literature. Also, the study contributes to scholarship on Habila's novels in general and *Waiting for an Angel* in particular. The study explores linguistic features which the researcher hopes would add a newer and more holistic dimension to studies on Helon Habila's creative writing style as third generation Nigerian writer.

## **Brief Literature Review**

### **Variation in Language Use**

Hudson (1996:21) contends that:

The study of language variation is an important part of Sociolinguistics, to the extent that it requires reference to social factors. Language varies from one place to another from, one social group to another and from one situation to another.

Linguistic variation entails the regional, social, or contextual differences in the ways that a particular language is used. Since the rise of Sociolinguistics in the 1960s, interest in linguistics variation developed and rapidly we now realise that variation, far from being peripheral and inconsequential, is a vital part of ordinary behaviour. According to Wardhaugh (2006:4), speakers of a language make constant use of many different possibilities and that no one speaks the same all the time.

Recognition of variation implies that we must recognise that a language is not just some abstract object of a study; it is also something that people use. Similarly, Lawal (2003:27) asserts that: “variety and variability are inevitable features of language which is a unique human attribute employed in wide differing circumstances for performing a multiplicity of social functions”. The concept of language variation is based on the fact that language varies according to the context of use. The context of formal language differs from an informal one. Likewise, the context of spoken language varies from that of written language. Milroy (1988) tries to characterise speech event in terms of specific situational restrictions, such as those imposed by the different features of context.

Fabbs (1997) gives a long list of the areas of interest in the analysis of literary and linguistic style. These include narrative structure, point of view and focalization, sound patterning, syntactic and lexical parallelism and repetition, metre and rhythm, genre, mimetic (representational, realist effects), meta-representation (representation of speech and thought, irony), metaphor and other ways of indirect meaning, utilization and representation of variation in language use and dialects, group-specific ways of speaking (real or imagined), examination of inferential processes which readers engage in to determine communicated meanings. This is to say, literary works can be perused in different ways from the linguistic aspect in order to determine the meaning of

the texts, which indicates that literary critiques are not the only means of identifying the meaning intended by the author of a text.

Stylistics scrutinises language use variations through the ideational, interpersonal and textual functions (Halliday's metafunctions), which relate language use to the social context (Halliday, 1985; Fabbs, 1997). The ideational function relates the text (for example, the way the participants are represented) to the writer's experience of the outer world /environment; interpersonal function considers the relationship the text establishes with its recipients, the use of either personal or impersonal pronouns, speech acts, the tone and mood of the statements; and the textual function is language-oriented and deals with cohesive and coherent aspects of the text production (the organization and structure of linguistic information in the clause).

Crystal & Davy (1983) mention that each writer has his/her own idiosyncratic style. According to them:

Style may refer to some or all of the language habits of one person as when we talk of Shakespeare's style (or styles) ... or when we discuss the question of disputed authorship... More often, it refers in this way to a selection of language habits, the occasional linguistic idiosyncrasies which characterize an individual's uniqueness... style may refer to some or all of the language habits shared by a group of people at one time, or over a period of time, as when we talk about the style of Augustan poets, the style of Old English 'heroic' poetry, the style in which civil service forms are written, or styles of public-speaking. (1969:9-10)

The Hallidayan model, from what we have discussed so far, is appropriate for this work because it is based on linguistic analysis of discourse or text; making choices on the vast resources of language, to create and express meaning as well as spotlighting the different contexts and functions language perform.

### **Review of Studies on Helon Habila's Novels**

A number of works has been done on Habila's literary work. Here, we review a few of them.

McCain (2007) examines how Helon Habila uses the multi-vocal, inter textual, and fragmented text to demonstrate how fiction and faction can be used in writing to undermine the psychological oppression of the military state through the deviant use of the imagination. He shows how *Waiting for an Angel* simultaneously helps to shape a social imagination and rewrite history from the



perspective of the community. This work, however, is concerned with his deviant use of lexical and syntactic features in narrating the brutality of the military era.

Mamudu (2008) examines how Habila remarkably treats issues that depict a state of political oppression, social inequality, poverty, injustice and military dictatorship that won for him the prestigious Caine Prize in 2001. He notes that the themes of *Waiting for an Angel* are achieved by employing some linguo-literary strategies such as linguistically deviant structures to enhance characters and coarse tonal intonation patterns as used by the military and also picked on several sensitive historical periods in Nigeria that reopened the wounds felt by a people. Mamudu's concentration is on the social injustices experienced under military dictatorship during General Sani Abacha and others from 1984-1998. The present study is not concerned with history but the literary value of the novel.

Edoro (2008) studies how Habila in *Waiting for an Angel* depicts masterfully the years of terror during General Sani Abacha's rule in Nigeria. This era is convincingly situated within particular ideological restraints. However, this study looks at the choice of linguistic items that made it possible for many writers (Edoro, Mamudu and Akung and others) to study *Waiting for an Angel* from different angles. This shows how a literary text that conveyed the same theme can be analyzed differently by writers.

Akung (2011) explicates why civil rule should be left for civilian authority and the military should remain within its orbit of protecting the territorial integrity of the nation because it is responsible for the corruption, religious malaise, academic rot and human rights abuses that have bedevilled the Nigerian society. Akung's work focused on the general idea of Habila's text but the present study intends to show how Habila used peculiar linguistic tools in passing his message to readers.

### **Research Method**

The primary data for this investigation consist of excerpts (sentences) randomly extracted from the novel for this study. The data include relevant linguistic features as sentence structure, register, graphology, and other salient foregrounded features of style in the novel which are analysed to highlight Habila's disposition as a prose writer distinct from his literary contemporaries.

The analysis of the text centres on the striking linguistic and stylistic elements employed by Habila which were randomly selected.

### **Data Presentation and Analysis**

The linguistic and stylistics features of the text were randomly selected from the excerpts (sentences) of the text to show the writer's idiolect which can arguably be cited as making the selected novel attractive for linguistic-stylistic analysis.

The research relied mainly on the descriptive survey design which is explanation based. This is considered more appropriate for this study because it is on language analysis in a text. The analysis of the sampled data guided particularly by a checklist of linguistic categories adopted from Leech and Short (1981: 74-90).

### **Linguistic/Stylistic Analysis of *Waiting for an Angel***

The salient linguistic features which are critically examined include sentence structures, register and diction, striking punctuation as well as paragraphing, while other stylistics features such as the use of pidgin English and figure of speech can be categorised as peculiar to the author include the use of poems, a mixed narrative point of view, the use of Pidgin English, the use of lexical items and expressions from some Nigerian languages, a tone of anger and disillusionment, the use of the expression "as if", and the use of reflections/reminiscences.

### **Sentence Structures**

Habila's vivid descriptions in *Waiting for an Angel* are predominantly conveyed through a blend of complex and compound-complex sentences as presented below:

#### **Complex Sentences**

The following are some of the complex sentences identified in the novel:

**Sentence One:**      *He had to write in secret, mostly in the early morning when the night warders, tired of peeping through the door bars, waited patiently for the morning shift. ( 3)*

**Sentence Two:** *When I looked out of my window and saw the youths crossing the bridge towards the rising sun, I decided to go out and get a life. ( 81)*

**Sentence Three:** *But his eyes, though red and puffy, were still sharp and secretly amused, as if he knew something you didn't know about yourself ( 83).*

**Sentence Four:** *His eyes darted to the open window, where the soft morning light streamed in, cutting itself into wide, vertical sheets on the steel bars (39).*

### Compound-Complex Sentences

Some of the complex structures are presented below:

**Sentence Five:** *The mornings were usually cool, but by eleven a.m. the sun was already high in the sky, and by noon the heat would really begin to show its hand: it would force the people off the main street and back roads, and since the heat was worse indoors, the people would sit out on their verandas on old folding chairs; they would throw open the shop doors and sit before the counters, stripped down to their shorts and wrappers, their bare torsos gleaming with heat. (91)*

**Sentence Six:** *I knew it when I woke up in the morning and saw a crow croaking on my window ledge. (33)*

**Sentence Seven:** *No birds of augury cross the sky, shrieking, casting long significant shadows on the ground, no earthquakes and tsunamis rock the seas—at least none that he knows of. (143)*

### Salient Register and Diction

The novel is replete with words that highlight the major theme as well as the subordinate ones as presented below.

- **Expressions Relating to Military Dictatorship/Administration and Government**

*'night warders,' 'prisoner' (p9); 'prison superintendent', 'inmate' (p10); 'Barbed wire', 'Broken bottles', 'blindfold', 'cuffed', 'prison yard', 'political detainees', 'Awaiting Trial Men's compounds', 'connected criminals', 'lifers', 'condemned criminals', 'torture' ( p15); 'solitary cell' (p17); 'amnesty', 'civilian government', 'Anti-government demonstration against the military legal government' ( p18); 'jailer', (p20); 'a coup', 'Martial music', 'a parade-ground-voiced general', 'dusk-to-dawn curfew', 'military tanks and jeeps', 'post-coup d'état streets' (p37); "stop or I shoot" (p38); "Down with junta!", 'a coup was attempted against the military leader General Sani Abacha by some officers close to him', crackdown on pro-democracy activist; the military*

dictator, Abacha, died and his successor, General Abdulsalam Abubakar, dared to open the gates to democracy' (p32); 'until IBB and his khaki – boys get out of the presidential villa' (p41); "IBB MUST GO!" "NO MORE SOJA!" (p43); "The military has failed us. I say down with khakistocracy! Down with militocracy! Down with kleptocracy!", 'tyranny' (56); 'ABACHA: THE STOLEN BILLIONS' (p152); 'the underground pro-democracy group, NADECO (National Democratic coalition)' (p161).

- **Allusions**

Habila alludes to great literary figures like Donne, Shakespeare, Graves, Eliot (p11), Soyinka (p21), Okigbo (p19), Amilcar Cabral (p56) among others. He also touches on his musical background with the mention of music icons like Diana Ross, Lionel Ritchie, Millie Jackson, Betty Wright, Sam Cooke, Otis Redding (p69); Eddie Floyd, Funkadelic, Marvin Gaye, Smokey Robinson, Percy Sledge (p71); among others. Habila's knowledge of history is also portrayed in his mention of A Brief History of West Africa (p21) the 'Coliseum' (p38) as well as historical figure like Caesar (p38), Karl Max (p94) and Frantz Fanon (p122). These references are testimonials to Habila's versatility.

### **Concentrated Use of the Dash**

The use of dash is arguably 'foregrounded' in *Waiting for an Angel*. This assertion is premised on the observation that this punctuation mark appears in an average of one out of three pages of the novel. Obviously, this high level of use may not be unconnected with the view that the dash seems to be the most versatile of all the punctuation marks; a mark that does not seem to be subject to any rules and thus termed 'mad dash' (Yagoda, Nytimes.com).

Dashes are used in the following sentences for restatements:

1. *Most of them were poems, and letters to various persons from his by now hazy, pre-prison life – letters he can't have meant to send. (pg.5)*
  2. *Some were his original compositions rewritten from memory; but a lot were fresh creations – tortured sentimental effusions to women he had known and admired, and perhaps loved. (pg.6)*
- For setting off comments/nonessential materials

In the following sentences, the dash is used to set off nonessential elements:

1. *Maybe – and this seems more probable – I bought them from another inmate (anything can be bought here in prison: from marijuana to a gun). (13,14)*

2. *At some places – near the light poles – I was able to see brief shimmers of light. (p16)*

- To enclose a list of items

Dashes are used to enclose a list of items in the following sentences:

1. *It stood alone, surrounded by blocks of unflustered, imprinted stored buildings occupied by noisy working families that hung the washing – underwear, bed sheets, babies' nappies, – on the railings before their rooms, and threw their dirty water into the road (p93)*
2. *The gooey, mucilaginous okro soup trickled in slow motion down his face – eyes, ears, nose, moustache, and beard – before disappearing into his shirt collar (p103)*

- To indicate stream of consciousness in dialogue

In the following sentences, dashes are used to show the thought pattern of the speakers:

1. *'I'll help you prepare for your English and literature that is what your aunt is paying me for – but I want you to know that I cannot make you pass. Only you can do that for yourself. It depends on how much you want it – in fact, you can achieve almost anything you want to in this world if you want it bad enough. Do you agree?' (p95)*
2. *'... Read it – next week we'll start our lessons with a discussion on it. Is that OK?' (p95)*
3. *'I've decided I am sending him to Lagos. Let him see how real life is. He will resit his papers there one year – I want him out of my sight for a year.' (p110)*

### **Paragraphing**

Habila's paragraphing in *Waiting for an Angel* is assessed here on the levels of structure, unity and coherence.

- **Paragraph Structures**

Generally, Habila's paragraphs in the novel are within the range of five to fourteen lines with one having as much as twenty-nine lines, making it one of the longest in the book. The shorter paragraphs usually contain the dialogues

among the characters in the novel. In this regard, a paragraph can be a single word.

### Unity

Habila's paragraphs in *Waiting for an Angel* have unity since each is built around a particular idea which is central to it. For instance, the central ideas of the paragraph with twenty-nine lines is the effort of the demonstrators to escape from police brutality, including the central figures Ade, Michael and Kela.

*'Eeao!' Michael exclaimed and bolted for the road. I started after him, but Ade grabbed my shirt and pointed up to the leafy darkness of the mango tree. In a single, adrenaline-charged leap I grabbed a branch and hauled myself up. I did not stop going till there was nowhere to go. I fixed myself in the crook between branches, panting, looking for Ade. He was to my right, clinging with both hands to a branch. But before we could congratulate ourselves on our narrow escape, the tear gas reached us, I closed my eyes, I felt trapped. Now I realised how small animals feel in a bush fire. The air below us was filled with scared wails and shrieks; women screaming the names of their children. 'But the dominant sounds were of batons on flesh, and boots on flesh, and tear gas popping out of projectiles. Suddenly the wind altered direction, blowing the noxious fumes towards the Secretariat building, and I was able to open my eyes. My eyes and mouth ran with fluid, my sweaty skin was pepperish with dissolved tear gas. But I could see through the mango leaves. The people, scared witless, hemmed in on all sides, stupefied by the choking tear gas, ran out in all directions, like quails beaten out of their hiding places, coughing and falling. Agile youths attempted to scale the high Secretariat wall, but they were swatted down by police batons, like mosquitoes, to fill into the open glitter, shaking and writhing with pain and terror. Those that were able to reach the top had their grasping hands cut to laces by the barbed wire on top. Others, mainly women and children, attempted to run across the road, only to be knocked down by speeding vehicles. I closed my eyes. I discovered that I was whimpering like a lost child. I couldn't help, it. Even now, many years later, - the distinct sounds of the violence echo in my mind whenever I think about it. I can still hear the thud of blows, the oomph! of air escaping mouths and the shrill, terrified screams of the women. (p136)*

- **Coherence**

The paragraphs in the novel also have coherence since the main ideas can easily be identified through verbal bridges like reference and repetition. References are usually made to nouns with the use of pronouns while some key words are repeated with the same idea of a topic being carried over from one sentence to another. This coherence may be underscored by the fact that the main ideas of the paragraphs (topic sentences) predominantly occur in the opening parts. The following paragraph is taken from the story “Kela” and exemplifies the coherence that generally characterises Habila’s paragraphs in *Waiting for an Angel*:

*At first I thought it was heat that made them dream on Poverty Street. But Joshua told me that people could be dreamers even in cold weather. ‘Kela’, he said ‘People become dreamers when they are not satisfied with their reality, and sometimes they don’t know what is real until they begin to dream.’ (p91)*

### **Salient Stylistic Features in *Waiting for an Angel***

- **The use of Poems**

*Waiting for an Angel* is embellished with some poems which are mostly written by Lomba to provide relief for him in prison. In all, four complete poems make up part of the structure of the novel. Apart from them, the general narrative in the novel is ‘terse’ or poetic, characterised by *Publishers Weekly* as ‘sparse prose’ and ‘lyrical prose’ by the Times (London). Habila’s descriptions are presented in a very direct and economic manner characteristic of poetry rather than prose. The lines below strengthen this assertion:

- *Outside. The cell door clanked shut behind us. All the compounds were in darkness. Only security lights from poles shone at the sentry posts. In the distance, the prison wall loomed huge and merciless, like a mountain. Broken bottles. Barbed wire. (15)*

It may be argued that Habila’s literary endowment is a blend of prose and poetry.

- **Mixed Narrative Point of View**

The narrative in *Waiting for an Angel* is a combination of a first person and omniscient points of view. For instance, an omniscient narrator provides a commentary on the events in and outside the prison where Lomba is detained

for two years. This narrator sometimes ‘allows’ Lomba to speak for himself by taking the reader directly into his prison diary.

- **The Use of Pidgin English**

Habila employ the use of Pidgin as style marker. This is as a result of less formal education of some of the characters in the work. There is an elaborate use of Pidgin by characters such as Brother, Gladys, soldiers, prison inmates, prison warders, drivers, passengers and so on. Brother uses it to x-ray general poverty in the country, the dehumanizing and corrupt practices as well as bad governance witnessed in Nigeria during General Ibrahim Babangida’s and General Sani Abacha’s regimes respectively. The following excerpt is one of Brother’s comments in pidgin:

*‘No! Sharrap!... No, No try deny am. You can’t. You de laugh at me because I bravely sacrifice my leg for this country, and now I am poor because I no fit work with one leg. You laugh at my friends here because dem no get brothers in the army to thief and send dem money...’ But make I tell you something – you de laugh at the wrong people. Make you go laugh at all the big big Generals who de steal our country money everyday de send am to foreign banks while their country de die of poverty and disease dem de drive long long motor cars with escort while I no even get two legs to walk on. I a hero. I fight.... (p133-4)*

- **The Use of Borrowed Expressions from Nigerian Languages**

Habila writes in English but borrows words from native languages and other foreign languages. The lexical borrowings in Habila’s *Waiting for an Angel* include the following: Ole (p40), Molue (p 114), Oga (p 42), ka chi foo (Ibo), Oda ro (Yoruba), sai gobe (Hausa) – all meaning good night (p 128), meigad ‘gate-keeper’ in Hausa language (p 67), ogogoro (p 110), aso-ebi (p 127), igbo ‘Indian hemp’ (p 127) and so on. Lexical borrowing from Nigerian indigenous languages shows the Africanness of the work as well as the plurality of languages in the country. Habila also employs words from foreign languages such as dejavu (p 114), deux ex machine (p 228), papier-mache (p 15), tsunamis (p 187), aluta continua ictoria acerta (p 49) and so on. Habila also uses special words in the novel to capture peculiar phenomena such as squandermania (p 224), Khakistocracy, Militocracy, Kleptocracy (p 68), and anti-Abacha (p 143), face-me-I-face-you (p 110) and so on.



- **The use of the Expression ‘As If’**

One recurring expression which no doubt draws attention to itself in the narrative of *Waiting for an Angel* is ‘as if’. An alternative rendition of this expression is ‘as though’ which literally denotes ‘like something was actually so’. This meaning is closely related to simile in which comparison is made about the similarities of two phenomena. The following excerpts from the novel are some of the many instances in which this ‘stock simile’ is used basically for comparison:

*As if realising how close I was to tears, the smells got up from their corners ...* (16)

*... It was as if a company of obstreperous kids had played on the bed.* (39)

*I feel a strange tingling all over my body, as if an electric shock has passed through me.* (37)

*The room looked as if a battle had been fought in it.* (58)

*He couldn’t be above fifty, but his hair had gone totally white; his suit was rumpled, as if he had not changed it in days.* (83)

*But his eyes, though red and puffy, were still sharp and secretly amused, as if he knew something you didn’t know about yourself.* (83)

- **The use of Past Reflections/Reminiscences**

Another stylistic feature of *Waiting for an Angel* is Habila’s use of soliloquies in which a character usually reflects about the past or present within himself. These are thoughts or musings on events in which a character is a part or what he or she hears that are very significant to them. These musings are very characteristic of Lomba, first about prison events and then about Alice. These reflections are italicised in the novel to distinguish them from the general narrative.

- **Reflections about Prison Events**

When the door to Lomba’s solitary cell is eventually opened, it brings in rays of unaccustomed light. Then he reflects on this in his mind thus:

*‘Oh, sweet light may your face meeting mine bring me good fortune.* (17)

And when the prison superintendent tells him to ‘enjoy yourself’ in prison (18), Lomba cannot help but ‘turned the phrase over and over in [his] mind’ (19).

*Enjoy yourself ...enjoy yourself.* (19)

The same jailer proudly tells him that there is nothing he cannot do if he wants (20). This again gets Lomba thinking:

*There is nothing I cannot do.* 21)

- **Reflections about Alice**

When Lomba gets to see the picture of Alice with her groom in a page of newspaper, he goes back memory lane; lost in thought. The narrator takes isolated trips into his thoughts and these are presented here:

*And when you looked and hoped and waited and finally realised that it was never going to come, that you had just made a final irrevocable choice- ‘I do’ – did you not break down and cry?* (63), etc.

### **Use of Simile and Metaphor**

Simile is a literary device through which the qualities of two entities are compared on the basis of their similarities or resemblance. This is usually characterised by the use of ‘like’ or ‘as’ and understood as indirect comparison. In metaphor on the other, the qualities of an entity are directly transferred to another without the use of ‘like’ or ‘as’. This is usually understood as a direct comparison. The use of these literary devices in *Waiting for an Angel* can arguably be characterised as ‘lavish’ as Habila endeavours to make his narrative memorable and vivid, animating them with both direct and indirect comparisons. Some of these comparisons are identified in the following excerpts from the novel:

- **Examples of the use of Simile**

*Their eyes moved hungrily over the petrified inmates caught sitting, or standing, or crouching; laughing, frowning, scratching – like figures in a movie still.* (12)

*In the frozen silence, it sounded like glass breaking on concrete, but harsher, without the tinkling.* (12)

*In the distance, the prison wall loomed huge and merciless, like a mountain.* (15)

- **Examples of the use of Metaphor**

*You realise the absolute puerility of your anger: it was nothing but acid, cancer, eating away your bowels in the dark.* (10)

*The two dogs with him licked their chops and growled. (12)*

*When they were through with the holes and crevices the dogs turned their noses to my personal effects. (12)*

*I was sandwiched between the two hounds, watching the drama in silence. (13)*

In the last three sentences above, the words ‘dogs’ and ‘hounds’ are metaphors for two warders whose behaviours are directly equated with those animals.

## **Findings**

From the data analysis, the dominant linguistic features in the novel include complex and compound- complex sentences, a register which overtly reflects military government, allusion to great literary figures, music and history, a dominant use of dash and well-structured and coherent paragraphs. Stylistically, there is use of poems, metaphor and simile which demonstrate the slippery nature of language, use of Pidgin English, the use of certain words or groups of words which derive from Nigerian indigenous languages, the use of “as if” and the use of past reflections/reminiscence such as the use of soliloquies where a character usually reflects about the past or present within himself.

## **Conclusion**

This study examined the concept of style and outlined the concerns of linguistic-stylistic situated within the analysis of Habila’s *Waiting for an Angel*. The linguistic-stylistic features present in this Habila’s novel makes it distinct. This study established that the narrative of *Waiting for an Angel* does not follow the conventional chapter divisions; instead, they are divided into several sub-stories with each sub-story focusing on a particular angle of the general story and together make up the entire plot. Linguistic-stylistic analysis of Habila’s text shows his network of lexical selection, general speaking, as shown in the analysis which makes the text highly readable, comprehensible and enjoyable. This is the idea behind this study.

It is concluded that Habila’s *Waiting for an Angel* is a literary work with significant linguistic-stylistic features, as he also incorporates poetic lines and a variety of catchy figurative expressions. The research also concludes that the text incorporates various aesthetic layers of interpretations and dexterous manipulation of linguistic patterns, all of which demand careful literary and linguistic attention and appreciation from readers.

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## ***A Stylistic Analysis of Yorùbá Political Songs on the Campaign Rallies in Some Towns in Osun State.***

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### ***Abstract***

*Song is as old as the world itself. It originates right from the presence of the Almighty God where the angels sing Holy! Holy!! Holy!!! Round his throne ceaselessly (Rev. 4:8-11) song is created with human being. This paper examined a stylistic analysis of Yorùbá political songs in the campaign rallies in some towns in Osun State namely Osogbo, :d; and Ila Orangun. Also the place of songs among the Yorùbás was as well examined. Data were collected from both primary and secondary sources. Primarily, there was the researcher's personal observation. Secondarily, the researcher visited different libraries to collect data. One the findings is that the usage of the stylistic devices makes campaign songs appealing. One of the recommendations is that politicians should desist from using abusive songs in rallies.*

***Keywords:*** *Songs, Stylistic Devices, Political Songs, Campaign, Yorùbá.*

### ***Introduction***

There is a deeper relationship between the Yorùbás and their songs. They are inseparable. The Yorùbás employ songs in their day-to-day activities to express their feelings in sadness, joy, trouble and fear. Song is used to promote culture and it is also helps the use of language; song is informative and didactic in nature. The basis of

political songs is for rivalry and revolutionary in nature. Various stylistic devices are employed in literary works but some of the stylistic devices used in Yorùbá political songs in the campaign rallies include: repetition, simile, hyperbole, deviation, personification, onomatopoeia and metonymy.

## CONCEPTUALIZATION OF IDEAS

The two concepts that are germane to this paper are discussed below:

### PLACE OF SONG AMONG THE YORUBAS

Song is a medium through which the singer could give his self-expression of personal feelings, protest or resentment which might otherwise be repressed. Similarly it is a means by which the singer could rouse his own spirit or the spirit of others to higher efforts (Olukoju, 1987).

Song is an essential tool in propagation of cultural values 'orin' is the generic term for all types of songs. Songs have been categorized by Olukoju (1978:80) into two: speech and musical oral poetry. The speech or recitation mode which comprises oríkì, ifá, >f-, òwè, 1l= 1pam= (the major types, rhymes 1r- rhymes and tongue twister the minor type. The musical oral poetry is further divided into two: the chant mode and the song mode. This paper however focuses on the song mode which is political songs.

Songs in Yorùbá land are as old as man himself. The Yorùbás are found of singing at any point in time in whatever they are doing Yorùbás has different categories of such songs. Yorùbá s have special song (work song to reduce stress and fatigue while working. The song is also engaged to sustain people's strength at work and strengthen the spirit of communism.

For example:

I]6 oko pe

I]6 oko pe

Bebi n pa mi

Ma j; b;p;

I]6 oko pe

Farming is rewarable

Farming is rewardable

When I am hungry

I eat pawpaw

Farming is rewardable

Yorubas also have customized song to render when their children are crying (Lullaby).

For example:

Ij0 >m> moj8 f9w[r- mi jo

Abiyamo f5y8ns>

Ij0 >m> moj8 f9w[r- mi jo

Abiyamo f5y8ns>

K[l[s> o

Abiyam> f5y8ns>

There are songs peculiar to polygamous home where there is rivalry among the wives. These women have special songs they render when there is misunderstanding among them. This type of songs is called “*orin olorogun*” (co wives rivalry song).

&y22l4 mi b1m8j6 0 n8 mo gb4r[

&y22l4 mi b1m8j6 0 n8 mo gb4y-

K7 n8 n o f8 ba 7y22l4 j; el4y8n ir[

K7 n8 n o f8 ba 7y22l4 j; el4t3 agb-n

&y22l4 mi d3t3 bo mi ot[t[ y78 p-

Every deity in Yorùbá land has customized songs sang during their festival or in their shrine. The song they sing at Esu shrine is different from the one they sing at Sango’s shrine. This is also applicable to other deities in Yorùbá land. Every festival or deity is known by the customized songs they employ. One can easily deduce Oke-Ibadan festival by hearing vulgar songs from the worshippers. There are also folktale songs, satirical songs and political songs, which is the main focus of this paper.

Olukoju (1978) identifies song as an oral genre of Yorùbá. He says:

Most song texts are regarded as oral poems since Yoruba traditional poetic texts form the basis of song.

Ofuani O.A. (1987) in Adebisi A.L. (2004) refers to the word ‘song’ having two meanings, he says:

Song refers to any short poem or ballad suitable for singing or set of music and to a poem or poetry in general

Olatunji (1984) says that songs permeate almost every aspect of Yorùbá life and quoting Ulli Brier (1956:23)

There is no occasion in Yoruba life that is not accompanied by songs. Birth, marriages, funeral, are all occasions for lyrical songs for great beauty.

Everybody's life is also accompanied by a great deal by impromptu singing, a kind of musical thinking in which the singer puts everything to a tune, which happens to pass through his head.

### **The use of stylistic devices in Yorùbá political songs in the Campaign Rallies.**

Different stylistic devices are employed in literary works, but some of the stylistic devices used in Yorùbá political songs in the campaign rallies include: Deviation, Simile, Metonymy, Hyperbole, Personification, Onomatopoeia and Repetition.

\* **Lexical Deviation:** This is very common in Yorùbá political songs because they make use of loan words such as the name and symbol of their parties to compose their songs.

La ó fi kobo wolé

(bir611 tin a sókè yíí

La ó fi kobo w>lé

We shall use it to win election

We shall use it to win election

This umbrella, that we raised

We shall use it to win election

“(bir611” is a loan word from English (umbrella)

\* **Semantic Deviation:** This is where the composer uses some words that have more than one meaning (ambiguity) in the song.

(un ni b1b2 w3r3

:ni to gb=n t0 l,nikan o gb=n

(un ni b1b2 w3r3

“Bàbá wèrè” in the first line of the song is semantically deviated from the literal language because it has both the denotative and connotative meaning.

Denotatively, it means “the father of the mad person”

Connotatively, it means “a notorious mad person”

\* **Simile:** It involves a physical or emotional, similarity made between a given image and what is intended. In other words, it is an expressed comparison between to unlike things in which “like” or “as” or any other similar expression is used. It is an overt comparison.



Il4 w>n n21 n7 i n7  
 \_d5d5 w>n n21 n7 i n7  
 Il4 1b5r5 w- b8 il4 3k[t4  
 Il4 w>n n21 n7 i n7

It is their house  
 It is their compound  
 The low-cost entrance building like mice habitat  
 It is their house

The house of their opponent is directly compared with mice habitat in the above expression to show how ugly the house is.

\* **Metonymy:** It is a figure of speech in which the poet substitutes the subject, profession or person with an object closely associated with what is substituted.

<w- 0 d4  
 <w- 0 d4  
 !bqkq k;gb; y90kq  
 <w- 0 d4

The broom has come  
 The broom has come  
 To blaze with other parties  
 The broom has come

The broom in the above expression is a metonymy for a political party (APC) where the symbol (logo) of the party substitute for the party's name.

\* **Hyperbole:** This is a figure of speech that uses deliberate exaggeration or overstatement without the intent of literal persuasion for special effects.

: o ti di i]u s8 i  
 : o ti di i]u s8 i  
Im[ Adeleke gba]u ;ru m6f1  
 : o ti di i]u s8 i

You have not loaded yam there  
 You have not loaded yam there  
 Adeleke's nostril contain six load of yam

You have not loaded yam there

The line three of the above expression is a deliberate exaggeration of Adeleke's nostril because no matter how wide a nostril can be cannot contain a tuber of yam let alone six load of yam.

\* **Personification:** In this device human attributes are given to abstractions, inanimate objects and non human beings (Dalsylva and Jegede, 2003:10); it is a kind of anthropomorphism (Olatunji, 2005)

<w- 0 d4

<w- 0 d4

!bqkq k;gb; y90kq

<w- 0 d4

The broom has come

The broom has come

To blaze with other parties

The broom has come

In the above example, broom is being personified as if it were a human being by giving it the attribute of a human being "arrive"

\* **Onomatopoeia:** This is the use of a word whose sound in some degree imitates or suggest its meaning. This occurs when the sound of the words suggest the sense.

) di jigb>n-on

) di jigb>n-on

<m>kunrin gb>m>kunrin mi

) di jigb>n-on

It sounds jigb>n-on

It sounds jigb>n-on

A man swallowed another man

It sounds jigb>n-on

The underline word "jigb>n-on" suggests how one can swallow something through the sound effect.

\* **Repetition:** In this structure of Yoruba song, repetition is a general feature peculiar to all the songs. We have instances of lexico-structural

repetition which can either be full or partial and lexical repetition (<latunji, 2005:17).

\* **Full Repetition:** (<latunji 2005:19) opines that full repetition involves the repetition of a sentence structure as well as of all the lexical items occurring in it; it may be in complete or it may be intervening lines. It is used for emphatic and rhythmic purpose.

La 0 fi k0b9 w>le

La 0 fi k0b9 w>le

(b7r6l1 ta na s0k3 y78

La 0 fi k0b9 w>le

We shall use it to win election

We shall use it to win election

This umbrella, that we raised

We shall use it to win election

Taya t>m> la 0 d7b9

Taya t>m> la 0 d7b9

A o dibo n8l4

A o dibo l0ko

Taya t>m> la 0 d7b9

We shall vote together with our family

We shall vote together with our family

We shall vote in the urban centre

We shall vote in the village

We shall vote together with our family

In the above example, the theme of the song which is “La o fi kobo w>le” is repeated in lines, 1, 2 and 4 the same thing in the second song the theme of the song “Taya t>m> la ) d7b9” is repeated in lines 1, 2 and 5 to emphasize and intensify the theme of the repeated sentences. It is also used to pay audience attention to the content of the song that they will use the raised umbrella to win election, and the whole family will vote.

\* **Partial Repetition:** Here, the sentence structure is repeated, but not all the lexical items are repeated. Emphasis and enumeration go hand in hand in partial repetition.

Ag8l8xt8 l0 m[

Ag8l8xt8 l0 m[

Okun ti ; d;

Ti ; d; faparo

Ag8l8xt8 l0 m[

It is Ag8l8xt8 that got trapped

It is Ag8l8xt8 that got trapped

The snare that you set

That you set for the sparrow

It is Ag8l8xt8 that got trapped

Part of sentence structure is repeated in this example for the sake of emphasis. The emphasis is on how they set up the trap. It also confirms the fact that truly, they set the trap.

\* **Lexical Repetition:** This is when words can be repeated as often as the poet desires within a sentence and in sentences.

:ni to gb=n

T0 l6n7kan 9 gb=n

Oun ni b1b2 w3r3

He who thinks he is wise

But thinks nobody could be that wise again

He is the father of fool

“Gb=n” (wise) is emphasized twice in the sentence for intensification of the theme of the utterance.

## CONCLUSION AND RECOMMENDATIONS

The stylistic analysis of Yorùbá political songs in the campaign rallies in some towns in Osun State has been explored. The paper discussed the relevance of songs in the Yorùbá society. It has been observed that all the Yorùbá songs in the political rallies are explored for rivalry, revolution and rebellion. A

particular party use the songs to promote itself and malign or degrade the image of the opposition party. Recommendations include:

- Politicians should desist from using abusive songs in rallies.
- Political rallies should be made issues-based rallies.
- Political rallies should be made for political programmes enlightenment.

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- Participant Observation in the Political Rallies in Ila-Orangun, Osogbo and Ede



## ***Politics and the Struggle for Democracy in Nigeria: An Appraisal***

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### ***Abstract***

*The paper takes an incisive look at the way politics is being played in Nigeria since her independence in 1960. The fact that politics has all along being played along ethnic lines under different political cultures is fully discussed, not losing sight of the fact that democracy is still in its infancy in the country. The efforts of pro-democracy groups to chase the military back to the barracks paid off when after a long chain of military rule, democracy was finally established in 1999. It is recommended that the only way to sustain democracy in the country is for successive political leaders to imbibe the culture of servant leadership devoid of corruption and sit tight syndrome.*

***Keywords:*** *Political participation, Ethnic politics, Pro-democracy groups, Military intrusion.*

### ***Introduction***

The dynamics of politics is perhaps the most involving or inclusive activity of man. It was against this background that Aristotle, a famous political philosopher, referred to man as a “political animal”. Various definitions of politics as “the authoritative allocation of value in a society” have been put forward. For Harold Laswell, politics centres on who gets what, when and how”.

Laswell’s definition is of great relevance to contemporary politics, especially in Africa, as politics today centres on distribution and sharing of national resources.

However, political activity involves the reconciliation of interest aid disagreements in society. Thus as Alan Bali (1979:20) argues, politics “involves disagreements and the reconciliation of these disagreement”

within a political community, how conflicts are to be resolved and whether the resolution is to be effectively observed by all the parties to the dispute. The prevalence of social, economic, religious, and ethnic differences in most societies of the world elicits political activity. Essentially, all politics by definition and in practical terms revolves around the exercise and pursuit of power, whether at the domestic or international level. Power, influence and authority constitute the main substance of politics.

The foregoing analysis of the concept of politics with emphasis on the fact that it is enmeshed in disagreements is meant to prepare our minds for appreciating the avalanche of disagreements embodied in Nigerian politics from the inception of her independence in 1960. These disagreements are compounded by the fact that Nigeria is one of the most ethnically diverse Countries in the world (Okolo, n.d:24). The late Chief Obafemi Awolowo, for example, made constant reference to the fact that Nigeria is made up of no less than 259 nationally groups, implying that the centrifugal forces in the body politic of the country are frighteningly enormous. Indeed, tribal politics characterized by extreme tribal Consciousness and nepotism in the distribution of resources and power sharing remains the most striking characteristics of Nigerian Politics (Ogbu, 1998:56).

Full-blown democracy had for almost 40 years eluded Nigeria in the course of military dictatorship during those years. The struggle to regain democracy was fierce and protracted It was eventually achieved in May 1999 when the military finally bowed out of politics Now that Nigerians are awash with the much talked about dividends of democracy, it is intriguing for a political scientist to write on this interesting area of research in Nigerian Government and Politics.

### **Nigeria and political culture**

Political culture according to. Almond and Verba (1963) is “the general pattern of individual attitudes and orientations of people towards politics.” Political culture is classified into three broad types – participant, parochial, and subject - depending on the mode fee participation of a people in political activity. A people’s political culture suggests that the entire people of a country are supposedly bound by unique and uniform attitude and orientation towards political objects. The uniform patterns of attitude and orientations manifest themselves in the national character morale, social system and orientations of the people The prevalence of these factors in a society creates an

enabling environment for the ideals of democracy; to thrive; their absence portends political instability and rancour.

*The political culture of a people gives an orientation toward their polity and its processes. To be oriented is to have a sense of direction - in the simplest meaning, to know where you are in relation to the points of the compass. To be politically oriented would mean in general knowing how your government operates - having a cognitive of the polity - and also knowing how it ought to operate and what it ought and ought not to do - having a "normative map" (Ulam and Beer, 1975: 25).*

Rather than having a unique culture as a country, each of the three dominant ethnic groups - the Hausa-Fulani, the Yoruba and the Ibo - could be said to have its own political culture. For example, the political orientation of the Ibo located in the South East of the country tends towards participant political culture. This type of political culture denotes mass and active participation in politics: The masses of the Ibo tribe are evidently keen on politics, and the political history of Nigeria is replete with active involvement of many Ibo politicians such as the late Dr. Nnamdi Azikiwe, Michael Okpara, Samuel Ikoku, etc. This trend continues up to the present time.

The Yoruba in the South-West of the country are associated with subject political culture. This is an inward - looking type of political culture with emphasis on getting substantial share of the national output without significant effort to champion the national cause. The Yoruba as a group has been accused of being the most tribalistic in their orientation towards politics. The Action Group (AG), the Unity Party of Nigeria (UPN) and even the current Alliance for Democracy (AD) were formed and dominated mainly by the Yoruba elements. Their tendency to confine their political activity within their ethnic boundaries and their weak position at the center have reduced them to a recalcitrant or opposition group in the body politics of Nigeria.

The Hausa-Fulani in the North of the country exhibit parochial political culture. This follows that in terms of number, a greater percentage of the Hausa-Fulani people are politically passive and conservative. However, the relatively few politically conscious and active elements among them are in the forefront of Nigerian politics. The leadership of the country is dominated by these extremely



conscious elements among the Hausa-Fulani ethnic group. Most of the past Nigerian Heads of State so far have come from the North.

The minority ethnic groups of the country which include people living in states like Benue, Plateau, Akwa Ibom, Delta, etc as a group has also not developed a common political culture even though they have altogether suffered severe marginalisation, deprivation and neglect in the hands of the three major ethnic groups. Each of the minority ethnic groups tends to adopt the political culture of the major ethnic group nearest to it. For example, Benue, Plateau and Niger states are predisposed to the parochial, conservative political culture of the far North because of their proximity to the far North. And until recently, Kwara State consisting of another minority ethnic group was leaning towards the subject political culture of the Yoruba people due also to geographical contiguity.

On the whole, Nigerian politics is riddled with tribal and religious conflicts. Before the emergence of her Fourth Republic, virtually all the political parties that contested the previous general elections in the country were not truly national parties: they were formed along tribal lines, each with its own ideological posture campaigning with discordant tunes. The national political culture prevalent in the country before now could at best be described as “laissez faire” where different ethnic groups formed their own political parties with the sole aim of capturing power at the centre. It was a free political enterprise by various ethnic groups and individuals without an agenda for achieving national goals and aspirations.

It was winner takes all, a zero-sum game! This has made it impossible for this potentially great African nation to accomplish the task of nation - building that could have enabled her to realize her full potentials. However, the introduction of the zoning system in the Fourth Republic politics has gone a long way in giving the country a sense of oneness, direction and common purpose. This involves an equitable sharing of the key political posts taking the state of origin of the beneficiaries into consideration. This zoning formula has for once offset the Hausa-Fulani political hegemony in that the incumbent civilian president, Olusegun Obasanjo, is from South-West to which the presidency was zoned by the Peoples Democratic Party (PDP) on whose platform he won the February, 1999 presidential election.

Besides, with the ouster of the military from the country's political scene and the introduction of genuine civilian government under the leadership of an anti-

corruption crusader, President Olusegun Obasanjo, the country has entered the new millennium with a sense of mission and a strong will to achieve rapid economic and political development.

### **Nigeria's Social Strata and Politics**

Apart from the pandemic ethnic factor in Nigerian politics, the social strata of this country has a far-reaching effect on the struggle for power, seizure of power, retention and consolidation of power in the country. Five main layers of social strata are identifiable in the Nigerian society. These are: (1) the bureaucratic bourgeois class; (2) the commercial - financial class; (3) the military elite; (4) the intellectual elite; and (5) the working class.

The bureaucratic - bourgeois class is made up of the political and higher administrative elites who wrested political power from the departing colonial powers. All the country's national and state leaders, past and present and their ministers, commissioners, chairmen and directors of parastatals belong to this class. Heads of administrative departments and bureaucratic elites in both federal and state public services also fall into this category. Traditional rulers such as the Emirs of the Hausa-Falani in the North, the Obis of the Ibo land in the South-East, and the Obas of the Yoruba land in the South-West of the country are part of this class. This class occupies the apex of the country's superstructure.

The commercial-financial class consists of petty bourgeois that acquires their wealth from import-export, real estate, contracts etc. Essentially, this class plays intermediary role, and the people therein are gradually becoming prominent in such areas as manufacturing and oil exploration. They are fully established in commerce, industry, mines and agriculture.

It goes without saying that the Nigerian military have all this while, especially from 15 January, 1966 when they staged the first coup d'état in the country up to 29 May, 1999 when they voluntarily surrendered political power to the Obasanjo civilian government, could be said to constitute a class in the country. It is on record that in her forty years as an independent, sovereign nation, the military as a class has ruled the country for a total of twenty-nine years. During the period, they took all measures to safeguard their corporate interests (Jibo 1996:40). It is common knowledge that the present civilian Head of State, President Olusegun Obasanjo, a retired general in the Nigerian Army, was sponsored for the presidential race by affluent military officers, active and

retired, with the sole aim of protecting the collective interests of the military even in a civilian setting.

It is significant to note that both the ruling party, the People's Democratic Party (PDP) and All People's Party (APP), the two strongest parties in the Fourth Republic, were formed and are being financed mostly by retired military officers who remain the staunch members of the parties. Thus even while in the barracks, the military still control the destiny of the country. For example, such key position as Minister of Defence and other sensitive positions in the Obasanjo government are securely in the hands of retired military officers.

The educated elites comprising medical doctors, lawyers, university lecturers, etc constitute a socio-political class in the Nigerian society. Sometimes members of this class are co-opted into government through political appointments.

The managerial sector, otherwise known as the "middle class," constitutes another social class' in Nigeria. Most of the people who make up this class had received training abroad in such areas as public administration, organization theory, and managerial techniques. etc.

The working class a proletariat of sorts, is at the bottom of the rung in the - socio-economic-and-political spheres of the Nigerian society. This class consists of the peasantry, factory workers, rank and file soldiers and policemen, students, tailors, shoemakers and the unemployed. These re the proverbial "wretched of the earth." However, the existence of these classes does not suggest that there is intense class struggle in the country. Judging from the voting patterns in all the past general elections, ethnicity or state of origin rather than class struggle clearly determines voting behavior and other political considerations in Nigeria.

### **The Changing Fortunes of Democracy in Nigeria**

Several definitions of the term democracy now abound. For example, Black (1979: 388) defines democracy as:

*That form of government in which the sovereignty power resides in and is exercised by whole body of free citizen directly or indirectly through a system of representation as distinguished from a monarchy, aristocracy, or oligarchy*

In the Oxford Companion to Law, Walker (1980:350) defines democracy as “Ruler by the people, the form of government in which the general body of the people ultimately exercise the power of government. However, the most popular definition of democracy remains the conventional definition given by Abraham Lincoln: “Government of the people for the people and by the people”. The definition is based on the direct form of democracy that was originally practiced in Athens, a Greek city-state, where it is believed to have originated from. Essentially, in a democratic society the people constitute the political sovereign. The main features of modern democracy include free and fair election, periodic change of government, free press, independent judiciary, the rule of law and fundamental human rights of citizens.

Making allusion to the existence of democracy in a country would imply the prevalence of the above-named features of democracy in that country. In the specific case of-Nigeria, the long history of military dictatorship has had far-reaching implications for these features in the country. Most of these features were completely eroded or constantly trampled upon with ruthless abandon by the military to the extent that one could completely deny their existence during the-period. No doubt, military rule is an antithesis to democracy.

Despite the spurious claims of the opposition during the First Republic (1960:66), the Balewa government did a lot to protect and promote the tenets of democracy. For example, the independence of the judiciary was not in doubt, the press enjoyed total freedom and the rule of law and fundamental human rights of the people were safeguarded.

After taking over power from the civilian leaders on 15 January 1966, the military went ahead to suspend the constitution of the First Republic. This paved way for them to make ceaseless assault on democracy. From 1966 to May 29, 1999 when the military finally went back to their barracks for good, the military had used certain institutions such as Supreme Military Council, Armed Forces Ruling Council, Nation Council of States, Federal Executive Council, Council of Ministers, etc to rule the country. Decrees were formulated to facilitate the day – to – day administration of the country and to supersede acts and laws that tended to frustrate their intentions.

### **The Struggle for Democracy**

The road to the present Fourth Republic democracy was rough and tortuous for pro-democracy activities. But they became more daring and more determined

than ever before after the painful annulment in 1993 by the Babangida military government of what was considered to have been the freest election so far in the country.

General Babangida (rd), so far the most controversial Head of State of Nigeria, initiated a long drawn, grandiose but deceptive transition to civil rule programme that produced the late Chief Abiola, a prominent businessman from Yoruba land, the controversial winner of the presidential election held in June 1993. It was believed that the then military leader, General Ibrahim Babangida (rtd) and his cohorts decided to cancel the result of the election to forestall civil rule so that they could perpetuate themselves in power.

In the midst of the confusion that greeted the annulment of the Presidential election, popularly known as “June 12.” it became clear that both the civil society and the military wanted Babangida to vacate office to pave way for the commencement of genuine, political processes that would lead to the entrenchment of a civilian rule. This gave rise to the formation of pro-democracy movements and civil -liberties associations as the “revolutionary vanguard” of the people.

In the heat of the pressures on him, General Ibrahim Babangida (rtd) had no choice but to step aside.” Babangida was replaced by Shonekan; a. highly respected man from Abeokuta, as the Head of Interim Government. The hope that Shonekan would reverse the annulment of the election results and set the necessary machinery in motion for the installation of Abiola and the other elected officers was soon dashed as Shonekan was after a few months in office removed by - no other people than the military again.

The late Head of State, General Abacha emerged as the next military Head of State of Nigeria. Rather than revalidating the annulled election results or prepare grounds for the entrenchment of genuine democracy, General Abacha embarked on a kangaroo transition to civil rule programme calculated to succeed himself as a civilian Head of State of the country. - All this infuriated the pro-democracy movements and the civil liberties associations in the country, making them to intensify their pro-democracy activities.

The emergence of late General Sani Abacha on the scene at a time when the nation was at the verge of disintegration and war brought relief to the unsuspecting majority of Nigerians, and rekindled confidence and hope in the late Abiola, that Abacha would use his good offices to overturn the

annulment of the Presidential and other election results under General Babangida. But subsequent events soon belied this hope, as it soon became obvious that Abacha was there to stay.

To make it clear to all doubting Thomases, Abacha warned all people clamouring for the revalidation of the 1993 election results to either forget about it or face the wrath of the law. He reiterated on several occasions that the 1993 elections had been consigned to history and that he would fashion out a credible transition to civil rule programme. Abacha did not only fashion out a transition to civil rule programme but, curiously enough, he designed the programme in such a way he would succeed himself as civilian Head of-State with effect from October, 1998.

The hostile reactions to Abacha's gimmick to succeed himself were vehement and in some cases violent. Earlier on, the late Chief Abiola basking in his supposed victory in the presidential election had vowed to exercise the 'mandate given to him- by the masses of Nigeria. He insisted that "I am a custodian of a sacred mandate it can only be taken away from me by the people." Damning all consequences, Abiola in what looked like a mock swearing in ceremony in Lagos, went ahead to declare himself president of the country. The events that followed were swift and decisive. He was arrested and charged with treason; and thereafter, held behind bar without trial until he died. Ironically, Abacha himself had died in office a month earlier.

The significance of establishing genuine democracy and ensure human rights in a country cannot be overemphasized. Among other things democracy ensures political stability and popular government. This is particularly important to Nigeria which is regarded world-wide as the giant and beacon of-Africa. As the greatest power on the continent the onus rests on Nigeria to build a model of the western liberal democracy for sister African countries to emulate.

The adoption of democracy, which is a *sine qua non* for a stable government has become a factor in the analysis of state power. Instability of government has become factor in the analysis of state power. Instability of government and the existence of illegal regimes detract from the power of a nation. Such a nation cannot command respect in the comity of nations and may even be isolated diplomatically or subjected to economic sanctions. All this underscores the need for a scholar of political science to develop keen interest on issues of governance.

Nigeria has experienced frequent change of government and the body politic of the country has all this time been riddled with tribalism, nepotism, corruption and religious fanaticism. Various pro-democracy movements were formed particularly during the Abacha regime, first, to press for military disengagement from politics and, two, to press for the actualization of what they considered to be “June 12 mandate” to Abiola. The most popular by far of these movements was the National Democratic Coalition (NADECO) with most of the prominent members coming from the South-West of the country. Civil liberties associations later joined forces with NADECO to free the country from the strangulating clutches of the Abacha regime.

Within the country, NADECO shook the Abacha government to its foundations. Even when the Transition to Civil Rule Programme under Abacha was in full force and it had become apparent that Abacha was predisposed to the United Nigeria Congress Party (UNCP) as his launching pad to the presidency, NADECO still, had the guts to insist on the actualization of the June 12 election results. In the process, many NADECO chieftains were arrested, brutalized and held behind bars indefinitely. Journalists who seemed to be in sympathy with NADECO were also arrested and locked up indefinitely. Others went on self-exile to escape the cruelty of Abacha’s security agents. In spite of all this, people like Tunji Braithwaite, Gabriel Adesanya, and Gani Fawehinnii were unrelenting in their condemnation of Abacha’s dictatorship and self-succession bid.

Professor Wole Soyinka was one of the NADECO activists who fled the country. As the arrow-head of pro-democracy forces abroad, Soyinka gave the dictatorial regime of late General Sani Abacha sleepless nights. Soyinka formed a Liberation Movement and a pro-democracy group abroad and even set up a propaganda radio station, Radio Kudirat, named after the slain wife of the late Chief Abiola. Soyinka’s pro-democracy campaign abroad produced palpable results. First, his fearless pronouncements against the Abacha regime rekindled democratic hopes in many Nigerians back home. Secondly, and more importantly, the international community was fully sensitized about Abacha’s reign of terror. This led to diplomatic isolation of Nigeria by the western capitalist countries, and the imposition of sanctions (military and economic) on Nigeria. All this went a long way in checking the excesses of Abacha.

Another fearless pro-democracy crusader was Olisa Agbakoba. He was the organizer of the pro-democracy group known as United Action- for Democracy (UAD). In collaboration with other pro-democracy elements, UAD brought severe pressure to bear on the Abacha regime. Agbakoba was also the founding president of the Civil Liberties Organization (CLO), the most credible Human Rights group in the country. Agbakoba's activities with the CLO and his uncompromising posture, with the Abacha regime is a pointer to the fact that with determination, the law can be made to work even in an authoritarian society, characterized by terrorism, abuse of press freedom, and violent repression of real or imagined enemies.

Agbakoba combined legal and practical actions in pursuing his objectives. He was ready to, go to any length and pay the supreme sacrifice for what he believed in. For example, in March 1998 he encouraged the UAD to organize a five million man march in response to the two million man march organized by Abacha for President Campaigners, the National Association of Nigerian Youths in Abuja on March 3, 1998. Although Agbakoba was tortured and brutalized by the police in the course of the counter five million man march, the fact remains that it meant to demonstrate the disenchantment of many Nigerians who were opposed to the Abacha self-succession plan. However, his effort seems to have been rewarded with the Senior Advocate of Nigeria (SAN) award recently.

## **Conclusion and Recommendation**

### **Recommendations:**

1. Democracy can country only if the military are kept out of the political scene. Precisely, the military should be out-lawed from politics and this should be written into the constitution of the country. The notion of civilian supremacy should be imbibed by the military. Professionalism and the defence of the country's territorial integrity should be upper-most on the agenda of the military.
2. Politicians, on their own part, should endeavor to live up to the expectations of the people in order to forestall any military coup d'état in future. If there is no evidence of ineptitude and inefficiency on the part of the civilian leaders the military will have nothing to capitalize on.
3. Vigorous process of political education and enlightenment should be carried out by the National Orientation Agency (NOA) to sensitize the people



on the gains -of democracy. The political' education should 'be targeted at the illiterate masses who are unable to understand complicated, issues: of social and economic policies involved in modern government, who are vulnerable to the ever-present danger of being deluded by popular leaders to support causes which are attractive and easy, and who are ignorant of their liability to be influenced by motives of greed, jealousy and selfishness.

4. The Federal Government should come up with a deliberate policy to discourage tribalism and religious bigotry in political processes. The zoning system of the People Democratic Party (PDP) is a step in the right direction and should also be adopted by the other political parties in the country.

### **Conclusion:**

As a leading power in Africa aspiring to occupy a permanent seat on the Security Council, it is of crucial importance of Nigeria to do all she can to entrench and sustain democracy. It is only by so doing that the international community can take the country seriously on a crucial matter like becoming a permanent member of the Security Council as Africa's representative. Besides, democracy has become a worldwide movement and Nigeria cannot be left out of it, more so, as the USA and other donor nations have made democracy and human rights a conditionally for giving assistance to needy nations.

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## ***Towards a Desirable Peace and Development in the Niger Delta: The Role of Urhobo Proverbs***

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### ***Abstract***

*The discourse of peace and development will continue to receive attention globally because scholars are conscious of the fact that the absence of peace and security hinders economic growth and development. Besides security agencies that are entrusted with the maintenance of law and order, individuals and communities should also show a sense of commitment since a society that lacks peace is bound to experience economic retrogression. This paper therefore examines the role of proverbs in sustainable peace and development particularly in Urhobo society and Niger Delta in general. The study adopted the qualitative method of data collection and analysis. The data were gathered from direct interactions with participants who have profound knowledge of peace and development related proverbs in traditional society. Apart from the in-depth interviews which were conducted in the field, some data were also collected from audio recordings which were later transcribed and translated from Urhobo language into the English version. A total of twenty-seven proverbs that are thematically relevant to this work were purposively selected, codified and qualitatively analysed. The study found that proverbs contain themes and images that can activate mental consciousness of hearers to maintain peace and harmony in society. Some of the proverbs help in inhibiting the hormonal glands responsible for violent reactions of people especially the youth in every Urhobo community and their infusion into social discourses on regular basis help to de-escalate tension and promote peace and security for societal growth and development. They are suitable for addressing the causes and consequences of conflicts, averting looming security threats or re-occurrence of conflicts, and promoting peace and harmonious co-existence in a traditional society,*

*hence they are often infused into peace and security discussions by elders and conflict facilitators in traditional African societies, particularly Urhobo.*

**Keywords:** *proverbs, peace, violence, development, society.*

## **Introduction**

This paper examines the relevance of proverbs in promoting peace and economic development in Urhobo land and the Niger Delta in general. The discourse of peace and conflict has received great attention globally because scholars are conscious of the fact that the absence of peace hinders economic growth and development. Since every society needs sustainable peace and security to foster socio-economic development, there is therefore the utmost need to tackle all conflictual situations for the overall interest of the people. Conflicts, according to Otite (1), arise from the pursuit of divergent interests, goals and aspirations by individuals and, or groups in defined social and physical environments. This reveals that conflicts often occur when there are unhealthy competitions or contests among individuals or groups in a dynamic society. They could occur when individuals or groups are striving vehemently to actualize their goals, and project their cultural norms and values usually in a multicultural society. In response to Otite's

argument, Ogu-Raphael (68) established that conflict would always arise for as long as there continues to be difference in thoughts, opinions and ideas. This implies that the avoidance of a complete breakdown of law and order and its resultant effects lies in the ability to manage it. However, the resolution and management of conflicts can never be successful without unearthing the root cause(s) of the frictions. So, investigation of the cause of conflicts should be the first step towards enthronement of peace.

The causes of conflicts in Urhoboland are numerous and these could be traced to the contestable nature of the people who dwell in that geographical location. These conflicts include kingship tussles, land ownership, royalties from multinational oil companies, unemployment or job allocations, and economic trees like palm trees, raffia palms, and cocoa, to mention a few. According to Ijaiya (2), the causes of violence in the world have to many heavy burdens prominent among which are economic

depression, growing population of have-nots, widening gap between the haves and the have-nots, debt burden, rapid population growth, unemployment. Ijaiyi's argument is not far from the experiences of the Urhobo people or the Niger Deltans in general because they equally face the various challenges highlighted above in their own way. In response to Ijaiya's assertion, Azaiki (135) posits that the conflicts in the Niger Delta region are mainly caused by the age-long neglect and underdevelopment of the area, occasioned by the exploitation and exploration of its rich oil and gas reserves. As he clearly stated, these conflicts have been the major threats to peace and stability particularly in Nigeria and the world at large because of the diverse strategies adopted by the restive youths in their attempt to demand for their rights. Out of frustration, restive youths operate as pirates in the creeks and high seas, robbing and vandalizing property belonging to oil companies and their workers. In order to tackle the above security threats, the role of community elders and leaders must be brought to the fore. This correlates with Ezeze's (221) view that conflicts between individuals, families and even communities were settled by traditional rulers and council of elders. This is achieved through visits and in clear terms, the elders of one of the groups involved in a conflict may visit the other to give assurance that things could be settled. From Ezeze's assertion above, it is obvious that African traditional rulers and the elders of any ethnic nationality are not only the custodians of the laws of their land but also preside over legal matters in their various domains. This is because they have acquired indigenous legal skills, knowledge and experience over time. Distinctively, average African elders are orators and with the oratorical power, they drive home whatever points they make and at the same time exhibit their adjudication fairly and logically. The power of the orators and conflict mediators is obtained from verbal arts of which proverbs are potent instruments. According to Olaoba (70), proverbs are instrumental to securing sufficient evidences of persuasion and logic in dispute settlement. In African societies, proverbs are employed to enrich utterances and so they are vital elements of language and communication.

Proverbs as integral aspect of language are considered vital in promoting peace, trust, enterprise, tolerance, hard work, love for nature, and preservation of life, self-esteem, political order and a sense of identity. All these are meant to raise the quality of human life (Wambi, 17). It can be agreed upon that the absence of peace is violence which emanates from conflict. In order to maintain peace

and harmony in a society, the people need a means of communication that will set their mind thinking, and modify their maladaptive behavioural patterns which are inimical to the development of society. In consonance with Wambi's view, Ademowo and Balogun (151-2) assert that proverbs are models of compressed or forceful

language that make people behave according to norms and mores of the land. In affirming the role of proverbs in development, the scholars acknowledged Fasiku, (25) who states that proverbs evolved with the growth and development of the society, it reflects diverse aspects of a people's culture. Abou-Zaid, (127) on his part maintains that proverbs are popular sayings which contain advice or state a generally accepted truth. They deal with issues that border on the values, norms, institutions, and artifacts of the society across the whole gamut of people's experience. To Mieder, they are the product of several cultural observations and experiences that proved to be wise and sound, (quoted in Ahmed S. Abou-Zaid). The viewpoint here is that proverbs contain vital information is conveyed to members of the public.

Also on the discourse of proverb, Forje (28) claims that it is a loaded statement with the ability to express frustration, disappointment, joy as well as invoke creative thinking. As he further posited, proverb has become "a tool for improving the output functions of the state's contract with the people and also a significant medium for correction and development" (31). Though conflicts are inevitable, the need to resolve them as they occur is paramount. Conflict resolution and management, thus, is very vital for peace and harmonious co-existence among individuals and groups living in any society since it creates an avenue for warring parties to interact and reduce the degree of tension as well as the effects of conflicts. Conflict resolution also performs a healing function in societies and provides opportunity for the examinations of the alternative pay-offs in a situation of positioned disagreements and restores normalcy in societies by facilitating discussions and placing parties in conflict (Otite, 8). The essence of conflict resolution is to diffuse conflicts and create room for peace and stability in society. In order to achieve this, relevant proverbs must be introduced into utterances by elders and conflict facilitators which is the primary focus of this paper.

### **The Urhobo Nation of Nigeria**

Urhobo is the fifth of the largest ethnic groups in Nigeria and according to Aweto and Igben, the Urhobo people occupy a contiguous territory bounded by latitudes, 5° 15' and 6°N and longitudes 5° 40' and 6° 25' East. The Urhobo are

united by both ties of ethnicity and culture and by the salient geographic features of the territory they occupy as their homeland. The above scholar's further state that the entire Urboboland is a deltaic plain located below 30 metres above sea level, without prominent hills rising above the landscape. The neighbours of the Urhobo are the Isoko to the South-East, the Itsekiri to the West, the Bini (Benin) to the North, the Ijo (Ijaw) to the South, and Ndokwa to the North-East (Otite). The Urhobo people are dominant in over nine Local Government Areas of Delta State which include Ughelli North, Ughelli South, Ethiope East, Ethiope West, Uvwie, Udu, Warri South, Okpe and Sapele.



A Map of Delta State Showing Urboboland and Other Ethnic Nationalities.  
Extracted from Urhobo historical society.

<http://www.waado.org/Geography/maps/homepage.html>

The Urhobo nation as shown above occupies the central part of Delta State and bordered by different ethnic nationalities. Based on its strategic location, one can state categorically that whatever happens in Urhobo land affects neighbouring ethnic groupings in the state and the Niger Delta region at large. The East-West road linking the south western part of Nigeria and Niger Delta

states like Rivers, Bayelsa, Akwa Ibom, and Cross Rivers runs through the Urhobo land. Besides, the area is endowed with crude oil and natural gas in commercial quantity so sustainable peace and harmonious co-existence should not be negotiable; first among the people, between the Urhobo and their neighbouring ethnic groups, and the multinational companies operating in the area. In order to sustain peace and security that will promote economic development in Urhoboland and the Niger Delta, relevant proverbs should always be introduced into our social discourses to de-escalate conflicts.

### **Research Methodology**

The study adopted the qualitative method of data collection and analysis. The data were gathered from direct interactions with participants who have profound knowledge of peace and development related proverbs in traditional society. Apart from the in-depth interviews (face-to-face discussions with respondents) that were conducted to get required information from the field, some data were also collected from audio recordings which were later transcribed and translated from Urhobo language into the English version. A total of twenty-seven proverbs that are thematically relevant to this work were purposively selected. The research data were codified and qualitatively analysed according to the purpose of the study.

### **Conceptual Clarification of Peace and Development**

The concepts of peace and economic development are very crucial to our discourse so we shall clarify them in relation to the study. According to Santhirasegaram (808), peace could be defined as sociopolitical and environment without violence, conflicts, war, coups, revolution, riots, ethnic cleanings, election violence, non-judicial killings, murders, assassinations, abductions, terrorist attacks, discrimination, and violence against women. Santhirasegaram's idea of peace from the above implies any situation that is oppositional to rancorous disputes, communal clashes, riots, killings, wars, cult rivalries and so on. In a similar viewpoint, Ijaiyi (1) sees peace as freedom from war or violence or disorder or conflict. It also means quiet or tranquility. Even in seeking freedom, sometimes, there are bound to be conflict but what matters most is the prompt response to its resolution. Ijaiyi's argument is affirmed by Adeyemi and Salawudeen (186) who maintain that peace connotes absence of aggression, violence or hostility. By implication, peace means healthy

interpersonal, national or interpersonal relationship, safety in matters of social and economic welfare, the acknowledgement of equality and fairness in political relationships and in world matters. George-Genyi's (58) concept of peace depicts a condition in which there is no social conflict and individuals and groups are able to meet their needs, aspirations and expectations. While commenting on the importance of peace to economic development, Santhirasegaram (807), states that wealth of developing nations can be increased by sustaining peace in their countries. Peace is foundation for economic growth and development. This implies that peace creates enabling atmosphere for the business transactions, investment opportunities, productivity and efficient utilization of resources for the general wellbeing of citizenry.

From all the views shared on peace and conflict above, one can state without mincing words that peace is the bedrock for economic growth and development and so any government that is determined to transform an economy should make peace and security its utmost priority. It is against this background that Carnahan, Durch and Gilmore (7) established that peace is the single most important precondition for economic development. The argument of these scholars is that in the absence of peace and security, there is no incentive for people to undertake productive investments in the legal economy, as the likelihood of return on investment is minimal. As a matter of fact, violence scares investors and where investment is minimal as Carnahan, Durch and Gilmore have stated, economic growth and development would be adversely affected. Meanwhile, development as a concept can be perceived from different perspectives. According to Wambi (15), it refers to a multi-dimensional process involving major changes in social structures, popular attitudes, and national institutions. This reveals that development entails various changes that can affect human life positively. In the opinion of George-Genyi (60), development essentially focuses on the transformation of the individual with the aim of eliminating poverty, unemployment and inequality. This means that if a nation is economically developed, the standard of living of the people will be high. This also attests to Wambi's assertion that development should bring about "the acceleration of economic growth, the reduction of inequality, and the eradication of poverty. Also sharing his view on the meaning of development, Rodney (54) states that development is encompassed within the idea of the ability of a society to be able to tap its natural resources in order to cater for the material and social lives of the generality of the people (quoted in Akwen and



Gever). Besides ensuring the welfare of people, the populace equally have a greater role to play in the development of their areas. In consonance with this, Feldman *et al* (5) posit that economic development occurs when individual agents have the opportunity to develop the capacities that allow them to actively engage and contribute to the economy. Unless the youth are empowered to contribute towards the transformation of their communities, the agitations in the Niger Delta region shall surely continue.

In a nutshell, the issue of development is a collective responsibility of government, and operational companies on the one hand and individuals representing host communities on the other hand. It is the synergy of these stakeholders that can sustain all-round development in society. Inasmuch as there is peace and unity among the people, development should be fast-track for the overall interest of the citizens. The re-emergence of the militants in the Niger Delta region is, therefore, a regrettable occurrence because it shall create more havoc than the development the people are agitating for. The youths through elders, chiefs or leaders of thought from the region should rather engage government in dialogue and eliminate all forms of corruption that are hindering the economic development of the area. So, youths should be cautioned against any form of economic sabotage and remain law-abiding. They should always reflect on proverbial utterances that would help in promoting peace and economic development in their various communities, as we shall examine in this study.

### **Proverbs as Mechanisms for Peace and Development**

Every dynamic society requires peace to sustain economic growth and development, and since African proverbs contain wisdom lore that could help in regulating deviant behavioural patterns of people especially the youth, the need to draw on relevant Urhobo proverbs has become imperative. Whichever be the cause of conflicts in a society, there is the utmost need for parties to sheath their swords because the consequences are usually unpalatable. Apart from the loss of lives, there are bound to be destruction of property while economic activities are paralyzed. At this juncture, forms and functions of proverbs used in promoting peace and socio-economic development in various Urhobo communities will be examined. Though some of these proverbs can be used in different contexts, they shall be analysed under sub-headings based on their thematic relevance.

## **I Proverbs Unraveling the Cause of Conflicts**

A society where there is absence of peace calls for urgent dialogue and in order to restore peace and facilitate development, there is the utmost need to unravel the remote and immediate causes of the conflict. According to an Urhobo proverb, *Evwe gheghe neya-an; emu ye so'ro evwe vwo neyan* (A goat does not walk and excrete for nothing; something must be responsible for such act)<sup>1</sup>. This illustrates that every conflict must have a remote cause which degenerated into the present state. Whatever might be the cause of conflict in any part of Nigeria, governments should be responsive and ensure the security of lives and property across the nation. The youths are not restive for no just cause and so a thorough investigation should be done. This idea is further conveyed with the proverb that states: *Oda'rudo onye imamo vwo'dje ori-i* (Kernels do not produce oil under normal condition)<sup>2</sup>. Certain circumstances might be responsible for conflicts that emanate from any society and these must be critically addressed to avert future occurrence.

For instance, the need to address the Niger Delta question in the past was carelessly handled hence, the reoccurring clash between community youths and oil companies, and between the youths and security agencies. The people felt being marginalized and exploited by oil companies and the Federal Government of Nigeria and so they constitute several militant groups to agitate for a total control of their God-given resources. No matter how diplomatic and intelligent peace envoys and mediators might be, *Ehwoa rhurhu ikpon-o. Eti y'egha* (No one treats injuries without the removal of thorns buried therein)<sup>3</sup>. All the above proverbs are meant to activate the consciousness of parties to a dispute as well as peace and conflict facilitators to realize that any conflict must be investigated before reconciliation can be successful.

## **II Proverbs for Equity and Justice**

The discourse of equity and justice has been creating tension in communities across Urhobo land as being experienced elsewhere. Any society that faces the challenge of inequitable distribution of social amenities or other important benefits may experience protest which might lead to break-down of law and order. There is illustrated with the proverb that says, *Ariemu ghare-e, ovwo fiota* (It is the inequitable distribution of food that led to disagreement)<sup>4</sup>. This proverb decries marginalization as one of the factors responsible for conflicts in Urhobo

communities and it could emanate from actions taken by companies operating in an area that fail to ensure an equitable distribution of social amenities or employment slots among host communities. For instance, where employment slots are not equitably distributed between families, communities or ethnic groups, there is bound to be conflict. Another striking proverb that is suitable for this situation is the one that states, *Onome, onowe, oya vwo giye (This is mine and this yours is the proper way of sharing food meant for sacrifice)*<sup>5</sup>. Africans believe that sacrifices are shared between the living and the dead (ancestors) but where the latter is deprived of their portion, afflictions and misfortunes are believed to befall the people. This also applies to us in society. Based on the above proverbs, government and companies are implored to ensure equity and fairness in employment, political appointments, and provision of social amenities and among others. This will not only help in promoting peace in the area but also lead to socio-economic development within and outside the host communities. Certain proverbs are employed during discourse to express the need for development of an area especially where one derives socio-economic benefits. Transforming such a place will foster peace while negligence shall certainly breed violence. An instance of such proverbs is, *Wo kwa nasa-a, ka rhue-re (If one does not want to quit an environment, he has to repair it)*<sup>6</sup>. The notion of development, according to Etekpe (96), has diverse interpretations like that of peace. As he clearly stated, from the classical point of view, *development* means to expand or realize the potentialities, and gradually bring to pass a programme or project that would better the well-being of the people. It also means to elaborate or enlarge existing programmes and projects. The concept of development in essence encompasses both infrastructural facilities and empowerment programmes that will enable the unemployed, especially the youths have a sense of belonging and contribute towards the national growth and development. While arguing in favour of peace and development, Cavanaugh (1) states that if the resources of a nation are devoted to armament and war, those resources are diverted from promoting progress in society and in meeting human needs. So, it is the responsibility of every citizenry to maintain peace and prevent anything that could create violence or war in society. Government should meet societal needs rather than spending millions of dollars in purchasing arms and ammunition.

### III Proverbs for Reflection on History and Averting Conflicts

History influences people either negatively and positively, so individuals should try as much as possible to be guided by it. For instance, whenever a person repeats a similar mistake for the second time, there is the tendency that he might experience a worse situation which he would regret later on. No wonder the Urhobo proverb states that *Ame'vra ra bive, ove kpa'hen* (*Crossing water for the second time gives room to catching of cold*)<sup>7</sup>. This proverb is used to remind and caution people especially the youths to avert looming dangers by reflecting on historical events that led to devastation of lives and property in the past. Even though agitations are allowed in society where there is justice and rule of law, youths should not take the laws into their hands so as to avert confrontation with law enforcement agencies who are entrusted with maintenance of law and order in an area. So, the Odi Massacre of November, 1999 and Gbaramatu kingdom bombardment carried out by federal troops in 2009 and the clash between the Nigerian army and the Shiite Muslims in the North in 2015, among other incidents should guide our youths against violence especially where security agents are involved to restore normalcy.

In recent time, youths have become more agitated and violent because they believe that the only language Nigeria government and multinational companies understand is violence and so they unleash terror on any institution or corporate body whose policies and programmes are not favourable to the host communities. However, concerned elders and peace envoys in their attempt to douse perceived violence may employ the proverb: *Vwe erevwe kere ibiako ru nu* (*Use your tongue to count the number of teeth in the mouth*)<sup>8</sup>. This will make youths conscious of their irrational thoughts and maladaptive behaviours and adopt a peaceful approach such as dialogue. Also, they should know that *okpetu she ber'abo* (*trouble occurs with its hands spread out*)<sup>9</sup>. Whatever deviant behaviour portrayed by an individual, the consequences often affect other members of his family or community. So, people should be conscious of their deeds and be calculative in life. But where youths seem to remain resolute in their agitation, elders may also caution them against the looming danger which their actions might create. With the proverb, *Afor k'otor, afor kone. Ene asa ro ka teyan te* (*Let's watch the soil, watch yam and see how far it shall penetrate*)<sup>10</sup>, people are reminded that their dysfunctional thoughts and actions might lead them to a tragic end. It is therefore used to assure stubborn youths of any danger looming ahead if they fail to rescind their decisions. A reflection on

consequences of conflicts in the Niger Delta region is enough to caution youths against violence. For instance, where a person exhibits an unruly behaviour that may lead to conflict, a proverb can be applied to decry his stubbornness in society and an illuminating proverbial expression is *Eranko ro ke ghwre, onye use-e. (A dog that will get lost does not hear his master's calls)*<sup>11</sup>. It is a popular belief among the Urhobo that whoever fails to heed elders' advice would end up regretting his actions in no time. In the literary sense, a child that is destined to end up disastrously never listens to parental advice or warnings. Again, the above proverbs will stimulate the mental consciousness of hearers and subject them to maintaining peace and decorum in traditional settings as they reflect on the meanings imbedded in the utterances.

#### **IV Proverbs Expressing Consequences of Actions/Conflicts**

Conflict in a society usually emanates from two parties (individuals) but it might take more people or even an entire community to resolve it. Since the consequences of conflict may be disastrous, elders and conflict facilitators counsel their people especially the youths against inciting actions, using relevant proverbs such as: *Adje omo ibiako ide edje-e, takpomre eberigbunu vwo rhurha ye (No one stops a child from growing protruded teeth, provided he has lips spread enough to cover them)*<sup>12</sup>. With this proverbial utterance, parents often caution their children and wards against causing trouble within and outside their communities. No reasonable parent would entertain bad comments or reports against their wards so they utilize the aforementioned proverbial expression to caution them. Any youth who hears this proverb from an elder shall retrace his steps and follow the right path of peace.

However, if the child proves to be stubborn, he bears the consequences of his actions alone. He may be cautioned, thus: *Uyovwi re ofen vwo mue ariri, onye akavwo bere-o (If a tilapia is caught with its head in a gill net, it's at the head that it shall be torn)*<sup>13</sup>. With this and other relevant proverbs, people are warned against the imminent consequences of their actions and it shows that if a man causes a conflict, he shall bear its consequence alone. If the consequence is death then he shall die alone because he failed to heed to advice. A youth that hears this wise-saying from his parents or an elder has no option than to quickly mend his ways; hence, any jobless young man who never likes to engage in any meaningful activity but prefers roaming about the community with his peers could also be cautioned with the above proverbial expression. Similarly, the

proverb, Uyen ro ye uchebro-o, nene orivwin rue ushi (a fly that fails to heed to warnings, follow the corpse to the grave)<sup>14</sup> conveys the same message. It cuts across most African culture and its meaning is well understood among the people where such expression is applied. These proverbs will help regulate the hormonal glands responsible for negative reactions in youths and elders and make them remain calm.

### **V Proverbs Expressing Wisdom in Handling/Averting Conflicts**

In African societies, crises are mostly caused by youths who agitate for one thing or the other while the responsibility of elders is to mediate over the conflict and restore peace and normalcy. Peace is not purchased but negotiated between warring parties and this view is affirmed by Carnahan, Durch and Gilmore (14), who posit that peace is only possible when differences and conflicts are being managed and resolved, and certain kinds of institutions play a role in this. Peace-loving elders who know the adverse effects of violence to an economy would always like to caution aggrieved youths to avoid any issue that may degenerate into a tragic situation. The proverbs, *Agba nu'rhe veghor-re (No one embraces a tree with thorns)*<sup>15</sup> and *ame je ruo ko-or, ka serhe (When water has not flooded the canoe, one should start bailing)*<sup>16</sup> connote danger and individuals who hear these utterances are expected to reflect on them and avoid conflictual situations. They should flee from violence and confrontation with security agents after all, *Ohwo rodje k'oyibo, omiovwo ne-e (The man that sees a whiteman and runs away, does not run in vain)*<sup>17</sup>. Any incident that may degenerate into a tragic situation and consequently brings trouble to people should be avoided. Also conveying the above message is the proverb that: *Adje k'aton (One escapes to live longer)*<sup>18</sup>. It is necessary for a man to flee from a situation that may endanger his life. Even though a man is spiritually, financially and physically strong, he must not take grievous risk. He still has to take some precautions so that his enemies could not get hold of him. However, it is a common belief among the Urhobo that conflict might be caused by two parties but the reconciliation usually involves more people especially elders of the families or community heads.

Every adult is expected to apply wisdom and diplomacy in prevention and management of conflicts that might lead to break-down of law and order in society. Even though things are difficult, taking up arms against constituted authorities would not solve the problem: *Oro kparako, okpa r'iroro-o (A person*

whose teeth are pulled off, does not lack wisdom)<sup>19</sup>. A man might have some of his teeth pulled-off but that does not prevent him from doing things rationally in his society. In other words, ones' plight at a particular point in time should not make one commit a crime. It is in view of the above that Juwe *et al* (27) state that we must dedicate ourselves to averting violence at all levels, to exploring alternatives to violent conflict and to forging attitudes of tolerance and active concern towards others. Human society has the capacity to manage conflicts so that it becomes part of a dynamic of positive change. Issues that could lead to conflict in a society should be handled with care to avert economic retrogression.

## **VI Proverbs for Peace and Harmonious Co-existence**

The issue of peace and harmonious co-existence should be handled with caution and diplomacy to avoid loss of lives and property. In the past, the havoc created by military invasion in Nigeria is reported as crimes against humanity by international organisations especially the Amnesty International (AI). Apart from lives and property which shall be destroyed, the aftermath of the crisis on the immediate environment and the country at large should be considered by the Federal Government as it deploys troops to such areas. According to the proverb, *Ateye tine, ateye tine; Tivo ye avwa vwere? Efeh (One hits here. One hits here. Where did he aim at? The same ribs)*<sup>20</sup>. This implies that government should deploy security personnel to volatile areas with moderation rather than launching a full scale war on the inhabitants of the community. Take the vandalism of pipelines for instance; the perpetrators of such economic sabotage might have disappeared from the scene before the arrival of security personnel. An Urhobo proverb states that *Ede ne ugregre re orodeko; akasa mre urhe wvo ghwie-e (If one considers the lengthy nature of a snake; there shall be no stick to crush it)*<sup>21</sup>. Government should also try to empower community youths who are roaming the streets and terrorizing innocent citizens. Though the act of vandalism is condemnable, any meaningful engagement shall modify the maladaptive behavioural patterns and negative thoughts of the youths. Hunger breeds violence and there is no way a hungry man would obey societal rules and regulations. Their decision to become violence could be based on the Urhobo proverb that states; *Eke'ghwu k'ede (One shall die some day)*. Also, *owevwe lerhe ariemu ro'nieda (it's due to hunger that one eats the food prepared by a witch)*<sup>22</sup>. This implies that hunger can result in frustration,

agitation and violence among youths especially when government is insensitive towards their plights. These proverbs will activate the conscious awareness of people about the need to sustain peace and stability in society.

Moreso, in order to promote peace and harmony between companies and host communities, government with security agencies should often convene regular forum such as the town hall meeting to address challenges that may lead to break-down of law and order. During such peace talk, the significance of proverbs come to the fore as elders and conflict facilitators who have in-depth knowledge of proverbs weave them into their utterances. This is the sole reason Ndhlovu concurs with Wurm (13) who states that proverbs are vital elements of oral tradition which are often utilized to garnish social discourse. They are integral part of every language which is the means of expression of the intangible cultural heritage of peoples, and it remains a reflection of this culture. So, in order to maintain cordial relationship with neighbours, the Urhobo utilize the proverb that: *Opharo ra vwo ghwo, ojavwo hwe-e* (*The facial expression that denoted misunderstanding is not suitable for laughter*)<sup>23</sup>. This proverb is used to caution people against the consequence of their misunderstanding. If a fresh crisis is not quickly resolved, both parties to the dispute would find it difficult to relate well in future especially if the aftermath is disastrous. It is against this background that Mbiti states that peace penetrates into the heart of the individual and does not vanish into thin air. Where there is no peace, there is suffering for the individual and the wider community suffers. He mentioned the likely victims of conflict to include children, husband, wife, family, village, neighbors, clan, society, and the environment (nature), even extending to peoples of the world. Thus, conflicts have great devastating effects on families and society at large.

## **VII Proverb Cautioning People against Confrontation and Mindfulness of Actions**

In this context, people are advised to shun confrontation and seek peaceful means of resolving their differences. Individuals or a group that is aggrieved should channel their grievances to the government for consideration because as the Urhobo proverb goes, *Awma re 'vwo rhi 'vwori, oy'ivwori forhon* (*The clothe that one takes to a stream that is what the stream washes*)<sup>24</sup>. The proverb affirms the fact that every complaint should be reported to the appropriate authorities instead of taking the laws into one's hands. Youths are at this point are



cautioned against any act that would lead to violence, rather: *Ekpe r'eta, emi kpi'ruo* (One had better go to work instead of engaging, in a quarrel or argument that will lead to disputes)<sup>25</sup>. This means that people should rather go about their normal businesses than indulging in activities that would create problem to them. In other words, they should do everything possible to avoid trouble. It is an indisputable fact that the consequences of any dispute are unpalatable so one should engage himself in anything that would be profitable. The issue of peace should not be compromised in a society that seeks economic growth and development. According to Santhirasegaram (807) the wealth of developing nations can be increased by sustaining peace in their countries. Peace is foundation for economic growth and development. A nation that experiences peace is bound to witness influx of foreign investors and this will affect the social-economic wellbeing of the citizens positively. The role of proverbs, therefore, is to very significant because they will not only act as a catalyst of knowledge, wisdom, philosophy, ethics and morals which will provoke further reflection, but they will also help individuals engage in a deeper thinking and consideration of issues (Adeyemi and Salawudeen, 186). In most African languages, proverbs are tools for social control and store of cultural values. The Urhobo cherish peace and this is embedded in their proverbs. For instance, youths and people generally who remain resolute in creating problems in a community without considering the repercussion are cautioned to avert tragic consequences. This is the essence of the proverb: *Urhe ro gregre, oy'evwo bie okpetu r'ughere* (It is with a long stick, that one pushes away a looming trouble or danger)<sup>26</sup>. This proverb has correlation with the ones examined on wisdom above and it illustrates the need to avoid anything that would lead to conflicts. If a listening ear hears this proverb, he becomes cautious of the trouble ahead and tries to avoid it by all means. Another proverb that warns against a looming danger is the expression that: *Obo r'oguo nobara, ade vwe'vwri ke, oreho re* (Something that requires blood, never accepts oil as its substitute)<sup>27</sup>. This proverb indicates that an ongoing act being perpetuated by someone might lead him into great trouble that would claim lives. Peace and harmony never breeds conflict that may degenerate into shedding of blood, so for socio-economic development to take place, there is the need to avert any form of violence.

In every community, therefore, elders should endeavour to caution youths against violence because its consequences could be disastrous especially as it

relates to economic growth and development. Development cannot be achieved where there is violence and so people should give peace a chance because as the proverb goes, *Ibefi yivwe do-o (Hunting does not require disturbance)*<sup>28</sup>. This implies that conflict should be downplayed for peace to reign and whenever a proverb such as this is made, pent-up emotions will be reduced while the aggrieved party would be advised to forgive the accused and embrace peace. The agitation for socio-economic development of an area, therefore, lies in the peace and harmonious co-existence that characterize such society and so all hands must be on deck to promote peace at all times for meaningful development to take place.

### **Conclusion**

The paper examined the role of proverbs in promoting peace and economic development in Urhoboland and the Niger Delta of Nigeria. The recurrence of violence in this part of the country calls for collective efforts of all stakeholders in the sustenance of peace and development. From our discourse, we found that the Urhobo ethnic group is richly endowed with proverbs that can help in conflict diffusion, social control, education and development. Since ensuring justice, peace and harmonious co-existence are paramount among the Urhobo, elders often weave proverbs into their utterances. Some of these proverbs as discussed above examined the cause(s) and consequences of conflicts in a society, the need to avert a looming danger or re-occurrence of conflicts, seeking peace and harmonious co-existence and proverbs that are can be used to clamour for equity and justice in society.

### **Recommendations**

The study made the following recommendations with a view to promoting peace and development in the Niger Delta area particularly, Urhobo land.

- i. The concepts of proverbs and peace and development should be introduced into secondary school curriculum.
- ii. Cultural study centres should be established in all tertiary institutions to promote the use of linguistic resources such as the proverbs in peace and conflict management.
- iii. Conferences on proverbs, peace and mental consciousness should be convened annually and sponsored by government agencies.

- iv. Government, companies and communities should endeavour to implement all agreements reached in order to avoid conflicts in society.
- v. Indigenous languages should be encouraged in homes and communities so that children can understand proverbial expressions employed by elders in their daily conversions as regards peace and development.

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## ***Internally Displaced Persons and Media Impacts in Nigeria towards Conflict Resolution: Issues Causes, Challenges and Prospects***

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### ***Abstract***

*Arguments and issues degenerate into quarrel, crisis and even war depending on the magnitude and enormity of its scale between and among people over scarce resources, ideology and the struggle for power. War and armed conflict all have at least one thing in common: violence which like no other means destroys everything from people, crops, infrastructures, material resources to institutions and displaced people from their ancestral homes as refugees or internally displaced persons with no certain ray of hope of their return to the natural base. Consequently, camps for internally displaced persons have been built in different locations in Nigeria by the Government to sustain their lives there under the watch of the National Commission for Refugees, Migrants and Internally Displaced Persons saddled with such responsibility. Media has played significant roles in crisis and conflict resolution as it informs the public in the level of crisis or war in a community where involved. It carries different shades and colours of information both positive and negative, it increases the capacity to influence debate and shape public opinion. Despite all these provisions for internally displaced persons and the media impacts, cases of food shortages/shortchanges, rape cases, suicide bombing and insecurity have been recorded in various camps across the country, while the media has not been totally immune from being instrumental in formenting conflict and violence in low intensity conflict and troubled spot areas. The paper recognizes the nexus between crisis and information with relations to conflict resolution. The paper posits that internally displaced persons can be better managed with proactiveness of the media. The paper recommends constructive and good welfare policies/packages with utmost diligence on*

*the part of the government officials managing it and the media upholding objectivity, perception and surveillance. The paper adopts development media theory to x-rays the use of media as a support to national development programmes aimed at improving the quality of lives of people struggling under camps conditions with accurate, informative and objective information.*

**Keywords:** Refugees, Citizenship, National Security, Communication, Conflict Management.

## ***Introduction***

Internally displaced already occurred in Nigeria 30 years ago, during the Biafran War (1967-1970). Some two million people died and ten million people became internally displaced. While displacement of this magnitude has not been repeated since except now, approximately 500,000 people were forced to flee their homes after ethnic violence rocked Nigeria in October 2001, the majority of whom returned to their homes by mid-2002. Available figures suggested that towards July 2002, a total of at least 30,000 people remained internally displaced in Nigeria. The figure is mainly composed of a remnant of the June/July 2001 clashes involving TIVs in Nasarawa and Taraba states, as well as people still displaced after the October 2001 violence in Benue state involving TIVs and the Jukun/Military. The exact extent of displacement is difficult to estimate,

but many internally displaced seek shelter within social networks and relocate to other towns and communities to join other family and clan members (Global IDP Project, 2002). At such, forced migration and internal displacement in and into Nigeria is not a new phenomenon. Conflict and violence are cross - cutting edge issues that cut across political, social, economic and environmental drivers that are both natural and man-made (Muhammed, 2107:35).

According to Francis (2007) cited in Wikipedia: internally displaced people are people or groups of people who have been forced or obliged to flee or to 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 generalized violence, violations of human rights or natural or human-

made disasters, and who have not crossed an international recognized state border.

At the end of 2014, it was estimated there were 38.2 million IDPs worldwide, the highest level since 1989, the first year for which global statistics in IDPs are available. The countries with the highest IDP populations were Syria (7.6million), Colombia (6million) Iraq (3.6million), the Democratic Republic of Congo (2.8million), Sudan (2.2million), .South Sudan (1.6million), Pakistan (1.4million), Nigeria (1.2million) and Somalia (1.1million). (UNHCR, 2015). Conflict and disasters often cause large scale displacement of people due to destruction of homes and environment ,religious or political persecution or economic necessity (Owoaje et al, 2016:3).

Information is power and insight can impact on public discourse. Free mass media is a tool of and signpost for democracy. Freedom of expression is not only the core of a healthy media, but also a fundamental structure. It stands for freedom of speech the right to information and the representation of different opinions in a heterogeneous society. In any culture of prevention, effective and democratic media are essential parts and indispensable for societies trying to make a transition towards peace and democracy. On the one hand, free, independent and pluralistic media provide a platform for debate and different views, on the other hand, media can be misused for propaganda purposes, to incite hatred and spread rumours and therefore artificially create tensions. Lack of information can, at any stage of a conflict, make people desperate, restless and easy to manipulate. The ability to make informed decisions strengthens societies and fosters economic growth, democratic structures and the positive outlook on the future (Kuusik, 2010:1).

Media could be used to mediate peace, it portrays the nature of conflict and draws on an understanding of the salient features of communication to explain how the process of peace media could be achieved through agenda setting and diffusing of innovation which are the necessary tools to explain how an intended peace message could be focused and disseminated to an intended audience (Oji, 2006:118). In recent times, the Boko Haram insurgency which started in 2002 has brought diverstasion and destruction of lives and properties in the North-East region of Nigeria while hundreds of thousands people have been displaced as a result of the insurgency which still continue till today.

In this era of globalization and its current struggle for power and hegemony, the mass media has adopted the use of Machiavellian principles of “double



morality” and reporting domestic and international conflicts. The method has created more discord than collaborations in conflict situations. (Enwere, 2013).

## **Conceptual Clarifications**

### **Refugees**

These are people fleeing conflict or persecution. They are defined and protected in international law, and must not be expelled or returned to situations where their life and freedom are at risk (UNHCR). A refugee, generally speaking, is a displaced person who has been forced to cross national boundaries and who cannot return home safely. The concept was expanded by the convention's 1967 protocol on regional conventions in Africa and Latin America included displaced persons who had fled war or other violence in their home country. (Wikipedia).

It can be defined as owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his/her nationality and is unable or owing to such fear, is unwilling to avail herself/himself of the protection of that country. They leave their homes, living in refugee camp(s) and is either returning to home or being placed in another country. (Free Refugees Essay).

### **Citizenship**

Citizenship denotes the status of an individual as a full and responsible member of a political community. Citizen is a person who owes allegiance to a state and in turn receives protection from the state. He must fulfil his duties and obligations towards the state as the state grants him civil, political and social rights. In order to understand the significance of citizenship, a distinction must be made between a 'subject' and a 'citizen'. A subject is usually subservient to the state where the right to rule is reserved for a privileged class. But citizens themselves constitute a state. Citizenship is the product of a community where the right to rule is decided by a prescribed procedure which expresses the will of the general body of its members and nobody is discriminated against on the ground of race, religion gender, place of birth (Gaubu, 2003:269).

Citizens means person enjoying full political and civil rights and owning specified duties in a state citizens are entitled to role and to take part in all other processes of government in return, they owe a duty of allegiance to the state.

(Chaturvedi, 2006:45). According to 1999 constitution of the Federal Republic of Nigeria as amended,

Section 25 (a-c) states that:

*...every person born in Nigeria before the date of independence, either of whose parents or any of whose grandparents belongs or belonged to a community indigenous to Nigeria. Every person born in Nigeria after the date of independent is a citizens of Nigeria and every person born outside Nigeria either of whose parents is a citizen of Nigeria.*

Subject to the provisions of section 28 of this constitution, a person to whom the provisions of this section apply may be registered as a citizen of Nigeria, if the President is satisfied that:

*...he is a person of good character; he has shown a clear intention of his desire to be domiciled in Nigeria, and he has taken the oath of allegiance prescribed in the seventh schedule of thus constitution, any woman who is or has been married to a citizen of Nigeria or every person of full age and capacity, born outside Nigeria any of whose grandparents is a citizen of Nigeria (Section 26)(1-2).*

So, the internally displaced persons are majorly citizens of Nigeria that are displaced within the Nigerian territory.

### **National Security**

National security is about the protection and enhancement of values against those that seek to limit or destroy their realization (Nwolise, 2006:351). It is a concept that a government, along with its parliaments should protect the state and its citizens against all kinds of national crises through a variety of power projections, such as political power, diplomacy, economic power military might and so on. (National Security). It is the ability to preserve the nation's physical integrity and territory to maintain its economic relations with the rest of the world on reasonable terms; to preserve its nature, institution and governance from disruption from outside, and to control its borders. It is the measurable 4state of the capability of a nation to overcome the multidimensional threats to the apparent well-being of its people and its survival as a nation state at any

given time, by balancing all instruments of state policy through governance, that can be indexed by computation, empirically or otherwise, and is extendable to global security by variables external to it. (National Security, Wikipedia). In Nigeria, national security is the ability of a state to overcome any of its challenges no matter what the challenge is. It might be job security, food, water economic, political and so on (Vanguard, 2011).

### **Communication**

Communication is the mechanism through which human relations exist and develop. Communication is not just an act, it is a process. It includes transmission of information ideas, emotions, skills, knowledge by using symbols, words, pictures figures, graphs or illustrations. It regulates and shapes all human behaviour. Communication is the sum of all the things one person does when he wants to create understanding in the mind of another. It involves a systematic and continuous process of telling, listening and understanding. It is a process of sharing or exchange of ideas, information, knowledge, attitude or feeling among two or more persons through certain signs and symbols (Hasan, 2013:3).

According to Fiske (1990), Mowlana and Wilson (1998), Jussaweera (1991) cited in Oji (2006) that:

*Communication is social interaction through messages. It describes communications as social interaction by means of messages which are both human and technological. This means that communication can be achieved through interpersonal interaction and through modern means of communication (i.e, the mass media, newspaper, radio, television, cinema e.t.c.). It is an interaction process through which persons or groups relate to each other and share information, experiences and culture. It may involve a person telling a folktale in the presence of a participating group. It may also involve many people reading the thought of one person, or hearing his voice over the radio. (Oji, 2006:121).*

Communication means two-way process of reaching mutual understanding in which participants not only exchange (encode-decode) information, news, ideas

and feelings, but also create and share meaning. In general, communication is a means of connecting people or places, in business, it is a key function of management-an organization cannot operate without communication between levels, departments and employees (communication).

### **Conflict Management**

Conflict management can be referred to the act of transforming the potential or actual violent clash into a less damaging form of interaction or act of searching for temporary solutions that can prevent re-escalation and move the conflicting parties towards either a settlement of conflict or at least a termination of the killing e.g through a ceasefire. It is the process of limiting the negative aspects of conflict while increasing the positive aspects of conflict. The aim of conflict management is to enhance learning and group outcomes, including effectiveness or performance in organizational setting (Osimen, 2012:34).

It is the process of reducing the negative and destructive capacity of conflict through a number of measures and by working with and through the parties involved in that conflict. It covers the entire areas of handling conflict, by being proactive. It encompasses conflict limitation, containment and litigation. (Olayinka *et al.*, (2015:4). It is a term which embraces a multitude of techniques for the control, if not always the resolution of conflicts. (Palmer and Perkins, 2007:xxiv). It is the development and implementation of peaceful strategies for setting conflicts using alternatives to violent forms of leverage (Goldstein and Pevehouse, 2012:106).

Conflict management emphasizes the need for a comprehensive approach to the management of conflict. This means, conflict management efforts should involve a conflict prevention, peace promotion and consolidation component by seeking to eliminate the condition that create an environment of conflict (Imobighe, 1999:83).

### **Theoretical Framework**

Development media theory or development communication refers to a spectrum of communication processes, strategies and principles within the field aimed at improving the conditions and quality of life of people struggling with underdevelopment and marginalization. It is for the betterment of the society through raised from a particular group but affect the whole mass for better. The major trust of development media communication theory has been on the use of

media as a support to national development programmes like poverty alleviation, population control, literacy drive, employment generation schemes, war/conflicts victims e.t.c. (Hassan op cit, 172).

The practice of development media communication began in the 1940s but widespread application came about after World War II. The advent of communication sciences in the 1950s included recognition of the field as an academic discipline led by Daniel Lerner, Wilbur Schramm and Evereh Rogers. Other proponents of this theory are Childers, Quebral Nora, Melcote and Steeve, Jamias, Juan Diaz Bordenave, Luis Ramiro Beltran Alfonso GumucioDargone.t.c. The theory engages in stakeholders and policy makers, establishes conducive environment, assesses risks and opportunities and promotes information exchange to bring about positive social change via sustainable development. It has been labeled the “Fifth Theory of the press” with social transformation, development and the fulfillment of basic needs as its primary purposes. It is the art and science of human communication applied to the speedy transformation of a country and the mass of its people from poverty to a dynamic state of economic growth that makes possible greater social equality and the larger fulfilment of the human potential (Wikipedia, the free encyclopedia).

The theory is relevant to the study in the sense that the media set agenda for the public to follow and have the ability to influence the plight of internally displaced persons in camps across Nigeria. It does this through framing the issue at hand as regards the health, social and psychological status of the displaced persons. It is a veritable tool to effective understanding and management of conflict at all level with respect to what led to the people being internally displayed in camps. (Olayinkaet *al.*, op cit, 4).

Notwithstanding the utility value of the theory to the study, it has its own shortcoming like: inadequate guides to the selection of data and the resolution of development problems. The use of inappropriate and frequently untested theoretical models within communication research causing a distorted view of the role of communication in relation to social and behavioural systems (Wikipedia the free encyclopedia). It depends on how governments exercise their right to restrict freedom or to intervene in media operations and how they use devices of censorship, subsidy and direct control. Absence of communication infrastructures, the commitment of these societies to

economic, political, social and post-conflict development as a primary; national task (Hasan, op cit, 172).

### **Issues on Internally Displaced Persons**

The National Commission for Refugees Migrants and Internally Displaced Persons (NCFRMI) was established by decree 52 of 1989 now CAP N21, Laws of the Federation of Nigeria, 2004 (NCFRMI Act). It incorporated the 1951 United Nations convention relating to the status of refugees. Its 1967 protocol and the 1969 organization of African United Convention governing specific aspect of refugees problems in Africa and they together form the guide to the protection and management of asylum seekers and refugees in Nigeria. the commissions mandate was expanded by the federal government to cover issues relating to internally Displaced Persons (IDPs) and the coordination of migration and development in 2002 and 2009 respectively. All these categories of persons are referred to as persons of concern to the commission. (About NCFRMI).

The commission compose of the following:

- A chairman to be appointed by the president;
- A representative of the secretary to the federal government as vice-chairman
- Federal commissioner for refugees or his representatives
- The permanent secretary of the ministry of foreign affairs or his representative;
- The permanent secretary of the ministry of internal affairs or his representative, and
- The representative of the United Nations High Commissioner for refugees in Nigeria as observer to be invited by the commission from time to time, to the meetings of the commission when matters to be considered by the commission have international import or are of global importance to refugees.

### **Function of the Commission**

- Lay down general guidelines and overall policy on general issues relating to refugees and persons seeking asylum in Nigeria
- Advice the federal government on policy matters in relation to refugees in Nigeria

- Undertake the procurement of various goods, works and services under the 2016 capital budget (NCFRMI) and other allied matters that may be assigned to it (Ibid)

### Causes of internal displacement

The overall causes of internal displacement and forced migration in Nigeria are stated below in the table here under:

**Table 1**

Man-made	Drivers	Triggers	Consequences
	Political Drivers (including poor urban planning and weak governance and corruption)	<ul style="list-style-type: none"> <li>• Civil war (Biafra)</li> <li>• Electrical violence</li> <li>• Insurgency in North-East</li> <li>• Inter communal violence (now, Benue, Taraba, Nassarawa and Plateau states)</li> <li>• Protracted displacement</li> <li>• Infrastructural undevelopment</li> </ul>	Over 12.5 million displaced from 1967- date
	Economic Drivers (including poverty and lack of access to markets)	<ul style="list-style-type: none"> <li>• Some forced into migration, but mostly voluntary in search of better opportunities</li> <li>• Farmers-herdsmen clashes.</li> </ul>	Figures could not be ascertained
	Social Drivers (including limited education opportunities, inter	<ul style="list-style-type: none"> <li>• Urban migration</li> <li>• Migration across borders, ethno-</li> </ul>	Figures could not be ascertained, but on the rise.

	communal tensions.	religious and inter communal clashes. • Criminality leading to rural banditry including cattle rustling	
	Environmental Drivers	• Oil spillage in the Niger Delta • Agro-pastoral clashes	Environmental degradation has taken place
<b>Natural</b>	Environmental Drivers (including desertification and damming of tributaries)	Flooding, erosion and desertification	Many have been displaced due to erosion and desertification.

Sources: Muhammed (2017) The causes and consequences of Internal Displacement in Nigeria and Related Governance challenge. Berlin.

### Various locations of IDPs camp and IDPs number

**Table 2**

S/N	Locations/camps (State)	No. of IDPs	%	Remarks
1	Abuja	13,481 IDPs	1%	All IDPs are populated by 53 percent women, 47 percent are men, 56 percent are children of which more than half are up to 5 years old while, 42 percent are adults. (Premium Times)
2	Adamawa	130,0160 IDPs	8%	
3	Bauchi	70,078 IDPs	3%	
4	Benue	85,393 IDPs	3%	
5	Borno	1,434,149 IDPs	68%	
6	Gombe	25,332 IDPs	1%	
7	Kaduna	36,976 IDPs	1%	
8	Kano	9,331 IDPs	1%	
9	Nasarawa	37,553 IDPs	1%	
10	Plateau	77,317 IDPs	3%	
11	Taraba	50,227 IDPs	2%	
12	Yobe	131,203 IDPs	6%	
13	Zamfara	44,929 IDPs	2%	

Sources: 10M/NEMA from Internal displacement monitoring centre. IDMC, NEMA, 2016.



Analysis: IDMC estimates that there are almost 2,152,000 Internally Displaced Persons (IDPs) in Nigeria as of 31, December, 2015, and the number now placed as 2,181,218 as at 28th February, 2018 (UNHCR,2018: 1).

The recent farmers and herdsmen crisis resulting into death and displacement of victims have added to the list of internally displaced persons especially in states like Benue, Taraba and Kaduna and Plateau.

According to Internal Displacement monitoring center IDMC

New displacement conflict and violence = 279,000 IDMC Dec. 2017

New displacement disaster = 122,000 IDMC 22 May, 2018

### **Challenges and Problems Associated with Internally Displaced Persons in various Campus with Media Inputs**

- Desperation and helplessness, inequality of distribution of aid to IDPs and diversion, inadequate support for IDPs in general, no adequate machinery in place to address IDPs issues and no blue print for internal displacement (Olagunju, 2006).
- Poor living condition, poor sanitation which exposes members of the camps to infectious diseases, poor medical facilities which accommodate growth of infections bacteria, poor feeding which exposes them to malnutrition and poor condition of infrastructure such as no access to power, water and, roads e.t.c.
- Insecurity and lack of human right of IDPs, suffer neglect by not providing them tools and other service packages to facilitate reintegration (cohen)
- Unsecured schools for children, camp poorly secured and furnished and do not meet the minimal expectations. (Nigerian post).
- Theft cases in IDPs camp stealing and selling of food meant for IDPs by camp officials by diverting the food to re-sell outside the camps. Even, president Muhammad Buhari had in early September 2016 order the new Inspector General of Police to arrest all persons accused of stealing food meant for IDPs in Borno state (Harun, Premium Times, 2016).
- Reports of fraud, diversion of life-serving materials donated by the federal and foreign governments had forced President Muhammad Buhari to overhaul the management of IDPs camp and removed all the directors who were saddled with the management of the IDPs as trusted

ministers were chosen as replacements. The mismanagement has led to poverty, hunger, diseases and death in the Internally Displaced Persons facilities across the zone with the potential of degenerating to an epidemic. Daily reports of diversion and outright sale of food items-clothing and shelter materials meant for the IDP camps have been in both local and international media with horrible pictures of victims of the crises (Vanguard 7, 2016).

- Sex for food on IDP camps – An incident happened according to AdaobiTiricaNwanbanui October 9th 2016 that;  
*...a woman tired of watching her five children hungry in a camp for people fleeing Boko Haram in North eastern Nigeria, Amina Ali Pulka decided to befriend a young man who worked in the kitchen. Desperate due to the lack of aid distributed at the Bakassi camp in the city of Maiguri, the 30years old had sex with the man in exchange with the man in exchange for extra food to give to her children. She said “I did it because I had nobody to feed me or cloth me”. (Tribune 9, October, 2016).*
- Cases of rape has been recorded in IDP camps across likewise IDPs are being used as suicide bombers.
- On the part of the media, it exacerbates conflict since it is easy to forment conflict than resolve it. Media’s role is more complicated than the roles of those dominating the violence phase. (Gilboa, 2009:88).
- There have been media cover up of information and manipulation of stories in IDPs camps for or against officials at the camps. (The Nation, 2016). Falsifying information, plagiarism, conflicts of interest, privacy, bias, unfairness and selective reporting on the part of media. (Stovall, 2011:474).
- Gross underestimation of the crises, gender based violence, high number of pregnancies including among young girls and early marriages are evident (Beyani, 2016).

### **Media’s Roles in Conflicts Resolution viz-a-viz IDPs Camps**

The media can publicize the principles of human rights, other norms and can act to enforce those norms by publicizing violations. They can also focus public

censure on hate groups. Media can act as a go-between for parties who lack any other means of communications. The media can educate the parties about each other's interests, needs and core values, and help to confirm the parties claims of transparency. The media can help educate the parties and public about existing resolution resources and about successful cases of conflicts management. The media can reinforce leaders' credibility with their constituents and engage in other confidence-building activities. The media can work to deflate rumours and propaganda (Manoff, 2005).

Any analysis of media roles in conflict management must address both the traditional media (newspapers, television and radio) and the new media (internet). It implies media coverage forces policy makers to take actions they otherwise would not have taken (Gilboa, 2009:97). The media can promote peace of it selects to, and can promote conflict if it chooses to (Best, 2005:112). It plays further the following roles:

- (i) Surveillance – as the eyes and ears of the public
  - (ii) Entertainment – it relates to relaxation, it is meant to ease tension from much labour
  - (iii) Correlation, cultural transmission and enforcement of cultural norms, value, and status conferral (Olayinka *et al.*, op cit, 8).
- What constitutes news is always the result of a selection of certain facts and the overlooking of others. The news media bring some features of reality to attention, placing them in the light, whereas, most of the rest is kept in the dark. (Blondel, 2003:22).
  - Change the information environment of disputes by further educating communities and parties involved in conflict. Identify the underlying interest of each party to a conflict frame the issues involved in the conflict in such a way that the conflict can be managed easily. Discourage stereotyping by harmonizing conflicting abolishing the enemy image held by the parties. Establish networks to spread information about strategies that have succeeded in other places and prevent the circulation of rumour and counter them when they surfaced (Oji op cit, 128).
  - The ascendancy and the use of stereotype and prejudice not only by media to narrow down the perceptions of the parties but so as to

determine the outcome of a given conflict and influence the process of its resolution (Enwere, 2013).

### **Prospect of Durable and Sustainable Solutions to IDPs Challenges in Nigeria**

- There must be a transition from military to civilian administration of IDP camps as soon as possible, while security forces should provide guarantees of security in areas that remain at risk from Boko Haram or other security threats, while in some cases the Civilian Joint Task Force (CJTF) members exercise significant authority and provide a variety of functions in IDP camps.
- Accurate data collection is vital and must be quickly improved, while ongoing displacement tracking matrix, vulnerability screening and protection assessments must be improve, and comprehensive disaggregated data remains acute.
- A draft bill to domesticate the Kampala convention is before the National Assembly. Such a legal and policy framework to address internal displacement to address internal displacement in full conformity with international standards and the Kampala convention would establish the rights of IDPs and the obligation of national authorities in domestic law, create much needed clarity regarding roles and responsibilities of different bodies and agencies.
- Raising and providing funds to IDP family needs to start up businesses and pay for their children education.
- Donate more relief materials like food, medical supplies and clothing to IDPs camps
- To regain their human dignity, fend for themselves and providing for their livelihood.
- Resolving internal displacement prospect for local return, resettlement and re-integration of IDPs.
- Ensuring that women have to play key roles in food distribution and camp management, improving human rights and humanitarian training of security forces and civilian authorities.

- Welfare, shelter, security, awareness and advocacy, engaging local NGOs and researchers who are committed in rehabilitation of IDPs in Nigeria.
- Accountability and transparency on the part of the government
- Compensation for cost/destroyed properties.
- Support local solutions, address housing, land and property issues, improve access to public services and economic opportunities, improve the collection and management of data on displaced populations, continue funding to address needs of displaced Nigerians, continue efforts to include IDPs in United States Agency for international Development Programmes in Nigeria. (IDPs).

### **Recommendations and Conclusion**

The link between displacement and conflict in Nigeria is evident and has strong underlying development deficits. The effective management of displacement is a critical factor in the enhancement of human development and the reduction of conflicts, disasters, poverty and insecurity.

The present conditions of IDPs camps require being overhauled to meet up with the reality on ground. It demands absolute government intervention in the camps management structures to avert IDPs camps becoming deaths camps. Government should declare state of emergency in camps as to bring and restore expected sanity with respect to confidence building. For media to have a sustainable conflict management role, the encouragement of national media development could ensure that media play an independent role in promoting democratic principles, supplying credible information and monitoring, accountable and transparent governance by promoting a representative, editorially and economically independent media as necessary for key instrument of democracy.

Media interventions should focus on reducing perceptions of threat and zero-sum attitude may be necessary. Before external involvement, it is vital that thorough assessments and analyses of the local situation are made, which include, assessments of information needs, the level and characteristics of media freedom, sustainability and legislation, the role and security situation of journalists.

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***A Historical Appraisal of the Pre-Colonial Economy of Ondo Province in the Theoretical Praxim of Agrarianism and Conservatism.***

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***Abstract***

*The traditional economy of Ondo Province was characterised by sufficient production and consumption of indigenous food items prior to modern interference. The 19<sup>th</sup> Century Yoruba wars and the 20<sup>th</sup> Century's colonial economic policies engendered serious structural changes of modern misconceptions within the traditional economy. On this premise were the roles of agrarianism and conservatism theories germane to assessing the nature, method, factors and practices of production in pre-colonial Ondo Province. Forces of production in pre-colonial Ondo Province were all encompassing, there were two opposing economic phases which produced two different patterns of feeding among the people (feeding on food items classified as indigenous and exotic). Agrarianism theory explicitly positioned the beauty of the indigenous productive forces and practices which eluded the modern economy of unfamiliar food items. This study examined the trends of food production and consumption during the two periods and discovered that the modern people of Ondo Province were in a dilemma of making decision about whether they should live permanently on the indigenous or foreign food items. Oral interview and Archival materials served as primary source of data collection, data collected were interpreted from historical perspective. Hence, Conservatism theory was adopted in making alternative decisions about the items they consumed.*

***Keywords:*** *Agrarianism, Conservatism, unfamiliar food, indigenous food and modern interference.*

## Introduction

Agrarianism and Conservatism were considered suitable for the analysis of the economic history of Ondo Province prior to 1800. The two theories deal with the study and understanding of rural economy whereby food production and consumption were predominant occupation of the dwellers. Agrarianism and Conservatism theories are found innately related and germane to the study of the history of land cultivation in any given society. Agrarianism theory purview agriculture as the backbone of any progressive society and elevates agrarian society of self-sufficient farmstead, and other agricultural mythos.<sup>1</sup> The cultural consensus centres on the utility of land and other factors of production for development.<sup>2</sup> It has been argued that agrarian values were not just quaint holdovers from an earlier time but offered a powerful critique of

contemporary materialism which promoted western economic culture and feeding pattern.<sup>3</sup> The theory, among other things, conceived specific function of every economic system of having the capability to take care of production, distribution and consumption of food.<sup>4</sup> Thus; food production was meaningful when the products were available and people had unrestricted access to them.

This study has in the light of the theoretical features demonstrated and identified pre-colonial economy of the people of Ondo Province of Southwestern Nigeria as being dynamic, progressive and market-oriented.<sup>5</sup> A household was considered food secured when its occupants were hunger-free and did not perceive any threat of starvation.<sup>6</sup> There was a strong consensus that an agrarian society was always secured in term of food provision for its existing population at all times. It reiterates

72 P.R Hobbs, S. Ken & R. Gupta, *The Role of Conservation Agriculture in Sustainable Agriculture*, (London, Royal Society, 2007), p. 1-8

73 Ibid the above was further debunked by G.O. Ogunremi "Traditional Factors of Production in the Pre-colonial Economy" in G.O. Ogunremi and E.K.Faluyi (eds.) *Economic History of West Africa* (Rec Charles, Ibadan, 1996) pp31-52

<sup>3</sup>.ibid see also, R. Sandbrook, *The Politics of Basic Needs: Urban Aspects of Assaulting Poverty in Africa* (London, Heineman, 1982). p356

<sup>4</sup> See AG Hopkins, *An Economic History of West Africa*, (Birmingham, University Press)

<sup>5</sup> See a colonial account, NAI, A.M Gerald, *Export of Food stuffs from Akure, Ondo and Ado Ekiti* (11<sup>th</sup> Sept, 1950) see also. T. Falola, "Trade and Markets in Pre Colonial Economy" in G. O. 77 Ogunremi and E.K. Faluyi (eds.) *Economic History of West Africa* (Rec Charles, Ibadan, 1996) pp 54-63

C. Allan, *The New Agrarian Mind: The Movement Towards Decentralist Thought in Twentieth Century* (Oxford, University Press. 2004).pp. 243

that the industrial or urban society was characterized by insufficient and unhealthy food production and consumption.<sup>7</sup> Agrarianism considered factors of production significantly inseparable from the understanding of the agrarian society. Thus, it was believed that human labour made nature suitable for human needs and food became nourishing to the body consequent upon the labour of man, otherwise he died soon. Labour demand in the study of the history of food production engaged necessary labour and surplus labour. Necessary labour implied the productive force for subsistence while surplus labour manifested the sales of the surplus into external markets.<sup>8</sup>

The indigenous (pre-colonial) economy made use of local tools for production and there was also division of labour in the labour force. The various means of production constituted the productive forces. This concept expressed the overall productive capabilities of the society. Thus, the qualitative and quantitative improvements in labour power.<sup>9</sup> This implied a better possession of productive skills to improve on human assets. A noble farmer with great control of means of production influenced his environment. The importance of the development of productive forces to food production and consumption pattern of people in any society cannot be over-emphasized in the sense that, it influenced social organization, culture, welfare, consciousness and sense of security by members of such society.<sup>10</sup> This study attested to the position given by agrarianism theory by explaining that all the communities in Ondo Province of Southwestern Nigeria acquired strong productive forces.<sup>11</sup> The area was collectively branded the Province and the locations were carved into Districts under the British who made Akure the Provincial headquarters. Ado-Ekiti, emerged following the pattern created by the British in the later years of their departure.

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<sup>7</sup> ibid

<sup>8</sup> C. Allan, *The New Agrarian Mind: The Movement Towards...* P244.

<sup>9</sup> R. Sandbrook, *The Politics of Basic Needs: Urban Aspects of Assaulting Poverty in Africa* (London, Heinemann, 1982). p357

<sup>10</sup> C. Allan, *The New Agrarian Mind: The Movement Towards Decentralist Thought in Twentieth Century...*

<sup>11</sup> P. C. Lloyd, *Yoruba Land Law* (London, Oxford University Press, 1962) pp 170-184, This discusses the strong structural forces possessed by the Ondo metropolis over the smaller communities in its pre-colonial domain. Also, in Ado Ekiti and other parts of north-eastern Yorubaland, much emphasis was placed on land use and related factors accustomed to production in the various existing communities pp 185-224. in other words, the control of lesser Ekiti communities by Ado Ekiti, other Akoko communities by Ikare Akoko, Oke Igbo, and the rest by Ondo are better understood by this analysis.

Hence, this analysis reflected in the emergence of Ibadan amidst all other cities in a situation described as “super-control force.”<sup>12</sup> Super-control force was when superior or super-ordinate influence is extended to territories or groups with little or no influence but cultural interests which served as a strong uniting force against the super-ordinate influence.<sup>13</sup> In this sense, the study of indigenous grain food crop production in Ondo Province could be better understood under this theoretical approach. Southwestern Nigeria internecine wars of the 19<sup>th</sup> Century created two strong forces of super-ordinate (Ibadan) force and the sub-ordinate force (Ondo Province).<sup>14</sup> Ibadan emerged as the super-ordinate force due to its outstanding imperial influence, used in suppressing towns and villages in Ondo Province into servitude.<sup>15</sup> Ibadan was able to gain super-control over the means of food production in the whole of Southwestern Nigeria by conquering the food producing communities including Ondo Province and launched entrepreneurial control on them. This was critical when Falola writes;

Ibadan also succeeded in establishing a firm and effective control over a large expanse of land, the most vital means of production. The defeat and expulsion of Ife and the withdrawal of the Egba meant that the ownership and control of land in this area had been transferred to the Oyo-Yoruba settlers (henceforth referred to as the Ibadan). The Ibadan acquired more by colonising virgin territories from the 1830s onwards. The relief, drainage, and vegetation of this area have been described by geographers, and some of their relevant

<sup>12</sup> J.F Ade-Ajayi and R. Smith *Yoruba Warfare in the Nineteenth Century* (Cambridge, University Press 1964) p125 this particular page explains the powerful nature of Ibadan and how it suppressed other Yoruba communities during the interwar years. Other accounts include; S. Johnson, *The History of the Yorubas...* p403 precisely relays that the Ekiti, Akoko, Ijesa and Oke Ogun people paid tributes to Ibadan in recognition of its super-ordinate pressure and influence.

<sup>13</sup> The study of Karl Marx’s theory of dialectical materialism explains the unequal relationship between the bourgeoisie and the proletariat within the economic context. In this regard, the super-control forces comprised the stronger polities against the weaker ones. See similar explanation of E. C. Cuff & G. C. F. Payne (eds.) *Perspective in Sociology*, (London, Allen & Unwin, 1984), pp107-120. Understanding of the stance of Karl Marx and his scholars was found critical to the analysis of the pre-colonial economy of Ondo Province.

<sup>14</sup> J.F Ade-Ajayi and R. Smith *Yoruba Warfare in the Nineteenth Century* (Cambridge, University Press 1964) p125 this particular page explains the powerful nature of Ibadan and how it suppressed other Yoruba communities during the interwar years. Other accounts include; S. Johnson, *The History of the Yorubas...* p 403 precisely relays that the Ekiti, Akoko, Ijesa and Oke Ogun people paid tributes to Ibadan in recognition of its super-ordinate pressure and influence. See also, p 122.

<sup>15</sup>ibid

conclusions are that the area could support a large population and that there are no physiographic barriers to people's movement.<sup>16</sup>

From this stand, Ibadan became the most appealing Southwestern community that attracted food crop cultivation and colonial agricultural development. It housed more colonial markets for grain crop exports than did other Southwestern communities.<sup>17</sup> In Ondo Province also, Akure extended its influence to its neighbouring towns of Owo, Ita-Ogbolu, Ishafirin (along Oke Aro Idanre road Akure) Ero, Ibule and Ipogun. This implied that Akure extended super-control force on land use within and outside the township, series of land use rules and regulations were spelt out to the sub-ordinate (weaker) towns. Colonial Intelligence Report elicits in a letter signed on 1<sup>st</sup>, Oct., 1951 by the Secretary to the *Deji* of Akure thus:

*...the Owo people should come and explain to the committee why they are farming on Akureland. Also, those using land in Ita-Ogbolu without the committee's consent should be summoned for explanation at the committee's meeting. Also, all households who keep strangers in their farms, should be given warnings that they should not contravene the land rules. Owo farmers in Ala forests; all of them should apply for registration to land use.*<sup>18</sup>

The super-ordinate force controlled the factors of production in the pre and post-colonial history of food crop production in Ondo Province. Co-operative labour force was also identified by agrarianism as a factor responsible for high production in the pre-colonial period.<sup>19</sup> It was often known as the social relations among the farmers. Family members or friends were important in the social relations with the farmers who employed them for compensation in cash or kind. In time past, co-operative labour was in a basic developmental stage

<sup>16</sup> T. Falola and D. Oguntomisin *The Military in 19<sup>th</sup> Century Yoruba Politics* (Ile Ife, University of Ife Press) pp108

<sup>17</sup> NAI, CSO 26, File No 23229/5259 *Preservation and Storage of Grains* 01/4/1956 This gives the account of the fact that the Southwest Agricultural Officer was located in Ibadan, it facilitated export of grains from its branch office at Kano. In addition, colonial railway transport system side tracked Ondo Province and connected Ibadan from Osogbo to Lagos seaports for export.

<sup>18</sup> NAI, CSO 26/ 30169, *Intelligence Report Ondo on Province* (1935). p10, NAI, CSO 26/ 29734 *Intelligence Report on Ado District* p .20, Owo Ifon District, CSO 26/29956

<sup>19</sup> T. Falola, (ed.), "African Pre-Colonial Domestic Economy" in J.A Atanda and B.A Agiri, *Tarikh: An Introduction to Economic History of West Africa*, vol. 10 (Nigeria, Longman, 1992), p.8

and land was the centre-piece of production. Land formed the matrix of social relations between labour or co-operative force and the host-farmers.<sup>20</sup> Obligation and rights were defined in terms of land and the landlords (noble farmers) were dominant in the social relations of production because the farmer owned the land and organization.<sup>21</sup> However, capitalist's mode of production was not a feature of pre-colonial indigenous production in Ondo Province.<sup>22</sup> In simple terms, capital in terms of material value or economic asset involved goods, gifts or services for profitable exchange.<sup>23</sup> Capital reflected in the existence of co-operative labour, exchange of farm produce; such as gift of tubers of yam, portions of farmland, bride was also given in compensation for satisfactory delivery of co-operative services.

Along the same vein, agrarianism supports large production of food crops to facilitate trade-relations among agrarian societies. Major, who was one of the main proponents of agrarianism theory opines that; "exporting to a world market counts for more than feeding one's family."<sup>24</sup> Invariably, the theory reiterates that a cursory look should be given to the development and production of colonial agriculture, by bringing a nexus between it and the pre-colonial indigenous food production.<sup>25</sup> Commodity production was a popular nature of colonial economy, this was the one in which capital penetrated and took over the productive process.<sup>26</sup> This implied that production was expressly geared towards sales for the purpose of surplus accumulation. Colonial agriculture in Ondo Province ushered into the economy, the regime of cash crop production

<sup>20</sup> See S. Johnson, *The History of the Yorubas...* pp 127-129

<sup>21</sup> S. Johnson *The History of the Yorubas...* p 126, and P.C. Lloyd Yoruba Land Law... pp196-224

<sup>22</sup> T. Falola, (ed.), "African Pre-Colonial Domestic Economy" in J. A. Atanda and B.A. Agiri, *Tarikh: An Introduction to Economic History of West Africa, vol. 10* (Nigeria, Longman, 1992), p 18

<sup>23</sup> Ibid, see also, G.O. Ogunremi "Traditional Factors of Production in the Pre-colonial Economy" in G.O. Ogunremi and E. K. Faluyi (eds.) *Economic History of West Africa* (Rec Charles, Ibadan, 1996) pp 37 Ogunremi maintains the standpoint of Seidman by expressing that, capital in the pre-colonial context did not involve the use of machine in the production but crude tools and other valuables as noted above.

<sup>24</sup> C. Allan, *The New Agrarian Mind: The Movement Towards Decentralist Thought in Twentieth Century* (Oxford, University Press. 2004).pp. 245

<sup>25</sup> C. Allan, *The New Agrarian Mind: The Movement Towards Decentralist Thought in Twentieth Century* (Oxford, University Press. 2004).pp. 245

<sup>26</sup> The ideas of Marxists comes to play with much reference to Marxist' theorists and scholars. Prominent among the works found relevant is the work of C. Ake, *Revolutionary Pressures in Africa*, (London, Zed Press, 1978), pp 25-30



as against food crop production.<sup>27</sup> Taxation, levies, colonial treasury, forced labour, colonial pattern of crop production, specifications and monitoring were series of pendulums that characterized colonial type of agriculture.<sup>28</sup> The driving force of the colonial agricultural system was the production of maximum surplus value possible, usually done by the intensification of exploitation and expansion of capitalist markets for expropriation.<sup>29</sup> In order to realize maximum values, the workers (sub-ordinates) were paid low wages. The power of the super-ordinates (Imperial lords and states) prevented them from effectively increasing their wages.

Attempts were made to increase the productivity of labour, so, there was less outlay on wages and working hours were also extended.<sup>30</sup> Impoverishment of the workers (farmers) increased while the capitalist intensified their exploitative driving force, using the means of production abusively.<sup>31</sup> The colonial agricultural system was criticized for strangulating the emerging local intra and inter-regional markets that aided the growth and long survival of strong kingdoms of old Ondo Province. For instance, exotic grain crop production was more desired especially during the First and Second World Wars by the British Imperial powers.<sup>32</sup>

Colonial grain seedlings, ranging from wheat, yellow maize, tiny corns and foreign grain legumes were produced.<sup>33</sup> Channel of production, distribution and consumption were orchestrated towards exporting the crops into the colonial

<sup>27</sup> NAI, CSO26, Ref No 26/30169, Intelligence Report on Ondo Province (1935), NAI, CSO 26, Ref No 26/29956 *Intelligence Report on Ado, Owo, Ifon Districts* p 20 In fact, indigenous food crop production was seriously undermined.

<sup>28</sup> A.G. Hopkins *An Economic History of West Africa*, (Birmingham, University Press, 1973), pp 167-185 dwells extensively in the colonial model of agriculture in West Africa, there are also large volumes on the colonial economic impact on West Africa; such as T. Falola, (ed.), *Colonial Africa, 1885-1939*, Vol. 3 (Carolina, Academic Press), pp 107-120

<sup>29</sup> *ibid*

<sup>30</sup> Sociological theories helped the transfer of knowledge about the society and the various institutions at play. Fundamental to this study are the theories of E.C. Cuff & G.C F. Payne (eds.), *Perspective in Sociology*, (London, Allen & Unwin, 1984), pp. 73-84

<sup>31</sup> This was the true nature of colonial economy in Ondo Province, the Indigenous farmers were structurally disempowered and were coerced into colonial labour force where their labour was abused by poor dividends.

<sup>32</sup> B.W Hodder, "Markets in Yorubaland" in B.W Hodder and U. I. Ukwu (eds.) *Markets in West Africa* (Ibadan, University Press 1969), p. 10

105 NAI, CSO Ref. AK NA 415/1/623 *Intelligence Report on Land Use for Grain Production* (1943) This report was signed and sent to the District Office in Akure, ordering the cultivation of Ishafirin, a large expanse of land located to Oke Aro along Idanre Akure road for the cultivation of yellow maize. This area has been consolidated in post-colonial era by the then settlers as a prominent quarter in Akureland.

home-industries at the expense of the indigenous farmers who were the hubs of production. Ibadan was the central distributive point of the harvested grain food crops, through the Licensed Buying Agents to the Shipping point of Lagos. Each of the headquarters of Southwestern Provinces collated the quantity produced in their localities and packaged them along the roads or rails to Osogbo which delivered to Ibadan and finally to Lagos. On this note was the account of Gerald when he writes;

*...as regards guinea corn, the Chief Supply Officer originally agreed to allocate the tonnage required from Oyo Province purchases. But as it appears that the military requirement of 500 tons from that Province will not be forthcoming, it would be advisable to arrange for the firms to purchase the guinea corn in those Provinces where requisitioning has been completed as in the case of millet.*<sup>34</sup>

In Akure, Ondo and Ado Ekiti were similar position when the rulers controlled the export of food crops noticed in the Colonial Intelligence Report captioned; *Export of food stuffs from Akure* in a letter dated 11th. Sept, 1950, from the Native Authority in Akure to the *Deji* of Akure, stating that;

*...the order may be sited as control of food-stuffs of Akure under the Native Authority Ordinances, with effect from 11<sup>th</sup> day of September, 1950. It is hereby notified for general information that removal of articles of food stuffs listed in the following schedule from the Akure or Ondo Districts to places outside the Province is prohibited until further notice. Yam in excess of 28Lbs, maize in excess of 28 Lbs, Plantain in excess of 28 Lbs.*<sup>35</sup>

Similar letters were written and sent across the various Districts by the kings of the four Districts sensitizing one another to the notice sent from the Resident's Office in Ibadan concerning the sales of food stuffs by the Ondo Provincial farmers. The *Osemawe* of Ondoland wrote a letter referenced No O .C 750/ 15, dated 18/10/1950 to *Ewi* of Ado-Ekiti, emphasizing the position of the super-

<sup>34</sup>A. M. Gerald N.A.I, C.S.O 26, *Colonial Intelligence Report on Beans from Southwestern Nigeria*, (1925)

<sup>35</sup>N.A.I, C.S.O 26, *Colonial Intelligence Report on Ondo Province*, Vol. I, (1950)

ordinate influence over the sales of locally produced food-stuffs by the local farmers without receiving order to do so.<sup>36</sup>

Land tenure or land use was a question of great complexity. Three important points were emphasized; the first made a distinction between people's right to land usage and full ownership of land, particularly the right to alienate it.<sup>37</sup> More often, the two land rights were observed separately. Secondly, land disputes occurred, perhaps due to scarcity of land which became more valuable due to its increased demand for cash crop production, in this regard, increased quantum of rights were imposed over it.<sup>38</sup> As Lloyd remarks of Yoruba land tenure that; "while land has little scarcity or commercial value it was described as communal; but as soon as it became valuable the descent groups currently using it has begun to claim rights amounting to full ownership."<sup>39</sup> In various communities in Ondo Province, land ownership right was bestowed on the rulers who acted in expected capacity on behalf of the community, descent groups or individuals.<sup>40</sup> Lloyd claims that the ruler confirmed that all land belonged to him on behalf of the community. "An indigene could farm anywhere in the neighbourhood provided it was within one hour's walk (364 miles) of a subordinate town. He must get the permission of ruler, he may not be disturbed in his possession of land, but when he abandons the land, it reverts to the community".<sup>41</sup>

Consumption was the final stage of food production process, food consumption pattern has been extensively flogged by researchers across the world. Developing countries' scholars argue that money expended on consumption accounted for greater percentage of family earnings.<sup>42</sup> The position of many of these researchers extensively beamed light on policies concerning food production and consumption. Comprehensive highlights of prospects and

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<sup>36</sup> A. M. Gerald N.A.I, C.S.O 26, *Colonial Intelligence Report on Beans from Southwestern Nigeria*, (1925)

<sup>37</sup> P.C. Lloyd, *Yoruba Land Law*, (Oxford, University Press, 1962) p. 56

<sup>38</sup> Ibid, see G. T. Fatunla (ed.) *Economic Viability of Ondo State* (Akure, 1984), pp 37-9

<sup>39</sup> G. O. Ogunremi and E. K. Faluyi (eds.) *Economic History of West Africa* (Rex Charles, Ibadan, 1996) pp 33.

<sup>40</sup> P.C. Lloyd, *Yoruba Land Law*...pp195

<sup>41</sup> Ibid

<sup>42</sup> V. A. Aletor and O. O. Aladetimi *Compositional Evaluation of Some Cowpea Varieties and some under-utilized edible legumes in Nigeria: Die Nahrung* 33(10), 999-1007 A. F. Walker, and N. Kocher, *Effects of Processing including domestic cooking on nutritional legumes*, (Nigeria Alfa and Cole 2002)p.41-43.

challenges of food including high prices and taxes imposition policies were well elucidated.<sup>43</sup>

Agrarianism theory provides explanation about the psychological relevance of agrarian society, partly because it was a panacea against poverty and hunger mainly because it concerns itself with healthy living standards. The theory is also significant to this study due to its goals of sustaining household's human and material resources, with sharp focus on "leisure after work".<sup>44</sup>

It was an idea of the agrarianism consensus that the agrarian society exclusively created a long relaxation space between work and time after work; termed leisure. Any society that did not create leisure for its work-force endangered the future potentials of its population.<sup>45</sup> This study finds out that this opportunity eluded the urban society due to long period attached to work. The theory elicited that undue work hours for salaries or wages further induced change in pattern of food consumption among the urban population. Thus, spending too long hours at work automatically and increasingly forced people into consuming food items of unfamiliar sources because there was lack of needed time to planning the "essentials" for consumption.

It has also been established that agrarian society consumed more organic food items, including indigenous grain legumes and cereals than the urban area.<sup>46</sup> The theory further observed that the variety of food items consumed by the urban society were largely deficient in nutrition due to inherent high level of food toxins.<sup>47</sup> Most of the grain based food items consumed were processed with high preservative chemicals which were found injurious to the body. In addition, it was rightly established that life expectancy in the urban society was

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115E.I Adeyeye, ,A.A, Oshodi, and K.O, Ipinmoroti, "Fatty acid Composition of Six Varieties of dehulled African Yam Bean Flour" in *International Journal of Food Science and Nutrition* 50: 357

<sup>44</sup>C. Allan, *The New Agrarian Mind: The Movement Towards Decentralist Thought in Twentieth Century* (Oxford, University Press. 2004).pp. 243-267 The leisure time was what the colonial historiographers misconstrued as "gyration and wining" (Trevor Ropper and others). See works on African Historiography. Western World Agricultural Development Models are considered suitable for the theoretical frame-work of analysis of this study. See also, C. Allan, *The New Agrarian Mind: The Movement Towards Decentralist Thought in Twentieth Century* (Oxford, University Press. 2004).pp. 243

<sup>45</sup>J.Z Muller, (ed.), *Conservatism: "An Anthology of Social and Economic Thought from David Hume to the Present"* in W.F Boers, *Community Bio-diversity, Promoting Resilience and Conservation in Food Plants*, (Oxford, University Press), pp.51

<sup>46</sup>J. O. Saka, S. R Adeniran, R.B. Olowoyo and B. A. Ogunmodede, *Survey of under-utilized legumes production system in Southwestern Nigeria Agricultural zone, Nigeria* (Lagos, University Press, 2003)

<sup>47</sup> ibid

degenerating faster than life expectancy in the agrarian society due to challenges of food insecurity.

Conservatism theory was also considered relevant to the study. The theory explained how to tackle problems affecting a group of people faced with the problem of making a choice between two alternatives. Making choice for the group involved the private collection of evidence which were classified under the method referred to as "Free Rider."<sup>48</sup> The theory posits that, in order to alleviate the Free Rider problem, the group should be committed to a "Conservative rule."<sup>49</sup> Conservative rule was the process of making decision against the alternative favoured by the group's preference when evidence supported it. Optimal Conservatism increases private incentives, through evidence (data) gathered for the purpose of improving the quality of the group's decision.<sup>50</sup> This theory explained the methodical approach of this study. For instance, this study identified that there were two opposing production and consumption patterns in the modern communities of Ondo Province. These were pre-colonial patterns of food crop production and consumption and the post-colonial patterns of food crop production and consumption among the people. The central thesis of this study conceives making a decision between the pre and post- colonial pattern of food production and consumption among the people of Ondo Province.

In this regard, Conservatism conceived the relevance of privately collected evidence (field data) as the basic tool for alleviating the problem of decision making between the opposing variables. This problem was referred to as "Free Rider".<sup>51</sup> In order to surmount the problem of what constitute the staple food of the group under study, the study population through research methodology should be subjected to "conservative rule" (interview).<sup>52</sup> This was the process of conducting interview or group discussions which eventually brought the

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<sup>48</sup> P.R. Hobbs, S. Ken & R. Gupta, *The Role of Conservation Agriculture in Sustainable Agriculture*, (London, Royal Society, 2007), p. 4.

<sup>49</sup> J.Z. Muller, (ed.), Conservatism: "An Anthology of Social and Economic Thought from David Hume to the Present" in W.F Boers, *Community Bio-diversity, Promoting Resilience and Conservation in Food Plants*, (Oxford, University Press), pp.54

<sup>50</sup> J.Z. Muller, (ed.), Conservatism: "An Anthology of Social and Economic Thought from David Hume to the Present" in W.F Boers, *Community Bio-diversity, Promoting Resilience and Conservation in Food Plants*, (Oxford, University Press), pp.54. This is true of any research work, objectivity is ascertained when the study is thrown to thorough process of validation.

<sup>51</sup> Free Rider" implies carefully collected data for interpretation.

<sup>52</sup> "Conservative Rule" is the process of subjecting the study population to interviews relevant to making necessary decisions.

objective results that guided in making decisions about the kind of food items to be consumed by the group under control. Conservatism theory helped in making alternative decisions against the popular position held by the group (that is; consumption of post-colonial or foreign food items). At the time “conservative rule” was adopted, the people were no longer remain in perpetual dilemma of what their meal contents should be or otherwise. In the long run, Conservatism theory has the potentials to increase and improve the quality of life among the people making alternative decisions about pattern of feeding.

### **Conclusion**

The relevance of these theories to the study of the traditional history of Ondo Province was extrapolated from the general consequence of modernity on the economic well-being of the group that formed Southwestern Nigeria. The drive behind what constitutes people’s ways of life was often times unnoticed. This was vivid of post-colonial pattern of food production and consumption Ondo Province. There was a great disillusionment that greatly raped the traditional pattern of food production and consumption in the area. This study carefully and fundamentally adopted agrarianism and conservatism to exploring the milieu of production and consumption of indigenous food items in the modern times. The above supports Richard Williams ‘explanation that “though the traditional world of good friends, good food and good times was slowly being absorbed into the fast-paced modern world. There were still those who remember fondly, and work to keep these traditions alive in their hearts today.”<sup>53</sup> At the same time, Balogun buttresses that Yoruba feeding culture is going into extinction especially among the people living in the cities.<sup>54</sup> Overtly, coining from the above, the conflicting economic and health challenges befalling the people in the urban areas stemmed from non-availability of indigenous or organic food items for consumption. These novel theories were considered suitably appropriate for the study of the rural economy in which Ondo Province and Southwestern Nigeria were located. The nitty-gritty of academic reflection on any existing rural or agrarian economy is adequately

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<sup>53</sup> R. Williams (ed.) “The Beautiful Food of the Yoruba” in online Journal of Food and Technology, [www.onlinefoodjournals](http://www.onlinefoodjournals) Accessed 17/6/15

<sup>54</sup> T. Balogun, “Save Yoruba Food” in online Journal of Food [www.onlinefoodjournals](http://www.onlinefoodjournals) Accessed 17/6/15

embedded in the theories and could extensively deal with those challenges of modernity and economic development.

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## ***Global Peace and Security in the 21<sup>st</sup> Century: The Role of Language in Promoting Peace and Security in Nigeria***

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### ***Abstract***

*Language is the focal point around which every human activity revolves. It is in recognition of the 'unbreakable bond' between language and security that motivates our professional implicit commandment that, "thou shalt not teach language without infusing security". It is in this light that this paper examines the concepts of peace, security and language. It further identifies security threats as abject poverty; biting hunger, ignorance and disease etc. it also looks at how language through its structural and functional properties could be used in tackling security challenges. It recommends solutions to the basic threats to peace and security. It concludes by advocating for English language to be lifted beyond basic proficiency level to the high-order level.*

***Keywords:*** *Global, Peace, Security, Language, Promoting.*

### ***Introduction***

Peace and security are related terms critical to the survival of not only human beings but also the environment in which man exists. That is, the relationship between peace and security is like the symbiosis of bacterium and its habitat as such where there is no peace there is no security.

Peace refers to a period of time in which there is no war or violence in a

country or area. Security, on the other hand, is seen as the aggregation of the security interest of all individuals, communities, ethnic groups, political parties and institution which included the territory of Nigeria (Salmanu, 2013], put simply this connotes that, Nigerian national security should be concerned with the well-being, welfare and interest of its citizens as well as the preservation of its

sovereignty and territorial integrity against external aggression.

Language, the instrument around which every human actuality revolves, is also the linchpin of peace and security. This is a fact because language is not merely a vehicle for the transmission of ideas from mind to mind: it is a compelling institution which forces are meant to become alike in their association of ideas. Thus, the learning of a word is a process of socializing an individual and of making his conscience like that of others who use the same language.

Undoubtedly, security has been (and will continue to be) a dominant issue in every facet of Nigeria's social and political discourse for the past three or four years. This is hardly surprising, in consonance with the felt that the funding of social services has been marginal; under the devious and puerile new-liberal argument that government must withdraw from funding of social service and hand them over to the private sector, the health, education, sanitation, environment and security status of citizens has worsened dramatically (AWUZIE, 2011].

Though to Omoniwa (2013], security is no longer taken for granted and has transformed into a gigantic business enterprise that attracts massive budgetary provisions and generates a new breed of security technocrats and experts that are hitherto unknown in Nigerian history, quite a number of people are of the view that these have yielded pejorative dividends only considering the hefty sums poured into the enterprise. Precisely, the social, economic and political (the indices for measuring security] situation in the country have not changed much as: the level and magnitude of corruption has increased; crime is not only on the increase but also old forms of crime have assumed new proportions while new forms of crime have emerged; and though there are some gains in terms of election, quite a lot need to be done to make it transparent. It is against this background that this paper considers language as an alternative tool for ensuring peace and security in Nigeria.

## **BASIC CONCEPTS**

Peace is security since any society devoid of peace must endure crises and conflicts. Peace is a state of freedom from war, disturbances (Public and Personal], conflicts, crises, violence which limits stability for political, social-economic development. Devoid of peace in Nigeria; national security will be undermined, economic investment will be affected, lives and property

destroyed, and the image of Nigeria tarnished. Even the dead can attest to the fact that Nigerian security is undermined, economic investment seriously affected, lives and property are wantonly destroyed, and Nigerian image (which needs re-branding) tarnished.

Security, to Omoniwa (2013) is the assurance of well-being and freedom from threat, destruction and death. It is seen as a guarantee of peace, orderliness, and freedom for the citizens of a community or nation to conduct their legitimate businesses without any hindrance or fear.

Booth (1991) however, focuses on the individual and observes that emancipation as an element in security refers to the:

Setting of people loose from the limitations that prevent them from performing what they freely chose to do of which war, poverty, oppression and poor education (both formal and informal) are a few. It is emancipation, not power and order, in theory, in principle and practice that lead to stable security. All these as enshrined under appropriate language, for you may have the best policy, but if not coded in the right language the end product will be disastrous. At the international level United Nation Development Programme (UNDP) Human Development Report (1994) defines security as:

Safety from such chronic threats as hunger, disease and repression. Or:

The protection from sudden and hurtful disruptions in the pattern of daily life—whether in homes, in jobs or in communities.

The problem in the Nigerian context remains that, we fail to grasp the full meaning/implication of the concept of security, which is:

In a just, egalitarian and modernized Nigerian society, security should: be synonymous with development; it should not be seen as military/police hardware, though it may include it, it is not a military/police force, though it may involve some form of it and is not traditional police/military activity, though it may encompass it; security is development, and without development there can be no security.

This paints what the various elements in the Nigerian society especially the government failed to realize, that is, a nation of Nigeria's stature that does not develop ordinarily cannot remain secured for the intractable reason that its own citizenry cannot shed its human nature. Thus, Nigerian citizens need development with language at the heart of such development or security challenges with calamitous consequences will forever persist. In essence,

because of the failure of what this paper describes as failing to develop ordinarily], the consequences are there for all and sundry to witness.

Security challenges are complex in nature and variegated in slope. These are categorized as either internally or externally induced. This to Wall (2013] is:

The breach of peace and security, whether historical, religious, ethno-regional, civil, social, economic and political have contributed to recurring conflicts, which Nigeria has witnessed over the years resulting in wanton destruction of lives and property.

This is deduced as the current social, economic and political problems, however, fundamentally, a grave manifestation of deep-rooted problems such as socio-economic delay, negligence, the increase in the level and magnitude of corruption, ignorance, poor leadership a combination of which has distorted and dislocated the social and political order in the country. These security challenges, in the past, have been quite disturbing but the magnitude of the escalation is simply alarming as well as staggering. These include but not restricted to increase wave in armed robbery, ritual killings, and child trafficking, rape (including gang rape of both male and female), operating illegal refineries, destruction of oil pipelines and communication networks, assassination of both life and character, political; violence, inter-ethnic boundary violence and killings, inter-ethnic struggle\* for resource control at the individual and group levels. Beyond these potent threats to peace and security are threats not giving due consideration such as: abject poverty, intolerable unemployment rate, biting hunger, ignorance and disease, lack of access to education and resource control, gross lack of basic needs of life such as portable water and electricity, the Internet is not exempted with cybercrimes of frightening proportions as the order of the day.

Language, as a concept, defies one or unified definition, one needs to study a foreign language, or to take a course in linguistics to begin to appreciate the enormous complexity of this human phenomenon and why it defies a single definition. At every level of linguistic description, human language has this intricate system of abstract units, structures, and rules, used in powerful system of communication. Once we study the nature of language and the true depth of its complexity, we can appreciate the remarkable and fascinating ways that this symmetrical phenomenon to human beings is used.

The field language covers has a surprising broad range of topics. These include: the structural properties of language (morphology, phonetics and phonemic transcription, phonology, syntax and semantics]; to the functional properties of human language (pragmatics and psycholinguistics]; and the basic assumption linguists make when they study human language (that human language is rule- (or principle-) governed and that various human language constitute a unified phenomenon.

To Essien (1983) language is: the thing with which we best imagine, create, aspire, desire, feel and express our souls, enlarge our mental horizon and to fulfill all that man is capable of From this definition, language is seen as a system of rules and principles of human communication perhaps, the most distinctive defining characteristics of language as a method of communicating ideas, emotions, feelings and desires by means of a system of vocal symbols are its humanness and non-distinctiveness, as well as one of the necessary and intricate of all social skills.

Thus, English language has been assigned so many functions in Nigeria because of its unique and structural properties. It is within these properties that a true solution to security threats in Nigeria should emerge. This presupposes that that English language is the gateway to the social, economic and political wellbeing and hence the gateway to peace and security.'

## **THREAT TO PEACE AND SECURITY IN NIGERIA**

The presence of security protections in most cases is assumed to be security itself. Rather than providing measures that aim at protecting the entire population, the government security apparatus has been designed in such a way as to protect the most powerful and wealthy in the society; that is, just the ten percent of the population that has most of the wealth of the nation in its pocket. Despite this, the system has a boomerang effect as senators, governors as well as wealthy and influential Nigerians have come under severe attacks recently. The key areas of threat as envisaged by this work will be restricted to the following areas:

- I. **THE ECONOMIC SPHERE:** A strong economy is the benchmark for every nation to achieve its social and educational goals. Thus, in the Nigerian economic sphere, wealth continues to be subjected to the whims and caprices of the elites who lack the necessary foresight, and in turn,

are controlled by foreign forces with global capital in both the public and private sectors. In essence, the neo-liberal policy due to the influence of these global giants include; privatisation, less role for government in the economy and deregulation of the economy.

The implication of the above to the ten percent employed Nigerians is; unemployment, more factory closures, low wages, unpaid pension benefits. Thus, according to the UNDP Human Development Reports for 2009/2010 and subsequent years which confirms that Nigeria's socio-economic situation is worse today than it was in the past with average life expectancy as low as 47 years only. This when compared with other countries in Africa, Asia, Europe and USA with average life expectancy of 60, 70 and above years, paints a grim picture of the hardship in Nigeria.

The report further paints another chilling and griffin picture of the poverty level as per the statistics below:

Over 87 million or 64.4% of Nigerians live on less than N184 a day \$1.25 and a staggering 126 million or 83.9%) of Nigerians live on less than N290 or \$2 a day.

In contradistinction:

The richest ten percent of Nigerians control 32.4% of our national Income while the poorest 10% of Nigerians share only 2 percent Indicating the highest level of inequality in the world.

From the above, it is apparent the 72 percent of the Nigerians experience severe deprivation in their standard of living and by implication are not happy as such capable of committing atrocious acts.

Similarly, consider the current Central Bank of Nigeria's (CBN) deposit and loan policy, CBN has pegged interest rate on deposit (of the mainly poor) at less than 3 percent while fixed deposit mainly used by the rich where interest is negotiated as 10, 15 and above percent depending on the sum involved and the time span. Loans (obtained from the rich], on the other hand, has its interest pegged at a whopping 22 percent (less incentive to the poor). This paper cannot phantom any recipe for insecurity better than this.

- II. **SOCIAL AND POLITICAL SPHERE:** The social and political sphere situations are in no way better than the economic one. Here also,

conflicts, crises, violence due to the whims, caprices and divergent ideas, goals, interests and aspirations of people especially the elite individuals, groups and organizations. This list, though a long one is not exhaustive. The list reads thus: Nigerian Civil War 1967 - 1970; Maitatsine uprising in Kano 1980; Ife-Modakeke conflict 1981, Zangon-Kataf Conflict 1992, Jos Conflict 2001 - 2002, spate of bombings 1999 to date, Boko Haram 1999 to date, Niger Delta Militancy, kidnappings and hostage takings, religious conflicts, armed robbery, Odua Peoples' Congress (OPC), reprisal attacks on communities by people in uniform, money laundering, cattle rustling etc. It is in consonance with the above that Eselebor (2013) posits that:

In Sub-Saharan Africa, the greatest threat to security has to do with intra-state conflicts. In Nigeria, 'most of our states have become weak, fragile and do not operate on sound social traditional structures, which invariably has turned the states into conflict zones, and particularly theatres of suicide bombings, kidnappings, rapes and insurgency, which makes expenditure on security higher than expected compared to the development project across the nation.

This looks at security from the traditional point of view where the key players are, firstly, the state, secondly, the structures and finally, the individual.

Ayoob (1977) paints a different picture when he opines that:

Intra-state conflicts arise as a result of cultural and traditional underdevelopment of our moral and traditional values: To him, security or insecurity is defined in relation to vulnerabilities, internal and external, that threatens to, or has the potential to bring down significantly weaken state structure, both territorial/ institutional and traditions.

This vividly describes the poor, land locked, (riverine areas excluded) and vulnerable Nigerian states lacking viable security checks and have to contend with unity and togetherness, the integration of all persons and cultures embraced to promote a national development. At its conception, the security implications for their cultural amalgamation were not expected to be on the negative side. It began as planned, but challenges from these cultural amalgam open new security challenges. This is

captured graphically by Mrs. Farida Waziri in the Sun Newspaper in April 2013 where she says:

Some of the things happening in our communities and the country as a whole are strange to us historically and culturally. We are fast losing our culture of being our brothers' keepers, instead we seek the fall of the next man. Do we do unto others what we want them to do unto us?

In consonance with economic, social and political sphere in Nigeria: McNamara (1968) has this tailor made advice. He points out that:

Any society that seeks to achieve military security against the background of acute food shortages, population explosion, low level of agricultural productivity, absence or low level of technological advancement, inadequate and insufficient utilities and chronic problem of unemployment, disrespect for traditional customs, beliefs and practices, has false sense of security.

Thus, for peace and security in Nigeria to be firmly established, the emancipation of Nigerian citizens, social, economic and political freedom must be adopted. There is no better way of achieving emancipation of people than through the pivotal role of language (English)

### ***ENGLISH LANGUAGE AS THE TOOL FOR THE TOOL FOR ESTABLISH PEACE SECURITY IN NIGERIA***

Language is as old as the human race itself. One cannot tackle anything that has to do with human endeavour without bringing into equation language as a source of coordinating human activities (Abdullahi, 2010]. It is in this light that Lawai (2007] extols the relationship when he says, "hardly is there any other phenomenon which resembles human beings symmetrically as language". From this, it is adduced that, language is a tool through which social, political and economic development could be achieved.

As Grin and Daftary (2003] affirms, language shapes the thoughts and emotions determining one's perception of reality. Above all, language fosters peace, mutual understanding and the development of a democratic culture. This tallies with the stand of the Federal Government on the pivotal role of language in the country's educational, social and political goals as enshrined in the National Policy on Education (2004:5]:



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Government appreciates the importance of language as a means of promoting social interaction and national cohesion and preserving cultures. Thus, every child shall learn the language of the immediate environment. Furthermore, in the interest of National Unity it is expedient that every child shall be required to learn one of the three Nigerian languages: Hausa, Igbo and Yoruba.

Similarly, in the 1999 Constitution, English language has been given a prominent role in the political arena at both Federal and state levels. Section 55 of the Constitution eulogizes that:

The business of the National Assembly shall be conducted in English and also in Hausa, Igbo and Yoruba when adequate arrangements have been made thereof.

To date English language is the only language used in the National Assembly in the interest of national cohesion.

Section 97, of the 1999 Constitution reads:

The business of the House of Assembly shall be conducted in English, the house may in addition to English conduct the business of the house in the state as the house may by resolution approve.

The key role assigned to English where in most of the state house of assemblies it has retained its dominant position.

The five main social goals as encapsulated in the National Policy on Language, NPL are:

- I. A free and democratic society,
- II. A just and egalitarian society,
- III. A united, strong and self-reliant nation,
- IV. A great and dynamic economy and
- V. A land full of bright opportunities for all citizens.

To be precise, for these lofty goals to be attained, a high degree of literacy in English is a necessary prerequisite. To attain these goals means to: live a reasonable life and participate meaningfully in politics; enjoy economic fairness; and be socially acceptable and have personal satisfaction. These are possible only through a high level proficiency in a language that is widely spoken. Lenin cited in Bhola (1990) maintains that, an illiterate person is outside politics and has to be taught ABC. Hence, it is the literates that govern, the illiterates follow but the illiteracy of the followers make the abuse of power

by leaders more possible. Wherever there is abuse of power, political stability and sustainable democracy which equal peace and security will remain a mere mirage.

The role English language plays in mass media is equally worthy of note. The primary role of media in Nigeria is to report accurately and objectively and where possible seek out the truth. These underpin the functions assigned to media as: information dissemination, educational/interpretation and service and entertainment function. Thus, newspapers, magazines, periodicals are published in English except for a few which are published in Nigerian languages like Hausa, Igbo and Yoruba. In the same vein, most radio, television, cable and digital satellite meant for educational, social and political programmes are broadcast in English and many of the literary texts are also published in English (Oladimeji, 2003). What further evidence does one requires to accept that language plays a pivotal role in ensuring peace and security in Nigeria?

To this end, Bamgbose (1991, asserts that the most important role of English language in Nigeria today is its use as medium of social communication giving the multiplicity of languages in Nigeria. English has become the most effective means of communication between the different ethno-linguistic groups. Thus, the multilingual nature of the society gives the English language the official, national and international roles it plays today in the country (with the three major Nigerian languages, Hausa, Igbo and Yoruba vying for second position). The pre-eminent position of English may remain for a long time to come taking into consideration its functions in the society. Consequently, Spencer (1971:30) rightly observed that:

In view of the dominating position which English language holds in the World today, it is unlikely that the place and function of English in West African life will diminish, even if their adjustment of roles as well as attitudes vis-a-vis the vernacular languages, English continues to be extremely useful in West Africa internally as well as externally ... by a fortunate chance of history, happens to be one of the most useful of all languages in the world. However, most West African peoples' and their government may wish to offer a more prestigious and significant role to their major vernacular languages, they are not likely to risk development aims...

Thus, English has the world as a global village. With its knowledge, Nigerians can travel to any part of the world. Consequently, English language creates an

avenue for Nigerians to embrace developmental programmes Maikasuwa (2013).

English language education, if structured the right way will form a synergy with peace and security to produce learners with the confidence of developing their rights. Due to this, Nigeria will produce youths who are confident to challenge not only evil and evil doers but also become people who do not succumb to political force, intermediation and propaganda. Olaofe (1997] is of the view that Nigerian emancipation is not in the hands of politicians, economic experts or the rulers of the nation. To him, (and this paper concurs with that view] what the system needs to do is to go back to the basics and build up a new crop of literate people who are equipped with new tools that could be used to see Nigerians free. This is the only thing that could guaranty political stability and sustainable democracy. Once this is achieved, social, political, economical development the right index for peace and security will be attained.

## **RECOMMENDATION**

In view of the variegated scope of the threats posed on peace and security in Nigeria, it is pertinent to consider some solutions to these problems that have distorted and dislocated the social order in the country. On this premise, the following are recommended:

- For English language to perform this assigned all important function, the National Policy on Education as well as the curriculum should be structured to meet the new demands imposed on it.
- The security personnel should be trained on how to use appropriate language on duty i.e. not to bark orders on civilians and expect them to behave like the military on demand.
- There should be security related lessons at every level of education in the country. Similarly, public enlightenment should also be mounted in English as well as local languages for the layman to know what security stands for.
- All the stakeholders in the economic sphere should create job opportunities for our youths similarly, skills acquisition centres should be opened to train our youths to be self-employed.
- The government should revise its neoliberal policy for it to participate fully in the health, sanitation, security, and education etc of the country.

## CONCLUSION

If peace and security is really what we cherish in Nigeria, then language is the panacea through which to achieve it. English language should be deliberately used to promote the high-order thinking skills of our students to prepare them to meet the new security challenges of the twenty-first century. The system should uplift English beyond basic proficiency to high- order level where students can use it beyond describing, listing, criticizing or discussing security issues but proffering workable solutions to the threats to peace and security in Nigeria. Thus, English language should emerge from its present shadow and play, this very important role that at the moment no indigenous language in the country can perform. That is, for it to be not only the gateway to the world but also to peace and security.



## ***Enhancing the Role of the Secretary in an Information and Communication Technology (Ict) Era towards Meeting the Challenges of Vision 20:2020***

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### ***Abstract***

*This study examined enhancing the role of the secretary in and Information and Communication Technology (ICT) era towards meeting the challenges of vision 20:2020. A total of 41 respondents comprising 28 female and 13 male students from the target population were used for the study which was designed as descriptive survey design. Three research questions and one null hypothesis guided the study. The instrument for data collection was a 23 item validated questionnaire. The mean of the collected data were ascertained while the null hypothesis was tested at 0.05 level of significance using student's t-test statistic on Minitab computer software. The findings reveal that while the respondents attest to their preparedness to take on new challenges in the core secretarial and administrative duties, they are deficient in ancillary duties. It was therefore recommended among other that secretaries should find time to enhance their capability to perform ancillary services as training institutions might consider such courses an encumbrance on their core curriculum.*

***Keywords:*** Secretary, Information, Communication, Technology, Meeting.

### ***Introduction***

The Secretary was defined as a person who is adequately trained in secretarial skills and competencies and subsequently employed by others	or self to render such secretarial functions as handling of correspondence, keeping records, making arrangements and
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appointments for bosses, carrying out typing or word processing on the typewriter or computer as well as relating beautifully well with all and sundry within and outside the organization (Okonji,). Okoro and Asogwa (2009) opined that the secretary refers to anyone that has gone through a planned programme of instructions that equips such one for the position of a Personal Assistant or an Office worker with the necessary skills and competencies for office operations. Changing times have necessitated the search for a new definition of the concept of Secretary. A survey of 240 employees selected from oil companies in Port Harcourt revealed that employees expect secretaries to increase the roles they play in information management in organizations (Akpomie, 2009). Present day secretaries have much to do in office operations including data entry operations, filing, taking dictations, maintaining office accounts. Secretaries are at the helm of affairs in any office setting. Secretaries may qualify through obtaining desired certificates in Secretarial Studies or those who study through the polytechnics may qualify by obtaining National or Higher National Diploma depending on the years of study. At present, changing times have necessitated a paradigm shift from these traditional roles of typing of documents, writing and transcribing shorthand, filing and some other menial services to more mechanize and problem solving roles demanding high level of sophistication in an era of Information and Communication Technology (ICT). Secretaries at present, perform office functions that are ICT driven.

Nworgu (2007) defines Information and Communication Technology as all the devices and principles involved in information processing as well as electronic communication and that the culture of ICT is fast penetrating into all spheres of life. Usman (2007) corroborated this view when he stated that the world is currently expanding a new technological and information revolution that is having an impact on society at least as great as the Industrial Revolution. The Nigerian National Policy for Information Technology defines ICT as “Computers, auxiliary equipment, software and firmware (hardware) and similar procedures, services (including support services) and to related resources” (FRN 2001). ICT may be described as the use of scientific tools and techniques for developing, documenting and communicating information when needed, especially as they concern solving problems or providing needed services in the various areas of human endeavor (Ali, 2004). Edafiogho (2007) in an attempt to distinguish Information technology from Communication technology, defined Information technology (IT) as the items of equipment

(hardware) and computer programmes (software) that allow us to access, retrieve, store, organize, manipulate and present information by electronic means. He defined Communication Technology (CT) as telecommunications equipment, through which information can be sought, sent and accessed and that includes phones, faxes, modems and computers. Personal computers, scanners and digital cameras fit into the hardware category, database programmes and multi-media programmes fit into the software category.

Nigeria, in a bid to fast track her development drive has several programmes in the past and at present vision 20:2020 is one of such development drives. This vision postulates that Nigeria will be among the twenty fast growing economies in the world by the year 2020. In order to actualize the vision 20:2020, information will be needed to facilitate every stage of the vision and the Secretary will play a pivotal role in this information facilitation. Samba in Okereke and Ndinnechi (2005) state that information is an amalgam of data, images, texts, documents, voices and many other items, intelligently organized to make meaning and they are facilitated by technology. The present information processing practice demands an enhanced role. In a few years ago, no one would think of Secretaries being able to manipulate different computer operating systems; source for and install antivirus in systems; use power point presentation; design web pages; effect e-commerce through the Internet; use spreadsheet; use more sophisticated software for calculations such as Matlab, Minitab and Statistical Package for Social Sciences; use database in processing information; install a software in a computer and a host of other core secretarial services.

The present day functions of the secretary transcend services in the core Secretarial area. It may interest you to know that the Secretary's functions in administrative and ancillary services are no longer tangential as they have become ICT driven demanding high level performers and motivated Secretaries. The challenge now is that of ensuring a reorientation for practitioners in order to face the present development. The question now is what preparation have we made to fit into the present role and what arrangement have we put in place to either retrain or equip ourselves for the emerging roles in the present dispensation? That the secretary's role is ICT driven and critical to the pursuit and realization of the objective of this vision and indeed any other vision that is geared towards development is not debatable. What should rather be considered and discussed is the dimension of this role.

Nigeria has all it takes (human and materials resources) to become the strongest economy in Africa and one of the leading economies in the world in the longer term (Soludo, 2005). This understanding is encapsulated in the goal of Vision 20:2020. The goal of vision 20:2020 which revolves around the mobilization of the resources of Nigeria to ensure that Nigeria becomes one of the twentieth leading economies in world by the year 2020 has created a new national psyche. It is envisaged that Nigeria would make a fundamental break with the failures of the past and bequeath a united and prosperous nation to generations to come. This is an ambitious and laudable venture indeed which can only be realized if all resources are properly harnessed to achieve this desired objective. The Secretarial practitioners should be equipped to be one of the key players in the years ahead. If the economy improves through the pursuit of this objective, employees will be required to man the various establishment and no establishment functions without the services of a secretary. Isineyi (2003) opined that employers now expect secretaries to play greater administrative and managerial roles more especially in the area of information management. It is therefore necessary that the secretary should be equipped to strengthen and enhance his/her services to meet the new challenges.

To enhance, according to Hornby (2001) is to increase the quality or power of something or someone. To enhance the role of today's secretary is to improve and increase the quality of such roles towards meeting present and future challenges. Secretaries are easily identified with the performance of certain traditional and contemporary roles. Most of the roles that were hitherto traditional are now ICT driven. Some of these roles demand good academic background and high level skills.

## **STATEMENT OF PROBLEMS**

The era merely having secretaries as adjuncts whose roles are perfunctory in organizations and who are meant to be heard and not seen, is gradually giving way to more demanding and analytical roles. A focus on the present roles gave impetus to a paradigm shift from the old Secretarial Studies curriculum to the present day Office Technology and Management curriculum in the Polytechnics and in fact Universities that offer office related courses have repackaged their curriculum. The present day's offices are already enmeshed in the emergent roles. The trend now is that most chief executives prefer to do secretarial services by themselves thereby gradually eliminating the services of the existing



secretaries. Notwithstanding that the researchers do not have an empirical support to state the number of firms that have eliminated the services of the secretary in their organizations; it is an open secret that some firms including the banks, at present, reject the services of secretaries. The fear now is that if a drastic step is not taken to address the present trend, the secretarial workforce might be depleted and extinct and our relevance becomes questionable with time-but can this be true?

How equipped are the present day's secretaries to face the challenges of the time in the concern of this study. Three areas the researchers envisage challenges including performance of core secretarial duties; administrative duties and ancillary services were examined. It is against this backdrop that this study on enhancing the role of the secretary in an ICT era toward meeting the challenges of vision 20:2020 was conceived.

### **Research questions:**

The following research questions were designed to guide the study:

- (1) How prepared are the present day secretaries to face the envisaged challenges in the performance of core secretarial duties?
- (2) How prepared are the present day secretaries to face the envisaged challenges in the performance of administrative duties?
- (3) How prepared are the present day secretaries to face the envisaged challenges in the performance of ancillary duties?

### **Hypothesis**

There is no significant difference in the opinion of the male and female secretaries on their preparedness towards meeting the challenges of the time.

### **METHODOLOGY**

The population of the study is 41 respondents comprising 28 practicing female secretaries and 13 male secretaries who are studying for Office Technology and Management in Federal Polytechnic, Bauchi. All the students are in the Higher National Diploma II class of 73 students. The 41 students who were considered as respondents for this study were all on in-service programme from various organizations. The respondents are serving secretaries and are conversant with vision 20:2020. The 32 that were not studied are fresh students who have not worked before and were thus not considered suitable for this study. The entire

population constituted the sample and was used for the study. The instrument for data was a 23 item structured questionnaire on a 5-point Likert scale which was validated by two experts from the Department of Office Technology and Management, Federal Polytechnic, Bauchi. Data collected were analyzed using mean and any mean score of 3.00 and above was accepted while those below 3.00 were unaccepted. One null hypothesis was tested using Minitab computer software for the analysis.

### Research question one

#### **How prepared are the present day secretaries to face the envisaged challenges in the performance of core secretarial duties?**

The research question was answered using analysis of data collected on questionnaire items 1-8. The responses are presented in table 1

**Table 1:**

Respondents mean scores on how the present day's secretaries are to face the envisaged challenges in the performance of core secretarial duties:

S/No.	Envisaged challenges in performing core secretarial duties	Mean	Condition
1.	Today's secretaries are properly equipped to handle any data entry operations using any type of system.	5.00	Accepted
2.	Your ability to operate computers is not limited to the mastery of keyboarding.	5.00	Accepted
3.	Data validation is a form of control through which it is ensured that only valid data are processed and your present training has equipped you to be able to handle such roles at work place.	4.51	Accepted
4.	You can undertake any core secretarial duties involving taking note in shorthand and transcribing using machines.	2.63	Rejected
5.	You are able handle human relation functions and your training has enhanced your capability.	5.00	Accepted

6.	Your training in school has enhanced your capability to handle different forms of correspondence.	4.23	Accepted
7.	You are sufficiently equipped to operate new equipment including printers, photocopying machines, scanners, laminating machines, guillotine etc.	4.62	Accepted
8.	You understand the numerous benefits of using e-mail in communicating with customers and you can utilize it to build personalized relationships with the clients of you organizations.	4.81	Accepted

The data presented in table indicates that items 1,2,3,5,6,7 and 8 have mean scores ranging from 4.61 to 5.00. These imply that the respondents are well equipped to face the envisaged challenges in the performance of core secretarial duties in all the stated areas. All the stated items are therefore accepted in accordance with the stipulated decision rule. Item four, however has a mean score of 2.63 which states that thus: You can undertake any core secretarial duties involving taking note in shorthand and transcribing them using machines. This score imply a rejection as it is below 3.00 as was stipulated in the decision rule.

### **Research question two**

#### **How prepared are the present day secretaries to face the envisaged challenges in the performance of administrative duties?**

The research question was answered using analysis of data collected on questionnaire items 9-18. The responses are presented in table 2

**Table 2:**

#### **Respondents mean score on how prepared the present day's secretaries to face the envisaged challenges in the performance of administrative duties?**

S/No.	Envisaged challenges in performing administrative duties	Mean	Condition
9.	Today's secretaries are properly equipped to handle duties involving planning of office activities in an organization.	5.00	Accepted

10.	Your ability to organize functions in your establishment has been enhanced. You can therefore face more challenging tasks	5.00	Accepted
11.	By virtue of your training, you can quite easily direct the performance of tasks in your organization.	5.00	Accepted
12.	If you are saddled with the responsibility of managing human resources in your organizations you can handle them very creditably including recruitment and staff administration.	5.00	Accepted
13.	You can keep record of different books of Accounts in your organization.	2.76	Rejected
14.	Your ability to communicate has been greatly enhanced and you can face the challenge of communication in the new dispensation.	5.00	Accepted
15.	If you are assigned proper management position, you are capable of undertaking such functions without difficulty	5.00	Accepted
16.	You are conversant with electronic management functions including electronic record keeping and electronic document management	4.32	Accepted
17.	You have a mastery of information security and control practices	2.84	Rejected
18.	You can handle office layout and ergonomics including rudimental activities in designing office layouts	2.97	Rejected

The data presented in table 2 indicates that this segment of the study have mean scores ranging from 2.76 to 5.00. While items number 13, 17 and 18 with mean scores of 2.76, 2.84 and 2.97 respectively were rejected, all the others items (numbers 9, 10, 11, 12, 14, 15 and 16 were accepted.

### **Research question three**

**How prepared are the present day secretaries to face the envisaged challenges in the performance of ancillary duties?**

The research question was answered using analysis of data collected on questionnaire items 19-25. The responses are presented in table 3.

**Table 3:**

**Respondents mean scores on how prepared the present day's secretaries to face the envisaged challenges in the performance of ancillary duties:**

S/No.	Envisaged challenges in performing ancillary duties	Mean	Condition
19.	You have a mastery of networking	1.87	Rejected
20.	You understand the procedures of e-commerce and e-marketing	2.93	Rejected
21.	You can handle minor repairs of office equipment	1.08	Rejected
22.	You understand the procedure in teleconferencing	0.93	Rejected
23.	You can make use of Computer Aided Design (CAD)	0.00	Rejected
24.	You have a good understanding of the procedures for equipment purchases	2.51	Rejected
25.	You are conversant with the conduct of training and development of workers	2.82	Rejected

The data analysis as presented in table 3 reveals that all the listed items ranging from item number 19 to 25 were rejected by the respondents. This leaves a far reaching implication.

**Table 4**

**Result of the  $t$  test for  $H_{01}$  According to the opinions of the male and female Respondents**

Worksheet size: 100000 cells

Result of the  $t$  test for  $H_{01}$  According to the opinions of the male and female Respondents

Respondents

### ***Two Sample T-Test and Confidence Interval***

*Two sample T for MALE vs FEMALE*

<i>N</i>	<i>Mean</i>	<i>StDev</i>	<i>SE</i>	<i>Mean</i>
<b>MALE</b>	13	4.453	0.890	0.25
<b>MALE</b>	28	3.60	1.48	0.28

*95% CI for mu MALE – mu FEMALE: (0.10, 1.61)*

*T-test mu MALE = mu FEMALE (vs not =): T= 2.29 P=0.028 DF= 36*

*The calculated-t value of 2.29 for the items is less than the P value of 0.028 at Confidence interval of 95% hence the null hypotheses is rejected. There is therefore significant difference in the opinions of the male and female respondents on their preparedness towards meeting the challenges of the time.*

### **DISCUSSION OF FINDINGS**

In all the listed items within the first segment of the study involving performance of core secretarial duties, every item except item four had a high score indicating a high degree of acceptance. Item four states you can undertake any core secretarial duties involving taking note in shorthand and transcribing using machines. The respondents' view on this item has a far reaching implication considering the fact that some studies in the past have revealed the same trend of opinion (Isineyi, 2003 and Okoro, 2009). Isineyi's study revealed that the item on taking face dictation on shorthand from the boss in a study of information management in organizations and the roles of secretaries had a low score. The item under his study had a mean score of 2.57 over a range of 4 points. This item though accepted in his study, reveals a very low level of acceptance by the score. In Okoro's case, respondents scored Shorthand and Advanced Transcription 2.68 and 2.35 respectively over a range of 5 points with a mean score of 3.00 and they were therefore regarded as unimportant in a study examining the course contents of the Office Technology and Management programme considered vital towards tackling the entrepreneurship problems in Nigeria. The researchers wonder why there is this new trend of apathy by students of the secretarial profession considering that shorthand, like any other art is a vital part of the skills required in office practice. The researchers view this as a misnomer in view of the fact that institutions and practitioners of Art

have not abandoned the study of Art just because the computer can be used to design art works. This situation calls for further investigation.

In table 2, items 13, 17 and 18 were rejected leaving a far reaching implication. The rejection implies that respondents attest to the following disposition: They cannot keep record of different books of Accounts; they have no mastery of information security and control practices and they cannot handle office layout and ergonomics including rudimental activities in designing office layouts.

Table 3 reveals that no item under ancillary services was accepted. This implies that trained secretaries are deficient in all the seven listed items. It follows that if the present day's secretaries are to face the envisaged challenges in the performance of ancillary secretarial services, a review of the situation becomes necessary. Going by the finding of this study, the present circumstances as it affects ability to perform ancillary services, is unacceptable. Overtoom (2000) had viewed some of these ancillary service skills as employability skills and he averred that they are essential as functional skills required in workplaces in the twenty first century.

## **CONCLUSION**

This paper in discussing the preparedness of the present day secretaries to face the challenges in the performance of secretarial functions from three perspectives including: The performance of core secretarial duties, administrative duties and ancillary services have observed through the checklist that while we are getting it right in some aspects of duty performance, a lot still has to be done in some areas especially that of performing ancillary services.

## **RECOMMENDATIONS**

In view of the foregoing, the following are recommended:

1. That a proper reorientation programme should be put in place by professional bodies such as APSSON to educate serving secretaries that Shorthand is not only meant to be studied to pass examinations but for use as an aid to the secretary in record keeping and personal notes. The idea of insisting that Shorthand is only meant to be taken if the boss dictates a note should be discarded as it is no longer feasible to dictate notes in view of the need to fast-track administrative processes.
2. Curriculum planners such as the National Board for Technical Education and other relevant bodies should make adequate provision for courses in

Accounting Information Security and Control practices and ergonomics in their curriculum to improve the study of such subjects.

3. While emphasizing core Secretarial subjects, secretaries should endeavor to attend part time courses to improve their acquisition of skills to perform ancillary services as training institutions might consider such courses as encumbrances on their core curriculum.
4. That in view of the changing roles of the secretary and the present development, there is now need to jettison the nomenclature secretary in place of a more befitting name such as office information manager. The present name data entering operator has giving a colour to the title of typist and we can borrow a leaf from that.

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## ***A Contrastive Analysis of the Structures of Selected Hausa and English Proverbs***

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### ***Abstract***

*This study is a Contrastive Analysis of English and Hausa proverbs in selected texts. The study considers three (3) research questions which are based on the similarities and differences between the English and Hausa proverbs. The sample population covers collections of several proverbs. The data collected were subjected to comparison at different levels using Quirk and Wilson's models while Banathy's contrastive model is then used to describe the selected proverbs according to their form, patterns, distribution and variations. Overall findings on the similarities and differences of English and Hausa proverbs were stated based on the forms, patterns; distributions and varieties. The findings of the study reveal that Proverbs that are culture-bound are those that posed difficulties for learning and translation from Hausa language to English. On this basis, the study recommended that the English and Hausa proverbs should be given adequate consideration during teaching and learning so as to improve students' performance on the use of English proverbs.*

***Keywords:*** Kingship; Governance; Proverbs; Akan; Yoruba.

### ***Introduction***

The purpose of this study is a comparative analysis of the Structure of Hausa and English proverbs. Over the years, many studies have been conducted by linguists on proverbs

using different linguistic approaches. One of such prominent linguists is Robert Lado (1957) who posits that the differences that may seem to exist between languages could be the cause

of difficulties that speakers of first language (L1) may experience while speaking the second language (L2). This goes to show that knowing the linguistics and cultural elements of the first and second languages would help learners focus more attention on the areas that need to be stressed.

Errors made by Hausa learners while translating a proverb into English has become a source of concern to all Hausa-English coordinate bilinguals. It is from such premise that the research developed its motivation. For example, the problems encountered while in the classroom and social interactions defined the interest on this frontier of linguistic research. In line with the above discovery, the comparative analysis of English and Hausa proverbs is important as it would enable the teacher of English as a second language to understand the causes of certain errors committed by learners. These errors will be looked at from the structural and semantic (meaning) aspects of the languages. It is also expected that once the areas of potential difficulties are mapped out through comparative analysis, it will become possible to design language courses.

### **Objectives of the Study**

This study is a comparative study of proverbs in selected English and Hausa written literary texts. The study intends to achieve the following:

1. Find out the similarities between Hausa and English proverbs.
2. Determine the differences that may exist between Hausa and English proverbs
3. Examine the areas of difficulties between English and Hausa proverbs.

### **Research Questions**

This study raises the following research questions and attempts to address them:

- Q1. To what extent is English proverb similar to Hausa proverbs?
- Q2. In what way is the English proverb different from Hausa proverb?
- Q3. What difficulties do Hausa L1 speakers likely to encounter in an attempt to translate either English proverbs to Hausa or Hausa proverbs to English?

### **Literature Review**

A proverb (from the Latin proverbium) is a simple and concrete saying popularly known and repeated, which expresses a truth, based on common sense

or the practical experience of humanity (Latin, 2011:34). The study of proverbs offers a useful means of transmitting culture, social morality, manners and ideas of a people from one generation to another as they express the folk ideas, which underlie the thought and action of a given group of people. Abrahams (1973:177) defines proverb 'as a short and witty traditional expression that arise as part of everyday discourse as well as in the more highly structured situations of education and judicial proceedings. Each proverb is a full statement of an approach to a recurrent problem. It presents a point of view and a strategy that is self-sufficient, needing nothing more than an event of communication to bring it into play. "A proverb is such a saying popularly known to express simple and concrete truth based on common sense and the experience of people". According to Bascom (1964:438), 'proverbs which are the most important type of aphorism in Africa have a deeper meaning than is stated literally; a meaning which can be understood only through the analysis of the social situations to which they are appropriate'.

Every language has its own stock of proverbs, and proverbs in one language today reflect every age and time. It contains keen observation of everyday life, constitutes popular philosophy of life, and provides an insight into human behavior and character. All the different definitions of proverbs examined above identified both the structural and functional elements of proverbs. Proverbs are tools for social regulation besides the fact that they are useful devices in literary productions. The main purpose of proverbs is to reach out to individual and societal needs at any point in time. Proverbs have been variously called: sayings, idioms, metaphors, maxims and so on. Sayings are wise statements which often have meanings beyond ordinary meanings of the words used to express them (Folly, 1991:36).

According to Usman (2008:33) the most notable characteristic of proverb is the way it is used orally. Until recently, proverbs were strictly spoken and passed on from one generation to another. Writing is said to be a recent development in language, hence, it will not be out of place to speculate that proverbs are as old as language itself since humans have always had experiences before the evolving literary traditions.

Norrick (1985:19) identifies two basic characteristics that differentiate proverbs generally from free formed utterances. First, proverbs are performed inventorised linguistic units; and second, they have traditional item of folklore.

These characteristics have important consequences for the interactional meaning proverbs realize in context. By choosing a ready-made utterance with a standard ideational meaning and perhaps a standard textual and interactional meaning as well, the speaker avoids the necessity of formulating an original utterance of his own. Another consequence of proverbs being inventorised is their value in signaling group membership. Here proverbs are like clichés, jokes, especially inside jokes, allusions, quotes and the way of speaking generally, all of which can lead to bonding between people (Cohen, 1978:32). Proverbs are known as "Karin Magana" in Hausa. The Hausa proverb is said to be the oldest and the most important genre of folklore which is used by the people in many contexts. Hausa proverbs give answers to recurrent problems; these proverbs are also used to revive history, to develop language, to entertain and to educate (Ibrahim, 1970:32). Hausa proverbs touch on almost every aspect of the people's life. Akporobaro (2005:89) rightly observes that 'proverbs in Hausa language manifest the same wide range in topical interest and close attentiveness to the facts of human life, as do the proverbs from other major social ethnic groups. He added that, "Hausa proverbs reflect the religious temper and heritage of the Hausa people". The origin of Hausa proverb according to Ibrahim and Ibrahim (2012:32) is derived from the interaction of traders of old that made the Hausa people of that time get proverbs from their types of business. Apart from the fact that there have been various explanations about the origin of Hausa proverbs, no one tells/says the exact origin, as it is as old as the language itself. Sadiq (2009:14) identified seven types of proverbs in Hausa according to their functions. He explained that some of these proverbs deal with various topics of national character in the Hausa society and examples include societal expectations, curbing of excess behavior, morality, courage, sense of responsibility to depiction of cultural settings and so on.

### **Models of Contrastive Linguistics Analysis**

Many descriptive models have been developed to aid the study of CLA. For example, Lyons (1994:23), Selinker (1992:20) James (1996:43) and Mohammed (2000:21) identified some models of contrastive analysis. Lyons (1972:50) points at a semantic model, Selinker (1992:50) mentions Structural model, Functional model, Pragmatic model, grammatical model,

Transformational model, Diaglossic model, Eclectic generative model and James (1996:32) points out Structural or Taxonomic model, Case Grammar, Transformational Generative model, Contractive Generative Grammar. Mohammed (2000:34) also identifies some descriptive grammatical models mentioned such as Traditional Grammar, IC analysis, transformational generative, Sector analysis, pedagogical grammar and communicative model. In this study, however, some of the descriptive grammatical models mentioned above are reviewed while others are chosen adopted as the theoretical framework for this research work.

### **Theoretical Framework**

The framework of analysis adopted for this work is Banathys (1968:60) Model of Contrastive Analysis. This model was selected in order to aid a thorough understanding of Hausa culture as transmitted through proverbs in English.

### **Sources of Data/Sampling Technique**

The proverbs presented as data for the study are extracted from books on proverbs especially the works of Bello Muhammad, i.e. Karin Maganar Hausawa, Thematic Analysis of selected Hausa proverbs by Zainab Abdulkarim, Hausa Custom by Ibrahim Madauci et al. and “1000 English proverbs” by wordpress.com and A Dictionary of Common English Proverbs by Mohammed Attia. Purposive sampling developed by Fraenkel and Wallen (2008:35) is chosen to serve as a sampling technique for this study. This model which is also known as judgment, selective or subjective sampling, is a sampling technique in which a researcher relies on his own judgment when choosing members of population or data to use or participate in the study. Thus, some proverbs from the two languages under study are selected from texts or works of Bello Muhammad and Frank Williams, in both English and Hausa respectively for the purpose of this study.

### **Method of Data Analysis**

Distributions of several proverbs are used to show the levels of similarities and differences of proverbs in the two languages being studied. As a result, descriptive analysis is used for comparison and their equivalent meanings or translation presented side by side as well as their structural sentence patterns using (SVOCA) structural analysis.

### **Data analysis**

The data gathered will be analyzed using Banathy's model of contrastive analysis.

### **USING BANATHY'S MODEL OF C.A TO DESCRIBE ENGLISH AND HAUSA PROVERBS.**

#### **English Proverbs**

The data presented below show that English proverbs can be described in terms of form, pattern, distribution and variety. It is believed that this analytical description will help to look into the proverbial forms such as the structure of the proverbs, its wider range of distribution and also examine if English proverbs conform to the regular arrangement of English sentence order or not. Examples are as follows:

1. A picture is worth a thousand words.

Form: SVC ( subject verb, complement)

Pattern: regular

Distribution; love

Variety: Subject + predicate

2. A little learning is a dangerous thing.

Form: SVC ( subject, verb, complement)

Pattern: regular

Distribution: knowledge

Variety: Subject + predicate

3. A penny saved is a penny earned

Form: SVC (subject,verb,complement)

Pattern: regular

Distribution: advice

Variety: Subject + predicate

4. A chain is only as strong as weak link

Form: SVC ( subject, verb, complement)

Pattern: regular

Distribution: warning

Variety: Subject + predicate

5. The early bird catches the worm

Form: SVO (subject, verb, object)

Pattern: regular  
Distribution: determination  
Variety: Subject + predicate

### **Hausa Proverbs**

The data presented below show Hausa proverbs and their description in terms of form, pattern, distribution and variety. Some of the Hausa proverbs showed similarity with their English equivalent while others have shown partial differentiation according to form, pattern, distribution and variety which the research gives a bilingual explanation of each of the proverbs analyzed. For example:

1. Guntun gatarin ka ya fi sari ka bani. (Your own modest possession is better than a borrowed one)

Form: Adj Phr + VP + Adv Phr (adjective phrase, verb phrase, adverb phrase)

Pattern: regular

Distribution: self-reliance

Variety: Subject + predicate

2. Rashin sani ya fi dare duhu (ignorance is darker than night).

Form: NP + VP + Adj Phr ( noun phrase verb phrase + adjective phrase)

Pattern: regular

Distribution: knowledge

Variety: Subject + predicate

3. Labarin zuciya a tambayi fuska. (The story in the mind can be seen on the face)

Form: Adj Phr + VP + NP

Pattern: regular

Distribution: frustration

Variety: Subject + predicate

4. Nagari shi yake sai da kansa. (Those with worthy character need no advertisement)

Form: NP + VP + NP

Pattern: regular

Distribution: goodness

Variety: Subject + predicate



5. Ilimi gishirin zaman duniya. ( education is the key to success)

Form: NP +Adj Phr ( noun phrase + adjective phrase)

Pattern: regular

Distribution: knowledge

Variety: Subject + Adj (predicate)

### **Analysis of data**

The contrastive analysis undertaken in this study begins with form. The formations of the English proverbs collected in the data are in terms of SVOCA (subject, verb, object, complement, adjunct) while that of Hausa, proverbial formation are in some cases in form of VP+VP, VP+ Adj. Phr. The notions of form in English proverbs are words that signal conventional pattern (i.e. regular word arrangement to form meaning). For example:

- Fortune favors the bold.
- Beggars can't be choosers
- A watched pot never boils.

In Hausa, it is also words that signal conventional pattern but in some cases different patterns that are distinct from English do occur, such as:

- Gani ya kori ji (seeing is believing)
- Fedē biri har wutsiya. (Skin the monkey to its tail i.e. reveal everything)
- Mahakurci mawadaci. (Patience is a virtue)

The distributional characteristics of English proverbs are mostly warning, advice and admonishing. Such as: A great talker is a great liar, all that glitters are not gold, and once bitten twice shy etc. While in Hausa proverbs, it differs because of the descriptive nature of the language. Hausa proverbs however, discourage laziness; encourage hard work, contentment, goodness and precaution etc. For example:

Guntun gatarinka ya fi sari ka ba ni (contentment: your modest possession is better than a borrowed item), Nagari shi yake sai da kanshi (goodness: the good ones need no advertisement) karamin sani kɔkumi ne (caution: a little learning is a dangerous thing).

In some cases however, both English and Hausa proverbs share similar distributional characteristics, for example:

English proverb: Prevention is better than cure (precaution).

Hausa proverb: Riga kafi yafi magani (precaution)

English proverb: A patient dog eats the fattest bone (patience)

### **Discussion of Findings**

The findings showed that the use of form in English and Hausa proverb are similar. The distributional characteristics of English and Hausa proverbs have the similar elements of distribution. It is however worthy to note that Hausa proverbs have wider range of distributions when compared to that of English proverbs. Much of these distributions of English proverbs are mostly of warning, advice and admonishing etc. while proverbs in Hausa language are important cultural element that cannot be ignored.

The proverbs that appear to be culturally bound are the ones that could pose difficulty to Hausa learners of English when translating them into English language. In other words, proverbs that have cultural allusion and/or have no equivalence in the target language are difficult for the Hausa learners of English to translate into the target language.

For Example, Gaba ta kai ni gobarar titi (a Jos)

A literal or word- for- word translation of this proverb may read; “forward it took me, the fire incident of Titi in Jos”. This proverb may not make any sense to a non-Hausa speaker, because decoding the individual meaning of the lexical item in the proverb cannot provide the accurate meaning of the Hausa version. But for a more accurate and comprehensive meaning to be established, the entire utterance must be translated probably independent of the individual item. In addition to the socio-cultural value that the proverb represents, its historical background must be considered in translating it into English.

Another example of proverb with culture bound interpretation is “Girman kai rawanin tsiya.” This Hausa proverb is used to show that arrogance leads to a downfall. Humility is the key to any success in life. The reference to culture in the proverb is in the word “rawani”, which means “turban” or a headdress that consists of a long piece of fabric wrapped around the head or around a small cap completely covering the hair that is worn especially by spiritual leaders and/or elders in the Hausa community; a culture that is borrowed from the Arabs during the advent of Islam in Hausa land.

Thus, the proverb could be translated literally as: “A Big head is the turban of misery.” This translation will hardly make sense even to a native audience, talk less to a non-native audience. In this kind of proverb, one of the options the

translator has is to adapt an already existing proverb (or its equivalent) that has the same communicative function.

## **Conclusion**

This research is based on the assumption that proverbs are vital elements of communication in a language community. In the context of this research, there is more to the meaning of a proverb than the mere linguistic examination of its form i.e. it includes the psychological, sociological, and as well as other pragmatic features (speaker, hearer intention and presupposition). These proverbs generally educate members of the society to live in peace with one another. They are the vehicle of transmitting norms, values behavioral patterns and therefore encourage unity, and hard work. They focus on the world view in order to advice, warn, instruct, and condemn laziness, impatience and other social vices.

Based on the findings in this research, it can be rightly concluded that English and Hausa proverbs share similarities in terms of world view. Also, despite the syntactic and lexical variation of the proverbs formulation noticed in the two languages, the themes of the proverbs all tend to remain the same.

Also, it was observed that proverbs that are culture bound usually pose a problem especially when translating Hausa proverbs into English. In this case, the Hausa student may resolve to do a word-for-word, semantic or communicative method in translating the source language to the target language.

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## ***Strategies of Conflict Resolution in Ecowas Sub-Regional States***

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### ***Abstract***

*ECOWAS, established in originally as a regional organization to essentially promote the economic integration of the fifteen members states, The Economic Community of West African States (ECOWAS) has been gradually transformed, under the pressure of political events, into an organization also responsible for finding solutions to armed conflicts and other political crisis which were undermining peace and security within the community space. The 1990 decade saw ECOWAS, spurred by its most powerful member country by far Nigeria, intervened beyond the conventional diplomatic field by sending thousands of soldiers to try to restore peace in Liberia, then in Sierra Leone and more modestly in Guinea Bissau. The efforts of ECOWAS monitoring Group, ECOMOG, the peace keeping force of the organization and the strategies or mechanisms used by ECOWAS finally helped in ending the conflicts in the sub-regional continent.*

***Keyword: ECOWAS, Conflict, Resolution, Strategies, Sub-regional***

### ***Introduction***

The Economic Community of West African States (ECOWAS) was established by the Lagos treaty in 1975 for the purpose of economic development and integration of its fifteen members states. Specifically the community was charge “to provide

cooperation and development in all fields of economic activity, the purpose of which is to increase the standard of living of its people, to enhance and maintain economic stability, to strengthen relations between its members and to contribute

to progress and development on the African continent”. (Arts 2 of the ECOWAS TREATY).

In 1980, the Lagos plan of Action gave support to this strategy by promoting long-term continental development through sub-regional markets. But further to the economic integration considerations was the need to form a strong political bloc, which would articulate and defend the sub-region’s interests in a world which was then increasingly marked by East/West ideological divide. (Shedrack (eds), 2011:252).

According to Anifowose and Francis (1999: 357) it is because of these and other factors that the 16 West African State desired to form a regional integration body the treaty of which was signed on May 25, 1975. The membership extends from Cape Verde to Nigeria. It encompasses not only the Anglophone West African State but also the Francophone West African States too.

On the political side, the end of the Cold War, and later dismantling of the apartheid in South Africa, shifted the interest and support of major Cold War actors away from Africa, which had been of some strategic importance of the West. This left Africans nation vulnerable to insurgences arising from hitherto suppressed demands by the masses in most countries corruption and lack of accountability, the ethnicisation of administration, the absence of popular participation, social injustice and poverty led to the failure “to create a sustainable political base necessary for pluralistic transformation”. Intra-state conflict proliferated, starting with the exacerbation of the Liberian crises in 1989, and become a further source of impediment to the integration of goals ECOWAS, by 1999, according to Shedrack (2011: 254), there were fifteen conflicts in the West African region, six of which were violent political conflicts.

The resulting lessons on the symbolic relationship between peace and economic development as well as the lessons learnt from the community’s military intervention in the Liberian war by the ECOWAS monitoring Group, ECOMG, a peace keeping force charged with the responsibility of restoring law and order and with creating a suitable conditions for the conduct of the free and fair elections (ECOWAS Journal, Vol. 22 1997). These are both instrumental to ECOWAS decision to introduce several protocols and declarations, including a legal framework for the prevention, management and resolution of conflicts.

## **METHODOLOGY**

This paper make use of the work of Adekanye (2007) on the linking conflict diagnosis, conflict prevention misconflict management in contemporary

African and the work of Remi Anifowose & Francis E (1999) on the Elements of politics and also the work of Iheme Florency, Nwawuche the ECOWAS Mechanism on Conflict Prevention, Management, Resolution, Peace-Keeping and Security.

## **MEMBERSHIP OF ECOWAS**

The following countries are members of the youngest regional economic communities:

1. Benin Republic
2. Burkina-Faso
3. Cape-Verde
4. Gambia
5. Ghana
6. Guinea (Bissau)
7. Ivory Coast (Cote d'ivore)
8. Liberia
9. Mali
10. Mauritania
11. Niger Republic
12. Nigeria
13. Senegal
14. Sierra Leone
15. Togo
16. Guinea (Conakry) (Eluwaet'al, 2013: 324)

## **DEFINITION OF THE BASIC CONCEPTS**

**PEACE:** The New Lexicon Webster's Dictionary defines 'peace' with the following value profiles:

1. The condition that exists when nations or other groups are not fighting.
2. The ending of a state of war.
3. Friendly relation between individuals untroubled by disputes, undisturbed by disputes.
4. Freedom from noise, worries, troubles, fears etc. peace of mind.

St. Augustine stated that one of the best attributes of the City of God is peace, defined as "the perfectly ordered and harmonious communion for those who find their joy in God, and in one another God".



According to the University for Peace, peace is a political condition that makes justice possible. More strictly, politically, peace entails political order that is, the institutionalization of political structures. And according to Samuel P. Huntington (1968), institutionalization means that political structure acquire value and stability.

Therefore, peace is just the absence of conflict, disagreement, war and instability in all ramifications.

**CONFLICT:** Chaturvedi (2006:64) defined conflict as the opposition or competition between two or more forces, arising either from the pursuit of incompatible goals or a clash of rival opinions. According to SaniSheu (2007) conflict occurs even in the 'best' of human societies. Conflict index include mutual/image of misunderstanding, hostile utterances, actions and responses that seek to put the interest (s) of the other party in disadvantaged position.

In the other sense of it, conflict is a frustration based attitude or protest against lack of opportunities for development and against lack of recognition and identity.

**CONFLICT RESOLUTION:** According to Oxford Concise Dictionary of Politics (2003; 107), conflict resolution denotes the methods and process of negotiation, arbitration, and institution building which promote the peaceful ending of social conflict and war.

According to Miriam, (eds) (2009: 21) conflict resolution is both a principle and process. In concert with communication channels open to parties in a conflict, conflict resolution systematizes intelligence and strategies on 'dos' and don'ts' to enhance their capacity building in favor of bargaining, negotiation, mediation, conciliation and arbitration.

Conflict resolution is borne out of the belief that conflict cannot be left alone. It needs to be put under control by interacting with the parties to develop common generalizations or principles that will return cordial relationship against violence

## **ECOWAS AND CONFLICT RESOLUTION**

This research, effort is made to introduce the ECOWAS strategies on conflict resolution, peace-keeping and security, highlighting the events which led to the introduction of the strategies or mechanism. In an attempt to X-ray that, special emphasis shall be laid on the Liberian situation.

The immediate history of the Liberian crisis can be track back to 12th April 1980, with the assassination of President William Tolbert and other key officials in his government by Master-Sergeant Samuel Doe, on charges of corruption, neglect of the military and management of public funds. This unconstitutional action however received the endorsement of Liberians due to what was perceived as the domination and injustice the minority but dominant Americo-Liberians in the socio-political and economic landscape of Liberia.

The popular support for President Doe by the masses was however short-lived as he embarked on filling key positions within the civilian and military administrations with members of his Krahan ethnic group. The growing dissatisfaction with the Liberian administration, in addition to President Doe's alleged interference with the electoral process and the re-composition of the electoral commission, which eventually declared him the winner of the elections, added to existing tensions. The subsequent degeneration of the crisis into seven-year civil war (1989 – 1996) was later precipitated by the dismissal in 1989 of Mr. Charles Taylor, a minister in President Doe's cabinet, on charges of corruption. The promptly led to the waging of a guerrilla war against the Doe-led government of Liberia by Mr. Taylor, under the umbrella of the National Patriotic from of Liberia, NPEL. The conflict in Liberia soon proved to be a West African regional problem, as evident in the trans-border dynamics of the conflict, spilling into Cote d'Ivoire, Sierra Leone and Guinea. This because a challenge that an ill-prepared and inexperienced ECOWAS was to confront in the early nineties.

Having no instrument to guide its involvement in what was perceived by some members of ECOWAS itself, as an internal matter, ECOWAS established a five-member standing mediation committee in May 1990, tasked to mediate the Liberia and future conflicts in the sub-region. This was a pioneering move in an organization whose mandate on formation in 1975 did not include peace keeping and mediation (Shedrack, 2011:255).

The mediation committee's peace plan which included the deployment of ECOWAS Monitoring Group ECOMOG, initially polarized the group into the Old Francophone/Anglophone caps. This was because as events unfold, it became necessary to deploy peace-keeping troops, and these were supposed to be drawn from the member-state of ECOWAS, some member states were uncomfortable with this plan, citing the principle of non-interference in the domestic affairs of member states which was engraved in the charter of the

Organization of African Unity (OAU) now AU (African Union) the continental body to which all ECOWAS member-states belonged.

At this time only two legal instruments guided the action of the community in peace and security matters, namely the protocol on Non-Aggression (1978) and the Protocol on Mutual Assistance in Defense matters, (1981). The former reflected the commitment of member-states to the peaceful settlement of disputes between them, while the 1981 protocol authorized sub-regional intervention in conflicts between two or more member-states or in the internal conflict in a member state actively maintained or sustained from outside.

Fear were compounded by concern of hegemonic interests of Nigeria, which led the intervention by providing the 70% of the initial troops and a substantial proportion of the financial support for ECOMOG's operations.

About two years after the starts of the civil war in Liberia, another civil war broke out in Sierra Leone led by Foday Sankoh and his Revolutionary United Front (RUF) against the government of President J.S. Momoh. It was believed that the war was supported by the Taylor-led NPFL making use of some neighboring territories. Although Nigeria and Guinea sent troops to support president Momoh, it was not until the overthrow of President Ahmed Tejan Kabbah in 1997 that a reinforced multinational troop comprising Nigeria, Ghana and Guinea carried out operations to restore President Tejan Kabbah to office. But the claim that the operation took place under the banner of ECOMOG was refuted by the executive secretary of ECOWAS, Mr. Abbas Bundu, because according to him there had been no pre-intervention consultation. However after the coup d'état, the authority joined the OAU, the UN and the international community in giving its support to the ECOMOG intervention and some lingering reservations. The conflict in Sierra Leone was to last till 2001 when a peace agreement was signed in Lomé between the government and the Revolutionary United Front, RUF.

A third overlapping conflict in the region commenced in Guinea Bissau with an uprising in June 1998 led by General Ansumane Mane. General Mane was dismissed as chief of Army staff over allegations of arms smuggling to rebels in Senegal. This later deteriorated into heavy fighting between government troops and the rebels, allegedly supported by some neighboring countries. The deepening conflict between the government and the military joints has plunged the country into a seven-year political and economic unrest with frequent coups and power transitions. Although the earlier intervention of ECOMOG was

successful in countering the overthrow of President Vieira in May 1999, ECOWAS has successfully engaged major stakeholders in negotiating a transitional government following the crisis which arose as a result of the September 2003 military coup.

In the same vein, ECOWAS played a leading role in quelling an uprising which led to the assassination of the chief of army staff, General Verissimo Correia Seabra, in October 2004. These efforts resulted in the holding of parliamentary elections in March 2004. It is hoped that greater normalcy will be restored with the scheduled presidential elections in June 2005. In order to closely encourage dialogue, ECOWAS established a mission headed by special representatives of the executive secretary in December 2004. Though much remains to be done in resuscitating the battered economy and in reforming the security sector.

What the conflicts in Sierra Leone and Guinea Bissau demonstrated was the enlarging regional spread and implications of the Liberian conflict. To the extent that the conflict was assuming a regional dimension, and in the absence of any other authority to intervene, the involvement of ECOWAS had become imperative at that regional level.

## **TOWARDS A SUB-REGIONAL STRATEGY FOR CONFLICT RESOLUTION**

The growing threat to sub-regional peace and security was clearly unacceptable for the long-term development of the ECOWAS region, as it further complicated the challenges of economic development and integration. The regional nature of the conflicts in the region as exemplified in the three cases above is a constant reminder that the very elements which facilitate the integration programs (such as the free movement of goods and services) also have the potential to exacerbate crises and conflict if mechanisms are not put in place to check them.

ECOWAS took a step forward two years after the adoption of the 1991 Declaration of Political Principles, which set a broad framework for its programs, by revising the 1975 Lagos Treaty in Cotonou, Republic of Benin, on 24th July 1993. Based on the principles of equality, inter-dependence, solidarity and collective self-reliance, the revised treaty provides for the maintenance of regional peace, stability and security in order to accelerate the integration process, and improve the standard of living of its citizens.

“PaxAfriccana” thus found expression in the expansion of the mandates of ECOWAS to include peace and security. Specifically Article 58(2) of the Revised Treaty reflects the pledge by the member-states to support the establishment of necessary strategies or mechanism for the speedy prevention and resolution of both inter and intra-states conflicts which includes Guinea, Sierra Leone and Liberia etc.

Consequently, the ECOWAS protocol relating to the Mechanism on conflict prevention, resolution, management, peace keeping and security was signed in Lome’, Togo in 10<sup>th</sup> December 1999. The mechanism represents the most comprehensive and perhaps ambitious legal framework by any sub-regional organization in Africa to guide its peace and security operations, which include conflict prevention, management, resolution, peace-keeping, humanitarian activities and peace-building. And in order to control trans-border crimes, the strategy also provides frameworks for curbing money laundering, corruption, trafficking in persons and the proliferation of small arms and light weapons. The main institution of the mechanism are the authority of Heads of States, the Mediations and Security Council which meets at the level of heads of state, ministers and ambassadors, and the executive secretariat, which service the council

In addition to these, there are three supporting organs of the strategy which are the Defense and Security Commission, the Council of Elders and the Stand-by Force. The Defense and Security Commission comprises the Chiefs of Defense Staff or Equivalent, Officers in charge of Internal Affairs and Security and experts from the Ministry of Foreign Affairs. Furthermore and depending on the issues being discussed at a particular meeting, the Heads of Custom, Immigration, Drug/Narcotic Agency and Civil Protection Force may also be invited to a meeting of the commission. The selection of the Council of Elders is from a list of the eminent personalities of the sub-region complied by the Executive Secretary. These eminent persons from diverse backgrounds are expected to bring their expertise and good offices interacting with traditional African methods of peace-keeping to their high level preventive diplomacy roles.

Lastly, the stand-by Force was conceptualized as a structure composed of multi-purpose civilian and military modules that would be prepared in readiness for immediate deployment for peace-keeping and humanitarian assistance. This is currently being formulated as a 1,500 strong task force which would respond to

crises within ninety days, and a 5000 strong Main Brigade which could further deployed within ninety days. The task force is expected to be self-sustaining for a period of 90 days. This initiative is in line with the African Union (AU) policy to establish an African Stand-by Force made up of contingents from the 5 sub-regions of the continent.

These strategies of ECOWAS have helped to restore democratic governance in Mali recently after the military intervention in their government. ECOWAS utilized economic sanctions to force the military to form a transitional government that would lead the country to democratic dispensation as military intervention in politics is seen as an aberration.

Also ECOWAS is currently intervening in the current political quagmire in Burkina Faso in order to put an end to the recent coup d'état and return the country to a civilian rule of law fundamental human rights, supremacy of the constitution and popular participation will be guaranteed.

The foregoing strategies led to conflict resolution in Liberia, Guinea Bissau, Sierra Leone, Mali etc. and still fertile for resolution of conflicts that may arise within the sub-regions in future.

## CONCLUSION

The expectation for home-grown solutions to African's problems led to a move towards the establishment of collective security systems in the continent. ECOWAS has championed this approach by being the first economic community in Africa to display peace keeping troops charged with returning and maintaining peace in a member state.

This has shown how the protocol relating to the Mechanism on Conflict Prevention, Management, Resolution, Peace-keeping and Security has been able to address the major difficulties faced by the earlier peace-keeping interventions of ECOMOG, including the participation of all stakeholders in negotiated agreements. Through the Mediation and Security Council, the community is able to address issues that were hitherto contentious, such as force composition, its operation role, mode of deployment and its command and control structures. The role of the Executive Secretariat in Peace-Keeping has to also been clarified.

Thus the 1999 Protocol ensure a participatory approach to decision making and thus allays fears of determination by any members state (s).

Consequently, the protocol has successfully guided the community's leadership towards the resolution of the conflict in Cote d'Ivoire and Liberia, in the first case by laying the foundation for the Linas Marcoussis Agreement and the subsequently Accra Agreement. In the case of Liberia, the Mechanism or Strategies was used in the formulation of the Comprehensive Peace Agreement (C.P.A). It has also guided several mediation talks in Guinea Bissau, Togo, Mali etc.

## **RECOMMENDATION**

1. That ECOWAS need to have more ways of setting and to restore adequate democratic governance in the African continent
2. The needs for more political stability in the African continent to firstal peace and stability in the culave African State.
3. Conceptualized structure and stand-by force for the purpose of peace-keeping and humanitarian.
4. Adequate strategy for the purpose of defence and security commission that will be able to aids the sub-shonar regions of the African ontinent.
5. The principle of equalifusy and interdependency with purpose of solidarity and collective reliance which can be of relief for the purpose of integration within African region.
6. To resuscitaty the battered economy and reforming the security sector for the benefit of peace and progress of African state.

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## ***Concepts of Global Social Thought, Globalization and Globalizing Social Sciences- An Empirical Review***

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### ***Abstract***

*Globalization has attracted and won a myriad of definition over the past few years since its coming into cognizance. For our purpose here we take it for the process by which business or other organizations develop international influence or start operating on an international scale. Let the above definition be as it may our interest here is how social thought can be made global. It will not be out of place to establish that social thinking have of late come into limelight because of its imperativeness nowadays as it attempt explanations on the causes of given social phenomena and equally proffer solutions to those problems. It is also true to mention that before now social sciences were relegated to the background and nothing much was made out of them. This research is necessitated by the healthy growth recorded in the social sciences since the turn of the 21<sup>st</sup> century in order to promote and enhance such growth and even make them much more important. Such social science courses or disciplines include political science, sociology, Geography, Economics among others. Given data collection techniques were adopted to garner detailed data for analyses and included, oral interviews, use of questionnaires, journals, textbooks, and the internet. Some social science theories were incorporated to make the work tangible. The work concluded with the scholars suggesting ways that social science courses or disciplines can be made global .*

***Keywords:*** *Globalization, Globalizing, social sciences.*

## ***Introduction***

As the topic of this conference paper suggests, our discourse here is on the concepts of global social thought; identifying the meaning of globalization and its strands or forms, with the empirical view associated with it. Adjunct to this is also the search into the meaning of Global social Sciences or what constitute global social sciences. In other words, what are the Globalizing, social sciences. Hence, this paper defines the concepts of globalization, globalizing social thought or social thought, social sciences, global social thought.

It will also discuss the globalization of social thought; globalization and explanation of social phenomena, with a new to preferring solution to certain contemporary social problems mentioned.

Following also is an analysis of the link existing between globalization and such social sciences as political science, sociology, geography, economics, etc. Trending criticisms of globalization would be presented just as empirical views of globalization. However, such research techniques as oral interviews, questionnaires, journals, textbooks and the internet form the bases or methodology for data collection and analysis.

Finally, summary of the work and of course, its conclusion would be stated lucidly.

## **Definition and Conceptualization of Globalization (Globalizing), Social Thought, Social Sciences and Global Social Thought Globalization**

There are myriad of definitions of globalization as there are numerous authors and discussants on it. However, for our purposes here, let us see globalization as the process by which businesses or other organizations develop international influence or start operating on an international scale. Globalization can also be seen as the process of interaction and integration between people, companies, and governments worldwide.

Globalization has grown due to advances in transportation and communication technology. With increased global interactions comes the growth of international trade, ideas, and culture. It is primarily an economic process of interaction and integration that is associated with social and cultural aspects. However, conflicts and diplomacy are also large parts of the history of globalization, and modern globalization.

Economically, globalization involves goods and services, and the economic resources of capital, technology, and data (Albrow, 1990). The steam locomotive, steamship, jet engine, and containerships are some of the advances in the means of transport while the rise of the telegraph and its modern offsprings, the internet and mobile phones show development in the telecommunication infrastructure. For the above reason, Martin Albrow, et al defined globalization as, “all those processes by which the people of the world are incorporated into a single world society”. (Albrow, 1990)

### **Social Thought**

Social thought essentially refers to the thought concerning the social life and activities of man. Social thought is an idea, a concept or a set of concepts about social problems and their possible solutions in a social situation. It is a philosophical idea and intellectual ideas of a person or persons regarding to a particular time, place and about the growth, development and decay of human societies.

Social thought is of great importance in society in that:

1. Social thought throws light on social problems. No society is free from problems. Any society experiences many types of problems. Social thought finds its initial expression during social crisis when social changes come rapidly due to inventions, waves or other basic disturbances then thinking about social life and problems in highly stimulated and new ideas or systems of ideas that is ideologies are originated.
2. Social thought helps solve social problems encountered in different societies and different times but also about the effort made by these people to solve them.
3. Social thought helps common people also. It is true that the development and perfecting of new social ideologies are usually the work of scholars somewhat removed from the turmoil of the hour but in our practical life, the common people are also involved in fighting against the social problems such as corruption, divorce, dowry, environmental pollution, youth unrest etc.
4. Social thought influence our life, our thought, values and ideologies. Thoughts have tremendous impact on our life and doing. Hence Plato said long ago, “Ideologies rule the world. Indeed the world” is ruled by

little else, it is acknowledged fact today that social thinking has its impact on religious, philosophical, psychological and even physical thinking.

### **Global Social Thought**

Social thought of Karl Marx misses numerous parts which applied to the world today. Marx's holes in economic thought are impossible to be patched by any interpretation. The thinker has to be treated as a theoretician in his own historical context (e.g urbanization and higher returns in capital than on labour). Thus, Marx's capital lies not in his capital or political thought, but rather in his social thought. The seeming opposites of capital and labour do shape the society even today, even though the struggle does not take the radical form of a class fight for revolution as Marx envisaged. The Unions (and workers) have already acquired significant powers on the decision making of Western nation States. From the formative global governance point of view, criticism on Marx adds to the ideational struggle fought by social scientists equally a politicians and ideologies. In my view, education in basic economics principles together with individualistic laissez-faire thinking can, as any single world view help to ease conflicting demands in society. Showing that Marx's economic thinking is flavoured, and that capitalism brings about rising living standards not only to the Western capitalists but also to most developing countries and workers can contribute to the internalization of the system friendly values of individual responsibility, effort and liberty, and thus to social peace.

### **Globalization of Social Thought**

Marx's thoughts on economic globalization are contained in his philosophical views, his ideas on historical materialism and his theory of world history. As philosophical transformation broke with the idealist ontology of old philosophy and made philosophical studies connect with the material production activities of human beings in the real world, discloses the rules and trends of the development of human societies, and reveals the sources and trends of the formation and development of world history. His theory of world history throws light on the source, impetus and trends by which human society's transition from regional history to world history, and scientifically analyzes the position and role of capitalism in world history, furnishing an ideological weapon for understanding economic globalization. Marx's thoughts on economic globalization mainly reveal the nature and trend of economic globalization; he

emphasizes that economic globalization is a result of the global expansion of capitalism.

There is sometimes a tendency to discount Marx because some of the predictions he made about the next stage of capitalism (and communism) did not come to pass. True enough, Marx was a brilliant social theorist, but he wasn't a prophet. But many of Marx's most fundamental insights into the nature of modern capitalism still help us understand the capitalist system we live in today. His argument that capitalism is prone to regular crises rings true in relation to events like the recent global economic meltdown. While we almost certainly will continue to live in a capitalist as opposed to a communist economic world, it is an economic system that increasingly relies on the interaction and support of political institutions like the state (Bailouts, anyone?) to keep it afloat, much as Marx predicted. And of course, you only need have to turn on your television, flip through a fashion magazine, or take a stroll through New York's Time Square to recognize how strongly we continue to fetishize commodities. It is still Marx's unparalleled insights into the nature of capitalism that continue to make him one of the most important social theorists of our time.

### **Globalization and Explanation of Social Phenomena**

Globalization according to sociologist C. Wright Mills (1959), is an on-going process that involves interconnected changes in the economic, cultural, social and political spheres of society. As a process, it involves the ever-increasing integration of these aspects between nations, regions communities, and even seemingly isolated places.

In terms of the economy, globalization refers to the expansion of capitalism to include all places around the world into one globally integrated economic system. Culturally, it refers to the global spread and integration of ideas, values, norms, behaviours, and ways of life. Politically, it refers to the development of forms of governance that operate at the global scale, whose policies and rules cooperative nations are expected to abide. These three core aspects of globalization are fueled by technological development, the global integration of communication technologies, and the global distribution of media.

To a large extent globalization has been used to treat such social phenomena as world international economy and of political culture as led by wealthy, powerful nations made rich by colonialism and imperialism, including the US, Britain

and many Western European nations. From the mid twentieth century (20<sup>th</sup> century) on, Leaders of these nations have created new global forms of governments that set the rules for cooperation within the new global economy. These includes the United Nations, the World Trade Organization, the Group of Twenty (G20 Nations), the World Economic Forum, and OPEC, among others.

This process of globalization also involves the spread and diffusion of ideologies- values, ideas, norms, beliefs, and expectations that foster, justify and provide legitimacy for economic and political globalization. History has shown that these are not neutral processes and that it is the ideologies from dominant nations that fuel and frame economic and political globalization. Generally speaking, it is these that are spread around the world, becoming normal and taken for granted. The process of cultural globalization happens through the distribution and consumption of media consumer goods and western consumer lifestyle. It is also fueled by globally integrated communication systems like social media, disproportionate media coverage of the world's elite and their lifestyles the movement of people from the global north, around the world via business and leisure travel and the expectations of these travelers that host societies will provide amenities and experiences that reflect their own cultural norms.

The global economic crisis, the worst since financial crisis since the Great Depression, can be partially attributed to neoliberal globalization. Although globalization promised an improved standard of living, it has actually worsened the financial situation of many homes and has made the financial crisis global through the influences of international financial institutions such as the World Bank. Globalization limits development and civilization to a path that only leads to a western and capitalistic system. Because of the political and structural differences in countries, the implementation of globalization has been detrimental for many countries.

### **Social Thought and Solution to Contemporary Social Problems**

Social thought essentially refers to the thought concerning the social life and activities of man. Social thought is also an idea, a concept or a set of concepts about social problems and their possible solutions in a social setting or situation. So, in essence social thought and social problems are interlinkage. The presence

of latter generally sparks off the birth or generation of the former, which generates the solutions to those problems of social life.

A social problem however, is any general behaviour or condition that is prevalent among the majority in a particular society and has a negative effect on the society beyond what is seen as moral and just acceptable. A social problem is also a problem that influences a considerable number of individuals within society.

In practical terms for example, in Nigeria and much of Africa and the third world nations/societies, such social problems of grand scale proportions or magnitudinal as corruption, social inequality, poverty, youth unemployment, insecurity and insignificances, lack of education/high rate of illiteracy, etc. are some the social problems that have kept social scientists politicians, religious leaders, and ideologies on the drawing board attempting and preferring ideas, perspectives on the origin, nature, causes, consequences, implications and solutions, of and to fix them. On the whole, this gamut of efforts is social thought in action.

A brief statement of such social problems affecting Nigeria (and the Third World), will suffice here.

**Corruption:** A high level of corruption has broken down a system meant to function and unity of the nation as one entity. The corruption we are talking about here is not just the one practiced in governance or government. Corruption in Nigeria is very visible on every level, from the intricate part of the government to the corners of the streets.

**Inequality:** It is another major social problem in Nigeria. There is a disproportionate imbalance or inequality in the distribution of wealth, resources, values among individuals, on one hand, and among social groups on the other. The gaps are just too wide that relations among these persons and groups are appear very endangered. Equality is not necessarily when people are equal in all things.

**Poverty:** More than seventy percent (70%) of Nigerians are living in poverty, if not abject poverty. Most Nigerians cannot afford to eat three good meals a day. For some to eat at least once a day is a bring problem.

**Insecurity and Insurgencies:** There is a high level of insecurity in Nigeria. There are different insurgencies found in the country like the Boko-Haram insurgency Fulani insurgency, Niger Delta military widespread kidnappings, and many others.

**Unemployment:** Unemployment occurs when a person who is actively searching for employment is unable to find work. Unemployment is one of the causes of social problems. It leads to frustration. Due to unemployment, problems like burglary, loaf, murder and theft, etc arise.

**Lack of Education Illiteracy:** Lack of education is one of the causes of social problems. People without good education are at risk from lifetime of poor diet long manual working and worsening mental health. Lack of education can have serious effects on children and adults and can affect health living conditions and social situations.

Arising from the activities of social scientists, researchers, politicians, ideologies and other social thinkers who engage in social thought are the following solutions to the social problems discusses above.

1. **Job Creation:** The government and able individuals should be preoccupied with creating jobs for the teeming population of job seekers. The availability of jobs would reduce the rate of poverty in the country.
2. **Security:** The security situation in the country presently has improved but more can be done strategies should be made by the security forces to combat and eradicate threat to lives and poverty such as terrorism, violence, kidnapping, militancy and armed robbery.
3. **Sensitization:** Nigerians need to be regularly sensitized on the need to treat one another with equity and fairness.
4. **Increase in Educational Standard:** The educational sector needs to be reviled to meet international standard.
5. **Use of Psychology:** Advancing psychology to benefit society and improve people's lives.
6. **Mass Education and Literacy:** The public should be made literate and they should be able to control such problems in their areas.
7. **Legal Action:** The culprits should be punished very severely by the counts and the relevant law enforcement agencies.
8. **Self Defense Courses:** Self defense course and trainings for the weak and vulnerable especially the girls can be very helpful in curbing such social problems as gender discrimination and abuse.

### **Globalization and the Social Sciences**

The main precincts of social science disciplines include political science, sociology, geography, Economics etc. All these social science fields discuss the



gamut of social issues as it affects individuals in society. Each has its own view point on the social radar of man and his environment and on the issues affecting man's wellbeing and development. They all are involved in the issue, effects, causes and direction of globalization in the affairs of human societies.

## **1. Globalization and Political Science**

In general, in the new of social scientists, globalization may ultimately reduce the importance of nation states. Supranational institutions such as the European Union, the WTO, the G8 or the international Criminal Court replace or extend national functions to facilitate international agreement. This could ultimately lead to a global union, based on the European Union model (Babones, 2008).

Intergovernmentalism is a term in political science with two meanings. The first refers to a theory of regional integration originally proposed by Stanley Hoffmann; the second treats states and the national government as the primary factors for integration. Multi-level governance is an approach in political science and public administration theory that originated from studies on European integration. Multi-level governance gives expression to the idea that there are many interacting authority structures at work in the emergent global political economy. It illuminates the intimate entanglement between the domestic and international levels of authority.

Increasingly, non-governmental organizations influences public policy across national boundaries, including humanitarian and developmental efforts (Held, et al, 1999). Philanthropic organizations with global missions are also coming to the forefront of humanitarian efforts. Charities such as the Bill and Melinda Gates Foundation, Accion International, the Acumen Fund (Now Acumen) and the Echoing Green have combined the business model with philanthropy, giving rise to business organization such as Global philanthropy group and a new associations of philanthropists such as the Global philanthropy Forum. The Bill and Melinda Gates Foundation projects include a current multibillion-dollar commitment to funding immunizations in some of the world's more impoverished but rapidly growing countries. The Hudson institute estimates total private philanthropic flows to developing countries at US\$59 billion in 2010. As a response to globalization, some countries have embraced isolationist policies. For example, the North

Korean government makes it difficult for foreigners to enter the country and strictly monitors their activities when they do. Aid workers are subject to considerable scrutiny and excluded from places and regions the government does not wish them to enter. Citizens cannot freely leave the country (Albrow, 1990).

## **2. Globalization and Economics**

Economists have come up with concepts and practice of Economic Globalization. Economic Globalization is the increasing economic interdependence of national economics across the world through a rapid increase in cross-border movement of goods, services, technology and capital. Whereas the globalization of business is centred around the diminution of international trade regulations as well as tariffs, taxes and other impediments that suppress global trade, economic globalization is the process of increasing economic integration between countries leading to the emergence of a global marketplace or a single World market. (Ritter, 2008) Depending on the paradigm economic globalization can be viewed as either a positive or a negative phenomenon. Economic globalization comprises: Globalization of production; which refers to the obtention of goods and services from a particular source from different locations around the globe to benefit from difference in cost and quality. Likewise, it also comprises Globalization of markets; which is defined as the union of different and separate markets into a massive global marketplace. Economic globalization also includes competition; technology, and corporations and industries. Current globalization trends can be largely accounted for by developed economics integrating with less developed economics by means of foreign direct investment, the reduction of trade barriers as well as other economic reforms, and in many cases, immigration.

International standard have made trade the goods and services more efficient. An example of such standards is the intermodal container. Containerization dramatically reduced transport of its cosrs, supported the post-war bound in international trade and was a major element in globalization. International organization for standardization is an international standard setting body compose of representatives from various national standards organization.

A multinational corporation or Worldwide enterprise is an organization that owns or controls production of goods or services in one or more countries other than their home country. It can also be referred as an international corporation, a transnational corporation or a stateless corporation Burks, 2002)

### **Globalization and Sociology**

Sociologists have identified the cultural aspects of globalizations. The process of globalization. The process globalization also involves the spread and diffusion of ideology-values, ideas, norms, beliefs and expectations-that foster, justify, and provide legitimacy for economic and political globalization. History has shown that these are not neutral processes and that it is the ideologies from dominant nations that fuel and frame economic and political globalization. Generally speaking, it is these that are spread around the world, becoming normal and taken for granted. The process of cultural globalization happens through the distribution and consumption of media, consumer goods, and the western consumer lifestyle. It is also fueled by globally integrated communication systems like social media, disproportionate media coverage of the world's elite and their lifestyle.

### **A Critique of Globalization**

Criticism of globalization is skepticism of the claimed benefits of globalization. Many of these views are held by the anti-global movement. Globalization has created much global and internal unrest in many countries. While the dynamics of capitalism is changing and each country is unique in its political make-up, globalization is a seting stone "programme" that is difficult to implement without political unrest. Globalization can be partly responsible for the current global economic crisis. Case studies or Thailand and the Arab nations view of globalization show that globalization is a threat to culture and religion, and it harms, indigenous people groups while multinational corporations profit from it. Although globalization has promised an improved standard of living and economic development, it has been heavily criticized for its production of negative effects. Globalization is not simply an economic project, but it also heavily influences the country environmentally, politically, and socially as well. The founder of local futures (Formerly the international society for ecology and culture) Helena Norberg-Hodge, has suggested that globalization does not work

for all the economies that it affects, and that it does not always deliver the economic growth that is expected of it.

Globalization has been described as an “Uneven process” in Africa due to the global integration of some groups happening alongside the marginalization or exclusion of others. Therefore, the worldwide trade will have the restriction on the growth of economy.

The global economic crisis the worst financial crisis since the Great Depression, can be partly attributed to neoliberal globalization. Although globalization has promoted improved standard of living, it has actually worsened the financial situation of many homes and has made the financial crisis global through the influences of international financial institutions such as the World Bank. Globalization limits development and civilization and capitalist system. Because of the political and structural differences in the countries, the implementation of globalization has been detrimental for many.

### **Empirical Views (Previews) on Globalization/Literature Review of Globalization**

Sociology of globalization has come into existence in recent years as both an umbrella for a number of traditional sub-fields and also as a theoretical enterprise. Social Scientists have attempted to theorize worldwide social transformation in recent decades and to conceive of a global system with its own emergent properties. Among the most widely-cited scholars in this emerging field is Saskia Sassen, a Dutch-born sociologist and economist. This paper charts and critically assesses Sassen’s particular sociology of globalization. The main focus is on two interrelated topics for which she is best known: global cities and transnational of migration. Ongoing and novel reconfiguration of time and space are central to many globalization theories as globalization redefines the relationship between production and territoriality, economic organization, institutions and social processes. Sassen is most concerned with the spatial, scalar realities of globalization as a process that restructure space and place, as evinced in her global cities thesis and her work on transnational migration, as well as in her more recent research on the state global digital networks and emergent global formations.

Sassen shows in her empirical data how the largest global banks, security houses, legal, accounting and other financial and producer service firms are concentrated in the major global cities. Producer services need not be

proximate to clients but they need to be contiguous to related services ie, accounting firms need to be close by to legal firms to management services, etc – hence the tendency for agglomeration in global cities. Producer services, concentrated in cities, are the fastest growing sector of most developed national economies and are rapidly growing in developing regions. Sassen documents how in country after country there is a sharp growth in producer services.

Sassen wants to bring together here her discourse about global capital and about transnational migration which one later reconceives as the globalization of labour (Sassen, 1998). The two are brought together in the duality of the glamorous renovated downtowns and central business districts of global cities with impoverished inner city zones. The law-in-hand come groups and legions of low-wage service and downgraded manufacturing workers are largely constituted by traditional migrants drawn from third world zones. The immigrant labour market rests on casualized, and often informalized, work relations. Let us recall here how the shift to post-fordism and flexible accumulation has entailed a change from stable and regulated forms of work to casualized (deregulated) and often informalized work-temporary, part-time, contract and so on, with job instability and few or no benefits the norm.

The globalization of labour flows is part of the same process as the development of global finance and the global circulation of capital, so the worlds of difference represented in the global city spring from the same global processes. Global cities are new surplus extracting mechanisms vis – a vis transnational hinterlands. The spatial and social reorganization of production associated with dispersion makes possible access to peripheralized labour markets, whether abroad or at home, without undermining that peripheral condition. (Sassen, 1991:31).

### **Literature Review on Globalization/view**

One is the set of global institutions such as the world trade organization: Global finance markets the war crime. Tribunals, and the new global cosmopolitanism. There is a second set of process that are frequently ignored by most social scientists and take place inside territories and occur on the national and local levels.

A sociology of globalization has come into existence in recent years as both an umbrella for a number of traditional sub-fields among them, development studies district area studies, and international studies, and also as a theoretical

enterprise (Appelbaum and Robinson, 2005). Social scientists have attempted to theorize; a global system with its own emergent properties (e.g. Skars, 2002; Axford, 1995); globalization as a new epoch in the history of world capitalism (Robinson, 2004) or a new age of post modernity (Albrow, 1997) globality as “Planetary consciousness” (Robinson, 1992) and the rise of a new social form, the network society (Costells, 1996).

### **View:**

Sassen’s political analysis of the state, in my view, does not break with nation-state-centrism, despite her emphasis on the global and the transnational, and is also deficient because it lacks any analysis of the class or social composition of states and of economic groups. At the political level the analysis remains framed with the state-interstate system. Indeed, her lack of class analysis or focus on social groups and focuses – i.e, the relations between social and class groups operating the economy and those operating in the state – leads to a dualism between the economic and the political in the globalization process.

Sassen is much concerned with changes in the social and cultural order of cities and their peripheries brought about by globalization as she is with economic and financial transformation. Global processes impact the social structure as cities transforming the organization of labour, the distribution of wealth, class relations and consumption, and bring about new social hierarchies and power relations. The social order of the global city shatters the illusions of the affluent service economy proposed by such commentators as Bell (1976) and Toffler (1980) Sassen observes that producers service global economy jobs. A producer service economy involves a new class and spatial polarization. On the one side are new high income sectors involved in professional work such as investment management research and development administration and personnel, and so on, and enjoying affluent lifestyles – the class of “young-urban professionals” (Yuppies) so talked about when they made the scene in the 1980s. On the other side are low income groups providing low-skilled services as clerical, janitorial, security and personal services.

### **Observation**

I have observed elsewhere that ongoing and novel reconfigurations of time and space are central to man globalization, theories (Robinson, 2007) Globalization, as Crana, notes, entails a spatial shift and “needs to be understood as acting

through a variety of spatial categories” (Crane, 1999:68). Most theorists concept that globalization redefines the relationship between production and territoriality, economic organization, institutions and social processes. But how? what types of changing social cartographies can we map? How do transnationalized populations reorganize their spatial relations from local to global scales? Sassen is most concerned with these spatial or scalar, realities of globalization as a process that restructures space and place. She uses the city as an analytical lens through which to view and understand these processes. It is through her global cities thesis that a new spatial order is emerged under globalization based on networks of global cities connected by a digitalized infrastructure and involving new transnational flows of peoples, power, and culture.

Her own transatlantic immigrant background, political activism among immigrant communities and cultural involvement in the life of the city beyond the Ivory Tower – she became an accomplished musician performing with a group that formed the urban grass roots (Sassen, in Sica and Turner, 2005) – provided a fitting mix of conditions for her to develop her ideas.

### **Techniques for Data Collection and Analysis**

For the purpose of data collection and analysis for this paper, given social science methodology was adopted, namely such social research techniques as oral interviews, use of questionnaires, journals, textbooks and the internet. This made for a detailed gathering of data for analysis.

### **Conclusion**

Though many scholars place the origins of globalization and discourse in modern times others trace its history long before the European age of discovery and voyages in the new worlds, some even to the third millennium BC. Large-scale globalization began in 1820s. In the late 19<sup>th</sup> century and early 20<sup>th</sup> century, the connectivity of the world's economies and cultures grew quickly. The term globalization is recent, only establishing its content in the 1970s.

In 2000, the international monetary fund (IMF) identified four basic aspects of globalization: trade and transactions, capital and investment movements; migration and movement of people; and the dissemination of knowledge. Further, environmental challenges such as global warming, cross- boundary water air pollution and over-fishing of the ocean are linked with globalization.

Globalizing processes affect and are affected by business and work organizations, economics, socio-cultural resources, and the natural environment. Academic literature in the social sciences commonly subdivides globalization into three major areas: economic globalization, cultural globalization, and political globalization. Scholars and diverse social scientist suggest that, to globalize social science fields or courses (descriptive), studies in social issues or social problems phenomena or concepts should embark their effort along the lines, suggested above. The influences of modern digital technology, the social media and the interest, international or multinational organizations and corporation have timed the world into a global village or global market place and political community. Hence there is the dire need to adopt global approach in the study and practice of the social sciences. New social schemes, concepts, ideas and tools be developed to achieve this aim in time will the present social, cultured, political and economic recites of today's global community. However, ungheness of the individual nations, societies and groups should be taken into account equally.

In other words, a raw set theories (and existing ones) of social thought need to be proffered and applied to solve the problems arising from globalization. Men must begin to search for solutions to the social problems affecting them in social thought. In this effort, international, regional, national, and even group or organizational approach, perhaps in an eclectic manner should be undertaken as situation man warrant.

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***Analysis of Use of JSTOR Database by Students of the  
Department of Sociology, Faculty of Social Science,  
University of Jos***

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***Abstract***

*This research examined the Use of JSTOR Database by students of the Department of Sociology, Faculty of Social Science, University of Jos. Survey research method was the research method adopted for this investigation. The instrument used was questionnaire. Frequency counts and percentages were used to analyze the data generated through the research instrument. The findings revealed among others that the students were computer literate, and aware of the existence of the JSTOR Database on the University of Jos website. The findings further revealed that the students' source of awareness of the existence of the database was through friends, seminars, internet and lecturers. As they are aware of the existence of the JSTOR, they used it frequently and to a large extent. The students were partially satisfied with the JSTOR. Based on the findings of this research, it was recommended among others that sensitization programmes like seminars, workshops and conferences should be organized for the students to create more awareness on the availability and use of the database, students are encouraged to use this database to retrieve information for their academic activities, there should be provision for more computers, steady electricity supply and good network connectivity. The research therefore, concludes that JSTOR database is a very useful database for research. However, the students of Sociology Department, Faculty of Social Science, University of Jos appeared not to be familiar with the database hence, more sensitizations are needed.*

**Keywords:** *JSTOR, Electronic Database, Awareness, University of Jos, Department of Sociology*

## ***Introduction***

An online database according to Rice (1985) is a machine-readable file of organized information with which the user interacts by means of a terminal connected to the computer housing the file. The terminal may be wired directly to the computer or it may communicate with it via a telecommunications network. The important feature of the online mode is that the user interacts with the information in the computer, sending and receiving messages in an almost instantaneous time frame. Journal Storage (JSTOR) is an example of online (electronic) databases.

JSTOR is a digital library for scholars, researchers, and students which provide access to more than 12 million [academic journal articles](#), [books](#), and [primary sources](#) in 75 disciplines. It helps scholars, researchers, and students explore a wide range of scholarly content through a powerful [research and teaching platform](#). The online database collaborate with the academic community to help libraries connect students and faculty to vital content while lowering costs and increasing shelf space, provide

independent researchers with free and low-cost access to scholarship, and help publishers reach new audiences and preserve their content for future generations. (JSTOR Website: <https://about.jstor.org/>).

The current Information Revolution and the increasing impact of Information and Communication Technology (ICT) according to Kumar & Kumar (2005) have gone a long way in “Modernizing the process of Teaching, Learning and Research” in most universities. In other words, the exponential growth in information and knowledge and the corresponding increase in user needs have stimulate a greater degree of technological inventions and strategies towards the management,

transmission/dissemination, organization and the use of information, (Azubogu & Madu, 2007).

The internet (which is an offshoot of ICT) has broken down barriers of communication access from anywhere in the world. It is fast, reliable and does not have restrictions on content or format. It also has a limitless range of facilities which assist users to

access almost infinite information on the net. It offers the opportunity for access to up-to-date research reports and knowledge globally, (Ojedokun 2001). It has thus become an important component of electronic services in academic institutions. Hence, the internet has become an invaluable tool for learning, teaching and research (Nwokedi, 2008).

For many Nigerian Universities, their first few years on the internet may involve only occasion, unreliable connectivity with long period of being offline while waiting for broken components or broken connections to be repaired. The JSTOR Journal provides electronic resources to people who live in areas in need of adequate online access. Through a process of copying websites and delivering them to intranet systems at institutions, the organizers of the JSTOR Journal library project have been able to place their digital library on web services inside the institution, where millions of documents, text, audio, animations can be instantly accessed over their local area networks. These databases have been introduced in some Nigerian Universities since 2002 (Nwokedi, 2008).

It is important to note here that currently, the JSTOR Digital Library was installed in more than 300 educational institutions and organizations across the world. In Nigeria, the Digital Library is available in University of Jos, University of Ibadan, University of Port Harcourt, University of Benin, University of Agriculture, Abeokuta, Nnamdi Azikiwe University, Awka, Ahmadu Bello University Zaria, Bayero University Kano, Obafemi Awolowo University Ile-Ife, Usman Danfodio University Sokoto, etc. (<http://www.widewenet.org/digitallibrary.currentstus.asp>)

As revealed on the JSTOR website (<https://about.jstor.org/mission-history/>) , JSTOR was conceived in 1994 by William G. Bowen, then-president of [The Andrew W. Mellon Foundation](#), to help university and college libraries provide adequate space for an ever-increasing amount of published scholarship. Bowen's solution: convert printed scholarly journals into electronic form and store them in a centralized digital archive. Participating libraries and their institutions could free physical space, reduce capital and other costs associated with collection storage, and vastly improve access to scholarly research. In 1995, following a pilot launched under the direction of the University of Michigan, JSTOR was established as an independent not-for-profit organization.

The Andrew W. Mellon Foundation funded JSTOR initially, until January 2009 JSTOR operated as an independent, self-sustaining nonprofit organization with

offices in New York City and in Ann Arbor Michipan. Then JSTOR merged with the non-profit Ithaka Harbors, Inc a non-profit organization founded in 2003 and dedicated to helping the academic community take full advantage of rapidly advancing information and network technologies.

Since the introduction of the JSTOR Digital Library in Nigerian Universities, the University Libraries where it was installed have been organizing sensitizations in association with Wider Net (through workshops and seminars) for staff and students of respective University communities, on the relevance/usefulness of JSTOR Digital Library for teaching, research and learning. It was against this backdrop that this research was designed to analyze the Level of usage of JSTOR Journals among Sociology students in Faculty of Social Sciences, University of Jos.

### **Statement of the problem**

The main aim of any library is to acquire, organize and disseminate information that will assist it to achieve desired objectives. It has been universally acknowledged that the quality of academic output is traceable to the quality of its available information resources therein. The users of a library tend to appreciate these electronic resources if the information they require is timely accessible for utilization as appropriate. Electronic databases have helped libraries to achieve the aforementioned by overcoming the delays that has been established by the use of library's manual systems. Electronic databases have to some extent perfected efficiency in information dissemination by providing easy access offline and on the web (online).

However, despite the fact that Luambano (2004) have reported that users of academic libraries are increasingly utilizing electronic databases as more access points are made available and they have realized the immense databases, observations by the researcher stand to prove reverse being the case as access to journals in the University libraries in Nigeria were very low. It is therefore against this background that this study was designed to investigate the analysis of JSTOR Journal databases by students at the Department of Sociology, Faculty of Social Science, University of Jos.

### **Objectives of the study**

1. To determine the awareness of the existence of JSTOR Journals by Sociology students of University of Jos;

2. To determine the mode of awareness of the JSTOR Journals by Sociology students of University of Jos;
3. To assess the frequency of use of the JSTOR Journals by Sociology students of University of Jos;
4. To examine the level of users' satisfaction of the JSTOR Journals by Sociology students of University of Jos;
5. To determine the challenges faced by Sociology students in the use of JSTOR Journal.

### **Research questions**

1. Are the Sociology students aware of the existence of JSTOR Journals in University of Jos Library?
2. What is the mode of awareness of Sociology students in the use of JSTOR Journals in the University of Jos Library?
3. How frequent do Sociology students use the JSTOR Journals in the University of Jos Library?
4. What is the Level of Satisfaction of Sociology Students in the Use of JSTOR Journals in the University of Jos Library?
5. What are the constraints faced by Sociology students in the use of JSTOR Journals in University of Jos Library?

### **MethodOLOGY**

The design adopted for this research is survey. This is because the research focuses mainly on people and their opinions, attitudes, motivations and behavior. This is supported by Kerlinger (1975) who opined that survey research focuses mainly on people and their opinions, attitudes, motivations and behaviors.

The target population of this study is the students of the Department of Sociology, Faculty of Social Science. The researcher uses the 400 level students in the department of Sociology because they have been in the department and the University for quite a number of years, and it is the class in which they are required to write a research project, hence there is increased tendency for them to use the JSTOR Journal database for their research projects.

**Table 1: Distribution of Students in Sociology Department, University of Jos.**

Level	Population
400 Level	75
300 Level	73
200 Level	66
Total	223

*Source: Field Survey, 2018.*

Complete census of the 400 level students of Sociology Department, University of Jos was used for the study as the population which is 75 is manageable for the researchers to take the entire population, hence, no need of sampling.

The instrument used for this research for the generation of data from respondents is a self-constructed questionnaire. Ugodulunwa (2004) opined that the questionnaire as an instrument for data collection is most appropriate when you are sampling a large number of people, and it saves time, energy and also elicit good information about the phenomenon being studied.

Data collected was analyzed using descriptive statistics of frequency counts and percentages for answering the research questions. Simple percentage and tables were also used where necessary.

## **Data analysis, results and discussion**

### **Response rate**

**table 2: Response Rate**

Questionnaires administered	Questionnaires returned	Percentage (%)
75	54	72%

Table 2, shows that seventy-five (75) copies of the questionnaire were administered to the respondents in the Department of Sociology, Faculty of Social Sciences; out of which 54 were filled, returned and found usable. This gave a response rate of 72%.

## **Respondents demographic information**

**Table 3: Sex of Respondents**

s/no	sex	Frequency	Percentage (%)
1	Male	33	61.1



<b>2</b>	Female	21	38.9
<b>Total</b>		<b>54</b>	<b>100</b>

Table 3, shows the distribution of respondents by gender. This revealed that majority 33 (61.1%) of the respondents were male while 21 (38.9%) were female.

**Table 4: Distribution of Respondents by Age**

s/no	age range	Frequency	Percentage (%)
<b>1</b>	15-30	49	90.7
<b>2</b>	31-45	4	7.5
<b>3</b>	46-60	1	1.8
<b>4</b>	61-75	-	-
<b>Total</b>		<b>54</b>	<b>100</b>

Table 4, shows the distribution of respondents by age. The result revealed that 49 representing (90.7%) of the respondents were within the age range of 15-30, while 4 (7.5%) of the respondents were within the age bracket of 31-45 years and 1 (1.8%) of the respondents was within the age bracket of 46-60 years.

**Table 5: Computer Literacy**

s/no	response	Frequency	Percentage (%)
<b>1</b>	Yes	51	94.4
<b>2</b>	No	3	5.6
<b>Total</b>		<b>54</b>	<b>100</b>

Table 5, revealed the computer literacy of respondents. This shows that 51 (94.4%) of the respondents were computer literates, while only 3 (5.6%) were not computer literate.

### Research questions

#### Research question 1: Awareness of the existence of Jstor Journal Database

**Table 6: Are you aware of the existence of JSTOR Journal Database on the University of Jos Website?**

s/no	response	Frequency	Percentage (%)
<b>1</b>	Yes	34	63
<b>2</b>	No	20	37
<b>Total</b>		<b>54</b>	<b>100</b>

Table 6, is on awareness of the existence of JSTOR Journals on the University of Jos website. The table revealed that 34 (63%) of the respondents were aware while 20 (37%) were not aware of its existence on the University of Jos website.

## Research question 2: Mode of Awareness of Jstor Journal Database

**Table 7: Mode of Awareness of JSTOR**

S/No	What is your mode of awareness of JSTOR	Response	Frequency	Percentage (%)
<b>1</b>	Through friends	SA	23	42.6
		A	11	20.4
		D	10	18.5
		SD	10	18.5
<b>2</b>	Seminars	SA	15	27.8
		A	18	33.3
		D	11	20.4
		SD	10	18.5
<b>3</b>	Workshops	SA	-	-
		A	4	7.4
		D	48	88.9
		SD	2	3.7
<b>4</b>	Conferences	SA	-	-
		A	-	-
		D	-	-
		SD	54	100
<b>5</b>	Internet	SA	22	40.7
		A	32	59.3
		D	-	-
		SD	-	-
<b>6</b>	Lecturers	SA	1	1.9
		A	42	77.8
		D	11	20.3
		SD	-	-
<b>7</b>	Google search	SA	-	-
		A	25	46.2
		D	29	53.8

		SD	-	-
8	Other search engines	SA	-	-
		A	-	-
		D	2	3.7
		SD	52	96.3
9	Others, please specify	-		

Table 7, shows the mode of awareness of JSTOR by students. The highest number of respondents which is 23 (42.6%) of the respondents strongly agreed that they became aware of the JSTOR Journal Database through friends, this was followed by 11 (20.4%), 10 (18.5%), 10 (18.5%) of the respondents who Agreed, Disagreed and strongly disagreed respectively. On whether the respondents became aware through Seminars, the highest number of respondents which is 18 (33.3%) agreed that they became aware of the JSTOR Journal Database through seminars, this was followed by 15 (27.8%), 11 (20.4%), and 10 (18.5%) of the respondents who strongly agreed, disagreed and strongly disagreed respectively. On whether the respondents became aware through Workshops, the highest number of respondents which is 48 (88.9%) disagreed that they became aware of the JSTOR Journal Database through workshops, this was followed by 4 (7.4%) and 2 (3.7%), of the respondents who agreed and strongly disagreed respectively. None of the respondents strongly agreed.

On whether the respondents became aware through conferences, all of the respondents which is 54 (100%) strongly disagreed that they became aware of the JSTOR Journal Database through conferences; none of the respondents strongly agreed, agreed or disagreed.

On whether the respondents became aware through the internet, the highest number of respondents which is 32 (59.3%) agreed that they became aware of the JSTOR Journal Database through the internet, this was followed by 22 (40.7%) of the respondents who strongly agreed; none of the respondents disagreed or strongly disagreed.

On whether the respondents became aware through Lecturers, the highest number of respondents which is 42 (77.8%) agreed that they became aware of the JSTOR Journal Database through Lecturers, this was followed by 11 (20.4%), and 1 (1.9%), of the respondents who disagreed and strongly agreed respectively. None of the respondents strongly disagreed. On whether the

respondents became aware through Google Search, the highest number of respondents which is 29 (53.8%) disagreed that they became aware of the JSTOR Journal Database through Google Search, this was followed by 25 (46.2%), of the respondents who agreed; none of the respondents strongly agreed or strongly disagreed. On whether the respondents became aware through other Search Engines, the highest number of respondents which is 52 (96.3%) strongly disagreed that they became aware of the JSTOR Journal Database through other Search Engines, this was followed by 2 (3.7%), of the respondents who disagreed; none of the respondents strongly agreed or agreed.

**Research question 3:** How frequent do Sociology students use the JSTOR Journal in the University of Jos Library?

#### **Frequency of use of JSTOR Journal Database by Sociology Students**

**Table 8: Frequency of Use of JSTOR by students**

S/No.	Variables	SA	%	A	%	D	%	SD	%
1	Regularly	23	42.6	29	53.7	2	3.7	-	-
2	Occasionally	7	13	15	27.8	22	40.7	10	18.5
3	Not at all	-	-	-	-	1	1.8	53	98.2

Table 8, shows the frequency of use of JSTOR by students. The findings revealed that the highest number of respondents which is 29 (53.7%) of the respondents agreed that they used the JSTOR regularly, this was followed by 23 (42.6%) of the respondents who strongly agreed, while 2 (3.7%) disagreed. It was further revealed that the highest number of respondents which is 22 (40.7%) of the respondents disagreed that they used the JSTOR Occasionally, this was followed by 15 (27.8%), 10 (18.5) and 7 (13%), of the respondents who agreed, strongly disagreed, and strongly agreed respectively. Also, the highest number of respondents which is 53 (98.2%) of the respondents strongly disagreed that they have not used the JSTOR at all, this was followed by 1 (1.8%) of the respondents who disagreed. None of the respondents agreed or strongly disagreed.

**Table 9: Extent of Use of JSTOR by students**

S/No.	Variables	SA	%	A	%	D	%	SD	%
1	Large extent	17	31.5	25	46.3	12	22.2	-	-
2	Moderate	-	-	42	77.8	9	16.7	3	5.6

3	Low extent					7	13	47	87
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Table 9 shows the extent of use of JSTOR by students.

The findings revealed that the highest number of respondents which is 25 (46.3%) of the respondents agreed that they used the JSTOR to a large extent, this was followed by 17 (31.5%) of the respondents who strongly agreed, while 12 (22.2%) disagreed. The table also revealed that the highest number of respondents which is 42 (77.8%) of the respondents agreed that they used the JSTOR to a moderate extent, this was followed by 9 (16.7%) of the respondents who disagreed, while 3 (5.6%) strongly disagreed. The table also revealed that the highest number of respondents which is 47 (87%) of the respondents strongly disagreed that they used the JSTOR to a low extent, this was followed by 7 (13%) of the respondents who disagreed; none of the respondents strongly agreed or agreed.

**Research question 4:** What is the Level of Satisfaction of Sociology Students in the Use of JSTOR Journals in the University of Jos Library?

#### **Level of Users Satisfaction of the Use of JSTOR Journals by Sociology Students**

**Table 10: Level of Students Satisfaction with the use of JSTOR**

S/No.	Variables	SA	%	A	%	D	%	SD	%
1	Very satisfied	11	20.4	4	7.4	38	70.4	1	1.9
2	Partially satisfied	48	88.9	2	3.7	4	7.4	-	-
3	Not satisfied	1	1.9	-	-	47	87	6	11.1

Based on the responses in table 10, the highest number of respondents which is 38 (70.4%) of the respondents disagreed that they are very satisfied with the use of the JSTOR database, this was followed by 11 (20.4%), 4 (7.4%), and 1 (1.9%) of the respondents who strongly agreed, agreed, and strongly disagreed respectively. Also, the highest number of respondents which is 48 (88.9%) of the respondents strongly agreed that they are partially satisfied with the use of the JSTOR database, this was followed by 4 (7.4%), and 2 (3.7%), of the respondents who disagreed and agreed respectively. Also, the highest number of respondents which is 47 (87%) of the respondents disagreed that they are not

satisfied with the use of the JSTOR database, this was followed by 6 (11.1%), and 1 (1.9%), of the respondents who strongly disagreed and strongly agreed respectively.

**research question 5:** What are the constraints faced by Sociology students in the use of JSTOR Journals in University of Jos Library?

### **The Constraints Faced by Sociology Students in the use of JSTOR Journals.**

**Table 11: Constraints faced by students in the use of JSTOR Journal databases.**

S/No.	Variables	SA	%	A	%	D	%	SD	%
1	Insufficient computers in the library	2	3.2	46	75.2	6	11.1	-	-
2	Unsteady electricity supply	51	94.4	2	3.7	1	1.9	-	-
3	Inadequate network connectivity	42	77.8	9	16.7	3	5.6	-	-
4	Limited bandwidth	11	20.4	33	61.1	10	18.5	-	-
5	Lack of ICT skills	1	1.9	3	5.6	48	88.9	2	3.7
6	Lack of information on usage	2	3.7	18	33.3	34	62.9	-	-
7	Others (Specify)								

Table 11, indicates the constraints faced by students in the use of JSTOR Journal databases. The result shows that majority 46 (75.2%) of the respondents agreed that insufficient computers in the library is a constraint, this was followed by 6 (11.1%) and 2 (3.2%) who disagreed and strongly agreed respectively. Regarding unsteady power supply, the highest number of respondents which is 51 (94.4%) of the respondents strongly agreed to unsteady electricity supply as a constraint; this was followed by 2 (3.7%) and 1 (1.9%) who agreed and disagreed respectively. Similarly, the highest number of

respondents which is 42 (77.8%) of the respondents strongly agreed to Inadequate network connectivity as a constraint; this was followed by 9 (16.7%) and 3 (5.6%) who agreed and disagreed respectively.

Also, the highest number of respondents which is 33 (61.1%) of the respondents agreed to Limited bandwidth as a constraint; this was followed by 11 (20.4%) and 10 (18.5%) who strongly agreed and disagreed respectively.

Also, the highest number of respondents which is 48 (88.9%) of the respondents disagreed to Lack of ICT skills as a constraint; this was followed by 3 (5.6%) and 2 (3.7%) and 1 (1.9%) who agreed, strongly disagreed and strongly agreed respectively.

Also, the highest number of respondents which is 34 (62.9%) of the respondents disagreed to Lack of information on usage as a constraint; this was followed by 18 (33.3%) and 2 (3.7%) who agreed and strongly agreed respectively.

### **Summary of findings**

Based on the data collected and analyzed, the following findings were obtained;

1. It was also revealed that the respondents were aware of the existence of JSTOR Journals database on the University of Jos website. This might be due to the fact that majority of them are computer literate as the JSTOR cannot be used without computer literacy.
2. The internet as a source of awareness received the highest number of the positive responses. This might be also influenced by their level of computer literacy.
3. The highest number of the respondents indicated that they used the JSTOR Journal database regularly. This might be due the level of awareness they received on the existence of the database.
4. Students are partially satisfied with the use of both JSTOR Journals. This is as seen in the highest number of respondents who responded that they a very satisfied with the use of the database. This might be due to the relevancy of the contents of the database to some of their subject areas.
5. In the finding, the constraints faced by students in the use of JSTOR Journals are insufficient computers in the library, unsteady electricity supply, inadequate network connection, limited bandwidth and lack of information on the usage

### **Discussion**

This main objective of the study is to analyze the Use of JSTOR Journal Databases by students of the Department of Sociology, Faculty of Social Sciences, University of Jos. To achieve this, the study is further sub-divided into five (5) objectives. The specific objectives are to determine the Mode of Awareness of the JSTOR Journals by sociology students in University of Jos library, to assess the frequency of use of the JSTOR Journals by sociology students in the University of Jos library, to examine the level of users' satisfaction of the JSTOR Journals by sociology students in the University of Jos Library and to determine the constraints faced by sociology students in the use of JSTOR Journals.

The study revealed that the students were computer literate. This observation is encouraging looking at the various activities of students which rally round, learning and research; therefore, this is encouraging to support their learning, research and personal development. This is in agreement with the study of Dumebi (2017) on awareness and use of electronic information resources, which revealed that students were generally aware of online information resources that are made available in the university.

The study revealed that most of the students were aware of the JSTOR Journals. This finding is in accordance with the study of Prangya & Rabindra (2013) who observed that awareness is core to usage of electronic information resources; where materials are in close access, users' ease of access to such e-resource is by far reduced.

The finding also revealed that students heard about the JSTOR Journals through friends, seminars, internet and lecturers. This is evident in the highest number of respondents that agreed and strongly agreed to those options. This study agrees with the work of Kwadzo (2015) who opined that awareness of JSTOR has preference to search engines such as Google, and through library orientation to both undergraduate and post graduate students when newly admitted into the university. It also agrees with the work of Kwadzo (2015) when the researcher pointed out that undergraduate students of the University of Ghana new about the databases from their lecturers and most of them accessed from the central library.

It was further revealed that the students in the department used JSTOR Journals for their information needs. This assertion is in line with Luambano (2004) who found that the users of academic libraries are increasingly utilizing electronic information resources as more access points are made available. This is an



indication that the students that claimed awareness of the databases are as well using it for their information needs.

The study further shows that students make use of this database to a large extent for their information needs. This is evident in the majority of respondents that responded for large extent to both the JSTOR Journals. This assertion therefore, support the work of Dumebi (2017) who in his study discovered that the internet has helped in the amassing of a large amount of information for consumption in varied fields of study; which makes the use of the internet and databases very high among students.

The findings further revealed that students are partially satisfied with the use of both JSTOR Journal Databases as seen in the majority of responses. This is in line with the work of Schwartz (2011) who opined that JSTOR offers high-quality, interdisciplinary content to support scholarship and teaching. He also noted that in January, 2012, JSTOR started a pilot programme “Register and Read” offering limited no-cost access to articles to individuals who register for the services. In conclusion of the pilot programme, the registration was expanded to initial 76 publishers to about 1,200 journals from over 700 publishers which is accessed and read in PDF. This therefore makes students satisfied with the services and use of JSTOR Journal Databases.

The study also revealed that lack of ICT skills is not a problems, showing that users have ICT skills. However, it was revealed that insufficient computers in the library, unsteady electricity supply, inadequate network connectivity, limited bandwidth, and lack of information on usage are some of the problems/challenges faced by students in the use of JSTOR Journal databases. This finding of the study is in agreement with earlier studies conducted by Ahmed (2013); Kwafoa et al (2014); and Ahmed & Amjed (2013). The all found from studies they conducted at their respective institutions that faculty complained of slow nature of the internet and lack of proper guidance in the use of the databases was among the challenges stifling their use of the databases. Ahmed (2013) also in a work on the use of electronic resources by the faculty members in diverse public universities in Bangladesh concluded that faculty members were not generally satisfied with the current level of electronic databases subscribed due to challenges such as inability to access from home, slow download speed, just to mention a few. Furthermore, Naushad (2005) also mentioned in a study conducted on electronic databases that faculty members complained of lack of knowledge about the online databases and slow

downloading among others pose a great challenge as far as using the online is concerned.

### **Conclusion**

This research was designed to analyze the Use of JSTOR Journal Database by students in the Department of Sociology, Faculty of Social Science, University of Jos. The research therefore, concludes that JSTOR database is a very useful database for research. It was further concluded that the respondents were computer literate, they are aware of the existence of JSTOR Journals on the University Library's website and became aware through friends, seminars, lecturers and the internet. It was also evident that students used the databases frequently and to a very large extent. This leads to partial satisfaction of the use of these databases. However, there was a clear indication that there is need for more computers, steady electricity supply and adequate network connectivity.

### **Recommendation**

Based on the findings of this research, the following recommendations were raised for effective knowledge, proper and regular usage of JSTOR Journals.

1. The finding revealed that Sociology Students are aware of the JSTOR Journals databases. This is highly commendable
2. There is need to organize more workshops and conferences to sensitization and create more awareness to the students on the availability and how to use these electronic information sources.
3. As the JSTOR Journals database is useful for research, students are encouraged to use them frequently to retrieved relevant information for the academic activities
4. Due to users partial satisfaction with the use of JSTOR and Oxford Journals, there should be improvement in quality and service delivery.
5. There should be the provision of more computers, steady electricity supply and good network connectivity in the library to compliment the use of these databases.

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## ***Perceived Effect of Sex Preference on Girl-Child Dropout in Secondary Schools in Kaduna Metropolis, Nigeria***

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### ***Abstract***

*This study focused on the perceived effect of sex preference on girl child drop out in Kaduna Metropolis of Kaduna State. Two research objectives, questions and hypotheses guided the study. The study adopted descriptive survey method. The study was carried out in some selected senior secondary schools in Kaduna Metropolis of Kaduna State. The population of the study was girls in some selected senior secondary schools in Kaduna Metropolis with a population of one thousand, three hundred (1,300) students, three hundred and sixty (360) teachers and a cross section of parents purposively within the study area. Three hundred and seventy-three (373) participated formed the sample for the study. The self developed instrument titled "Influence of Sex Preference on Girl-Child Dropout in Secondary Schools" questionnaire (ISPGCDOS) was used for data collection. The research instrument was validated by five experts in Educational Psychology, faculty of Education, Ahmadu Bello University Zaria, Kaduna State. The Cronbach Alpha was used to test the consistency of the instrument and reliability co-efficient of .821 was obtained. Mean and Standard Deviation were used to discuss the descriptive data, while one-way Analysis of Variance (ANOVA) and independent t-test were used to test the hypotheses developed for the study. The study revealed that, there was significant difference between the perception of parents, teachers and students on influence of sex preference on girl-child dropout in senior secondary schools in Kaduna metropolis. However, there was no significant difference between the perception of male and female respondents on the influence of sex preference on girl-child dropout in senior secondary schools in Kaduna metropolis. Thus, it was*

*recommended that, parents should be sensitized by the government and other stakeholders on the importance of girls' education so as to understand their role and involvement in their girl's child education this will go a long way in reducing the rate of dropout resulting of unwanted pregnancy, socio-economic status among other; Every school should be mandated by the government to organize general parent meeting to enable the parents to meet teachers and discuss problem affecting their girl's education due to sex preference that eventually leads to dropout. These parents should be advised on the need to motivate and encourage their child girls to remain in school among others.*

**Keywords:** Sex Preference, Girl-child, Education and Dropout

## ***Introduction***

The girl-child education has been a burning and continues issue in the developing countries of which Nigeria is one. Obasi (2013) defined the girl child as a biological female offspring from birth to eighteen years (18) of age. At that period, the child is totally under the care of the adult who may be her parents or guardians and old siblings during when the girl child is malleable, builds and develops her personality and character. The girl-child education can be compared to a coin which has two sides. This is because in the northern part of Nigeria, the girl-child is not well encouraged when compared to Southern part of the country. But culturally women are confined to their traditional roles with lots of sanctions imposed on them either by custom,

norms or religion. Concerted efforts are being put in place by governments and other interest groups on girl child education. In Nigeria, the National Policy on Education (2014) clearly stated that equal educational opportunities should be given to every Nigerian child irrespective of gender or location of the recipient. Parajuli and Acharya (2008) noted that Gender equality in education, which is supposed to be achieved by 2015 (both formal and non formal) is however not only about ensuring access to education for girls and women, but more importantly, the completion of good quality education for both boys and girls so that they can use their education to have a convincing positive effect on their own lives and in their communities.

Despite these notable and encouraging efforts made by government, there seemed not to be positive attitudes of parents towards girls' education. Women are still marginalized in terms of education. Ekejuba (2011) discovered that women in Nigeria are harder hit in poverty than men due to disparity in education resulting from sex preference and other socio-cultural practices. Also, there is a general belief and fear that educated women might not be able to have children and might not be submissive to their husbands leading to sex preference in education of most children in the community.

Sex can also be defined as the biological and physical differences between men and women (Mason & Moser in Uwanuakwa, 2015). On the other hand, the term sex preference is used to describe the desire of biological parents for either a male or a female child and in the extreme use a range of odious methods such as infanticide and sex- selective abortions to achieve the result. Sex preference can also be seen as the preference for a particular sex over the other (Adeleye, 2010). It is also seen as generally the desire, expressed by parents to have a child of a particular sex (Leone, Matthews & Zuanna, 2003) and this affects the education of the girl child. Sex preference has a negative effect on the girl child and as a result of this, it lead to school dropout. For instance, according to UNESCO (2012), the dropout rate is higher for girls in 49 countries compared to boys. Chimombo in Shahidul and Karim (2015) observes that though the enrolment in school is almost same for girls and boys, boys have a higher likelihood of continuing school compared to girls. Holmes (2003) also found that girls overall attain less education and tend to drop out earlier as compared to boys.

Girl-child education is quite disturbing, in some cases they involve in issues like drop out, which later can be a first step to frustration and other social problems. Despite remarkable gains according to UNESCO (2014) 57 million children remain out of school which has 31 million girls of primary school while age while in Nigeria five and half million girls are not in school. Adeyanju (2005) ascertained that the boy is given greater opportunity for school because he bears through his life time the family, is expected to preserve it and produce sons who will carry it on in the future. In almost all areas, the practice is rooted in culture and the economics of sex preference, these factors play a major role in the low valuation and neglect and further to say when a first born is a girl, parents are usually disappointed and this eventually affects the girl child schooling leading to dropout.

According to Sambo (2009) defined the dropout as students who are no longer enrolled in a school. According to Bodang in Sambo (2009) school dropout can be seen as a factor which hinders one from going through and finishing school as is supposed to be. Nduru (2003) opinioned that in many areas, social and cultural patterns combined with relatively poor quality of schooling place girls, their education and development in a disadvantaged and vulnerable position. Girls bear the heaviest burden for household responsibilities, including care of sick parents and siblings, and are the first to drop out of school. Aliyu (2009) and Offorma (2009) observed the drop-out syndrome is a function of some factors that distract girls from schools. These factors include quest for money, parental decision, lack of employment opportunities, hawking/street trading, personal factors, long process of education and lack of counseling. Also, Ihejirika (2003), Ajayi and Bello (2011), and Nzeako (2011) studies established relationship between socio-cultural and economic variables and tendency of girl child dropout from schools. On the other hand, Akman (2002) and Alagoa (2015) revealed that there was no difference in the views of educated and the uneducated women in preference of children.

### **Statement of the Problems**

In spite of the significant campaign for the equality and desirability of educating both sexes of children, it is still evidence that the practice of child-sex preference is still rampant in Nigeria and Kaduna state in particular. This study examined the perceived effect of sex preference on girl-child dropout in secondary schools in Kaduna metropolis, Nigeria.

### **Objectives of the study**

The specific objectives were:

- i. To find out the perception of parents, teachers and students on influence of sex preference on girl-child dropout in senior secondary schools in Kaduna metropolis.
- ii. To examine the difference in gender perception on influence of sex preference on girl-child dropout in senior secondary schools in Kaduna metropolis.

### **Research Questions**



- i. What is the perception of parents, teachers and students on influence of sex preference on girl-child dropout in senior secondary schools in Kaduna metropolis?
- ii. In what ways do male and female respondents differ on the perceived influence of sex preference on girl-child dropout in senior secondary schools in Kaduna metropolis?

### **Research Hypotheses**

HO<sub>1</sub>. There is no significant difference between the perception of parents, teachers and students on influence of sex preference on girl-child dropout in senior secondary schools in Kaduna metropolis.

HO<sub>2</sub>. There is no significant difference between the perception of male and female respondents on the influence of sex preference on girl-child dropout in senior secondary schools in Kaduna metropolis.

### **Method**

The study adopted descriptive survey method. The study was carried out in some selected senior secondary schools in Kaduna Metropolis of Kaduna State. The population of the study was girls in some selected senior secondary schools in Kaduna Metropolis with a population of one thousand, three hundred (1,300) students, three hundred and sixty (360) teachers and a cross section of parents purposively within the study area. The sample for the study include two hundred and ninety seven (297) female students, thirty-three (33) teachers and forty-five (45) parents were selected for the study.

The self developed instrument titled “Influence of Sex Preference on Girl-Child Dropout in Secondary Schools” questionnaire (ISPGCDOS) was used for data collection. The instrument which contained 10 items was designed based on modified four (4) point Likert scale of Strongly Agree-1, Agree-2, Disagree-2 and Strongly Disagree-4. The items in the questionnaires were generated through a review of previous studies. The research instruments were validated by five experts in Educational Psychology, faculty of Education, Ahmadu Bello University Zaria, Kaduna State. The experts commented on each item’s appropriateness and acceptability and their judgment were used to confirm the content and construct validity of the instruments prior to producing the final copy which were used for the data collection. To obtain the reliability for the study, a pilot study was carried out with 30 respondents in Zaria metropolis

which was not part of the main study area. The Cronbach Alpha was used to test the consistency of the instrument and reliability co-efficient of .821 was obtained. This means that the instrument was reliable. This is in line with the recommendations of Tuckman (1975), who observed that the nearer to 1 the reliability an instrument and consistency. Mean and Standard Deviation were used to discuss the descriptive data, while one-way Analysis of Variance (ANOVA) and independent t-test were used to test the hypotheses developed for the study.

## RESULTS AND DISCUSSIONS

**Research Question One:** What is the perception of parents, teachers and students on influence of sex preference on girl-child dropout in senior secondary schools in Kaduna metropolis?

**Table 1: Analysis of Perceived Influence of sex preference on girl-child dropout in senior secondary schools in Kaduna Metropolis**

S/N	Item Statement	Status of Response Categories					Decision
		Respondents	Agree	Disagree	Mean	S.D	
1	Compared with girls, boys should be given greater opportunity for schooling.	Students	78	217	2.26	.442	Disagreed
		Teachers	5	28	2.15	.364	
		Parents	15	30	2.33	.476	
2.	Girls' education is as important as that of a boy.	Students	169	126	3.57	.495	Agreed
		Teachers	31	2	3.93	.242	
		Parents	28	17	3.62	.490	
3	It is preferable to have a boy as child.	Students	130	165	1.60	.499	Disagreed
		Teachers	28	5	1.84	.364	
		Parents	38	7	1.54	.366	
4.	It does not matter if all children in a family are females.	Students	99	196	1.66	.473	Disagreed
		Teachers	3	30	1.13	.394	
		Parents	16	29	1.35	.496	
5.	In terms of school expenditures, the family should spend on both boys and girls.	Students	254	44	2.53	.346	Agreed
		Teachers	28	5	2.84	.364	
		Parents	29	16	2.54	.484	
6.	Family where all children are males is balanced.	Students	134	161	1.54	.498	Disagreed
		Teachers	3	30	1.87	.261	

		Parents	7	38	1.82	.386	
7.	A female child is inferior to a male child.	Students	63	232	2.21	.410	Disagreed
		Teachers	6	27	2.16	.389	
		Parents	10	35	1.77	.420	
8.	It is not a waste to spend a lot of money on female education.	Students	266	29	3.90	.298	Agreed
		Teachers	29	4	3.15	.371	
		Parents	39	6	3.86	.343	
9.	Investing in the education of girl to some families is like investing into another family.	Students	123	73	3.24	.432	Agreed
		Teachers	28	5	3.84	.364	
		Parents	26	19	2.57	.499	
10.	In case of spending much money on education, boys will be preferred.	Students	172	123	2.58	.493	Agreed
		Teachers	28	5	2.84	.364	
		Parents	24	21	2.53	.504	

Source: Field Survey, 2018

Table 1 showed the perception of parents, students and teachers on sex preference and its influence on girl-child dropout in senior secondary schools. It can be inferred from the table that, the respondents agreed with item 2, 5, 8, 9 and 10, while disagreed with item 1, 3, 4, 6, and 7. In another words, the respondents perceived that, boys and girls should be given greater opportunity for schooling since education of both is equally important. Thus, families should spend on both boys and girls education. The respondents also perceived that the girl-child is not inferior, as such; it is not a waste to spend a lot of money on female education, though in some cases, boys are preferred. This implied that, majority of respondents were not sex biased though as regard to children schooling and could positively influence girl –child dropout in secondary schools in Kaduna state.

**Research Question Two:** In what ways do male and female respondents differ on the perceived influence of sex preference on girl-child dropout in senior secondary schools in Kaduna metropolis?

To answer this research question, means and standard deviations and mean difference were used. The result of the computation is shown in Table 2.

**Table 2: Means and Standard Deviation of male and female respondents**

Sex	N	Mean	SD	Std. Error Mean	Mean Difference
Male	157	93.87	10.33	.81	
Female	216	95.43	11.38	.85	-1.56
<b>Total</b>	<b>373</b>				

From Table 2, the result pointed out the means and standard deviation of male and female responses on influence of sex preference on girl-child drop in senior secondary schools in Kaduna metropolis. Consequently, the mean opinion scores of male (M=93.87, SD=10.33) is less than that of female (M=95.43, SD=11.38) students on the perceived sex preference and the mean difference was -1.56 in favor of the female respondents. Put simple, there was difference in the mean perception scores of male and female respondents on perceived influence of sex preference on girl-child dropout. This implied that, female respondents' perception of sex preference on girl-child dropout in secondary schools is higher than that of male respondents in Kaduna metropolis.

**Hypothesis One:** There is no significant difference between the perception of parents, teachers and students on influence of sex preference on girl-child dropout in senior secondary schools in Kaduna metropolis.

**Table 3: (a) Analysis of variance (ANOVA) statistics on perception of students, teachers and parents on perceived influence of sex preference on girl-child dropout in secondary schools**

Variations	Sum of Squares	df	Mean square	F	Sig
<b>Between groups</b>	<b>341.483</b>	<b>2</b>	<b>170.741</b>	<b>41.710</b>	<b>.000</b>
<b>Within groups</b>	<b>1514.614</b>	<b>370</b>	<b>4.094</b>		
<b>Total</b>	<b>1856.097</b>	<b>372</b>			

**Table 4: (b) Post hoc multiple comparison test among students, teachers and parents perception on sex preference**

(i) Status	(J) status	Mean difference (I – J)	Std. error	Sign
<b>Female learners</b>	Teachers	-3.20277*	.37138	.000
	Parents	-1.28964*	.32380	.000
<b>Teacher</b>	Female learners	3.20277*	.37136	.000
	Parents	1.91313*	.46370	.000
<b>Parents</b>	Female learners	1.28964*	.32380	.000
	Teachers	-1.91313	.46370	.100

\*The mean difference is significant at the 0.05 level

The outcome of the analysis of variance table 3 (a) and Post Hoc multiple comparison tests table 4 (b) revealed significant difference in the perception of students, teachers and parents on influence of sex preference on girl child dropout. This was because the calculated ANOVA F ratio value of 41.71 is greater than the 2.60 F critical value at df 2,370. In the same vein the calculated significance (2-tailed) value of 0.000 is less than the 0.05 level of tolerance. Also, the Post Hoc multiple comparison tests showed that significant difference exist between students perception compared with that of teachers and parents, between teachers perception compared with those of students and parents, and between parents perception compared with students and teachers. Therefore the null hypothesis which state that, there was significant difference between the perception of parents, teachers and students on influence of sex preference on girl-child dropout in senior secondary schools in Kaduna metropolis. Thus, the null hypotheses is rejected

**Hypothesis Two:** There is no significant difference between the perception of male and female respondents on the influence of sex preference on girl-child dropout in senior secondary schools in Kaduna metropolis.

Independent sample t-test was used to test this null hypothesis. The summary of the computation was presented in Table 5.

**Table 5: Analysis of Independent Sample t-test of male and female respondents**

Variable	N	$\bar{x}$	SD	Df	t-cal	P-value	Decision
Male	157	93.87	10.33	370	-1.511	.268	Retained
Female	216	95.43	11.38				

Table 5 presents the results of independent sample t-test of male and female respondents on influence of sex preference on girl-child drop in senior secondary schools in Kaduna metropolis. The analysis showed that, male respondents recorded lower mean opinion score of 93.87 compared to the mean score of 95.43 for female respondents, while the standard deviation for male respondents was 10.33 and that of female respondents was 11.38. Seemingly, the difference in those mean opinion scores was not statistically significant at  $p=0.268 > 0.05$  and the t-cal was (-1.511). Consequently, there was no significant difference between the perception of male and female respondents on the influence of sex preference on girl-child dropout in senior secondary schools in Kaduna metropolis. Thus the null hypothesis is retained.

### Discussions

This study focused on perceived influence of sex preference on girl-child dropout in secondary schools in Kaduna Metropolis. The study revealed that there is was significant difference between the perception of parents, teachers and students on influence of sex preference on girl-child dropout in senior secondary schools in Kaduna metropolis. Thus, the null hypothesis is rejected. This is in line with the findings of Ihejirika (2003); Ajayi and Bello (2011); and Nzeako (2011) which established relationship between socio-cultural and economic variables and tendency of girl child dropout from schools.

The study also found that there is no significant difference between the perception of male and female respondents on the influence of sex preference on girl-child dropout in senior secondary schools in Kaduna metropolis. Thus the null hypothesis is retained. This finding concurred with the views and submissions of Akman (2002) and Alagoa (2015) which revealed that there was no difference in the views of educated and the uneducated women in preference of children.

### Conclusion

The conclusions arising from the findings of the research that sought to find out the perceived influence of sex preference on girl child dropout in secondary schools in Kaduna metropolis were summarized below. The parents give value to education of both male and female children, though preference is more male child which is cultural and religious inclined.

### **Recommendations**

Based on the findings from the study, the following recommendations were made:

- i. Parents should be sensitized by the government and other stakeholders on the importance of girls' education so as to understand their role and involvement in their girl's child education this will go a long way in reducing the rate of dropout resulting of unwanted pregnancy, socio-economic status among other.
- ii. Every school should be mandated by the government to organize general parent meeting to enable the parents to meet teachers and discuss problem affecting their girl's education due to sex preference that eventually leads to dropout. These parents should be advised on the need to motivate and encourage their child girls to remain in school.
- iii. The Kaduna state government should strengthen the basic adult literacy programme and make senior secondary education free for all girl children in the state. This could assist both parents and religious leaders to recognize the value of gender equality and in turn discard the cultural practices and misinterpreted beliefs that hamper girl child education.

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***Influence of Competitive Intelligence in the Promotion of  
Information Delivery in Agricultural Libraries in Ahmadu  
Bello University, Zaria***

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***Abstract***

*This paper discusses the influence of competitive intelligence in the promotion of information delivery in Agricultural Libraries in Ahmadu Bello University, Zaria. Library and librarians' knowledge and adaptation of competitive intelligence in library service is considered a very important requirement for efficient and effective information delivery in libraries because a library is an essential element in the educational and research endeavour of research institute most especially a agricultural research institute that require painstaking research activities considering the needs for food self-sufficient and source for country income. Therefore, agricultural librarians should understand their clients' needs make the best use of their competitive intelligence, plan service provision, promote the available services, and deliver them efficiently and effectively. However, the paper discover that agricultural librarians are yet to maximize their potentials as information requirement in agricultural institutions are becoming increasingly complex and competitive. The paper then concludes that agricultural librarians should acquire the technique and skill of competitive intelligence to promote information delivery services to agricultural libraries.*

***Keywords:*** *Agricultural Libraries, Competitive Intelligence, Promotion, Information Delivery*

## ***Introduction***

Agriculture in the twenty-first century globally has been characterized and driven on business ethos. The agricultural institutions are faced with stiff competition in an attempt to increase agricultural product, also to enrolment students and agriculturalists to make the agricultural institutions a pioneer centres of excellence that will showcase outstanding research output for higher agricultural productivity. Therefore, librarians and information professionals knowledge and adaptation of competitive intelligence in library service is considered a very important requirement for efficient and effective service delivery in a library because a library is an essential element in the educational and research endeavour of research institute most especially a agricultural research institute that require painstaking research activities considering the effort for food sufficiency and raw materials for export. According to Abolarinwa and Yaya (2015) librarians and information professionals should understand their clients' needs make the best use of their competitive intelligence, plan service provision, promote the available services, and

deliver them efficiently and effectively.

Jerome, Nkiko and Ifeakachuku (2017) stated that the nature of the collection of any agricultural library will define the information delivery services to the clientele. The Library collection is the hub of service delivery. A well stock and current collection incorporating both print and electronic resources will add value to the users. A balanced collection of resources that will meet and add value to information delivery to users must be balanced in terms of quantity, quality and format. The 21<sup>st</sup> century agricultural library that must be on top of competitors and gain more customers must deliberately and constantly acquire quality and quantity information resources that will attract and add value to serve the users. Well stocked and integrated collection, accuracy, comprehensiveness, currency, reliability, validity are criteria for promoting information delivery to customers. (Mathews, 2013)

According to Hohhof (1994), librarians and information professionals have long enjoyed gatekeeper status in their organizations, providing service as intermediaries between information

and the people who need it. However, the change in information sourcing, management practices, and organizational cultures are transforming the role of intermediary to one of enabler, providing the mechanisms to supply quicker and more direct access to information. Therefore, the value of Competitive Intelligence in modern information delivery cannot be overemphasized as a synergy to promote availability of intelligence critical for agricultural institutions libraries to remain or become truly globally competitive. According to Santos and Correia (2010) Competitive Intelligence can be seen as an information processing routine that looks forward to prepare the organization to compete (and win) in changing environments, whose dynamism is the result of systematic monitoring. Santos and Correia (2010) further maintain that the process of acquiring, and structuring information and knowledge are central as an activity within a broader planning process.

The practice of modern Agricultural Science can be enhanced through Competitive Intelligence to enable agricultural institutions to “identify new opportunities leading to innovation and ultimately benefiting the competitive status of the institution” (Havenga & Botha, 2000). Miller (1996) identified that the components of the intelligence process include identification of users and their needs, the collection and analysis of information and dissemination of intelligence to decision makers and for strategist. It becomes clear that Competitive Intelligence is a narrow activity in Information Science that sieve for relevant information from both primary and secondary sources to capture and communicate this information on a consistent basis with minimal cost. With the increasing need for information in agricultural institutions, information professionals are required to be competitive information leaders utilizing both Competitive Intelligence and Information Science to communicate information for strategic purposes and remain purposeful in their capacities.

**Agricultural Research Institute Libraries:** Agricultural research libraries as established under the auspices of agricultural research institute and are set aside for the use of students, agricultural scientists, researchers and practitioners in agriculture and related areas. The emphasis for the agricultural research libraries is the dissemination of specialized information primarily devoted to a special discipline, offering specialized services to specialized clientele. (Uganneya, Ape & Ugbagir, 2012). According to Rhoe, Oboh and Shelton (2010) the libraries support agricultural research by enhancing access to information

through effective management of its resources and provision of wide range of information services to researchers, scientists and policy maker in agriculture sector.

The agricultural research institutes libraries are special libraries that are expected to acquire, organize, preserve, and disseminate information as well as to improve, stimulate and guide research in agriculture by coordinating the efforts of research findings in agriculture, setting in motion interaction and better working relation between producers and consumers of agriculture research. Uganneya, Ape and Ugbagir (2013) maintained that agricultural research libraries remain societal mechanisms designed essentially for the provision of needed information services and resources for high quality agricultural productivity. These libraries are mandated to provide information services for study and research activities that will enhance the provision of prompt solution to farmers' practical problem and raise farmers output, income and accelerate the drive toward national food self-sufficiency.

Essentially, information resources and services are provision with the aim of disseminating desirable information to information users; library and information professionals have to provide the range of resources and services. These resources and services should play important role in improving user's accessibility and utilization of library collection.

However, Ezeala and Yusuf (2011) noted that, it is pertinent to state that considering the mandates of agricultural research institute in a developing country, expectation of research libraries performance is high, frequent evaluation of library resources and service should not be compromised, research library evaluation would increase users utilization of information which in the past has been adjudged to be very low. Apart from supporting the management with both immediate and strategic management information, research library evaluation would also help libraries understand their position within the cycle of information resources provided in the library. This would lead to effective and efficient information delivery to clientele.

### **Competitive Intelligence Concept**

Competitive intelligence (CI) is a method of collecting, analysing and distributing information on the external environment in which an organization operates (Jin, 2011). Competitive intelligence "is the process by which organization systematically and legally collects, organizes, analyses and

distributes information about its competitors or competitive environment in order to obtain or maintain competitive advantage on the market place” (Jin, 2011). Yap and Rashid (2011) defined competitive intelligence in terms of both a process and a product; they explained that as a process it involves the set of legal and ethical imperatives for collecting, analysing and disseminating actionable information relating to competitors, suppliers and customers. As a product, competitive intelligence is actionable information about the present and future behaviour of the competitor, customers, suppliers, technologies, government, market and general business environment (Vedder and Gugness, 2000). In the same way, Haliso and Aina (2012) define competitive approach in libraries as the ability to seek information from other counterpart’s libraries and make use of the information to provide quality services and be in a better position than others.

According to Makinde and Ogungbo (2015) Competitive Intelligence of libraries is the intelligentization activity process in which, in the drastically competitive survival and development environment, in order to maintain and win the competition advantages. The libraries thus legally collect, choose, analyse, synthesize, forecast and assess the information on the environment of competition, competitors and themselves, so as to form innovative, value added and monopolistic intelligence information products and provide decision foundation for the library to formulate strategy and tactics (Aiqui, 2012; Yali, 2013). It is vitally important to note that the library contain resources that help individuals to grow in the information business intelligence and also academically, economically, socio-politically, psychologically and in all facets of life which lead to societal development.

Yap and Rashid (2011) discovered that organizations perceived the acquisition of competitive intelligence about customers to be the most important factor, followed by the competitors, technology and economics. This is a fact because organizations that must remain competitive in this globalized and twenty-first century business world must know their customers, their competitors, and the technology so as to have an edge over competitors. According to Yaya, Achonna and Osisanwo (2015) competitive intelligence can be summarize as an ongoing activity that gather intelligence with the aim to categorize it for dissemination to users in an easily interpreted form to influence decision-making. The concept of CI has its roots in marketing where it is commonly used to gather data to map marketing plans (Mangemba, 2011).

## **Libraries and Competitive Intelligence**

Abdulsalami, Okezie and Agbo (2013) stated that the purposes of libraries have been changing over times becoming more faceted and multifarious. This modern concept of the library makes it defy the definition given to it in the earlier times. Libraries are not institutions/building/warehouses/stores etc. of materials, but are agents of educational, social, economic and political changes that are without boarder. Library are entrusted with the acquisition, organization, preservation, storage, retrieval and dissemination of information in whatever format it might appear.

According to Yali (2013) competitive intelligence is an overall detection process for the whole competitive environment in the progress, the information on the strengths, weakness and purpose of commercial activity in business competition is collected and analysed through legal means. Currently, competitive intelligent has already become the international recognized fourth production factor following the technology, capital and talent. Haliso (2014) stated that competitive intelligence is very useful in library and information work where it is seen as the process of ethically collecting, analysing and disseminating accurate, relevant, specific, timely, foresighted and actionable intelligence regarding the implication of business environment, competitors and the organisation. Hence competitive intelligence can be applied to libraries for best performance in the 21<sup>st</sup> century. Rubin (2004) observe that intelligence gathering take place in different areas which include information on competitors, newly discovered scientific and technological development, new products, services, regulations mergers, acquisitions, information on customers, suppliers and experts. Gathered intelligence has to be located where it will be of optimal benefit to an establishment therefore one find that competitive intelligence is being applied to various section of library's work for competitive advantage. For example, in the area of library management, the benchmark for library information work in agricultural libraries in developed nations can be obtained through intelligence gathering and Nigeria agricultural libraries can use such intelligence to take decision that will move their libraries forward. This can be done through gathering information on the library website, following the publication of their professional association and following the research publication of the approved library. Also, competitive intelligence can be deployed in the selection and acquisition of current and relevant information resources authored by renowned scholars and experts in the various fields of

knowledge relevant to agricultural libraries and other general reading materials. Through competitive intelligence, agricultural librarians in Nigeria can get informed about the various promotional activities the libraries can engage in in order to make library practice attractive to their reading public.

### **Promotion of Information Delivery in Agricultural Libraries**

Promotion is the main push button to accomplish the aim of library and librarians. Promotion in library is the coordination of all library initiated efforts to set up channels of information and persuasion to deliver library information resources and services or promote an idea. According to Yi (2016) promotional tools that can be used by academic libraries to promote their services and resources include: digital media, such as the library's Website, e-mail lists, blogs and podcasts; print materials, such as posters, hand-outs and giveaways; events such as orientation tours and workshops; and other tools such as library publications, contests, brochures, direct mail, Web 2.0 applications and displays (Mathews, 2009). A good Website helps to bring services and resources together in a unique way, because it is a direct link between the library and its specific users (for example students and academics) and the services it is seeking to promote. It also provides a channel for communication with target clients. Some media can be cross functional; for example, traditional tools, such as flyers, brochures and posters, can be used to promote events and programmes, which are promotional tools in themselves. Newsletters can introduce new developments as well as highlight current services. Target audiences can be easily and effectively targeted through e-mail lists and the Internet. These services are cost effective, as they require little investment in resources and reach the intended client directly.

A variety of techniques has been used to promote library services and resources. Nkanga (2002) found that promotional techniques such as personal contacts, circulars, memos, telephone calls, meetings, direct mailing, displays, talks, newsletters, library tours and leaflets were widely used. The tools used for promotion were reviewed and the promotion activities of the studied department's information products were described by Cummings (1994). Many forms of techniques such as a combination of outreach programmes, holding lectures, changing library exhibits, library tours, classroom instruction, one-on-one appointments, library homepage, online catalogue and one-on-one training were suggested to promote library services and resources (Dodsworth, 1998).



To keep pace with evolving information technologies, librarians use a group of software applications including blogs, wikis and podcasting, media-sharing tools such as YouTube and Flickr, and social networking services such as Twitter and Facebook (Yi, 2014) to market their services and resources with mixed success. Blogs and wikis, as well as social networking and information sharing sites such as Facebook, Flickr and YouTube, create new types of content. Information professionals use tools such as RSS (Really Simple Syndication), tagging and bookmarking as a means of promotion. YouTube is a video sharing site which allows people around the world to communicate and interact, making it a distribution point for user-created content (You Tube, 2015). Kho's paper (2011), which explores social media use for customer engagement, substantiates the successful use of YouTube to market the library's collection. YouTube also enables users to embed videos in other Web 2.0 tools, such as Facebook, blogs and wikis. Flickr is a photo sharing website which allows users to store, sort, search and post photographs and to create discussion groups. Besides posting materials for promotion purposes, information professionals can post photos of the organization and staff to provide a virtual tour of their agency. Twitter is social networking tool that is becoming increasingly popular, because of its ability to showcase interesting events, features or news in 140 characters or less.

### **The Needs for Competitive Intelligence**

Sewdass (2009) cited Kahaner (1997) noted that the reasons why organisations need Competitive Intelligence (CI) have been identified by as follows:

- The pace of libraries are increasing rapidly and decisions need to be made faster and with fewer resources, hence institutions can keep pace with this new speed by means efficient management and CI
- Librarians and information professionals are faced with information overload, since information is traditionally regarded as power. However, information is of no value if it is not relevant, timely, accurate and reliable. CI has the capacity to analyse and evaluate the information gathered and to offer the most relevant, high quality and accurate information to users, thereby saving them the effort and time to sift through large quantities of information
- Libraries are faced with increased global competition from new competitors, since they are now part of information society, and their

competition can emerge from anywhere in the world. CI can help libraries to identify these emerging competitors.

- Libraries' existing competition are becoming more aggressive, and this has resulted in the survival of the fittest' where information providers all compete for the same customers. CI can assist the library to forecast competitors' actions and allow them to be proactive, and take action before the situation becomes worse
- Political changes affect libraries either positively or negatively and all libraries need to ensure that they function within the ambit of these political changes. CI has the capability to keep libraries informed of political changes that affect their operations
- Rapid technological advancements can mean new opportunities for libraries. Keeping track of these changes in its own institution as well as other related institutions is essential for the survival of the libraries.

The above is by no means an exhaustive list of the reasons for the use of CI, but it provides libraries with sufficient motivation for ensuring that CI forms a part of their management processes. Furthermore, Bernhardt (2005) proposes that the executives in most institutions function in an intelligence vacuum, and that strategic planning is based on "gut feel" or "instinct." Several unchallenged assumptions are made regarding certain situations and few mechanisms are available to coordinate and manage the delivery of accurate, relevant and timely intelligence about external threats or competitor capabilities, intents and plans that can benefit the organisation.

### **Benefits of CI in Libraries**

Various benefits can be identified from the needs listed above. CI can do more than just provide the organisation with intelligence for decision-making purposes. A well designed CI system can assist the organisation in their strategic planning process as well as in determining the intention and capabilities of its competitors, so that the extent of the risk to which the organisation is exposed, can be established.

Gross (2000) confirms this by indicating that CI within an organization serves as a catalyst in the decision-making process. It also forms part of the value chain that takes data elements, converts these into actionable information, and results in strategic decisions.

The benefits of Competitive Intelligence (CI) for organisations are identified by Kahaner (1997) and Bernhardt (2005) as cited by Sewdass (2009) are as follows:

- Libraries that implement CI are rarely surprised by events that affect their services and performance since they are able to anticipate the changes the actions of their competitors and adjust their own activities accordingly in good time to outsmart the competition
- CI helps libraries to discover new or potential competitors and their activities in the marketplace
- Libraries learn from the successes and failures of others and, thus, save valuable time, money and resources
- Libraries are in a better position to increase the range and the quality of their future acquisitions, targets, mergers, and partnerships
- CI helps libraries learn more about new technologies, products and processes that affect them and so determine which are the most appropriate ones for their success
- Political, legislative and regulatory changes take place regularly and Libraries are not always aware of them. CI provides an opportunity for organisations to learn about any such changes that would impact their business operations
- Libraries deciding to enter into new knowledge and information society can benefit from CI, not only in their decision-making, but also by providing foreknowledge about the potential success (or otherwise) of these new ventures
- CI exposes the libraries to new ideas and concepts, thereby providing the opportunity to view the organisation in a new light, and with an open mind. It also forces the libraries to be more outwardly focused and not have a limited, internal focus on the Library
- Libraries, which have in the past failed to implement and sustain the latest management tools as a result of a lack of information, are now able to do so successfully as timely, accurate, unbiased, and valuable information is provided by CI
- CI reinforces the competitive culture in the organisation
- CI makes the libraries more aware of its need for counter-intelligence and information security.

A recent global study of CI in large companies that was conducted by the Global Intelligence Alliance (2005) revealed the following benefits that institutions claimed to have achieved through the use of CI:

- Increased quality of information received
- Accelerated decision making
- Improved systematically, in terms of information collection and analysis
- Improved effectiveness
- Increased awareness
- Improved dissemination of information
- Improved threat and opportunity identification
- Time and cost saving.

### **Challenges of Competitive Intelligence in Libraries**

Competitive Intelligence (CI) involves the use of public sources to develop data on competition, competitors, and the market environment. It then transforms, by analysis, that data into intelligence. Public, in CI, means all information you can legally and ethically identify, locate, and then access. But unfortunately, with the trends in information management and the declining in funding of libraries presuppose that librarians/information managers need to re-strategize to meet their clientele needs so as to justify the money expended on them and the purpose for which they are set up. This application of knowledge acquired in the cause course of relating to their environment (competitive Intelligence) is highly desirable to bring about continuing operations and relevant to their organization. According to Sharma and Bhardwaj (2009), the challenges to library services from changes in educational approaches, the impact of technology, new methods for information provision and declining budgets have meant that marketing is now so essential that it cannot be considered a separate function.

Correia (2005) cited in Chisita (2011) observes that the new information driven society presents insurmountable challenges to information professionals as they have to rebrand, redefine their roles and titles, developing skills and identifying functions and tasks to adopt and eliminate, developing relationships with different categories of clients and colleagues, establishing a new process and gathering and applying new resources and techniques. In support of this assertion Makinde and Ogungbo (2015) stressed that there are still many

information workers in Nigerian agricultural libraries who lack the necessary technological skills needed to operate fully in the automated library environment.

The internet are used to promote library services and the techniques used to promote library Website. Agricultural libraries have undergone a comprehensive and wide-reaching transformation in how they create, use and maintain scholarly materials, and have become providers of electronic resources as well as places in which physical collections can be accessed and used. However, the epileptic electricity supply in Nigeria is affecting the operations of library services in many agricultural libraries as they cannot afford to fuel their generators regularly for Internet operations and conducive atmosphere in the libraries through the use of electric fan and air conditioners (Oluseye & Abraham, 2013).

## Conclusion

The need for competitive intelligence for the promotion of information delivery in agricultural libraries cannot be over emphasized because agricultural institution libraries use intelligence to compare themselves to other agricultural institution libraries to identify risks and opportunities hence it is very critical for agricultural libraries to stay abreast of changing in information society by taking the right decision at the right time. Competitive intelligence approach in librarianship will indeed go a long way to meet the current trend in information service to library users and this will enhance the relevance of the profession and promote service delivery in libraries. It therefore means that more attention should be paid to competitive intelligence in library services which will invariably enhance and promote information delivery in libraries for effective and efficient library services.

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## ***Assessment of Activities of the Military in Curbing Insurgency in Maiduguri, Borno State, Nigeria.***

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### ***Abstract***

*In the late 1970s to the present date, there has been a persistent outbreak of ethno-religious violent attacks across the country. Notable among is the recent Boko Haram insurgency of 2009 to date in Maiduguri and other North Eastern parts of Nigeria. All these crises in military parlance are regarded as internal security and low intensity conflicts (IS-LOC), which is the primary responsibility of the Nigerian Police Force and other para-military forces. As experiences have shown, however, these forces have had difficulties in curtailing and containing these civil disorders and disturbances in the past. Hence, the intervention of military is required to “assist civil power in times of civil disturbances, insecurity and conduct counter-insurgency operations as enshrined in the 1999 Constitution of the Federal Republic of Nigeria. A lot of human and financial resources are geared toward bringing the insurgency to an end, but despite all these human and financial resources invested in curtailing the insecurity, the incident of insurgency is still prevailing, and at alarming rate, most especially going by the recent development such as abduction of several school girls, university lecturers and other related kidnappings and abductions for ransoms. The question that one will asked is: why is the military not succeeding in curtailing the insurgency? It is against this backdrop that this paper intends to analyses the issue and provide possible solution to the menace.*

***Keywords:*** *Boko Haram, Insurgency, Counter-Insurgency, Military*

## ***Introduction***

Recent literature on counter insurgency suggests that the aftermath of the tragic event in the U.S.A. on September 11, 2001 and the subsequent bomb attack in Berlin, Madrid, and London, and the daily litany of attack on police, military personnel and civilians as the insurgency in Iraq, continues; informed the need for nations to design a counter-terrorism/insurgency strategy, if the threat to lives and national security is to be mitigated successfully Clustterbuck, (2006).

A close examination of history equally revealed that there are wide ranges of traditional methods of counter-insurgency that are now taken for granted as mainstays of counter-insurgency which had their origins in the nineteenth century perhaps more extra ordinarily, so do several of the new ideas that are currently being put forward as significant innovation. Not only were all of these identified from the 1880's onward as critical if the growing international problem of terrorism was to be dealt with both systems and structures were then put in place to achieve them Clustterbuck, (2006).

In Africa, the different security challenges have launched the continent into a series of devastating

intra-state conflicts ever experienced in a single continent anywhere in the world in the last decade and a half. Eight of the fifteen "complex emergencies" declared by the United Nations Department of Humanitarian Affairs were in Africa Herbst, (1981); Cilliers and Mills, (1999). Conflicts erupted into ethnic warfare in Central Africa, Zaire, Burundi and Rwanda. There was armed uprising in Northern Uganda, civil war in Sudan and border conflicts between Ethiopia and Eritrea. Somalia has remained a collapsed state inspite of attempts to resuscitate it. In southern Africa, Lesotho witnessed an armed uprising. Angola was also in turmoil. In West Africa, Liberia was almost a collapsed state, even as rebels embattled Sierra Leone and Guinea-Bissau. While Cote d'Ivoire experiences armed rebellion, Sudan is encountering humanitarian catastrophe arising from a bitter intra-state conflict, almost of a genocidal proportion. And in Nigeria, the military since 1966 have had to contend with breaches on the nation's security engendered by the upsurge in the formation and activities of armed militia groups within the country. The phenomenon of militia groups had its historical antecedents in the January 1966 Isaac Boro's revolt against the

Nigerian state. With one hundred and fifty –nine volunteers Boro proclaimed the Niger Delta People's Republic of Nigeria and launched a guerrilla war against the Federal Government. Boro also established the first ethnic militia in the Niger Delta known as Niger delta Volunteer Force (NDVF) that engaged the armed forces of Nigeria in a bloody battle. Although Isaac Adaka Boro was defeated by the federal troops, he awakened in the Ijaws the need for action against oppression and exploitation, Peterside,( 2007).

The military is in Maiduguri the Borno State capital as a partner in trying to restore peace and order which has eluded the state by the unfortunate activities of the Boko haram sect since 2009. Available information indicates that the group emanated from an orthodox teaching slightly resembling that of the Taliban in Afghanistan and Pakistan. Their school of thought considers anything western as an aberration or completely unislamic. The group viewed the western influence on Islamic society as the basis of the religion's weakness. Hence their declaration that western education and indeed all western institutions are infidel and as such must be avoided by Muslims. At first, both cleric and the larger community ignore the gospel as they dismissed the preacher as unknowledgeable, others saw them as sheer age propagandists who would not get the attention of the modern Muslims but events proved all wrong as the sect began to grow from strength to strength. In Bauchi, Yobe, and Borno State, many young people dropped out of school, including university students to join them, workers including highly placed administrators and tertiary institution lecturers also joined them. That was when the clerics began to fire at them with great vehemence knowing very well that it was no longer a tea party. But it was getting late then, as many youths have already separated from their families, while many people abandoned their jobs for the group. It was gathered that most people sold their belongings to contribute to the coffers of fighting the cause of Allah to save Islam from the clutches of western influences and domination Sani, (2011).

Some of the fundamental arguments or beliefs held by the group are that banking, taxation and jurisprudence in the country are completely infidel. Submitting to these void their belief. The entire faith of a true Muslim, they also argue is that western education was unislamic as it embodies all that Islam rejects, while it propagates the negative of what Allah and his prophet had ordained. For instance, the mix of boys and girls under the same shade, the propagation of the theory that men evolved from the family of monkeys as well

as the static nature of the sky. According to them, all these were in conflict with the direct words of Allah who said Muslims must not mix sexes under the same umbrella and that he created men from clay while the sun, earth and the moon each move on its own axis. They further argue that today's banking system is shylock and Islam forbids interest in financial transaction, just as the laws of the land are man-made, in replacement of the ones ordained by Allah, Sani, (2011).

It was in their bid to run away from all of these vices that members of the sect decided to cluster together in a strategic location in the outskirts of most major towns in Bauchi and Yobe.

As early as 2002, Yusuf was seen by many as a likely heir to the renown late Sheik Jafaar Mahmud Adam in Maiduguri because of his brilliance and closeness to the late renown scholar. But all that changed shortly after one Mohammed Alli (now late) approached late Yusuf with reasons to boycott democracy, civil service and western oriented schools. Late Yusuf then disengaged his service with the Yobe State government. In a 2006 press release signed by the sect's Shura (consultative) council, they stated that Islam permits them to subsist under a modern government like Nigeria but has explicitly prohibited them from joining or supporting such government as long as their systems, structures and institutions have elements contradictory to core Islamic principles and beliefs. However, the late Alli argued that the sect must embark on Hijra (migration), but late Yusuf decline and Alli proceeded to Kannamma in Yobe with his faction. One thing led to another, the group launched an insurgent attack on the police that resulted in the loss of many lives and properties in Kanamma and later in Gwuzza in Borno State.

Although the insurgent, a renegade group that called itself "Taliban" led by Alli, fiercely disagreed with late Yusuf and many of the escapees later returned to Yusuf. Unlike Alli, Yusuf went on undeterred, though he was prevented from preaching in several mosques and was denied TV/Radio appearances in the state, but he set up a preaching outlet in the front of his house at the Railway quarters and at Anguwar Doki, millionaires quarters among others. The demand for his tapes increased by the day all over the north and the proceeds there from increased tremendously. He then asked his landlord and in law, late Baba Fugu Mohammed to allow him build a mosque which he named Ibn Taimiyya Masjid (Sani, 2011).

It was in Ibn Taimiyya Masjid that the late Yusuf together with his hard line top — Abubakar Shekau, alias “Darul tauhid” began to build an imaginary state within a state. Together they set up laginas (departments), they had a cabinet, the shura, the Hisbah, the brigades of guilds, a military wings, a large farm, an effective microfinance scheme, and late Yusuf played the role of a judge in settling disputes. Each state had an Amir (leader) including Amirs in Chad and Niger that gave account of their stewardship to Yusuf directly. The sect led by Yusuf, took advantage of the poor quality of our educational system, the incessant strikes, cult activities, widespread malpractices and prostitution that is made worse with no offer of job after graduation to lure many youths to abandon school and embrace Yusuf’s new and emerging state which promised to offer them a better education. Late Yusuf also took advantage of the irresponsible leadership at all levels of government, unemployment, poverty, corruption and insecurity. And as he pointed out such failures, citing verses of Quran and the saying of the prophet, the youths saw him as the leader who will indeed deliver them from malevolence to the Promised Land, Sani, (2011).

### **Membership**

In the early stage of the group, he was able to attract membership from the families of the high and mighty in Borno State. In fact, at a point, one of the sons of the former SSG in one of the States of the North East region was a member of this group. His father was from Jakusko while his mother is from Barde. Many other members of prominent families from Borno and Yobe States reportedly joined or later became sympathetic to his cause and supported it financially.

### **His Threats**

Sheikh Muhammed Yusuf style of preaching was reportedly insisting, yet he was not bothered. This brought him in some confrontations with the law enforcement agents. In truth, the authorities can hardly claim ignorance of the activities of Mohammed Yusuf and his men. As a matter of fact, he was arrested on several occasions by the police in Maiduguri but before the police could roll out the drums and start celebrating his capture, Yusuf would have resurface in his vast compound in Maiduguri.

Time was when the man returned from Abuja barely five days after his arrest. In fact, people came all the way from Kaduna, Bauchi and Kano to welcome

him. There was a long motorcade from the airport as thousands of his members trooped out to lead him to his house. After killing of Mohammed Yusuf the group carried out its first terrorist attack in Borno in January 2011. It resulted in the killing of four people (BBC News, 2012). Since then, the violence has only escalated in terms of both frequency and intensity. (Sani, 2011)

It is in view of this that the military were deployed to the study area to restore law and order (Musa, 2012). However, the task of maintaining law and order by the military have reiterated that as fraught with a lot of issues and controversies, military authorities in reacting to issues have also been argued. (Omede, 2004). A particular perception of the phenomenon known as counter –insurgency has been in doubt (Clustterbuck, 2006). It is in light of this therefore the study assessed the activities of the military in relation to the boko haram insurgency in the study area.

### **Historical Background as to What Led to the Deployment of the Military in the Study Area**

Before colonization and subsequent annexation into the British Empire, the Bornu Empire ruled the territory where Boko Haram is currently active. It was a sovereign sultanate run according to the principles of the Constitution of Medina, with a majority Kanuri Muslim population. The Bornu Sultanate emerged after the overthrow of the Kanem-Bornu Empire ruled by the Saifawa dynasty for over 2000 years. The Bornu Sultanate is distinct from the Sokoto Caliphate established in 1802 by the military conquest of Usman Dan Fodio (Ogbonnaya, 2011) Both the Bornu Sultanate and Sokoto Caliphate came under control of the British in 1903. However, due to the activities of early Christian missionaries who used Western education as a tool for evangelism, it is viewed with suspicion by the local population. (Guy, 2012) Increased dissatisfaction gave rise to many among the Kanuri and other peoples of northeast Nigeria. One of the most famous such fundamentalist was Mohammed Marwa, also known as Maitatsine, who was at the height of his notoriety during the 1970s and 1980s. He was sent into exile by the Nigerian authorities; he refused to believe Mohammed was the Prophet and instigated conflict in the country which resulted in the deaths of thousands of people. Some analysts view Boko Haram as an extension of the Maitatsine riots. (Bartollata, 2011) In 1995, the group was said to be operating under the same Shabaab, Muslim Youth Organisation with Mallam Lawal as the leader. When Lawal left to continue his education,

Mohammed Yusuf took over leadership of the group. Yusuf's leadership allegedly opened the group to political influence and popularity. (BBC, 2009) Yusuf founded the group in 2002 in the city of Maiduguri with the aim of establishing a Shari'a government in Maiduguri Metropolis under then-Senator Ali Modu Sheriff. (Bartollata, 2011) He established a religious complex that included a mosque and a school where many poor families from across Nigeria and from neighbouring countries enrolled their children, Guy, (2012) The centre had political goals and soon it was also working as a recruiting ground for future jihadist to fight the state, Guy, (2012) The group includes members who come from neighbouring Chad and Niger. (Washingtonpost, 2011) In 2004 the complex was relocated to Yusuf's home state of Yobe in the village Kanamma near the Niger border. (Aljazeera, 2013) Human Rights Watch researcher Eric Guttenschuss told IRIN News that Yusuf successfully attracted followers from unemployed youth "by speaking out against police and political corruption." Abdulkarim Mohammed, a researcher on Boko Haram, added that violent uprisings in Nigeria are ultimately due to "the fallout of frustration with corruption and the attendant social malaise of poverty and unemployment. Wjadarai, (2011) Chris Kwaja, a Nigerian university lecturer and researcher, asserts that "religious dimensions of the conflict have been misconstrued as the primary driver of violence when, in fact, disenfranchisement and inequality are the root causes". Nigeria, he points out, has laws, giving regional political leaders the power to qualify people as 'indigenes' (original inhabitants) or not. It determines whether citizens can participate in politics, own land, obtain a job, or attend school. The system is abused widely to ensure political support and to exclude others. Muslims have been denied indigene-ship certificates disproportionately often. (BBC News, 2009) Nigeria's opposition leader Buba Galadima says: "What is really a group engaged in class warfare is being portrayed in government propaganda as terrorists in order to win counter-terrorism assistance from the West. (Aljazeera, 2009).

The group conducted its operations more or less peacefully during the first seven years of its existence, Ogbonnaya, (2011). That changed in 2009 when the Nigerian government launched an investigation into the group's activities following reports that its members were arming themselves. (Huffington Post, 2011). Prior to that the government reportedly repeatedly ignored warnings about the increasingly militant character of the organisation, including that of a military officer (Huffington Post, 2011). When the military came into action,

several members of the group were arrested in Bauchi, sparking deadly clashes with Nigerian security forces which led to the death of an estimated 700 people. During the fighting with the security forces Boko Haram fighters reportedly "used fuel-laden motorcycles" and "bows with poison arrows" to attack a police station. (BBC News 2011) The group's founder and then leader Mohammed Yusuf was killed during this time while in police custody. (Reuters, 2012, Daily Trust, 2012). After Yusuf's killing, a new leader emerged whose identity was not known at the time, Cocks, (2012)

## **RE-EMERGENCE**

After the killing of Mohammed Yusuf, the group carried out its first terrorist attack in Borno in January 2011. It resulted in the killing of four people. (BBC News, 2012) Since then, the violence has only escalated in terms of both frequency and intensity.

## **Strategies Used in Counter-Insurgency in Theory and Practice**

The difficulties facing governments besieged by insurgents or terrorists may seem insurmountable at first glance, but numerous works have been written to explain how to quell them. This literature ranges from general theories and practical suggestions, based on hard-won experience, to complicated empirical models purporting to predict outcomes or test practical advice. Commentators have reduced complicated political-military struggles against forceful usurpers to a number of principles or formulas for success. Brigadier General Samuel B. Griffith suggested in his translation of Mao's Yu Chi Chan that 'anti-guerilla operations could be summed up in three words; location, isolation, and eradication' (Mao Tse-Tung, 1966). Griffith's summary is a useful reference point for exploring how to apply the strengths of a state (or group of states) against an irregular threat.

## **Location**

The most important phase of any counterinsurgency or counterterrorism campaign is recognizing that the threat exists. Counter insurgency expert Thompson (1966) believed it necessary to tackle an insurgency during its subversion and organization phase or at the first signs of a sustained campaign of violence (Thompson, 1966, p. 50). In other words, he believed it necessary to defeat insurgents in both physical space and time. The problem for



counterinsurgents and counterterrorist is to apply theory to distinguish between lawful or unlawful forms of discontent. Restricting guaranteed rights and freedoms every time a bomb is detonated will undermine the credibility and intentions of the government. Waiting too long to uphold the rule of law, however, will give the insurgents or terrorists the necessary time to build a robust organizational infrastructure that only the most dedicated efforts might hope to defeat.

Terrorism and insurgency can be staved off with enough early warning, but this implies that an effective intelligence-gathering and assessment organization is operating; few states possess such resources or foresight. Subversion, therefore, remains an attractive option for the discontented. Those willing and able to destroy the system need to be identified and tracked: this requires the assistance of a supportive populace. The question in pluralist systems is whether or not potentially seditious individuals can be taken under surveillance or arrested without violating civil liberties and undermining the rule of law.

Upholding the rule of law is crucial if states are to preserve the legitimacy of their cause and maintain the moral high ground over insurgents or terrorists (Clutterbuck, 1990, pp. 10-11; Wilkinson, 1986, p. 127). Methods to counter terrorism, for example, must be as unobtrusive as possible. Consider airport metal detectors. They can help prevent terrorism while remaining within the boundary of the rule of law. Most of us regard metal detectors as an inconvenience and a necessary evil to prevent the smuggling of weapons on board commercial aircraft. Newly developed scanners can show concealed items through clothes. But the public has expressed outrage at potential infringements upon personal privacy out of proportion to the perceived threat. Managing how and when (and in what measure) to begin counterinsurgency and antiterrorism efforts, such as imposing curfews and controlling media access while upholding the rule of law, is the primary challenge to any government under siege. In most democratic societies, however, steps to counter terrorists rarely are preventative and almost always are taken after horrific acts of violence have been committed, as Washington's response to the September 2001 terrorist attacks demonstrates.

Once an irregular threat has been identified, various civil and military agencies must localize the threat while coordinating their response. They must identify safe houses, group members, and sources of supply. Gathering such information about the terrorists can be daunting, given the desire of most subversives to keep

the organization small, stealthy, and secret. For a state providing direct counter insurgency or counter terrorism support into a geographically and culturally unfamiliar country, as the United States did in South Vietnam, obtaining even basic information on subversives takes time. The time gained is used by insurgents to retain the initiative and develop the organization further.

### **Isolation**

Isolating insurgents and terrorists from their bases of support is probably the most important element of successful campaigns against them. Isolation can take the form of physical separation or political alienation. Physical separation can be achieved by moving villagers into more easily defended compounds, known in Malaya and Vietnam as 'strategic hamlets'. Preventative measures such as curfews, prohibited ('no-go') areas, food rationing, aggressive patrolling, and overt presence also can physically isolate insurgents. As with any form of deterrence, the threat posed by patrolling and presence must be a credible one and not consist simply of half-hearted 'cordon and search' operations. Isolation also means limiting the mobility and range of the insurgents or terrorists, in effect taking away their space and their time. Insurgents and terrorists also can be cut off from their external sources of support by a combination of diplomatic pressure and military measures. The French managed to block external support from reaching the Army Liberation Nationale during the Algerian insurgency (1954-62): the border between Algeria and its neighbours Morocco and Tunisia was shut down by a combination of wire barriers, guardhouses, and patrols, Griffith, (1961)

Segregating insurgents and terrorists from the population involves more than just physically separating them. To impose meaningful isolation, the state must defuse the irregular's most powerful asset: its political message. Widely held grievances that foster a potent source of recruitment and support must be mitigated by the government. Obviously, some messages are more influential than others: self-determination is difficult to counter by an external or occupying power, whereas demands for land reform or increased political representation can be more easily satisfied. The words of the government must be accompanied by effective deeds to show that the state can and will respond to what amounts to political extortion. The terrorist or insurgent 'propaganda of the deed' must be diffused by government displays of a firm, yet lawful response. The displays can range from enforcing a 'no negotiations with

terrorists' policy to simple measures like improving crop yields or building schools and wells. The onus is on the representatives of the state to prove that they are morally superior to the guerrillas and terrorists and will provide for the needs of their citizens, including responding to the sources of disgruntlement that led to armed insurrection in the first place. Likewise, the terrorist or insurgent cause must be discredited. Leniency also should be extended to those insurgents and terrorists who give up the armed struggle. Above all, citizens must be convinced that the state's fight is their fight. Popular support for the terrorists or insurgents must be denied through credible and efficient actions to win what Sir Gerald Templar called 'the hearts and minds' of the population. With little internal or external sustenance flowing to the rebels and a population willing to support the government, it is only a matter of time before the state's forces destroy the irregular threat, Donnelly, (1967)

### **Eradication**

Eradication involves the physical destruction of the insurgents or terrorists, although few would go so far as to follow Robert Taber's rhetorical advice; 'There is only one means of defeating an insurgent people who will not surrender, and that is extermination. There is only one way to control a territory that harbors resistance, and that is to turn it into a desert, Taber, (1972). The state has numerous advantages over its opponents given its control over social, fiscal, and military resources. The most important question in democratic states is whether or not the leaders of the state can apply their resources effectively to extinguish the insurgent flame without alienating popular support for their own authority. Cultural context matters when determining a response. Canadians, for example, would not approve of measures like the so-called 'Wrath of God' retribution campaign conducted by the Israelis against those responsible for the massacre at the 1972 Munich Olympic Games. Counter-insurgency theory is rife with active plans that discuss destruction of guerrillas. These plans range from French Marshal Lyautey's innocuous-sounding 'oil patch' method applied in Morocco in the first quarter of the twentieth century (Gottman et al, 1948, p. 248) to the more sinister-sounding Nazi German 'spider's web' and 'partridge drive' tactics (Dixon and Heilbrunn, 1962, pp. 215-16). All theorists agree that eliminating the insurgents' safe havens must be a priority. Numbers also make a difference. The accepted ratio of government forces to guerrillas is often cited as 10:1. Most theorists also assert that specialized units (e.g. special forces) are

needed to defeat the irregulars at their own game. Some advocate the use of technologies not available to the insurgents, such as helicopters and remote sensors, to enhance the force-to-space balance between government and irregular forces and to achieve superior mobility. There also are passive ways in which the state can subvert an insurgency and thereby diminish the number of guerrillas or terrorists. One such method combines psychological.

### **'Hearts and Minds'**

The phrase 'the battle for hearts and minds' underscores the political dimension of irregular warfare. During the early stages of the Vietnam, or Second Indochina war (1965-75), the South Vietnamese guerrillas, or Viet Cong, tried to win the conflict by coercing peasants into joining or assisting the revolt. Coercion took forms as divergent as public executions and village propaganda sessions. The former would sow fear among those who were thinking of supporting the government whereas repetitive proselytizing played upon the audiences' aspirations, such as the desire for land reform or to find an escape from the tedium of village life. The response of one particular peasant illustrates the pervasiveness and influence of politics in irregular warfare:

In the beginning I was very hurt and angry with [the Viet Cong] for killing my father ... they told me that because my father had done wrong, he had to be punished,, They talked to the point where I felt that they were right... came to hate my father even though I didn't know [exactly] what he had done. Donnelly (1967, p.97)

Warfare techniques, promises of amnesty (e.g. the Chieu Hoi, or 'Open Arms' programmed used in South Vietnam) and cash incentives (for weapons and information) to convince insurgents and terrorists that their struggle is in vain. Political and economic pressure can be placed on states or groups providing safe havens for terrorists and insurgents.

Passive and active techniques are not mutually exclusive and can be combined for a synergistic effect. During the bush war (1965-80) in Rhodesia (now Zimbabwe), for example, a sizeable number of guerrillas were persuaded not only to give up the armed struggle but also to operate against their former comrades. The 'pseudo guerrillas', as they were called, would dress as insurgents and patrol villages, gathering information on the whereabouts of active guerrilla units. Occasionally, 'pseudo guerrilla' groups would ambush guerrilla units, fomenting mistrust and, occasionally, provoking pitched battles among 'friendly

forces' (Reid-Daly, 1999), Other passive measures include engaging in political dialogue with, and offering support for, moderates within an irregular organization, convincing them of the need to start talking and stop fighting.

Political will must underlie efforts to counter terrorism and insurgency. The eradication of an irregular movement is a gradual process of attrition that requires a significant and consistent investment in time and resources. Rarely have national leaders been able to sustain the political will necessary to defeat insurgents or terrorists. Equally daunting is the fact that the underlying causes of discontent often resurface and the embers of insurgency are rekindled in a different form. For example, the government of the Philippines conducted a textbook campaign to defeat a communist insurgency during the 1950s with US assistance and inspired leadership. Yet barely a decade later, had the Philippine government faced a new challenge from Muslim separatist and hardcore Marxist guerrillas. Today Philippine leaders continue to struggle against groups such as the Abu Sayyaf, which sustains itself through a lucrative trade in ransoming hostages. Some commentators have suggested that terrorism and irregular warfare are analogous to the mythical hydra: cut off one head and several more appear in its place, Reid-Daly, (1999)

The effects of insurgency can be limited through a combination of offensive and defensive measures, but ultimately bringing terrorists to justice, especially for crimes beyond state borders, can be accomplished by a combination of determination to bring those guilty to justice, the political will to sustain the struggle and not compromise core societal values, and maximized use of the full range of response capabilities. The Bush Administration signaled out its determination, and that of the American people, for the lengthy struggle against terrorism in the wake of the September 2001 attacks. In conjunction with this stated policy, various officials within the Administration emphasized that military action is only one tool in the toolbox of possible US responses. Direct military action has a certain utility but it will not stop terrorism alone; US efforts, and those of its allies, have focused all measures to root out terrorism, including the eradication of training facilities, financial assets, political sponsorship, and even the individuals themselves who belong to or support al-Qaeda. Bringing individuals to trial for actions below the threshold of 'an act of war' takes even greater reserves of time, patience, resolve, negotiation, and treasure. It took the United States 12 years and considerable third-party support,

for example, to bring those allegedly responsible for the Lockerbie bombing to trial. (Reidal Daly, 1999)

### **Research Methodology**

Qualitative research approach which is descriptive based was used in the analyses. Secondary data was utilised using relevant books, journals, and other relevant publications for the data collection and analyses.

### **Conclusions**

The study found out that the counter-insurgency strategies used by the military has not yielded the expected result because it has only reduced but not ended the activities of the insurgents which is currently going on and at alarming rate. Also, the counter-terrorist strategies adopted by the military have an adverse effect and infringe on the rights of the innocent population in the study area, and as such majority of the respondents said they were not satisfied with the operations of the military.

Furthermore, the study made conclusion on the level of cooperation, the community has given to the military in the study area and it was found out to be high, also the relationship between the military and the general public was cordial and the emergence of the civilian Joint Task Force was part of the community response to curb terrorist activities in the study area, by and large they are overseen by the military commander in the state, i.e. the CJTF, and most of the respondents suggested that the CJTF should be fully co-opted into the military operations in curbing terrorist activities in the study area.

Finally, the study concluded that majority of the common respondents (civilians) were not sure of whether there is a clear and comprehensive counter-terrorist measures taken by the military to curb terrorism, only few members of the military provided answers in the affirmative. Nevertheless, the study revealed that the military are not well equipped and motivated and that the negative views of the community on military activities have hindered the military from curbing terrorist activities in the study area. It was also found that interest and lack of trust between the military have contributed to the problems of curbing insurgency within the study area.

### **Recommendations**

The following recommendations below were based on the findings of the study:-

1. Government should as a matter of policy, initiate a law that forbids all forms of political violence and thuggery, and through various intelligence and economic measures delink any sect or group from metamorphosing into terrorism.
2. Community policing and volunteer forces should be encouraged by the government so as to access information from the locals regarding the activities of the insurgents/ terrorists.

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## ***Impact of Civil Society Organizations on Nigerian Socio-Political Development***

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### ***Abstract***

*The study critically assessed the impact of civil society organizations on socio-political development in Nigeria; a case study of civil liberty organizations. A vibrant civil society is sine qua non to the sustenance of nation's development. The study adopted secondary and primary methods to data collection of sourced information regarding the subject matter. The data were analyzed based on the opinions of 141 respondents administered questionnaires. The data were presented and analyzed quantitatively and qualitatively. The researcher found out that civil society organization had impacted significantly on socio-political development of Nigeria. Despite certain factors bedeviling its operational objectives such as political interference, poor funding, lack of internal democracy, corruption, a disconnection from rural organization etc. The study concluded that the civil society organizations or civil liberty organizations have sacrificed their existence goals and objectives to the course of the fight towards socio-political development of Nigeria. Far reaching recommendations were made in this study as it involves the successes of civil society organizations in a democratic dispensation in Nigeria. All the scholarly opinion adopted in the study were accordingly acknowledged in the references.*

***Keywords:*** *Impact, civil, society, socio-political, development.*

### ***Introduction***

Nigerian history of politics will be incomplete without reference to the struggle and critical role played by civil society organizations in consolidating democracy in Nigeria. Nigeria has spent about fifty seven

years since independence struggle with political social and economic failure repeated attempts to sustain and consolidate democratic government have faltered. The existence of repressive and unpopular governments for more than twenty (50) years serve as impetus for the emergence and proliferation of organizations that seek to challenge the legitimacy of policies, programmes and ultimately the existence of these organizations assisted considerably to open up space for the expression of dissenting opinions and what could be regarded as alternative voices, unfortunately this very character and attribute has come to serve as a shield for some opportunistic and self centered civil society organizations.

In the light of this, that Civil society organizations are playing prominent role as the mouth piece of the citizens on issues affecting the people and the society at large, especially in the case of politics and ideas that might threaten the peaceful coexistence of the citizens and hinder the socio political development of the society in Nigeria. The key assumptions that connotes legitimacy to the existence of civil society organizations is that they are expected to be knowledge driver, which means that actors, or at least members have requisite skills to investigate problems of society, proffer solutions and develop plans to facilitate buy on or by other segment of society and government.

### **Statement of the Problem**

Nigerian democracy has been epidemic since 1960 when she got her independence; several attempts at ensuring that liberal democratic principles have been put in place were made but still democracy was characterized by violence, corruption, sectionalism, ethnicity, god fatherism among others have not only undermined her democracy but has gone a long way to threaten its very sustenance. Civil society organization exist as the segment of society that is distinct from the state and political society, it consist of civil associations or independent groups formed by people with common interest or aspirations, either publically, economically or culturally, with the view of exercise of power, civil and human right and distribution of resources. It sets the pace of facilitate the democratic process, providing basis for the limitation of state power. It also supplements the role of political participation, promoting the development of democratic attributes and creating channels other than political parties for the articulation, aggregation and representation of interest. It also monitors state activities and disseminates information which can help the citizens to pursue

and defend their interests and values. Despite all these commitments by the civil society organizations there is sluggish politics development in Nigeria.

### **Research Questions**

The research questions are as follows;

- Do the Civil Society Organizations enhance democratic consolidation in Nigeria?
- To what extent do the Civil Society Organizations influence government decisions/policies in Nigeria?

### **Research Objectives**

The major objective of this paper is to assess the impact of the civil society organizations on the Nigerian socio political development. The specific objectives are to;

- i. Determine whether Civil Society Organizations enhance democratic consolidation in Nigeria.
- ii. Ascertain whether governance is the driving force of Civil Society Organizations in Nigeria.

### **Literature Review**

#### **Conceptual Issues**

According to Timothy (2016) civil society organization has become a central theme in contemporary thought about philanthropy and civil activity, yet it is difficult to define, inherently complex and resistant to being categorized or interpreted through a singular theoretical framework.

The term is increasingly used to suggest how public life should function within and between societies, of the same time it provides a way of describing the social action that occurs within the context of voluntary associations or intermediary books.

Non-profit organizations like other groups and institutions in modern societies, operate within and are conditioned by three types of systems; economic, political and social non profits themselves give members the opportunity to exercise three fundamental civil principles; participatory, engagement, constitutional authority and moral responsibility.

Civil society is the aggregate of non-governmental organizations and institutions that manifest interest and will of citizens. Civil society includes the

family and the private sphere, referred to as the third “sector” of society, distinct from government and business. By others civil society is used in the sense of (i) the aggregate of non-governmental organizations and institutions that manifest interests and organization in a society (ii) individual and organizations in a society which are independent of the government.

Sometimes the term civil society is used in the more general sense of the elements such as freedom of speech, an independent judiciary etc. that make up a democratic society.

According to (Collins English Dictionary) especially in the discussion among thinkers of Eastern and central Europe, civil society is seen also as a concept of civil values one widely known representative of this concept is polish former dissident Adam Michnik.

The term civil society goes back to Aristotle’s phrase Koinonia Politik occurring in his politics, where it refers to a community; commensurate with the Greek city state (polis) characterized by a shared set of norms and ethos, in which free citizens on an equal footing lived under the rule of law.

The civil society, organization include trade unions, professional association, faith base group, media organizations, community base groups aid other forms of non-governmental organizations.

Civil Society Organizations is comprises of groups or organizations working in the interest of the citizens but operating outside of the governmental and for profit sectors. Organization and institutions that make up civil society include labour unions, non-profit organizations, churches, and other service agencies that provide an important service to society but generally ask for very little in return.

Adam (2015); opines that civil society is sometimes referred to as the civil sector; a term that is used to differentiate it from other sectors that comprises a functioning society such as rotary club, red cross society, NGOs etc.

### **Theoretical Framework**

There are several models or theories used in the analysis of the political system or phenomenon by political scientists. But this study sees more appropriate the use of Gabriel Almond structural functional model as primarily concerned itself, with the maintenance of order and stability in the society.

Structure functional analysis originated in the biological and mechanical sciences of part of the system analyses. It was adopted and adopted as a model

of analysis in sociology and anthropology as it is evident in the work of Emile Durkheim and Talcott parsons. It was developed in political science by Gabriel Almond; S.P. Verma who stress around two main concepts; functions and structures on the basis of which three questions could be posed.

- i. What basic functions are fulfilled in any given political system?
- ii. By what structures?
- iii. Under what conditions?

Functions have been defined by Marton Robert as those observed consequences which make for the adaptation or adjustment of a given S.P Verma notes that while functions deal with consequences involving objectives as well as processes or patterns of the functions. The basic assumption of the structures functions. The basic assumption of the structures functions refers to the arrangement within the system, which performs the function framework is that all system has structures which can be identified and these structures perform functions within the system, necessary for existence. Thus, it is perceived by Gabriel Almond that political systems in existence in various political systems. These functions may be performed by different kinds of political structure and some time even by structures, which are of overtly, recognized as being primarily political. Verma notes that, that there no one correspondence between function and structure.

A particular functions may be fulfilled by a complex combination of structures just as structural arrangement may perform function which might have different kinds of consequences for the structure in the analysis of the political systems, the analyst compare not simply the political structures since these may not actually be the mechanisms through which all the necessary functions are being performed or they may not be performing the functions originally allotted to them.

Structural functional analysis tries to shift the focus of analysis away from the observable institutional political mechanisms to any area where the actual performances of the functional requirement of the system are located political system are therefore compared in terms of the manner in which structures perform the expected functions in the society. All political systems are therefore perceived to perform two basic functions; input and output functions. All input functions are seen as being performed by nongovernmental organization or system of the society such as pressure group interest groups, schools, family political parties, independent news papers, civil society organizations etc. the

output functions are all governmental and it is the governments and their bureaucracies which make rule apply rules and adjudicate between individual and groups on the basic of rules.

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Structural functional analysis tries to shift the focus of analysis away from the observable institutional political mechanisms to any area; functional requirement of the system are located. Political systems are therefore compared in them.

### **Civil Society and Civil Society Organizations Clarification**

There is little agreement on the precise meaning of civil society organizations, though much overlap exists among core conceptual components. Aside this, the types of organizations that make up the list of Civil Society Organizations have also been generating controversies among scholars. This prompted Matsuura (2001) to raise a pertinent questions that should it include political parties and private or corporate sector? It should be noted that it is now a settled matter in the annals of literature that civil society excluded political parties and business organizations (see Cohen and Arato, 1992; Diamond 1992 and 1999; Hirata, 2002; Simai, 2006 and Scholte, 2001). Though, the latter is still shrouded in controversy. Civil society is distinguished from political society (i.e. the party system) on the ground that political parties seek to capture political power and form government while civil society only influence government policies and activities without the intention of forming the government. On a broader note, while civil society organizations may form alliances with political parties, their primary activity is not party politics. As Diamond (1999) asserts, if they (civil society organizations) become captured by parties, or hegemonic within them, they move their primary focus of activity to political society and lose much of their ability to perform certain unique mediating and democracy building functions. On the other hand, the controversy trialing the inclusion of business organizations became evident in the widely acknowledged illustrative definition



posit by the centre for civil society of the London School of economics (CCS of LSE) (2004) that:

Civil society refers to the area of uncovered collective action around shared interest, purposes and values. In theory, its institutional forms are distinct from those of the state, family and market, though in practice, the boundaries between state, civil society, family and market are often complex, blurred and negotiated. Civil society commonly embraces a diversity of spaces, actors and institutional forms, varying in their degree of formality, autonomy and power. Civil societies are often populated by organizations such as registered charities, development non-governmental organizations, community groups, women's organizations, faith based organizations, professional associations, trade unions, and self help groups, social movements, business associations, coalitions and advocacy groups. This definition contradicts the argument of scholars who define civil society as organizations that fall outside government and which are not primarily motivated by profit (See Diamond, 1992; Simai, 2006 and most importantly Scholte)

Another contentious area in the conceptualization of civil society is whether militant groups should be included in the comity of civil society organizations since it is neither political nor profit making. It should be noted that certain characteristics have been identified as prerequisite for an organization to be seen as civil. These include; being voluntary, self generating, rule abiding, and distinct from parochial, economic and political societies. Diamond (1999) argued that since civil society also entails important characteristic like the promotion of pluralism and diversity; thus, civil society excluded narrowly focused, intolerant, ethnic chauvinist groups, hate groups, religious fundamentalist groups, and militia groups that claim, often through violence, that they are the only legitimate representation in society. Although it is commonly assumed that civil society is equivalent to everything that entails non state activities, civil society does not consist of groups that deny pluralism and diversity even though they are non state actors. In the context of Japan, Hirata (2002) argued that groups such as the Japanese Red Army, or various extreme right wing groups (Uyoku) are not part of civil society, primarily because they either propagate the use of violence to achieve their goals or glorify Japan's violent military past. He (Hirata, 2002) premised his argument on the incidence of 1995, when it was found that the Aum Shinrikyo, for example, tried to destabilize Japanese society through chemical weapons attacks as part of the

group's strategy to eventually overthrow the government. The Red Army's main goal was to bring about radical revolution throughout the world, including the destruction of the state of Israel through terrorist attack. Japanese extreme right wing organizations promote wartime militarism and racism through propagated public campaigns. Hirata (2002) concluded that these groups are by no means part of Japanese civil society. On this premise, groups such as Odua peoples' Congress, Boko Haram (though now classified as International terrorist group), Arewa Youth Forum (Militia wing), Egbesu amongst other militant groups in Nigeria cannot be admitted as civil society organizations.

### **Principles and Characteristics of Civil Society Organizations in Nigeria**

The literature suggests that the three principles participatory engagement, constitutional authority and moral responsibility are found in all civil societies regard less of cultural context (Mercy 2012).

Participatory engagement indicates that members of the society;

1. Enjoy access to and governance of resources used for the common good,
2. Are free to be involved in civic action and social change, and
3. Are free to participate in group affiliations that provide a sense of belonging on a community level.

Constitutional authority protects the rights and privileges of citizens in a civil society under the rule of law, citizens and social groups are constitutionally legitimized and empowered to hold economic and political actors accountable for their work as community servants and trustees. Local and national decisions makers, motivated by the common good rather than self interest, are expected to design and implement public policies that strengthen the vitality and welfare of the community.

Within this social, all community members have moral responsibility to use their civil liberties in ways that so not violate the human rights of others the practice of equity, justice, and reciprocity produces social order and stability.

### **Civil Society Organization and Social Political and Development in Nigeria: An Overview**

Civil service Organizations have played vital roles in the enthrone ment of democracy as well as, the consolidation of democracy in Nigeria. Many of these groups like Campaign for Democracy (CD), Centre for Democracy and

Development (CDD), Committee for the Defense of Human Rights (CDHR) and Civil Liberties Organizations (CLO) were instrumental in the restoration of civil rule. It would, be recalled, that between 1993 and 1999, in collaboration with the Nigeria Labour Congress, which is another civil society organization, these groups fought the Nigerian Military to a standstill. They mobilized students and workers for civil disobedience, strikes and protest marches across the country. Many in their ranks were killed and maimed while some lucky few were able to escape into exile Civil Society Index, 2007; only to come back after the 1999 democratic enthronement to continue their struggle for good governance and national development. In light of this, they immensely contributed to the present day national development on the following ground; (Osaghae, 1997).

- a. **Third term agenda:** Ex-president Olusegun Obasanjo's administration (1999-2007) attempted to insert an elongation clause in the constitution to ensure his continuous stay in office. This issue is however controversial due to the fact that the President did not make any categorical statement on his willingness or otherwise to go for another term, but actions and utterances of his aides without rebuff from him indicated his willingness to have an extension (Saliu and Muhammad, 2007). These included the purported circulation of a strange document by Prof. Jerry Gana, the then special adviser on Political Affairs to the President, at the NPRC (National Political Reform Conference); open support for third term by the PDP national chairman, Dr. Ahmadu Ali and other party stalwart; sharp reactions to opponents of third term by the government; purported attempt to bribe the National Assembly over the issue among others (See Anifowoshe, 2006, Idowu, 2006, Archibong, 2005). The disclosure by the Vice President Atiku Abubakar at an anti third term forum in Abuja eloquently gave insight into what the President's mindset was (Saturday Sun, April 8, 2006). Largely, antagonists of the third term bid cuts across different facets of the Nigerian society. These included prominent political actors including the Vice President, Atiku Abubakar, some members of the PDP, other political parties and civil society organizations (Saliu & Muhammad, 2007) of such protest against the tenure elongation bid by the civil society is the one championed by the National Civil Society Coalition against Third

Term (NACATT). Bamidele Aturu, the Steering Committee Chairman of NACATT, challenged President Obasanjo that the “third term agenda is immoral, corrupt, divisive, insulting, an evidence of failure, capable of creating a political uncertainty and, of course, it is unconstitutional “(Vanguard, January 05, 2006). Other civil society organizations that participated in this protest are; People Problems and Solutions (PPS) organization, catholic Bishops conference of Nigeria and individuals like Prof. Wole Soyink, former governor and factional chairman of the Alliance for Democracy (AD), Chief Bisi Akande, Prof. Ropo Sekoni, Dr. Joseph Oladokun, Solomon Olufelo and Adeola Odusanya among other (The PUNCH, March 12, 2006).

The centre for Legislative Studies (CLS), a non-governmental organization, invited stakeholders on March 26, 2006 at the International Press Centre in Ogba, Lagos to analyse the propriety of the agenda in line with the public hearing of the National Assembly Joint Committee on the Review of the 1999 Constitution, this afforded Nigerians another opportunity to X-ray the issue once more. The stakeholders, who came from the media, human rights community and politics, concluded that the third term agenda is an ill wind that will blow nobody any good and that the public hearing on the constitution amendment was a sham (The Punch, April 7, 2006). All these and many more protests from the civil society groups paved way for the senate arm of the National Assembly on Wednesday May 16, 2006 to throw out, in its entirety, a bill seeking 116 amendments/alterations of the 1999 constitution of Nigeria which sought a three term maximum of 4 years each for the President and the Governors as opposed to a two term of 4 years each prescribed by the constitution.

b. **Fuel Subsidy Removal**

A decision by the Nigerian government to halt a hefty fuel subsidy on January 1, 2012 prompted one of the largest and most coordinated protests in Nigeria’s history. The removal of the fuel subsidy with the claim that Government was spending more than 25 percent of her annual budget on the fuel subsidy and disregarded of the negotiations with the labour unions and civil society erupted National Commotion

witnessed by immediate increase in the price of fuel, transportation and food. The abrupt nature of the removal of the subsidy which was seen by some as act of insensitivity by a government that is out of touch with the economic struggles of the majority of the Nigerian people was welcomed by tens of thousands of Nigerians with protest against the removal of the subsidy. Even before the removal of the subsidy, activists like Femi Falana, Olisa Agbakoba, Festus Okoye and several other activists, held a meeting with President Jonathan and his aides, which resoundingly rejected the planned removal of fuel subsidy on Saturday 10<sup>th</sup> December 2011 (Sahara Reporters, 2011).

In Lagos, protesters massed at Ojota for a rally that was convened by the Save Nigeria Group. Musicians, movie stars and leaders of civil society groups all addressed the huge crowd as they denounced the government's attempt at creating hardship for the people. Part of the plan, as explained by Femi Falana, a lawyer, is to occupy the Gani Fawehinmi Park, venue of the protest, until the government backs down on the policy. In Abuja, the Federal Capital, Abdulwaheed Omar, President of the Nigeria Labour Congress, NLC led a rainbow coalition of civil society groups and trade unions to defy official ban on the protest (Adewuyi, 2012). This action on the part of the civil society in the removal of the fuel subsidy was not limited to the shore of the country, the protests by Nigerian in Diaspora were held in major cities around the world such as UK, Canada, USA, Ghana, South Africa and other countries (Social Development Integrated Centre (SDIC) 2012).

After one week of protests over the removal of fuel subsidy by the federal government, which crippled economic and social activities in Nigeria, the Nigeria Labour Congress, NLC, and Trade Union Congress, TUC, suspended the nationwide strike on Monday 23<sup>rd</sup> January 2012. The decision of the two main trade unions to suspend the strike came just a few hours after President Goodluck Jonathan announced an immediate reduction in the price of fuel from N1441 to N97 per litre. The labour leaders, however, explained that one of the major gains of the protest was that through the strikes, mass rallies, shutdown, debates and street protests, Nigerians demonstrated

clearly that they cannot be taken for granted and that sovereignty belongs to them (Ajaero, 2012).

- c. **Freedom of Information Act:** The passage of a freedom of Information law is a victory for Nigerian democracy. A law that stipulated that all institutions spending public funds will have to be open about their operations and expenditure while citizens will have the right to access information about such activities. The F.O.I bill was first submitted to Nigeria's 4<sup>th</sup> National Assembly in 1999 when the country returned to democracy but did not make much progress. It returned to the legislative chambers in the 5<sup>th</sup> National Assembly in 2003 and was passed in the first quarter of 2007 by both chambers. However, President Olusegun Obasanjo vetoed it. It returned to both chambers of the 6<sup>th</sup> National Assembly in 2007 and was finally passed on 24 May 2011. (Sunday Trust, 5<sup>th</sup> June 2011).
- d. **Doctrine of Necessity Clause:** Civil Society Organizations also rose to the occasion to demand for the recognition of the then Vice President Goodluck Jonathan as the Acting President when late President Umaru Musa Yar'adua was indisposed and was away to Saudi Arabia on medical treatment between November 2009 and March 2010. Civil rights organizations such as the save Nigeria Group and Enough is Enough Group actually seized the initiative, mobilized and marched on the National Assembly to demand for a resolution that will give due recognition to vice President as acting president. This led to the adoption of the now popular doctrine of Necessity by the National Assembly on February 9, 2010 (Ojo, 2011).

In doing so, we have as well maintained the sanctity of our Constitution as the ultimate law of the Land (Oyesina, 2010). It is uncontested that the history of Nigerian democracy with regard to the doctrine cannot be completed without recourse to the input of the Civil Society Organizations.

- e. **Electoral Reforms:** One of the unforgettable efforts of the Civil Society Organizations in the consolidation of Nigeria's democracy was the unflinching support they gave to the Justice Uwais Electoral Reform Committee (ERC) inaugurated on August 28, 2007 by Late President Yar'adua. Civil Society Organizations submitted tones of

memoranda to the ERC offering suggestions on how Nigeria can break the chain of her electoral debacle. Indeed, significant number of the 22 member ERC was drawn from the civil society groups.

### **Factors Affecting the Effectiveness of Civic Society Organization in Nigeria.**

Civil Society Groups in Nigeria had over the years, been confronted with myriads of problems that have made it difficult for them to function effectively as agent of development. One of such a challenge is the issue of political instability that is characteristic of the Nigerian polity. Political instability and the frequent changes of government with its accompanied policy inconsistencies is a major hindrance to the government and growth of the civil society groups. To shed more light on this, Odeh (2012) identified eight problems and challenges of Civil Society Organization viz;

1. **Disconnection from Rural Organization:** Civil Society Organizations activities are mostly restricted to the federal government level. They lack national spread. Most of these organizations are concentrated in Lagos and a few other state capitals in the country. This makes it difficult for majority of the Nigerian population, which lie in rural areas to appreciate the role they play, imbibe their doctrines and through the process, develop political consciousness and confidence to resist inducement from politician.
2. **Lack of Unity:** Divisions among the Nigerian Civil Society along the ethnic and regional lines have not helped its democratic advocacy. This had led to disunity and disagreement among the Nigerian Civil Society Organization practitioners in term of decision making and unity of purpose. The internal contradictions within the membership make it difficult to agree on common positions during the period of engagement with the state. Such inherent divisiveness weakens efficiency and makes the associations vulnerable to penetration by government agents.
3. **Inadequate Funding:** Most Nigerian prodemocracy Civil Society Organizations are donor dependent and the focus of foreign donors on democracy in Nigeria have expanded from supporting pro-democracy organizations to include the support for democratic institutions like the legislature, judiciary and other democratic

institutions. This fiscal factor has also reduced the activities and impacts of some prodemocracy Civil Society Organizations in contemporary Nigeria.

4. **Government Patronage:** Most often, the Nigerian private media, under the umbrella of the Nigerian Union of Journalist (NUJ), rely heavily on government patronage (advertisement) for survival and their independence has been seriously compromised for this reasons. There have also been claims that the Nigeria Labour Congress (NLC) leadership compromised with government in the recent 2012 strike/mass protests against the withdrawal of subsidy on petroleum products.
5. **Lack of internal democracy:** The lack of internal democracy in most of the Nigerian Civil Society Organizations makes it difficult for members of these organizations to learn democratic values/norms within their organization. Thus, they cannot adequately inculcate this principle to citizens.
6. **Lack of Skills for Civil Society Organizations:** The civil society organizations are also faced with lack of capacity in terms of knowledge, skills and method of advocacy. It is expected that any organizations that wish to engage the state must be well equipped with superior knowledge and articulation of stronger points. This still absent in many of the civil society organizations in Nigeria (Ojo, 2011).
7. **Corruption and Personal Enrichment:** There have been accusations of corruption, ranging from lack of transparency in the utilization of donor funds to outright embezzlement/conversion of foreign donations to personal use. This tends to weaken the Civil Society Organizations moral right to engage the state. It also hinders people of integrity and value from associating with them. The impact of their advocacy for a change is also limited, because it is stated that he who comes to equity must come with clean hands.
8. **Lack of State Support and Partnership:** The relationship between Civil Society Organizations and the state is largely characterized by suspicion and tension. For the most part, state officials have viewed Civil Society Organizations as competitors of power, influence and legitimacy in the public sphere rather than as development partners.



## Research Methodology

The paper adopted a survey research design and data were collected through primary and secondary sources. We administered questionnaires and personally interviews to some respondents to gather information while documentary about the activities of civil society groups were equally consulted in the course of carrying out this study. The paper adopted purposive random sampling techniques and selected 150 respondents across the various civil liberty groups existing in Kaduna state. 100 respondents belong to one civil society organizations or the other while 50 of the respondents are non-member of any civil liberty group. These selected populations were administered with questionnaire and 10 officials of the groups were interviewed to get revelation information about the subject matter, only 141 of the questionnaire were retrieved and analysed in this paper.

The data for this paper were analyzed using percentage table to express respondents' responses from the questionnaires administration. This data were both analysed quantitatively and qualitatively using the percentage means scores.

## Data Analysis

At this juncture we presented and analysed the data gotten through the instrumentation of questionnaires distributed to the targeted sample size of the population. We distributed 150 questionnaires to the respondents across the area of study but only 141 of the questionnaires were properly completed and returned while 3 of the questionnaire properly fill and were rejected before our analysis. The analysis is base on the 141 questionnaires that were returned completed and the interviews conducted with the key officials of the civil society organizations in Kaduna and other states.

**Table 1**

Civil Society Organizations have been a voice for the voiceless majority Nigerians in matters affecting their life.

Responses	No. of Respondents	Percentage (%)
Agree	83	56%
Disagree	46	33%
I don't know	12	11%
Total	141	100

**Table 2**

Civil Society Organizations have played critical role in the democratization process in Nigeria.

Responses	No. of Respondents	Percentage (%)
<b>Agree</b>	<b>94</b>	<b>67%</b>
<b>Disagree</b>	<b>33</b>	<b>23%</b>
<b>I don't know</b>	<b>14</b>	<b>10%</b>
<b>Total</b>	<b>141</b>	<b>100</b>

**Table 3**

Civil Society Organizations helped in ensuring free and fair elections in Nigeria.

Responses	No. of Respondents	Percentage (%)
<b>Agree</b>	<b>71</b>	<b>50%</b>
<b>Disagree</b>	<b>54</b>	<b>38%</b>
<b>I don't know</b>	<b>16</b>	<b>12%</b>
<b>Total</b>	<b>141</b>	<b>100</b>

**Table 4**

Democracy cannot thrive without Civil Society Organizations in Nigeria.

Responses	No. of Respondents	Percentage (%)
<b>Agree</b>	<b>105</b>	<b>74%</b>
<b>Disagree</b>	<b>30</b>	<b>21%</b>
<b>I don't know</b>	<b>6</b>	<b>5%</b>
<b>Total</b>	<b>141</b>	<b>100</b>

**Table 5**

Civil Society Organizations usually influence public policies in Nigeria.

Responses	No. of Respondents	Percentage (%)
<b>Agree</b>	<b>83</b>	<b>59%</b>
<b>Disagree</b>	<b>42</b>	<b>30%</b>
<b>I don't know</b>	<b>16</b>	<b>11%</b>
<b>Total</b>	<b>141</b>	<b>100</b>

**Table 6**

Civil Society Organizations influence Government to be responsive to the needs and aspirations of ordinary citizens in Nigeria.

Responses	No. of Respondents	Percentage (%)
<b>Agree</b>	<b>89</b>	<b>63%</b>
<b>Disagree</b>	<b>34</b>	<b>24%</b>
<b>I don't know</b>	<b>18</b>	<b>13%</b>
<b>Total</b>	<b>141</b>	<b>100</b>

**Table 7**

Civil Society Organizations promote rule of law and due process in governance in Nigeria.

Responses	No. of Respondents	Percentage (%)
<b>Agree</b>	<b>50</b>	<b>35%</b>
<b>Disagree</b>	<b>80</b>	<b>57%</b>
<b>I don't know</b>	<b>11</b>	<b>8%</b>
<b>Total</b>	<b>141</b>	<b>100</b>

**Table 8**

Civil Society Organizations are the engine room for good governance in Nigeria.

Responses	No. of Respondents	Percentage (%)
<b>Agree</b>	<b>68</b>	<b>48%</b>
<b>Disagree</b>	<b>54</b>	<b>38%</b>
<b>I don't know</b>	<b>19</b>	<b>14%</b>
<b>Total</b>	<b>141</b>	<b>100</b>

**Source: Field Survey, 2018.**

From the table 1 above it shows that 56% of the respondents agreed that Civil Society Organizations have been a voice for the voiceless majority Nigerians in matters affecting their life and 33% disagreed to the issue while 11% of the respondent said they do not know.

The above table 2 indicates that 67% of the respondents agreed that Civil Society Organizations have played critical role in the democratization process in Nigeria, while 23% of the respondents disagreed to the assertion while 10% said they don't know.

In the table 3 above 50% of the respondent agreed that Civil Society Organizations helped in ensuring free and fair elections in Nigeria, and 38% of the respondents have contrary view, while 12% remained neutral.

Table 4 shows that 74% of the respondents were of opinion that democracy cannot strive without Civil Society Organizations in Nigeria, 21% disagreed with the assertion and 5% said they don't know.

The table 5 above indicates that 59% of the respondents agreed that Civil Society Organizations usually influence public policies in Nigeria, and 30% of the respondents disagreed to the assertion while 11% said they don't know.

The above table 6 depicts that 63% of the respondents were of the view that Civil Society Organizations influence Government to be responsive to the needs and aspirations of ordinary citizens in Nigeria and 24% have contrary view on issue while 13% said they don't know.

The table 7 above shows that 35% of the respondents opted for the assertion that Civil Society Organizations promote rule of law and due process in governance in Nigeria and 57% of the respondents disagreed to the issue, while 8% said they don't know.

Table 8 is the last shows that 48% of the respondents believed that Civil Society Organizations are the engine room for good governance in Nigeria and 38% of the respondents disagreed to the claim, while 14% said they don't know.

#### Analysis of the Responses Obtained from Questionnaires Distribution

S/N	Details/tables Number	Agreed (%) responses	Disagreed (%) responses	I don't know response %	Total
1	Table 1	83 (56%)	46 (33%)	12 (11%)	100
2	Table 2	94 (67%)	33 (23%)	14 (10%)	100
3	Table 3	71 (50%)	54 (38%)	16 (12%)	100
4	Table 4	105 (74%)	30 (21%)	6 (5%)	100
5	Table 5	83 (59%)	42 (30%)	16 (11%)	100
6	Table 6	89 (63%)	34 (24%)	18 (13%)	100
7	Table 7	50 (35%)	80 (57%)	11 (8%)	100
8	Table 8	68 (48%)	54 (38%)	19 (14%)	100
	<b>Total</b>	<b>452%</b>	<b>264</b>	<b>84</b>	<b>800</b>

Percentage for Agreed

$$\frac{452}{800} \times 100 = 56.5\%$$

Percentage for disagreed

$$\frac{264}{800} \times 100 = 33\%$$

Percentage for I don't know

$$\frac{84}{800} \times 100 = 10.5\%$$

Agreed = 56.5% or 55%

Disagreed = 33% or 33%

I don't know = 10.5%

Total = 100%

### Major Findings

From the data analysed above we have the followings findings;

The paper proved that the Civil Society Organizations have played significant role in democratic consolidation in Nigeria.

The paper depicted that Civil Society Organizations are influencing government decisions/policies to a large extent in Nigeria.

### Conclusion and Recommendations of the papers

The impact of civil society organizations as it relate to socio-political development have been a subject of discussion by various scholars. The civil society organizations have sacrificed their existence, goals and objectives to the course of the fight towards socio political development in Nigeria. To this effect, they have made relentless efforts and provoking steps to ensure that the goals and objectives are achieved to a considerable extent.

### Recommendations

The followings recommendations were offered;

- i. The civil society organizations should not relent in their efforts to instill consolidated democracy and good governance in Nigeria.

- ii. The civil society organizations in Nigeria should continue to strive toward ensuring free and fair election in Nigeria; they should not compromise their objectives in that regard.
- iii. They should continue to influence government decisions, policies and programmes that can improve the living standard of the citizens, irrespective of any pressure from unpatriotic Nigerians or the government in power.
- iv. The government should respect the rights of the registered civil society organizations by allowing them to carry out their lawful acts without undue interference or threatening them; for that is the joy and dividend of democracy for the common people in Nigeria.
- v. The civil society organizations should continue to monitor government's activities and flows out necessary information and fearlessly defend the interests and rights of the citizenry.

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## ***Leadership and Ethics Relationship: Strengthening Human Resources and Organisational Capacity for Development***

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### ***Abstract***

*The aim of this study is to present a practical and rational perspective of leadership and ethics relationship. Specifically, this study explored the concept of leadership and ethics relationship to corporate governance. Leadership and ethics are concepts which are seen as important factors in human resources and organizational capacity in a developmental state. Leadership is necessary within the context of decision making and organizational performance whilst ethics refers to the particular conduct of those within organizations who are responsible for decision making. The socially constructed reality of this study is represented by individuals who were categorised as experts and corporations known to have a high standard of corporate governance. Views from the subjects about ethics in the perspective of corporate governance were gathered. Content analysis was used to analyse the data. Triangulation techniques of data collection were adopted to provide richness and thickness to the data. Interviews, document analysis and observations were used to understand the reality of the research issue. Triangulation techniques support the validation and reliability of data. The research found several attributes that relates to leadership and ethics which are also essential to guide corporate governance practices. They are fundamental elements that have emerged from the data. This paper developed a framework around the dimensions of leadership and ethics relationships relative to the Nigerian business environment. The study advanced an understanding of the relationship between leadership and ethics in strengthening human resources and*



*organisational capacity for development and proffers an agenda for future research in human resource field.*

**Keywords:** *leadership; Ethics; Relationship; Ethical Leadership; Human resource; Ethical Structure; Ethical Management.*

## ***Introduction***

Leadership and ethics are two concepts that are often quoted in literature in a fashion which seems to indicate that the two are mutually dependent or at least closely related. It may be stated that it is generally accepted that leadership in organizations coincide with a high measure of ethical conduct of the leader or leaders in the organization. It should also be borne in mind that when mention is made of leadership, not only are leaders' personal necessarily the subject of discussion, but also the collective of organizational leadership.

However, often not enough is mentioned about the interface that occurs between leadership and ethics and the impact that it may have on the general governance prevalent within a state. Malan and Smit (2001: 10) are quoted as stating that Public sector leadership and behaviour form a major yardstick to measure a country's morality and credibility in the eyes of the rest of the world, and this accentuates the importance of sound

governance. The question naturally arises as to how a general ethics-based environment could be instilled in public administration and how leadership could be exercised to promote and maintain such an environment. Recent examples of corruption, and less than exemplary conduct by Nigeria public officials presented the vexed question as to how problems in this regard may be addressed.

Prediction aside, there are claims linking the survival of a system with leadership. A good leader leads an organization transparently, and sets a good example at all levels of governance (Nnablife, 2010). Also, due to their significant influence in governing corporations, leaders are expected to make ethical decisions (Banerji and Krishnan, 2000). Banerji and Krishnan (2000) also noted the importance of leader beliefs, values, visions and actions that set the tone and standard of governance in corporations. Specifically, leaders are said to influence ethical choice

(Banerji and Krishnan, 2000). On top of all this, it is also suggested that ethical corporations depend on the values and moral principles held by individuals, in particular the leaders, in the corporations (Ferrell, Fraedrich and Ferrell, 2000). This article attempts to lend perspective to the leadership and ethics interface. Aspects relating to the establishment of an ethical framework and anti corruption strategy for government are briefly described and mention is made of the leadership aspects associated with good governance. To exemplify the above, two cases of organizations and measures taken by such organizations within the context of policy and the regulatory framework are cited.

## **LITERATURE REVIEW**

### **Empirical literature**

Much past literature has discussed the issue of leadership; however, it focused on leadership style. There was much empirical evidence that studied leadership related with ethics. For instance, Hood (2003) studied leadership style and ethical practices. Hood (2003) found there were relationship between leadership style and ethical practices.

Leadership style was examined using a leadership questionnaire based on Bass and Avalio, 1995), where several interface were structured as measurements: intellectual stimulation, individual consideration, charisma, inspiration, contingent reward, management-by-exception, active and passive. Ethical practice on the other hand, was measured using formal ethical policies and training programmes about valuing diversity. Based on 19.6% respondent rate, a positive relationship between leadership style and ethical practice was revealed. It was found that leaders who exhibit such values are likely to foster ethical practices. Specifically, a transformation leadership style, for example, exhibits higher ethical practices than do laissez fair and transactional leaders. This is due to the fact that transformational leaders are committed to more than just the legal prescription of practices. The study confirmed that the ethical orientation of the leader, i.e. the CEO, is an important factor that must be taken into consideration in understanding ethical practice.

Banerji and Krishnan (2000) studied leadership and ethical interface, and found leadership has a significant influence on corporations. They examined a convenience sample of 203 large companies in Nigeria. Transformational leaders were measured using Multifactor leadership questions by Bass and Avalio, 1995 and ethical climate measurement, using Victor and Cullen (1987).

The findings indicated a positive relationship between transformational leaders (i.e. who were intellectual stimulating, idealized influence, inspirational and individualized) and ethical climate (i.e. codes, rules, independence and care in the work unit) and altruism.

Neubert et al., (2009) also found a similar outcome, where a positive relationship was found between ethical leadership style and ethical climate. Using an internet survey, Neubert et al. (2009) investigated the influence of the ethical leadership of 250 Caucasian managers who were employed full time. They found that ethical leaders respond positively to an ethical climate and the commitment of other members of the organization. The findings revealed that managers have a moral authority (being fair, honest, trustworthy and considerate) that influences members of organizations. Their actions promoted such conduct in their followers. Their study found that ethical leadership demonstrates a role model influence on ethical climate (i.e. organization ethical character), which influences the job satisfaction and commitment of members of the organization. Other evidence with similar results, was also found by Trevino, Brown and Hartman (2003). They conducted a qualitative analysis on the transcripts of 40 semi-structured interviews of twenty corporate ethics and twenty senior executives representing medium to large American companies. The content analysis revealed that executive leaders are people focused (i.e. they care, respect, develop and treat people properly). The study revealed further criteria of ethical leaders: 1) Visible ethical action and traits, 2) Broad ethical awareness and 3) Decision-making processes.

The expansion of ethical leadership literature is also noted in the study conducted by Hind, Wilson and Lenssen (2009). They examined leadership competences that ensure the sustainability of corporations. They performed a survey of 108 European companies and in-depth interviews of 11 leading European multinational companies. The answers to the survey support findings concerning the nature of qualities that support responsible leadership. A total of 30 attributes ordered into 7 categories (acting with integrity, caring for people, demonstrating ethical behaviour, communicating with others, long term perspective, being open minded and responsible) were identified for evaluation. It was found that acting with integrity is the most important competency for supporting responsible leadership qualities, followed by caring for people, demonstrating ethical behaviour, communicating, long-term perspective and being open minded. In addition, a content analysis performed on interview data

revealed additional leadership competencies that involved: 1) knowledge, 2) skills, and 3) attitudes. Data also revealed 'reflexive abilities', which are an emotional and intellectual capacity that includes factors such as systematic thinking, embracing diversity, managing skills, balancing control, meaningful dialogue and developing a new language and emotional awareness. These variables are identified as leadership qualities that can be developed to ensure the sustainability of a business. Reflexive abilities are suggested as being core to managing business development that supports the sustainability of corporations.

### **Leadership and Ethics**

A key component in the quest towards greater ethical conduct should coincide with significant leadership development. Literature on leadership abound. Mention is often made of leadership styles (for example laissez faire or autocratic leadership styles) and the relationship and difference between leadership and management (which is not necessarily the same – a manager is not by default a leader). Leadership may also be categorised in terms of trait-theory, and according to Fox (2006: 69) considerable variations in the personalities, capabilities, abilities and skills of individual leaders exist. Research has indicated that some leadership traits appear more consistently than others. The statistical correlation between particular traits and leadership is predominantly positive, but the correlation may be low and does not necessarily result in a cause-and-effect relationship. Fox (2006:70) continues to explain that for example, it may require a particular set of traits to achieve a position of leader and another set of abilities to remain within such a position. In practical terms though, different organisations promote different approaches towards the type and nature of leadership which they may wish to instil. According to Akor (2008) Servant Leadership is an approach which is currently promoted by many organisations, including the Nigeria Revenue Service (SARS). Servant leadership in an organisational setting is a practical means of enhancing organisational productivity. Servant leadership refers to a set of virtues that aspiring leaders must subscribe to. Public servants are called to render services, and by serving they become leaders. By serving they show commitment and that they have leadership qualities. Akor (2008) is of the opinion that

*We cannot wait until we become leaders before we learn how to serve because 'nemo dat quod non habet' (you cannot give what you do not have). If we do*

*not possess the qualities of serving it would be difficult to acquire them when we become leaders.*

Ethical systems such as servant leadership can be real as well as elusive because on the one hand officials may attempt to do the right thing, while on the other hand, many people fail to discern and do the right thing as a result of daily pressures to meet set targets or achieve practical outcomes. However, servant leadership can be encouraged through leading by example. As with ethics and morality, the virtues of servant leadership cannot be achieved overnight. Rather, they require patient cultivation, and are necessary for organisational advancement.

Key characteristics of a servant leader are briefly explained below:

- The choice to lead: The servant leader has the potential to lead and chooses to lead, not as a non-servant, but as a servant.
- Foresight in practice: Foresight has its basis in the intuitive mind. It is a characteristic that helps the individual to understand past lessons, present realities and the likely future consequences of a decision.
- Listening skills: The ideal first step in true communication is listening rather than speaking. True communication demands respect for other people's ideas and understanding them as this is the way one can adequately harness various opinions in pursuit of organisational goals in the same way.
- Ability to conceptualise: The servant leader is able to visualise the objectives of the organisation in the context of the past, present and future.
- Proper use of power: Servant leaders do not use their power to coerce others. Rather, they use their powers through persuasion, which needs constant effort and patience. Coercion should be a last resort as the task of persuading others to follow has greater value and impact.
- Practice of acceptance and empathy: The servant leader is always empathetic without necessarily condoning underperformance.
- Consensus seeking: In group decisions, a servant leader consults all relevant stakeholders instead of merely imposing decisions.
- Use of open language: A servant leader uses open language that is clear to everybody and not ambiguous.
- Nurturing of the community: The servant leader ensures that all stakeholders derive a just share of the organisation's successes. True community can be built among employees to give them a sense of belonging.

The above merely serve as examples of a particular organisations approach to what leadership comprises. However, irrespective of the particular approach to leadership held by organisations and which particular leadership theory that is exalted, the important factor is that it should fall within the ambit of the ethical values for public administration enshrined in the Constitution of the Republic of Nigeria, 1996 and it should promote human resources capacity to function within such parameters.

### **Leadership and Ethics within Public Administration**

Much past literature has discussed the issue of leadership; however, it focused on leadership style. There was much empirical evidence that studied leadership related with ethics. For instance, Hood (2003) studied leadership style and ethical practices. Hood (2003) found there were relationship between leadership style and ethical practices. Hood (2003) studied the relationship between leadership style and ethical practices in 2000 small to medium size high technology firms throughout the US. Leadership style was measured using a leadership questionnaire based on Bass and Avolio (1995), where several dimensions were structured as measurements: charisma, inspiration, individual consideration, intellectual stimulation, contingent reward, management-by-exception, active and passive.

With a view to appropriately discourse the aspects of leadership and ethics in public administration, these concepts need to be defined briefly: Leadership could be defined as a personality characteristic, organisational function, or relationship among leader traits, follower expectations, and situational demands. (Fox & Meyer, 1995: 72). However, in close relation to the previous definition, leadership organisations could be defined as those where the collective innovation and talent of all organisational leaders are put into a cohesive form that would truly reflect such an organisation. (Fox, 2006: 78).

Ethics could be defined as to "...clarify right and wrong and act on what we take to be right..." (Fox & Meyer, 1995:45) and ethics refers to rules or principles that define right and wrong conduct."(Fox, 2006:17). Fox and Meyer (1995: 45) continue to mention in the Public Administration Dictionary that in the context of development the professional ethos of managers should include public trust, service to society and protection of the disadvantaged. For instance, lacking ethical conduct, which results in corruption, tends to result in inappropriate developmental and investment choices. Thus, a commitment to

the public interest is a function of the institutional role of government officials and the ethos of public service that this role demands. Malan & Smit (2001: 142) mention that when the basic functions of the government that underlie the Country's growth and development are considered, the soundness and integrity of its policies and the efficiency with which it carries out such policies are important determinants of success. To support the above opinion relating to the need for ethics in development, the former Minister of the Department of Public Service and Administration mentions that "Developmental States are about the interface between political, economic and bureaucratic elites. Democracy keeps politicians honest and accountable while sound corporate governance and systems of accountability keep the economic and bureaucratic elites honest." (Opening address by the former Minister of Public Service and Administration at the Africa Forum on Fighting Corruption in 2007 – The DPSA, Towards a common understanding of corruption). Within this context therefore, the Constitution of the Republic of Nigeria, 1996 refers to the values and principles that govern public administration (section 195):

- a high standard of professional ethics;
- efficient, economic and effective use of resources;
- public administration should be development-oriented;
- services must be provided impartially, fairly, equitably and without bias;
- peoples' needs must be responded to and the public must be encouraged to participate in policy-making;
- public administration must be accountable;
- transparency must be fostered by providing the public with timely, accessible and accurate information;
- good human resource management and career development practices must be cultivated; and
- public administration must be broadly representative of the Nigerian people, with employment and deployment based on ability, objectivity, fairness, and the need to redress the imbalances of the past to achieve broad representation (Country Corruption Assessment Report: Nigeria, 2003: 32). Naturally, ethical conduct among public officials can only successfully be pursued in the event where clarity is established as regards what ethics in an organisational setting would constitute. It cannot be expected of public administrators to behave ethically unless there is a universal set of ethics, which serves as a foundational

point of reference. An ethical framework therefore, is imperative for successful development in the state.

## **METHODOLOGY**

Congruent with the subjective and exploratory nature of the present study, an interpretive approach was adopted. Kaptein and Dalen (2000) confirmed that interpretive study is suitable for research that is exploratory in nature. Interpretive approach requires an interpretative understanding of meaning through interaction with actors of the study. Actors in this sense are the subjects chosen to study the phenomenon.

### **Qualitative approach**

We adopted a qualitative approach as our research methodology. The exploratory nature of our research questions required us to employ a qualitative approach. We adopted the interpretive inquiry approach as our research method. Reasons for using this approach were based on the characteristics of our research and the sensitivity of the research topic, which is leadership and ethics. As mentioned by Kaptein and Dalen (2000) research with an ethical content requires an exploratory approach. Key (1999) also stated that surveys limit the exploration of ethical content, as questionnaires limit one's ability to share views.

### **Choice of subject**

Based on the nature of the research question (i.e. how to create leadership and ethics relationships towards good corporate governance practices), the study is directed towards exploring the subjects view point. In relation to this study, the views of the people whose knowledge is highly specialized is required. People whose knowledge is highly specialized, as described by Ritchie, Spencer and O'Conner (2003, p. 33), are known as 'specialists'. Thus, two groups of subjects were selected; 1) experts on leadership management, and 2) companies that are recognized as high scoring corporate governance practice companies. The first group was represented by individuals who were influential and involved with corporate governance reforms such as the Central Bank of Nigeria. They include representatives from associations, regulators, and academics. Their views are significant. The list of experts included: former cooperatives leader (1), professional bodies (3), non-profit organisations (2), corporate governance



consultant (2), academic (1), major institutional investor (1), shareholder institution (1), and regulators (2). The second group of subjects were fifteen public listed companies (PLC) selected from the 'List of Companies in the Corporate Governance Survey Report 2008'.

The report identified companies that are recognized as adopting a high standard of corporate governance practices. The rationale for choosing high standard corporate governance practices was based on Gasorek (2003) and Kaptein and Dalen (2000). Gasorek (2003) defined good ethics to mean good business practices. Kaptein and Dalen (2000) on the other hand, asserted if one looks at the ethical content of organization as the extent to which unethical acts are absent, it is called a normative ethics context. These 'specialists' were selected specifically for their relevance to the research interest. In addition, the representatives were selected based on the 'specialised' criteria suggested by Steward and Cash (2003) as cited in Muthiah et al., (2008). Steward and Cash (2003) stated that the level of information or expertise, availability for interview, willingness to participate, and ability to transmit information freely and accurately were several criteria for subject selection.

### **Data Gathering Process**

Based on the exploratory nature of our study, where interaction between enquiry and enquirer is needed, multiple data collection methods were used. Longnaan (20017) stated that multiple data collection methods are appropriate for a study that requires interactions between enquiry and enquirer. Based on that recommendation, the study made used of multiple data collection methods, which were: primary (interview data) and secondary (documents). Interviews were recommended as a good technique to understand how people think and feel (Esterberg, 2002). Interviews are also emphasised as key to qualitative data collection methods (Musa and Kabiru, 2017). Documents on the other hand, enhance the construct validity of research findings (Yiryen, 2018).

We conducted two stages of interview sessions, first with the experts and then with the representatives from the companies. The aim of the interviews with the experts was mainly to gain an insight into the expert views about the leadership attributes that would provide good corporate governance in companies. It is believed that the experts experience, knowledge and skills would provide an in depth findings for the research questions. In addition, we interviewed representatives from companies. We aimed to understand the insight of the

companies ethical leadership attributes in relation to good governance practiced in their companies.

However, to validate our view, the researcher also conducted an interview with other parties (i.e. policy makers). This gave credibility to and confidence in the information gathered to support the information about ethical leadership qualities gathered from the subject (i.e. experts and companies).

#### 3.4. Data analysis

To support the researches' data analysis process (i.e. data management) the study used aided qualitative data analysis software NVIVO 8. NVIVO 8 assisted us in data management i.e from the general coding process to specific emergent patterns that make sense of our data. NVIVO was found to be very useful in performing this procedure as it simplified and managed the voluminous data obtained from both the interviews and documents. Specifically, the content analysis technique was used to organize the data process, including coding, memoing, patterned meaning and most importantly making sense of the data. The following addresses the content analysis procedure for our research.

First, we listened to each tape twice prior to making a transcription. The aim was to get familiar with the data. At this stage, we were able to identify the categories of meaning gathered from the words spoken about by the subject. Verbatim transcriptions were later made for each recorded conversation with the respondents. Second, a semantic procedure was used, where words and sentences from the text (transcriptions) were categorized into codes. The function of the process at this stage was to ensure clarity of understanding from the conversation and to avoid any misrepresentation and omission of data. Third, once the recurring classifications of codes were gathered, the next step was to conduct descriptive procedures, where codes were analysed to another level of abstraction. This process is termed as classification of data into themes. The themes were later analysed into higher order level of abstraction, which is described as an explanatory account. At this point, we conceptualise the themes of interpreting data into meaning. An example of the above process is as prescribed in Table 1: We validated our process of coding by showing the categories developed to several other qualitative researchers, i.e. peer checking. The aimed was to validate the interpretation of the meaning of our themes, as representing the words of the respondents. Most importantly, we also validated the themes with the subject themselves, i.e. member checking.

**Table 1: Process of analysis**

Quote	First level of analysis (coding – data management)	Second level of abstraction (descriptive accounts)	Higher level of abstraction - conceptualised the meaning (explanatory accounts)
*... if tomorrow [the leader] met with an accident, business activities in the organization should remain the same as they are today..."	<ul style="list-style-type: none"> <li>• corporation stands for its values regardless of the situation.</li> <li>• a legacy in that organization</li> </ul>	Institutionalized leadership	Leader attributes

## FINDINGS AND DISCUSSION

Based on the content analysis conducted, the study found good governance practices emerged from the data, reflecting the principles of the corporations and corporate members that have become the foundation of good practices in Nigeria public and private sector environment. Good governance, based on the respondents words were: 1) accountability, 2) integrity, 3) fairness, 4) responsibility, 5) responsiveness, and 6) transparency. In addition, the content analysis revealed that ethical leadership is an element that empowers good governance practices. Ethical leadership based on the analysis of the data means a leader that does not compromise on ethics and has a strong moral code. Generally, the subjects of our study emphasised leadership and ethics as a moral compass in strengthening human resources and organisational capacity for development. The subjects of our study identified a leader as a moral compass who created the tone of the entire organization.

A similar trend of understanding leadership and ethics relationship was found in the literature, where leadership is placed in an important role in human resources and organisational capacity for development. Davies (2006) points out that the nature of leadership plays a major role in the effectiveness of the desired corporate governance practices. Leaders are required to behave ethically, thus commitment from ethical leadership is essential. Ethical leadership, according to the literature, involves those leaders who have ethical recognition by high-level business managers (Wu, 2006). Some view ethical leadership as managers who display appropriate conduct through personal

action and interpersonal relationships and promote actions to followers through communication, reinforcement and decision making (Nanyit, 2016).

### **Leadership and Ethical attributes**

The study shows that recognition of good human resource practices among the subjects is partly due to the nature of the corporate leaders. Interestingly, we found that the ethical attributes of the corporate leaders contributed to the companies to be awarded as Nigerian high achievers in human resource, as all the companies were ranked high. Specifically, the study showed several leadership and ethics relationship attributes that contribute to stimulating good human resource management balance. Table 2 illustrates the link between leadership and ethics attributes tag as ethical leadership attributes and human resource practices.

Table 2: Human resource practices and Leadership and Ethics attributes

Leadership and Ethics Attributes	Human Resource Practices
<b>Accountability</b> <ul style="list-style-type: none"> <li>• duties and obligation</li> <li>• independent</li> <li>• sincerity</li> <li>• work collectively</li> </ul>	Roles separation of duties example ethical decision making
<b>Responsive</b>	act immediately to solve dilemmas
<b>Integrity</b>	honesty in disclosure of information to board members, shareholders conforms to principles (personal and standard)
<b>Fairness</b>	work for stakeholders. concern for minority shareholders.
<b>Transparency disclosure</b> <ul style="list-style-type: none"> <li>• openness</li> <li>• trustworthiness</li> <li>• due diligent</li> <li>• honesty</li> </ul>	willingness to disclose remuneration detail, any conflicts of interest listeners makes decision discloses information

Responsibility 5. answerable 6. proprietary (property)	communicates and interacts with stakeholders

Source: findings of the research

As well as the abovementioned leadership and ethics relationship attributes, several other attributes were seen as linked with ethical leadership: physical energy to talk to people, ability to use the energy, to energise positively and execute decisions well, passion and perception.

Consistent with previous studies, ethical practices depend on leaders who lead with transparency and set a good example at all levels of governance (Nnablife, 2010).

Further analysis of our content analysis indicated that leadership and ethics relationship attributes, as found from the data, indicated 'servant leader' type of leadership style. Servant leaders, as perceived by our subjects, are leaders that are perceived as supporting ethical leadership in guiding the organization towards human resource practices. Below is the description of a servant leader leadership style provided by the subject from company no. 7, describing the company leaders.

## CONCLUSION

This study found that the above mentioned attributes of leadership and ethics supported the proposition that ethical leadership associated with good human resource practices. Ethical leadership attributes emerged which were described (in Table 1 and Table 2) as supporting the process of good human resource practices in the context of this study. Overall, the findings of this study are useful for three main groups: academics, practitioners and regulators. This study extended the literature on corporate governance practices by linking ethics in corporate governance perspective. Empirical development in human resource field largely neglects to recognize ethics as an element of good governance; this study provides empirical justification that ethics, particularly leadership and ethical relationship tagged as *ethical leadership* is crucial in strengthening human resources and organisational capacity for development. Such findings

establish human resource as a social process rather than as economic logic. Additionally, pragmatic academic contributions have been made in terms of the methodology employed, as this research provides an interpretivist approach, rather than a positivist approach. The interpretivist approach provides rich and 'first hand' information. The richness and justification of data reveals its valuable contribution of knowledge from an academic perspective. The study also contributes to the work of practitioners and regulators in several ways; the findings highlighted the importance of ethics, and thus acknowledge the managerial implications of incorporating ethical based governance into the system.

There were several limitations noted. The greatest limitation is the scope of the study. As ethics is a sensitive issue, an in depth description of practice, through case research, was impossible. Attempts were made, but permission to conduct case studies was denied on numerous occasions. Following discussions concerning several enquiry approaches with scholars and supervisors, social constructionism was employed as an alternative. However, in order to enrich the findings, a case study would be recommended for future research. A deductive approach should also be used in the future.

We would recommend an objective view of the research that would provide a causal effect of the attributes of ethical leadership and corporate governance practices. We predict future research could build an insight into explaining the relationship between ethical leadership and good governance.

The relationship between leadership and ethics naturally calls for substantive debate on an ongoing basis in order to improve general awareness among public officials in general. Part of this debate centres around how leaders should conduct their functions according to what is deemed as ethical and which measures organizations should take to entrench and manage this quest. The policy and regulatory framework and associated guidelines set by the Nigeria government may lay the foundation in this regard, but individual organisations should continue to structure and entrench their processes, methodologies and general behaviour to ensure that developmental and service delivery decisions are taken within an ethical milieu. It is therefore necessary to continuously seek out particular best practices found within Nigeria public sector organisations to emulate in this regard.

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Disciplinary Action, Risk Management, Corruption Database information- Reported to DPSA

— Shows links to functions within a component  
 - - - Shows the process flow between components and functions

Source: (Anti-Corruption Capacity Requirements. Guidelines for implementing the Minimum Anti-Corruption Capacity Requirements in Departments and Organisational Components in the Public Service: 10)





**ÀGBÉYÈWÒ IHÀ TÍ ÀWỌN AKÉKỌỌ KỌ SÍ ÌSÀMÚLÒ  
ÒÒGÙN ÌBÍLÈ NÍNÚ ÌWÉ FÈRÈ-BÍ-ÈKÙN ÀTÌ  
BAŞÖRUN GÁÀ TÍ  
ADÉBÁYỌ FÁLÉTÍ KỌ**

**ÀJÀNÍ FOLÁKÉ ADÉWÙMÍ  
Èka-Èkọ Èdè Yorùbá**

**Emmanuel Alayande College of Education, Oyo**

**ÀŞAMỌ**

Ìṣẹ̀ yìí ṣe àfihàn ihà tí àwọn akẹ́kọ́ọ kọ sí ilò òògùn ibílẹ̀ nínú ìṣe àṣàyàn Fálétí méjì wọnyí, Fẹ̀rẹ̀-bí-Èkùn àti Başörün Gáà. Kò sí ohun tó wà láyé tí kò ní iwúlò tirẹ̀, òògùn ibílẹ̀ náà sì wúlò lááwùjọ Yorùbá. Ìwúlò rẹ̀ yìí ló mú kí àwọn oníṣe ọ̀nà máa ṣe àmúlò rẹ̀ nínú ìṣe wọn. Nínú ìṣe yìí a fi èrò àwọn akẹ́kọ́ọ hàn lórí kíkà nípa òògùn ibílẹ̀ nínú àwọn iwé Adébáyọ Fálétí tí a fi ṣe àwòta ìṣe yìí. A tún mẹnuba oríṣiì òògùn ibílẹ̀ wọnyí gégé bí ó ti jẹ yọ nínú àwọn iwé tí a lò. Olùwádii yìí lo ọgbón ifòròwánlẹnuwò àti àtòjọ ibeèrè láti ṣe àkójọ èrò (Dátà) fún ìṣe yìí. A lo fòmúlà onísirò tí a mọ sí idá (percentage) láti fi ṣàlàyé àwọn dátà tí a ṣàkójò rẹ̀. Àwọn akẹ́kọ́ọ ọlódún kejì (200 level) àti ọlódún kẹta (300 level) tí ilé ẹkọ gíga ti Emmanuel Alayande College of Education la yàn láàyò fún ìṣe yìí. Lákòótán á dábàá lílò òògùn ibílẹ̀ fún tẹrú-tomọ lówùjọ àti ní orilẹ̀-èdè yìí lápapọ̀.

**Ìfáárà**

Gégé bí a ti mọ pé Olódùmarè ló dá ewé àti egbò fún ilò ọmọ ẹdá. Àwọn Yorùbá a máa sọ pé mo sàà kò jẹ, ewé rẹ̀ ku ọkan ni, bẹ̀ẹ̀ lẹ̀rò òògùn tí a fi ewé àti egbò ṣe rí. Láti igbà láéláé ni àwọn Yorùbá ti ní oríṣiìrìṣiì ọ̀nà tí wọn n gbà lo òògùn ibílẹ̀ fún itọ́jú àrùn, idáàbòbò ara ẹni lówọ ewu. Sẹ̀ Yorùbá bọ, wọn ní diẹ ọkùnrin kò tó.

Ìṣe yìí mẹnuba àwọn ihà tí àwọn akẹ́kọ́ọ kọ sí kíkà nípa ilò òògùn ibílẹ̀, gégé bí ó ti jẹ yọ nínú àwọn iwé méjì tí a lò nínú àpilẹ̀kọ yìí.

Bákan náà, isẹ yí jẹ kí á mọ pé àwọn akẹkọọ tí ilé-iwé gíga mọ ànfààní tó rọ mọ lílo òògùn ibílẹ̀, èyí tí wọn sì tún ń bá pàdé nínú isẹ ọ̀nà ní ọ̀kan-ò-jòkan, pàápàá jùlọ nínú àwọn àṣàyàn iwé méjì tí a lò.

Síwájú síi, látàrí iwúlò àwọn òògùn ibílẹ̀ yíí mú kí Fálétí náà ẹ̀ ẹ̀ àmúlò rẹ̀. Òògùn ibílẹ̀ pọ̀ lọ jaburata, àwọn kan wà láti ẹ̀ itọ́jú àrùn ara bii, ibà, ẹ̀fọ́rí túulu, ẹ̀jẹ-ríru, arunmọ́léegun abbl. Àwọn isọrí òògùn ibílẹ̀ miiran tún wà fún isọ̀ra; àpẹ̀rẹ̀ bí i: ayẹ̀ta, àjàbọ̀, aṣákíí, ọ̀wọ̀, egbé, òkígbé àtídiyo àti bẹ̀ẹ̀ bẹ̀ẹ̀ lọ. Àmúlò rẹ̀ nínú isẹ ọ̀nà èyí tí a fúnka mọ̀ nínú isẹ yíí. A kò ṣàl ẹ̀ àfihàn bí oríṣíí òògùn ibílẹ̀ ẹ̀ jẹ̀ yọ̀ nínú àwọn àṣàyàn iwé wònyí: *Fẹ̀rẹ̀-bí-Èkùn àti Baṣọrun Gáà*.

Bí a ẹ̀ mọ̀ pé, òògùn ibílẹ̀ kíí ẹ̀ ohun àjẹ̀jì lówùjọ̀ Yorùbá, èyí tí iwúlò wọn sì lọ jàntírẹ̀rẹ̀ lórí ayé ọ̀mọ̀ adáríhunrun, èyí ló mú kí ilò wọn máa jẹ̀ yọ̀ nínú isẹ ọ̀nà ní ọ̀kan-kò-jòkan. Kódà bí àwọn ònkòwé ẹ̀ ń ẹ̀ àmúlò rẹ̀ nínú isẹ wọn yóó túbọ̀ mú kí òògùn ibílẹ̀ fẹ̀sẹ̀múlẹ̀ lówùjọ̀, ẹ̀ Yorùbá bọ̀ wọn ní òrìṣà tí a bá ń ẹ̀, tí a kò fí han ọ̀mọ̀dé, irúfẹ̀ òrìṣà bẹ̀ẹ̀ yóó parun ní. Sùgbọ̀n èyí kò rí bẹ̀ẹ̀ ní tí òògùn ibílẹ̀ tí à ń bá pàdé nínú àwọn isẹ ọ̀nà lówùjọ̀ lóníí, èyí tí ó fí imọ̀ kún imọ̀ àwọn akẹkọ́ọ̀ lórí ohun tí wọn tí mọ̀ tẹ̀lẹ̀.

**Àtòjọ̀ ibéèrè fún isẹ̀ iwádíí:**

Wònyí ní àwọn àtòjọ̀ ibéèrè tó le ran isẹ̀ yíí lówọ̀;

- i. Kín ní ìtumọ̀ òògùn ibílẹ̀?
- ii. Ẹ̀ ẹ̀ òògùn ibílẹ̀ wúlò lówùjọ̀?
- iii. Irú àwọn èniyàn wo ló ǎ lo òògùn ibílẹ̀?
- iv. Ànfààní wo ló wà nínú kíkà nípa òògùn ibílẹ̀ nínú isẹ ọ̀nà kan?

Isẹ yìi ẹẹ pàtàkì látàrí àwọn ànfààní tó rọ̀ mọ̀ ilò òògùn ibílẹ̀. Àkọsílẹ̀ yìi yóó yàn-nà-ná, ihà tí àwọn akẹ̀kọ̀ọ́ kọ sí òògùn ibílẹ̀ gégé bí wọn ti ẹ́ àbápádé rẹ̀ nínú àwọn iwé tí wọn ti kà. Isẹ̀ yìi yóó tún tan ìmọ̀lẹ̀ sí àwọn oríṣiì òògùn ibílẹ̀ tó ń jẹ̀ yọ̀ nínú isẹ̀ ọ̀nà náà. Akẹ̀kọ̀ọ́ yóó le nígbàgbọ̀ nínú ilò òògùn ibílẹ̀ látàrí bí wọn ẹ́ kà nípa rẹ̀. Isẹ̀ yìi yóó tún fọ̀nrere ànfààní tí kò lẹ́gbẹ̀ tó sodo sínú lílò òògùn ibílẹ̀ láwùjọ. Kódà, isẹ̀ yìi yóò mú itẹ̀síwájú bá ilò òògùn ibílẹ̀ ní tilẹ̀-toko.

ÀWÚJQ ÀFOJÚSÚN ÀTÌ ÀŞÀYÀN

Àwùjọ afojúsùn fún isẹ yii ni àwọn akẹkọọ ijinnlẹ èdè Yorùbá tó jẹ ti ilẹ-ẹkọ olùkọni àgbà ti Emmanuel Alayande College of Education, nígbà tí àṣàyàn àwùjọ fún isẹ yii dá lóri àwọn akẹkọọ ijinnlẹ èdè Yorùbá ọlọdún kejì (200level) àti ọlọdún kẹta (300 level) ni a ṣe àmúlò wọn fún isẹ iwádii yii. Lọkúnrin, lóbinrin ni àṣàyàn àwọn akẹkọọ wọnyí, láti lé ma ṣegbè fẹnikan. Isẹ iwádii yii jẹ sọtún sòsì má ba ibikan jẹ. Márùnléléàádòrin (75) akẹkọọ ni a yàn láti ipele kejì ( 200L) àti márùnléléàádòrin (75) ní ipele kẹta 300L, lọkúnrin àti lóbinrin tí àpapọ àwọn akẹkọọ fún isẹ iwádii yii sì jẹ àádójó (150).

Olùwádíí lo àtòjò ibéèrè ( Questionnaire) nínú iṣẹ̀ yìí láti ṣe àkójọpọ̀ èrò (Déetà) àwọn akẹ́kọ̀ọ́ tí a yàn. Láti lè ní déetà tó kún lóri iṣẹ̀ iwádíí yìí, ipín méjì ni àtòjò ibéèrè yìí pín sí. Ipín A ni ó n ṣàlàyé lẹ́kùn-ún rẹrẹ nípa akẹ́kọ̀ọ́ kọ̀ọ́kan, bii orúkọ, ojọ-orí, lẹ́bùrù, àdírẹ̀sì ilé, iṣẹ́ ibílẹ̀ abbl, nígbà tí ipín B jẹ́

oríṣíí ibéèrè lórí ihà tí akẹ̀kọ̀ọ́ kọ sí àmúlò àti àfihàn ilò òògùn ibílẹ̀ nínú iwé *Fẹ̀rẹ̀-bí-Èkùn* àti *Başşurun Gáà*, èyí tó jẹ́ iṣẹ́ ọwọ́ Adébáyọ̀ Fálétí.

Àwọn àtòjọ ibéèrè tó wà ní ipín B ni yóò gbe èrò ọkàn akẹ̀kọ̀ọ́ jáde. Àwọn àtòjọ ibéèrè fún ipín B jẹ́ méjilá péré. Ìdáhùn àwọn akẹ̀kọ̀ọ́ sí àwọn ibéèrè wònyí jẹ́ idáhùn Bẹ̀ẹ̀ni/Bẹ̀ẹ̀kọ́. Olùwádíí ló pín àwọn àtòjọ ibéèrè wònyí fún àwọn akẹ̀kọ̀ọ́ tó kàn fún ra rẹ̀.

### KÍKÚN OJÚ-OŞÙNWỌN OHUN-ÈLÒ

Olùwádíí yíi gbé àtòjọ ibéèrè yíi fún àwọn lógàá-lógàá rẹ̀ ní ẹ̀ka-ẹ̀kọ́ èdè Yorùbá fún àtúnṣe tàbí àfikún níbi tí ó bá yẹ. Wọn ṣe àtúnṣe àti àfikún tó yẹ ló mú kí àwọn àtòjọ ibéèrè wònyí kún ojú-oşùwọn, kí olùwádíí tó ó pín-in fún àwọn akẹ̀kọ̀ọ́ tí a yàn fún iṣẹ́ iwádíí yíi.

### ÌŞÀKÓJỌ DÉÉTÀ

Olùṣewádíí gan-an ló pín àwọn àtòjọ ibéèrè fún àwọn akẹ̀kọ̀ọ́ tí á yàn ní ọ̀kọ̀ọ́kan. Ọ̀un náà ló sì gba wọn padà, lẹ́yin tí àwọn akẹ̀kọ̀ọ́ náà ti fọwọ́ sí i, nítorí náà àwọn àtòjọ ibéèrè tí olùwádíí lò pé pérépéré, tí ọkàn kò sì sọ̀nù.

### ÀLÀYÉ LÓRÍ ÀWỌN DÉÉTÀ

Olùwádíí yíi lo ìmọ́ ipín ní isọrí ( frequency) àti idá (percentage) láti fi ṣàlàyé iwádíí tó ṣe.

Àwọn àtẹ̀ isàlẹ̀ wònyí ni ó ṣe àgbéjáde èrò àwọn akẹ̀kọ̀ọ́ nípa kíkà nípa òògùn ibílẹ̀ nínú iṣẹ́ ọ̀nà.

### Àtẹ̀ Àkọ́kọ́

Nọ	Ìbéèrè	Bẹ̀ẹ̀ni (True)	Ìdà ( Percentage )	Bẹ̀ẹ̀kọ́ (False)	Ìdà (Percentage)
1.	N jẹ́ òògùn ibílẹ̀ ní ànfààní bí?	82	54	68	45

2.	Ọ̀nà àtigbé èdè Yorùbá lárugẹ̀ ní ẹ́ṣe àmúlò òògùn ibílẹ̀ nínú ẹ́ṣe ọ̀nà	104	69	46	30
3.	Ẹ́e òògùn ibílẹ̀ sì tún wà lárugẹ̀ gẹ́gẹ́ bí ònkọ̀wé ẹ́ṣe àmúlò rẹ̀	86	57	64	43
4.	Bí ònkọ̀wé ẹ́e sàmúlò òògùn ibílẹ̀ nínú iwé rẹ̀ dára	84	56	66	44

### Àtẹ̀ Keji

Nínú àtẹ̀ ọ̀kẹ̀ yìí, nínú àwọn àádọ́jọ̀ (150) lórí ibeèrè akẹ́kọ́, ẹ̀sì èrò àwọn akẹ́kọ́ fí hàn pé akẹ́kọ́ méjì lélógórin ló faramọ̀ ibeèrè akẹ́kọ́ tí ẹ̀yí sì jẹ́ idá m̀rindínláraádọ́ta (54%), nígbà tí akẹ́kọ́ méjì dínláraádọ́rin, ẹ̀yí tí í ẹ́e idá m̀rindínláraádọ́ta (45%) sì tàkò ó.

Lórí ibeèrè keji akẹ́kọ́ m̀rindínlógórùn-ún (104) tí í ẹ́e idá m̀ kàndínláraádọ́rin (69%) ló faramọ́-ọ̀n, bẹ́e àwọn m̀rindínláraádọ́ta akẹ́kọ́ (46) tíí ẹ́e idá ọ̀gbọ̀n (30%) yà bẹ́ẹ̀kọ́ ní idáhùn wọn. Síwájú síí, lórí ibeèrè kẹta ẹ̀wẹ́, àwọn akẹ́kọ́ m̀rindínláraádọ́rùn-ún (86) ló sọ bẹ́ni, ẹ̀yí tí í ẹ́e idá m̀tádínlógóta (57%) nígbà tí àwọn akẹ́kọ́ m̀rindínlógóta (64) ẹ̀yí tíí ẹ́e idá m̀tálélógóji (43%) tako ibeèrè náà. Nínú àtẹ̀ ọ̀kẹ̀ yìí kan náà lórí ibeèrè kẹrin, iwádíí fíhàn pé àwọn akẹ́kọ́ m̀rindínlógórin (84), ẹ̀yí tíí ẹ́e idá m̀rindínlógóta (58%) nínú ọ̀górùn-ún ló sọ bẹ́ni, tí àwọn akẹ́kọ́ m̀rindínláraádọ́rin (66) tí idá wọn jẹ́ m̀rindínlógóji (44%) kò faramọ́-ọ̀n.

## Àtẹ Kẹta

Nọ	Ìbèèrè	Bẹ̀ceni (False)	Ìdà (Percentage)	Bẹ̀cókó (False)	Ìdà (Percentage)
1.	N jẹ òògùn ìbílẹ̀ wúlò fún tak-tabo lówùjọ òde-òní?	79	53	71	47
2.	Kíkà nípa àwọn oríṣíí òògùn ìbílẹ̀ nínú iwé lítírésọ le ba ẹ̀sìn akẹ̀kọ́ọ̀ jẹ.	86	57	64	43
3.	Àfihàn òògùn ìbílẹ̀ nínú iṣẹ-ọ̀nà fi ònkòwé hàn gégé bí babaláwo	112	75	48	25
4.	Àìní òdiwọ̀n fún lilo òògùn ìbílẹ̀ jẹ àlécébù nlá	90	60	60	40

Láti inú àtẹ̀ yíí, nínú àwọn àádọ́jọ (150) akẹ́kọ́ tí olùṣewádíí ló lórí ibéèrè àkọ́kọ́, àwọn akẹ́kọ́ mọ̀kàndínlógórin (79) èyí tí í ẹ̀ idá mètàléláàádọ́ta (53%), nígbà tí àwọn mọ̀kànléláàádọ́rin títí ẹ̀ idá mètàdínléláàádọ́ta tako ibéèrè náà. Àwọn akẹ́kọ́ m̀rindínléláàádọ́rùn-ún (86), tí idá (percentage) wọn jẹ mètàdínlógóta (57%) ló faramọ́ ibéèrè kejì, nígbà tí àwọn m̀rínlélólógóta (64) tí idá wọn jẹ mètàlélólógóji (43%) kò gbà á wọlé. Bákan náà, lórí ibéèrè kẹta, àwọn méjiléláàádọ́fà (112) tí idá wọn jẹ m̀arundínlógórin (75%) ló sọ bẹ̀ni, nígbà tí àwọn méjidínléláàádọ́ta (48), tí idá wọn jẹ m̀èèdógbòn (25%) sì takò ó. Lẹ́yìn náà, látàrí iwádíí tí olùwádíí ẹ̀, ó tún hàn lórí ibéèrè tó gbèyìn nínú àtẹ̀ òkè yíí pé, àwọn akẹ́kọ́ àádọ́rùn-ún (90) tí idá wọn jẹ ọ́gọ́ta (60%) ló faramọ́ ibéèrè náà, ẹ̀gbọn àwọn ọ́gọ́ta (60) akẹ́kọ́, èyí tí idá wọn jẹ ọ́gọ́jì (40%) ẹ̀ àtakò ibéèrè náà.

Nọ	Ìbéèrè	Bẹ̀ni (True)	Ìdà (Percentage )	Bẹ̀kọ́ (False)	Ìdà (Percentage )
1.	Àmúlò òògùn ibílẹ̀ nínú isẹ́-ọ̀nà n fí agbára Yorùbá hàn	90	60	60	40
2.	Ẹ̀ àfihàn àtí lílo òògùn ibílẹ̀ nínú isẹ́ ọ̀nà n fí ònkòwé hàn gégé bí ojúlówó ọ̀mọ Yorùbá	86	57	64	43

3.	Şé bí àwọn ònkòwé şé n şé àmúlò òògùn ìbílẹ̀ nínú işé ọnà dára lówùjọ	70	47	80	53
4.	Kíkà nípa oríşíí òògùn-ìbílẹ̀ nínú ìwé lé mú kí akẹ̀kọ̀ọ̀ nífẹ̀ẹ̀ sí òògùn şíşẹ̀ ló jọ iwájú	74	49	76	51

sì tún rí àwọn akẹ̀kọ̀ọ̀ ọgọ́rín (80) tí ìdà wọn jẹ̀ mètáléláàádọ́ta (53%) sì mú  
bẹ̀ẹ̀kọ̀ fún ibeèrè náà. Àwọn akẹ̀kọ̀ọ̀ mérìnléàádọ́rín (74) èyí tí ìdà rẹ̀ jẹ̀ mó  
kàndínláàádọ́ta (49%) faramó-ọ̀n, şùgbọ̀n a rí àwọn mérìndínlọ́gọ́rín akẹ̀kọ̀ọ̀ tí  
ìdà rẹ̀ jẹ̀ mọ̀kànléààádọ́ta (51%) sì takò ó.

### Àtẹ̀ Kẹ́rín

Nọ	Ìbeèrè	Bẹ̀nì (True)	Ìdà (Percentage)	Bẹ̀kọ̀ (False)	Ìdà (Percentage )
1.	Kíkà nípa àwọn òògùn ìbílẹ̀ lé mú kí ònkàwé dì oníşẹ̀gùn	82	54	68	45
2.	Nípa şíşẹ̀ alábàápàdé oríşíí òògùn ìbílẹ̀ nínú àwọn ìwé Yorùbá à tan ìmọ̀lẹ̀ sí àwọn àmúlò àti ànfààní wọn	104	69	46	30



3.	Jíjẹyọ ilòs àwọn òògùn ibílẹ̀ nínú isẹ́-ọ̀nà kan ǎ fi ònkòwé náà gàn gégé bí ọmọ àgbà	86	57	64	43
4.	Nígba tí akẹ́kọ́ bá n kà nípa iwúlò òògùn ibílẹ̀ nínú àwọn isẹ́ ọ̀nà tí a yàn, èyí kò ní jẹ́ kí ilò àwọn òògùn ibílẹ̀ lílọ sí okun igbàgbé láwùjọ	84	56	66	44

Ìwádii láti inú àtẹ̀ òkè yìí, ó hàn sí olùwádii pé àádòrùn-ún (90) àwọn akẹ́kọ́ tí idá wọn sì jẹ́ idá ọgọ́ta (60%) ló dáhùn bèèni, sùgbón àwọn ọgọ́ta akẹ́kọ́, ( 60) tí idá wọn jẹ́ ogójì (40%) kò faramọ́ -ọ̀n rára. A tún rí àwọn akẹ́kọ́ m̀rindínlǎàádòrun (86) èyí tí idá wọn jẹ́ m̀tadínlógọ́ta 57%, ló mú bèèni fún ibèèrè kejì, nígbà tí àwọn m̀rínlélógọ́ta (64) tí idá wọn jẹ́ m̀tálélógójì (43%) faramọ́ ibèèrè kejì, sùgbón àwọn m̀rínlélógọ́ta (64) tí idá wọn jẹ́ idá m̀tálélógójì (43%) ta kò ó.

Láti inú àtẹ̀ òkè yìí kan náà, lóri ibèèrè kẹta níbẹ̀, a rí àwọn akẹ́kọ́ àádòrin (70) tí idá wọn jẹ́ m̀tadínlǎàádọ́ta (47%) tí wọn faramọ́ ibèèrè náà, nígbà tí a

Nínú àtẹ̀ òkè yìí, nínú àwọn àádọ́jọ́ (150) lórí ibéèrè akẹ́kọ́, èsì èrò àwọn akẹ́kọ́ fí hàn pé akẹ́kọ́ méjì lélógórin ló faramọ́ ibéèrè àkọ́kọ́ tí èyí sì jẹ́ idá m̀rindínláádọ́ta (54%), nígbà tí akẹ́kọ́ méjì dínláádọ́rin, èyí tí í ẹ̀se idá m̀rindínláádọ́ta (45%) sì tàkò ó.

Lórí ibéèrè kejì akẹ́kọ́ m̀rindínlógórun-ún (104) tí í ẹ̀se idá m̀ kàndínláádọ́rin (69%) ló faramọ́-on, bẹ̀ẹ̀ àwọn m̀rindínláádọ́ta akẹ́kọ́ (46) tíí ẹ̀se idá ogbòn (30%) yan bẹ̀kọ́ ní idáhùn wọn. Siwájú sii, lórí ibéèrè kẹ́ta ẹ̀wẹ̀, àwọn akẹ́kọ́ m̀rindínláádọ́run-ún (86) ló sọ bẹ̀ni, èyí tí í ẹ̀se idá m̀tádínlógóta (57%) nígbà tí àwọn akẹ́kọ́ m̀rindínlógóta (64) èyí tíí ẹ̀se idá m̀tálélógóji (43%) tako ibéèrè náà. Nínú àtẹ̀ òkè yìí kan náà lórí ibéèrè kẹ́rin, iwádíí fíhàn pé àwọn akẹ́kọ́ m̀rindínlógórin (84), èyí tíí ẹ̀se idá m̀rindínlógóta (58%) nínú oqórun-ún ló sọ bẹ̀ni, tí àwọn akẹ́kọ́s m̀rindínláádọ́rin (66) tí idá wọn jẹ́ m̀rindínlógóji (44%) kò faramọ́-on.

## ÀGBÁLQGBÁBỌ̀

Látàrí àbọ̀ iwádíí tí olùwádíí yìí ẹ̀se láàrin àwọn akẹ́kọ́ ìmọ̀ ijìnlẹ̀ Yorùbá ní ilé-ìwé olùkọ́ onípò kejì N.C.E tí Emmanuel Alayande College of Education Òyọ́, Ìwádíí yìí fí hàn gbangba pé kí akẹ́kọ́ máa kà nípa òògùn-ìbílẹ̀ nínú isẹ́-ona ẹ̀se ànfànní púpọ̀. Irúfẹ́ ànfànní yìí ní kò ní jẹ́ kí àwọn nnkan àmúságbára àwọn ìran Yorùbá kó di ohun igbàgbé lówùjọ́. Àwọn akẹ́kọ́ tí olùwádíí lò wònyí tún ẹ̀se ifidímúlẹ̀ bíbá igbà mú tí òògùn ìbílẹ̀ jẹ́ lówùjọ́. Nígbà tí àwọn ònkòwé bá tún í sí àwọn ònkòwé níyẹ̀ lórí oríṣíìlò òògùn ìbílẹ̀ nínú isẹ́ ona wọn, yóò máa jẹ́ kí ó tẹ̀síwájú, ẹ̀se Yorùbá ló ní òrìṣà tí à í ẹ̀se, tí à í lé ọ̀mọ́dẹ̀ sẹ̀yìn, òrìṣà náà yóò padà parun ní.

## ÀBÁ LÓRÍ ŞÍŞE ÀMÚLLÒ ÀTI ÀFIHÀN ÒÒGÙN-ÌBÍLÈ NÍNÚ IŞÉ-QNÀ FÚN KÍKÀ TÈRÚ-TQMÒ NÌWÒNYÍ:

- Kí àwọn ònkòwé túbò tẹra mọ şíşe àfihàn àti lílò òògùn ibílè nínú àwọn işé-qnà wọn nítorí ojó iwájú wọn.
- Nígba tí ònkòwé bá n şe àmúlò òògùn-ibílè nínú iwé wọn, kí wọn tan imọ lẹ lóri òşúnwọn tó wà fún lílò òògùn ibílè láwùjọ.
- Kí àwọn akẹkọọ túbò tẹra mọ kíkà àwọn iwé lítirésọ ní ọkan-ò-jọkan láti le mú kí imọ wọn gbòòrò sí i.
- Kí àwọn ijọba bá wa rísí ọwọngógó gbogbo nnkan, pàápàá jùlọ àwọn èròjà tó wà fún iwé titẹ, èyí tí yóó mú kí owó iwé rírà mọ ni iwontunwonsi láti le rà fún àwọn akẹkọọ àti ònkàwé iwé lítirésọ láwùjọ.
- Kí àwọn òlùkọ èdè Yorùbá tẹsíwájú nípa yíyan àwọn àşàyan iwé lítirésọ fún àwọn akẹkọọ wọn, láì yan ààyò tabi ipòsìn láàrin àwọn ònkòwé lítirésọ Yorùbá.

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